

**PLATONIC AND KANTIAN MORALITY AS BASES FOR TEACHER
QUALITY IN THE NIGERIAN COLLEGES OF EDUCATION**

BY

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CERTIFICATION

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DEDICATION

This thesis is dedicated to the Almighty God, the only one that no one can share His Glory with, my parents Chief Samuel Adebisi Gold Fadipe (late Baba-Ijo Saint Stephen Anglican Church Bariga Lagos State), Mrs. Olutayo Grace Fadipe Nee Sokale George and my brother Professor Timothy Irebandele Ashaye (all of blessed memory).

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ABSTRACT

Teacher quality is an important factor affecting the standard of education. The achievement or otherwise of the educational aims and goals can be traced to the quality of the teachers. Research findings have shown that quality of teachers has been on the decline in Nigeria. Teachers have been implicated in various acts of immoralities, like student molestation and examination malpractices. This has been partly traced to poor quality of pre-service teachers turned out by the Nigerian colleges of education. Previous studies largely focused on interventions aimed at promoting teacher quality, with little emphasis on understanding the philosophical underpinning some educational theories such as Platonic and Kantian moralities. These theories emphasise teachers being role models to the learners. This study was therefore designed to examine the idea of morality from the Platonic and Kantian perspectives, with a view to identifying values that can enhance teacher quality.

Plato's Idealism and Kant's Moral Theory served as the framework, and the interpretive design was used. Texts were purposively selected because of their thematic concern with the practices and moral values in education. Texts used were: Friere's *Pedagogy of the Oppressed* (POO), Pan Tock's *Education and Values* (EAV), Hirst and Peter's *The Logic of Education* (TLOE) and Lassa's *Teacher Production* (TP). Also, Plato's *Republic* (R), Kant's *Groundwork for the Metaphysics of Morals* (GMM), Bamisaye's *Concept of Responsibility and its Implication for the Nigerian Educational System* (ARINE), Barrow's *Moral Philosophy for Education* (MPE) and Babarinde's *Education for Self-Reliance* (ESR) were interrogated. Speculative, historical and prescriptive methods were adopted and texts were subjected to philosophical analysis.

The current education, given to pre-service teachers in colleges of education, has taken the form of narrative character (banking method) where teacher sees teaching as if it were motionless, static, compartmentalised, predictable and non-moral-laden. Moreover, the nexus between education and morality is that it must be value laden, innate (affective and cognitive) and transformative for it to serve its true purpose as revealed by POO and TLOE. For the teacher quality to be achieved, their cognitive and affective perspectives must be developed as demonstrated in TP. The cultivation of responsible moral outlook does not naturally develop in man, therefore, must be consciously inculcated in colleges of education pre-service teachers which is the focus of ARINE, ESR, R and GMM. Critical intervention shows that elements of moralities such as duty, excellence, responsibility, self-reliance and respect for persons need to be inculcated in teacher's preparation in order to produce efficient teachers that can uphold the morals of the society.

A new philosophy of education that emphasises cognitive development as well as development of morality in terms of respect for persons, duty, responsibility and freedom in Plato and Kant's philosophies is needed to foster quality teachers in Nigerian colleges of education. For these to be achieved, teacher education programme in the colleges of education should target all-round development of the pre-service teachers by focusing not only on cognitive and psychomotor domains, but emphasise the affective domain which will promote morality among the teachers.

Keywords: Moral education, Teacher quality, College of education curriculum, Nigeria teacher preparation programme, Ethics in education.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Organised learning takes place in school. Therefore, a school is a society planned to provide learning experiences for students under the influence of teachers. Knowledge, skills and aptitude are imparted in the school by teachers, while other institutions such as the family, media and culture among others play coordinating roles. The school is a central part of the social system that provides the platform for training and acquisition of skills, aptitude, knowledge, customs, beliefs and ethics that are indispensable to financial, social and intellectual advancements in the society. Any society that is not acquainted with the fact that the school and teachers play important roles in the process of education does so at her disadvantage. It is note-worthy that teachers play very significant roles in the process of education. Teachers, who occupy these very important positions in the enterprise of education, cannot give what they do not have, unless the issue of teacher quality is addressed.

The Dakar Framework for Action viewed that quality determines how much and how well children learn and the extent to which their education translates into a range of personal, social and developmental benefits¹. Teacher quality means that the teacher's cognitive and affective perspectives must be developed to see the significance of changes when they come to assess what is best for particular groups of students in school, to know the knitty-gritty of pedagogical skill and to be dynamic. Teacher quality is a critical factor in learning outcomes. What makes a good teacher? Who decides what? These questions have produced heated debates among scholars in every country that craves for development. Therefore, it is important to consider common factors that determine teacher quality in a bid to appraise teachers.

However, the educational sector has remained a bone of contention by researchers, the society and international organisations about the quality of its teachers

¹ United Nations. *The Dakar Framework for Action. Education for All Goals 2000*

and its products. The Education for All (EFA) goals set by the United Nations Educational Scientific and Cultural Organisation (UNESCO) have been achieved in some nations but there are still millions of out-of-school children, with most of the schools being equipped with poor quality teachers² Thus, UNESCO and the Organisation for Economic Co-operation and Development (OECD) viewed that developed and developing nations across the globe are struggling with the problem of providing up-to-date teacher education between initial and continuing professional development to a diverse and large workforce³

Ogunyinka, Okeke and Adedoyin enumerated five challenges that hinder quality delivery of teacher education to include: pitiable condition of service and brain drain, quality assurance and poor quality of internet, inadequate knowledge and use of Information Communication Technology (ICT); non-professionalization of teaching and poor implementation of policies⁴. All these challenges have actually affected teacher quality in Nigeria, because like other developing countries, teaching is an important activity because without it, the acquisition of knowledge and skills that is the hallmark of an educated and useful person in the society is impossible. Education remains a major factor for national development and the teacher is central to the project. Suffice to say that no education system can rise above its teachers because of the roles teachers plays in the society.

Similarly, Lawal observed that inadequacies and low performance in terms of skills and knowledge on the part of teachers have plagued teacher education programmes especially, in Colleges of Education in Nigeria. She further stated that if teachers are not professionally trained, teaching will no longer be participatory, resourceful and child centred therefore, teaching will become rigid and authoritarian⁵. Thus, the present situation in Nigerian Colleges of Education hinders successful delivery of quality education. Therefore, UNESCO viewed that there is general agreement that quality has multiple components including growth in professional practice⁶.

² www.unesco.edu.org

³ Ogunyinka, E.K, Okeke, T.I, Adedoyin, R.C, (2012) Teacher Education and Development in Nigeria: Analysis of reforms Challenges and Prospects Science Pg Educational Journal issue Vol., 4 pp 111-112

⁴ Ogunyinka E,K, Okeke T.I, ibid

⁵ lawal R.T. 2016 John Dewey's pragmatism and teacher quality in Nigeria's Colleges of Education Unpublished Ph.D Thesis University of Ibadan

⁶ www.unesco.edu.org. ibid

Critical questions arise for instance, on how to build the research needs to connect teaching practice to student learning and growth because many scholars and government have neglected a salient but very significant aspect of teacher education. This aspect is the fact that teachers build students' non cognitive skills (perseverance, resilience, curiosity, interpersonal skills, and dedication to duty, excellence, honesty) as well as their academic skills, and that these non-cognitive skills are critical to student's success but are not given enough priority by researchers and scholars. Excellence, training of the mind, duty, honesty, curiosity, perseverance, responsibility among others, was some of the non-cognitive skills that Plato and Kant emphasised in the development of man and interpersonal relationship with fellow man which is very crucial in educational development for a sustainable society. These non-cognitive skills are moral in nature. The issue of morality as a non-cognitive skill is therefore very crucial in the attainment of quality teacher education in Nigerian Colleges of Education.

The history of teacher education in Nigeria dated back to 1853 when the first teacher training school was established by the Church Missionary Society (CMS) in Abeokuta known as 'The Training Institution'⁷. The school was relocated to Lagos from 1868 to 1896. In March 1896 it was finally moved to Oyo to become St. Andrews' College, Oyo. Consequently, other teacher training institutions emerged during the colonial era and after independence⁸. Due to the fact that education is dynamic, teacher education keeps on changing and for effective performance of their duties, all the teacher institutions were given required professional trainings. It is unfortunate that the progressive move of education in Nigeria was truncated by those in power during this period. The Colonial Lords also known as British hegemony gave birth to the "Elitist" class.

By 1981, a revised edition of The National Policy on Education was published and government promised to take various measures to implement the policy. The policy stated that education will continue to be highly rated in the National development plans, because education is the most important instrument of change⁹. Any fundamental change in the intellectual and social outlook of any society has to be preceded by an educational revolution.

⁷ <http://www.Historical> background Ajayi Crowther University Oyo.org June 12 2017.

⁸ Fafunwa, A.B (2001) *History of education in Nigeria*. Pg. 211

⁹ Federal Republic Nigeria *National Policy on Education*. NERDC.

Thus, public funds that were earmarked for public utilities like education, health, among others were being siphoned by the political elites.

With the above submission, it can be stated that unnecessary government policies and non-charlant attitude of government towards education has contributed to the problem of quality teacher education. Furthermore, Akinpelu asserts that;

...there is so much unhappiness generally with the Nigerian education system and about the process and its products, that it seems so difficult to point at what is actually right with Nigerian education. Name any sector of the education system and one will be overwhelmed with a plethora of problems that beset it.¹⁰

It is interesting to know that all the people at the helms of affairs in the country controlling both the public and private sectors are “learned” or “educated” elites. If their biography is checked, it is possible that they attended mission schools or the best institutions either in or outside the country, where they were awarded certificates after they must have been found ‘worthy in character and in learning’. The question to ask is what then is their arête? meaning their worth, value or excellence. Corruption has permeated every area of their lives and hinders them from being efficient and responsible. Bamisaiye observes:

...not all schools educate. The process of education is an attempt which may succeed or fail. Schooling is part of the process of education. Just, as it is possible to succeed in schooling and fail in life. It’s also possible to fail in schooling and succeed in life.¹¹

Plato’s arête (excellence) of a knife is to cut as sharply and neatly as possible, just as the arête of disease is to kill its victim, so also the arête of a teacher is to impact knowledge in the pupils for a favourable change of behaviour. The arête of education is to reform and improve the ability and capability of individual to discharge most efficiently and effectively the duties and responsibilities of life and living. Then what is the arête of the teacher mentioned earlier that failed in his duty and responsibilities by being unethical in his duty. Bamisaiye asserts that:

It is significant to know that a person does not naturally develop morally unless one consciously makes him so, just

¹⁰ Akinpelu.J.A. Looking Forward; Nigerian Education In The 21st Century in *Nigerian Journal of Educational Philosophy* Vol.Viii.No 1 2001

¹¹ Bamisaiye.O.A *What Is Man, That We Should Educate Him*. A University Lecture Delivered. Ibadan University Press.Ibadan 2009

as one does not also develop intellectually unless a conscious effort is made to achieve.¹²

The researcher's emphasis here is that a conscious effort must be made for a teacher to be efficient, committed, dedicated, courageous have respect for persons, empathy, pedagogical skills. This can be likened to the Bible verse that says; train up your child the way he should go when he grows, he would not depart from it. Thus, Babarinde observed that;

Teachers at all levels must be driven by the passion to transform live. They should not be pre occupied with meeting their personal domestic needs, instead they should constantly engage in training and other best practices that will improve teaching.¹³

These show that quality teaching is an important index in educational development. The present state of affairs in Nigeria does not speak well of what is happening in our tertiary institutions and moral situations; the country is being challenged by issues of immoralities. Corruption in every nook and crannies of the society continue to be a virus that has eaten deep into the system of the society. The Transparency International put the country as the 10th most corrupt country in the world¹⁴. In many parts of the country, cases of teenage pregnancies, sexual promiscuity, rape, stealing, kidnapping, forgery, examination malpractices, cheating, cultism and truancy among others are constantly reported. Banda and Chibueze noted that in some parts of the country, 'baby making centres or clinics' are frequently discovered to the despair of the security agents and general public¹⁵. In significant cases, ethnic, religious and communal violent clashes have continued to claim innocent lives including the destruction of hard acquired properties. Boko-haram insurgent, violent crimes such as armed robbery and kidnapping show no signs of ending, despite the huge resources deployed to tackle this menace. Instead, Nigeria continues to wallow in abject poverty, wickedness, corruption and immoralities.

Unfortunately, education that is expected to be used as an instrument "par excellence" for effecting national development¹⁶ in Nigeria is found wanting because

¹² Bamisaiye. O. A *op.cit*

¹³ Babarinde. S.A. *An Interview granted The Chronicles University of Ibadan. As the Director of Center for Academic Excellence and learning* Feb. 2016.

¹⁴ [www.Transparence](http://www.Transparence.org) international.org.ibid.

¹⁵ Banda, O. Chibueze, G.I Educating for moral mins in Nigerian schools; Revisiting. Plato's Moral responsibility of Education in Nigerian: in Nigerian Journal of educational philosophy vol 23no2. June 2012.

¹⁶ Federal Republic Nigeria *National Policy on Education*. NERDC

of immoral acts facing the country. It is worthy of note that the quality of its teachers remains one of the problems confronting the educational system, despite efforts that have been made to produce professionally qualified teachers in schools over the years. Akinbote observed that, the phasing out of the teachers' Grade in Colleges of education some years back was aimed at raising the quality and effectiveness of teachers at the primary school level¹⁷. Unfortunately, Taiwo observed that the two major problems of teachers are first, the low output of primary school teachers and poor quality of the teachers produced from teachers' colleges¹⁸. This means that all the efforts made by government to improve the quality of teachers in colleges of education have not been able to produce the much-desired results; this has often brought the school teachers under severe criticism from the general public. Therefore, this study examined Platonic and Kantian moral theories as basis for teacher quality in Nigerian Colleges of Education. This study which is geared primarily towards developing the affective domain of learning has implication for the cognitive and psychomotor domains of learning also.

Affective domain involves our feelings, emotions and attitudes. Sarah categorised affective domain into five which include the following: first, receiving phenomena which simply means the awareness of feelings and emotions as well as the ability to utilise selected attention. Second, responding to a phenomenon that is, active participation of the learner, participating in a group discussion. Third, valuing which is the ability to see the worth of something and express it. Fourth, is the ability to develop a unique value system and be able to prioritise. It shows that value is an integral part of learning. Lastly is the ability to internalise values and let them control the person's behaviour.¹⁹

1.2 Statement of the Problem

Teacher quality is an important factor that affects the standard of education anywhere in the world; particularly, since no educational system can rise above the quality of its teachers. However, the quality of teachers has been on the decline in Nigeria in recent times. This has reflected in the productive outcomes of students who

¹⁷ Akinbote O. The Nigerian primary school teachers; Angels of instruction or devils of destruction in Nigerian journal of educational philosophy vol. viii, no 1 2001

¹⁸ ibid

¹⁹ Domains of learning://<https://explorable.com/domainoflearning>

are graduates of various schools and have been taught by such teachers. This is not however to say that what and how a student turns out is entirely to be considered the work of teachers: in the broader contexts, teachers play an all-important role in the development of students. It is because of this all-important role that teachers have been indicted with failing to properly educate their students, which, in-turn, has been taken to be the cause of various immoral acts among students, such as examination malpractice, poor time management, bullying students, cultism, armed robbery, disrespect to rules and regulations both in the school and outside the school, nonchalant attitude to work, concerned with personal interests and gains, self-gratification, laziness on the part of both the teachers and students, impersonation, disunity between teachers and between students, lack of respect for persons, misuse of internet facilities and social media for slander, phonography, defrauding among other immoral vices in Nigerian colleges of education. The point here is that it is assumed that the failure by teachers to properly inculcate values and morals in students that has led to the decline in the overall moral standard of society.

But it is pertinent to note that the failure of teachers in carrying out their duty to properly educate students has been traced to poor quality of pre-service teachers turned out by Nigeria's colleges of education. Unprofessional teachers that found their way into the noble profession of teaching were also indicted because they have not been taught rudiments and pedagogy of teaching. The case of unprofessional teachers now being part of the system is particularly worrisome, given that in most cases the entrance of unprofessional teachers is as a result of the favouritism during employment rather than employing teachers on the basis of merit. There is also the case of those who enter into the teaching profession because it was taken as a way to exit the jobless class. These persons fail to understand that the profession of teaching is a vocation that requires the dedication and commitment of whoever want to become a teacher. As a vocation, it requires the cultivation of the right attitude to see to the growth and all-round development of students who come to schools to be taught. It is because of this that teachers have and will always be seen as noble persons. Indeed, teachers are highly respected in society not because they are well-paid; they are respected because of the exemplary lives they live; together with the commitment they put into helping others achieve their dreams by being competent, diligent, responsible and promoters of values that are necessary for anyone to survive and contribute positively to the growth of society. The import of what has been noted thus far is the imperative of building

teacher capacity so that they would, in turn, be enabled to train and educate students in imbuing the appropriate values of successful social living.

Previous or extant studies for example Ogunyinka, Okeke and Adedoyin enumerated five challenges that hinder quality delivery of teacher education to include: pitiable condition of service and brain drain, quality assurance and poor quality of internet, inadequate knowledge and use of Information Communication Technology (ICT); non-professionalization of teaching and poor implementation of policies and Lawal observed that inadequacies and low performance in terms of skills and knowledge on the part of teachers have plagued teacher education programmes especially, in Colleges of Education in Nigeria largely focused on interventions aimed at promoting teacher quality with little emphasis on gleaning the import of moral philosophical theories as bases for improving teacher quality in Colleges of Education in Nigeria. To be sure, relevant insights can be discerned from moral theories regarding the right and proper character formation that teachers may need to inculcate so as to be enabled to fulfil their challenging task of educating individuals who would lead tomorrow's society. It is on the basis of this that the present study examines Platonic and Kantian moral theories, with the intent to envision how it could be employed to enhance teacher quality in the Nigerian Colleges of Education. Platonic and Kantian moral theories are countenanced in the study to be relevant to the pre-service training of teachers particularly because of their applicability in designing proper curriculum for the education of students. The principles they espoused are also relevant in character formation, not just for teachers but also for students. Our analysis in the study will make this evident. And so, the employment of Platonic and Kantian moral theories in the study is with the attempt to bring out the elements in their philosophies that can foster teacher quality from these moral theories which include commitment, responsibility, duty, excellence, character, efficiency, integrity, social participation for common good of the society, wisdom, goodness, and respect for persons, in order for the school to be able to produce graduates with maximum capacity, that will be useful for himself and for the good of the society.

1.3 Research Questions

The following questions will be raised and addressed in the course of the study;

1. Why should man be moral?
2. What is the relationship between ethical issues in education and teacher quality?
3. Of what relevance is Plato's theory of morality to teacher education?
4. What are the implications of Kantian theory of morality to teacher education?
5. How can Plato and Kantian theories of morality promote teacher quality in the Nigerian Colleges of Education?
6. Of what relevance is Platonic and Kantian morality to the practice of education and contemporary society?
7. Why is it that morals are not fully exhibited by people in the society despite impartation through education?

1.4 Scope of the Study

The study is in the area of history of educational ideas and ethics which fall within the scopes and components of philosophy of education. The study reviewed the ideas of philosophers especially, Plato and Immanuel Kant's theory of morality in relation to the study. Major concepts such as quality and teacher education were examined using the philosophical tools of investigation like the speculative, prescriptive, analytic and historical methods in this study. The study focused on Colleges of Education in Nigeria.

1.5 Significance of the Study

The study focused on Platonic and Kantian morality as basis for promoting teacher quality in Colleges of Education in Nigeria. The study was significant as it exposed elements of morality that are relevant from these moral philosophies to enhance teacher quality. Also, the critical examination of the ideas of these moral concepts helped in the understanding of these concepts and may likely correct the prior unguided belief relating to morality, thereby bringing the impertinence of teacher quality in terms of subjects taught in school (curriculum), responsibility, integrity, peace, peaceful co-existence, among others. The study will also expose teachers to the benefits derived in curriculum planning, social responsibility and how modern

technology can be used to foster morality in our contemporary Nigerian society. Finally, the study will help the policy makers in the formulation of policy on teacher education because teachers must be professionally committed if the National Policy on Education will be successful, and if the students and the nation will benefit maximally from it. Just as the policy makers and educational planners emphasise acquisition of technology for the implementation of educational policy, they must equally emphasise on the moral aspect of the teachers for a better world. The study will also serve as bases for future researchers in education.

CHAPTER TWO

REVIEW OF RELATED PHILOPHIES

In this chapter, efforts will be made to review moral education, education as a concept, what is teaching, who is a teacher, concept of quality as related to this study and some educational and philosophical ideas related to the theme of this study. The theories of Plato and Immanuel Kant on morality are the major focus of this study. Each of these philosophers will be discussed extensively in regards to their relevance to the topic of research. It is also pertinent to have background knowledge of what idealist education was all about, because the two philosophers were from school of idealism which also informed their writings.

2.1 The Need for Moral Education for Teacher Quality in Teaching Profession

Morality is in a branch of philosophy known as axiology. Axiology is in the division of philosophy on issues such as principle, organization and conditions for assessing values. Akinpelu pointed that Axiology has two aspects; ethics, which deals with the principles and standards relating to human conduct particularly, personal and interpersonal relationship, while aesthetics deals with the principles which are employed in the appraisal of the visual, musical literature, and dramatic arts and so on²⁰. In this study, focus was on ethics rather than aesthetics, which is in the area of affective domain. The study dealt extensively on the concept of moral, examining moral questions such as; what I ought or not to do, what is good or bad, right or wrong.

The word moral is defined by Oxford Advanced Learner's Dictionary as being concerned with the beliefs of right and wrong behaviour, which is derived from the conduct considered right or acceptable in a particular society²¹. Attributes of moral include examining the nature of ethics and the foundations of good and bad character and conduct. The term moral implies behaviour and the words "morality" and "immorality" suggest behaviour which is acceptable and unacceptable respectively.

²⁰ Akinpelu, J.A (1981) An introduction to Philosophy of Education. London, Macmillan

²¹ www.Oxford Advanced Learner's Dictionary org.jan 2016

Schofield noted that there is a norm in form of social criteria²² because when moral behaviour is considered as acceptable and immoral behaviour unacceptable, what comes to mind is social approval by the society. This means that the society has established norms or standards against which we measure different modes of behaviour to determine their acceptability or otherwise.

Man is guided by a set of rules that make him either moral or immoral. Individual value system can be incorporated into the value system of a particular society. Nduka opined that in civilized societies for instance, moral values and beliefs are generally accorded a higher degree of importance, meaning that there are ideals which are set as rules by the society that surpass individual ideal²³. Thus, in Plato's moral theory, education was centrally concerned with the development of mind. He classified value into two; one relates to the individual, the other to the political system and the role of the individual in it. In relation to individual, he maintained uncompromisingly that the life of reason is the best life possible. What he meant by this, is that the theoretical life (the study of Philosophy, Mathematics and Harmonies) was the best sort of life which will not only develop the desirable mind of the child, but importantly, the State.

By coming to understand the underlying structure of the world in the studies of Philosophy, Mathematics and Harmonies, the soul becomes formed. For instance, if a child found a coin on top of his desk, the child has to choose either to keep the coin to himself or to show the teacher. At this stage, the issue of morality comes in; the child's mind begins to mirror or represent in itself reality which has a kind of purging influence on the soul.

Similarly, Kant opined that humans are rational beings meaning that can act in accordance with various principles and general rules which he calls "maxims". A maxim is a universal rule which a person formulates in elucidating his action. Kant points out that an action can be explained by reference to some maxim. For instance, in particular circumstances, I tell somebody the truth, although it hurts them to learn it. Why did I do it? Perhaps simply because I will always tell the truth, or because I tell the truth when it hurts in the short term, or I believe it will benefit in the long term. It can be noted that each of these explanations constitute a maxim. More of these will be discussed under Kant categorical imperatives in the course of the study.

²² Nduka, O. *The Nigeria value system. The weakest link in the chain of National Development*; being a key note address delivered at the annual conference of committee of provost of colleges of Education Nigeria held at Okene

²³ SchofieldH: *The Philosophy of Education: an introduction* London George Allen 1980pg.235 Nduka opcit.

Peters established three criteria to measure different processes to determine if they merit the term 'education' and if this has relationship with morality, which can be said to be the nexus between education and morality²⁴. These criteria are, first, education must be value-laden that is "worthwhile. Second, it must involve knowledge and understanding. Enoh, opined that, knowledge acquired must not be inert, it must be able to transform the individual and there must be commitment to the distinctive standards of appraisal of any form of knowledge on the part of the individual who acquired it. Last, there must be cognitive perspective²⁵. To buttress this assertion, Peters stated this as narrowness of specialization in which an individual only acquires competence in a limited sphere of knowledge; this leads to training and not education.

Lack of proper education has led to moral decadence which is evident in various crises among the intercultural societies, due to the belief that one culture is better than another culture. However, to find a lasting end to any intercultural society conflicts, it is viewed that there is a need for strong moral education, especially an environment with different colour, ideology and culture need to understand the importance of respecting and valuing other people's views and culture²⁶ Frisanco and Guilderno. The importance of moral education is very important for peaceful co-existence in any given society.

Morality is the basis for good human and social relationships. In religion, the dictum of morality can be said to be one of the Biblical adages that says do unto others as you wish to be done unto you²⁷. It is a golden rule that puts man at the centre of morality. Similarly, the ordinance is contained in some verses of the Quran, and is clearly declared in the word of Prophet Mohammed. The translation is *Ahab li akheek ma tuhiba li nafsik*²⁸ which means wish for your brother what you love yourself. This golden rule makes man responsible more to his fellow man but this can be faulted in the sense that a thief that was caught stealing and arraigned to be prosecuted can hide under the umbrella of this golden rule to seek for amnesty or freedom.

Kant deviated from this maxim by criticizing the golden rule for not being sensitive to differences of situation, thus Kant rejected this theory because of the servile attitude that seemed to go with the theory. For example, a prisoner duly

²⁴ Peter, R.S. Ethics and Education, London George Allen & Unwin.

²⁵ Enoh, O. Limitation of relevant education and directions for future proposals in journal of educational philosophy, vol.vii no 1,2001.

²⁶ Frisanco, S and Guilderno, E.D., 2018 Moral Education as Intercultural Education, Journal of intercultural Educatio 29, 1:18-39

⁴ Holy Bible *Luke 6:31, Matt 7:12* Thomas Nelson. RSV. Copyright 2008

⁵ Quran (*Surah 24, The Light, 422*)

convicted of a crime could appeal to the golden rule while asking the judge to release him so that the judge will not be judged too. He therefore proposed a new idea of autonomy which is centred round our will. This principle regulates our legislative activity, enables us to implement our plans for action and reject some, and accept others through practical reason. Just as we can think out for ourselves what we ought to do, we do not need anybody to compel us to do it. As a teacher you need to always be punctual to school not only as a duty but also to see yourself as a role- model to the pupils and the school environment as a whole therefore, it is our duty to motivate ourselves to do the right thing. Kant observes that as a moral man, we do not need rewards or threats from others to make us act morally, it is a command which he called categorical imperative. The treatment of Kant theory that is his 'categorical imperative' will be given in chapters 4 and 5 of this study.

In African traditional society, indigenous education is a serious enterprise. This is because African society as a whole attached importance to the training, or bringing up of their ward by moulding the child's character in conjunction with the values of the society. Thus, the curriculum is child-centred and progressive, it includes; physical education, vocational training, religious education, respect for elders, cooperative community efforts, all of which were considered necessary for the development of "good character". Fafunwa stated that good character is valued above all the aspects of education; the absence of good character brings shame to an individual, his own immediate and extended families. An average African or Yoruba society is particular about the enforcement of traditional codes and morality of their wards is that they value and uphold the spirits of communalism, functionalism, wholisticism, among other features of traditional or indigenous education. Every member of the society communally contributes his quota to the development of his community, if anyone is found wanting there is always punishment accrued to it, the motive of instilling punishment on defaulters is to maintain solidarity and unity among the members of the society. Fafunwa observes that among the Efik and Ibibio; there were stringent taboos to guide against indecent acts, adultery, stealing, he further states that similar attitudes were prevalent among many Nigerian ethnic groups, Among Yoruba, Igbos and Nupe ,adolescents were taught to avoid heterosexual activities, to shun acts of immodesty, masturbation, aggression, and to refrain from divulging secrets²⁹. On the issue of

²⁹ Fafunwa A.B History of Education in Nigeria NPS Educational Publishers Limited Ibadan 1995. P. 9

morality, Babarinde quoting Idowu observes that “With the Yoruba, morality is certainly the fruit of religion.³⁰” It implies that morality and religion cannot be separated. The same goes for adherents of Christianity, Islam, Buddhism and several other oriental religions, morality cannot be divorced from religion; neither can morality be separated from education. All these social institutions are somehow connected or interrelated. The problem is what is to become moral education especially in a country where there is infiltration of many types of culture and religion, a country that proclaim secularism, right to beliefs and also is also tendency of believers claiming superiority of one’s religion to the other.

Similarly, Akinpelu observes that in the Yoruba society, the issue of morality is a crucial matter. For example, a man who is void of etiquette can be described as ‘rude,’ ‘impolite’ or ‘crude,’ but the man who violates a moral rule is condemned as immoral or amoral, he will also be traced to his home background for violating the rules of morality. Thus, morality according to Akinpelu, embraces the economic and social skills, cognitive and emotive aspects of human life.³¹

The English word ‘morality’ is translated as ‘iwa’. Akinpelu quoting, Idowu observed that morality is summed up in Yoruba by the word ‘iwa’, which can also be translated as character in English³². It is important to note that the Yoruba concept of ‘iwa’ is much more extensive than the English word morality Akinpelu stressed that just as one aspect of ‘iwa’ in Yoruba means character, character not in the sense of a person being eccentric or idiosyncratic as when someone says “John is a character”. Character in this sense is synonymous with the Greek idiots which is the etymological root of the English word ‘idiot’. The English word character denotes a “dramatis personae” in a cast or play. Rather ‘iwa’ as a character means the general, habitual or permanent behaviour of a person in relation to others in his environment and the society at large. In essence ‘iwa’ is a predictive pattern of attitudes and motives which produce a rather predicative kind of quantity of moral behaviour³³. Further, for one to

³⁰ Fafunwa Ibid

³¹ Babarinde S.A Education for Character and Learning in Education in this Millennium-innovations in Theory and Practise Edited by Bamisaiye O.A Nwazuoke i. A. Okediran A. Macmillian, Ibadan p. 54.

³² Akinpelu J.A Philosophical-Anthological Approach to the Study of African Moral Concepts; Yoruba Concepts of iwa as an Instance in Eassays in philosophy and education stirling Horden Publishers ibadan , p. 63.

³³ Akinpelu J.A op.cit

understand the concept 'iwa', it can be more clearly seen in a person when we examine the characteristics of 'ideal' or 'perfect' Yoruba man. Such ideally educated or cultured person is described in Yoruba as Omoluabi. An Omoluabi or a cultured man in the Yoruba society does not mean a wealthy, prosperous, learned, courageous or influential man; He may possess elements of these virtues, and it does not necessarily mean that he must be an angel. Therefore, we can say an 'Omoluabi' is someone who is learned, courageous, influential, honest, morally upright and have respect for persons. In the traditional Nigerian society, Fafunwa observed that every parent wants his or her child to be honest, respectful, upright, kind and helpful to others and will spare no effort to instil these qualities³⁴.

In the traditional African society all the adults in the society were teachers, were expected to be people of high moral standard, thus every effort was usually made to reward good behaviour likewise punished bad behaviour. One of the ways of passing moral education from older generation to younger generation was through religion. Despite the fact that African societies were built on multi-religion yet the centre theme of all the religious practices was moral development of every member especially the younger ones Alomari et al used Africans moral education to examine, analyse and proffer solution to the problems such as stealing, corruption, extrajudicial killings among other immoral acts in the society. The study revealed the potency of moral education to African cultural belief which was evident in the various ways of dealing with issues and promotion of justice, honesty, hard-work and peace³⁵.

The advent of Western education in African which supposed to be the vehicle for development has actually become vehicle for moral decadence. Africans embraced Western education with the hope that all-round development will take place. Though African as witnessed development in some aspect with the help of Western education however the core values of Africans has been eroded; which has successful contributed to backwardness in term of moral development in the modern African society. For instance, traditional African societies believe in communal living which allows sharing of things or materials among themselves, the beauty of communal living is that nobody in the society lacks anything. However western education has empowered an individual to embraced capitalist way of living, which encourages individual to acquire

³⁴ Akinpelu J.A Essays in philosophy and education. Stirling Horden, Publishers ibadan

³⁵ Alomari, J.F M, Abu Jerban, M.I.S and Abdullah, A.A.A 2011. Moral Education. International Journal of Education 3:2: 1-12

wealth to themselves at the expense of communal progress. The following virtues such as honesty, hard-work, collaboration, joint correction, justice, respect for persons among others were no longer available in the modern African society Olajide et al.

Thus, there is disintegration of social order, no respect for persons, there are cases of assault, corruption, cheating, anybody can do whatever he likes provided he has godfather, even teachers and policy makers are not left behind in this issue especially, in Nigerian education. For example, on the 9th of June 2017, a school in Lagos wrote a letter to the Honourable Minister of education and complained about the non-moral content in National Examination Council (NECO) Curricular, the curriculum experts in question are trained teachers and notable scholars. The text books that were said to be prescribed by the council for JSS3 pupils were not adequate for moral education. The title of the text books are 'The Precious Child' by Queen O Okweshine and 'The Tears of a Bride' authored by Oyekunle Oyedeji while the author of one of the books is an accountant by profession that has not been taught the art of teaching therefore might not know what these books will imprint on the minds of the children and its implication on them and society at large. How these books passed through the eagle eyes of the curriculum experts unnoticed of its moral implication were a myriad that need to be unscrambled.

This report does not speak well of Nigeria's education because the prescribed books cannot nurture morality in schools but a means of glamorizing immorality such as rape, violence, sexual abuse. Furthermore, these books are liable to expose the vulnerable and innocent minds of the adolescents to evils. Western education ought to augment our culture, norms and values and not to undermine it.

The issue of morality cannot be over emphasised. The concept of 'Omoluabi', like the concept of 'iwa', is more than mere moral character; it embraces both the economic, social skills, cognitive and emotive aspects of human life while the concept of 'iwa' includes etiquettes and manners in addition to moral character. Thus, there is a song that has to do with functionality of the indolent in our society which says:

Ole ala'pa ma sise A lazy man has hands but won't work

Ole fiaso iya bo'ra sun A lazy man sleeps but covers himself with the cloth of poverty

Eni ti o bi ole ka ro'mo bi Whoever gives birth to a lazy man is unfortunate

This song literally means that a woman that gives birth to a lazy or an indolent man can be likened to a barren woman. Also, poverty looms around such person. Therefore, the lazy man is a shame to his immediate family and the society at large. Meaning that, there is moral implication of a lazy man in the pre-colonial African society. Therefore, if elements of morality like responsibility, excellence, uprightness, kindness, honesty, hospitality, courageous, hardworking, commitment and the likes can be adopted in teacher education in Colleges of Education, it will go a long way to improve teaching profession because graduates of Colleges of Education are usually teachers that are turned out for primary schools and this level of education is the bedrock of education by which habit of the child can be formed.

The modern democratic systems have done a lot to destabilize and corrupt already established traditional system. The study is concerned with the task of preparation of teachers who will be morally upright, be of integrity, democratic, dependable, role model, transparent, honest and at the same time will be able to inculcate all these values into the students that would serve as agents of transformation in this 21st century. On economy, corrupt practices deplete the wealth of a nation. Political office holders that are corrupt often invest state resources in projects that they will benefit from, either by demanding for certain percentages as gratifications, or awarding the contracts to either themselves or their relations. During President Goodluck Ebele Jonathan's regime, the ruling political leaders prioritize high-profile project such as roads, power plants, properties and refineries over less spectacular but more urgent infrastructure like schools, hospitals, among others. Education that was supposed to be a tool to foster development was relegated to the background; the then government did not intensify enough effort on education. For example, former President Goodluck Ebele Jonathan's administration had a transformation plan which targeted education as the basis of national development, massive enrolment in the primary education was pursued without recourse to the of earnings of the parents. Education was substantially invested into so as to reduce classroom congestion, increase access to primary education and enhance the competence, ingenuity, quality of teachers and other educational personnel through adequate and functional training, capacity building and motivation.

Prior to the aforementioned reformation agenda of former President Goodluck Jonathan the federal government of Nigeria in 1979 issued a white paper titled

“Government views on the implementation committees on the issue of National Policy on Education”.

It is unfortunate that this statement was a mirage that is yet to be realised. Thus, Adewole remarked that:

...our educational experience, however, is replete with actions that are far from being rational. Perhaps the most problematic issue here is the way politics is made to determine what education action are taken.³⁶

He further states that this is not to say that politics is irrelevant to education, rather we need to draw a line between when and where politics ends and professionalism takes over in education³⁷. Similarly, Gyong observes there are many factors that hinder the attainment of the laudable agenda of every successive government especially, that of former President Goodluck Jonathan³⁸. One of these factors is corruption which cuts across religion, ethnic and geopolitical class boundaries. A typical example was the alleged case of diversion of 2.6 trillion naira of the fuel subsidy scandal whereby Mr. Farouk Lawan, leader of the House of Representatives Committee on the oil subsidy alleged to be involved in a #3million bribe scandal³⁹ from Mr. Michael Otedola, a Nigerian business man and also crude oil mogul.

It is better at this juncture to apply the conceptual analysis of education and the role of education in the enterprise of education to the study. Morality (ethical values) cannot be discussed without talking of education; morality is centred on man. Education from lay man’s point of view, may be seen as going to school and coming out with a certificate. Bamisaiye opined that a parent can assume that his child has acquired education since he has just graduated from the College.⁴⁰ She further stated that in case he is found guilty of an offence, which is not expected of him, the child would be asked, if that was what he or she was taught in the school. From the above layman definition of education, schooling is likened to education; similarly, education is seen in terms of total experiences acquired in the school, not minding how systematically the people’s experiences were organized to respond to nature and the environment.

³⁶ Adewole.A. A Preliminary Remarks on Nigerian Education in The 21st Century in Nigerian *Journal of Philosophy of Education*. Vol.1, 2001. Pp2

³⁷ Adewole.A.Ibid.pp3

³⁸ Gyong .J.E.Ibid

³⁹ Sunday Mirror, Sunday June 17,2012 www.nationalmirroronline.com.

⁴⁰ Bamisaiye, O.A *A Practical Approach to Philosophy of Education*. Ibadan. AMB Publishers.

Etymologically, education is from two Latin roots, namely, *educio*, *educare-xi-atum* meaning to bring up (a child) physically or mentally and secondly, *educio*, *ere*, *xi-citum* meaning to lead forth, draw out. On closer examination, it could be found that some of the differences from philosophers of education stem from attempts to stress the one rather than the other etymological root of education. To go beyond the etymology of education, Nduka observed that education belongs to a class of concepts describing certain processes such as teaching, learning, training, instructing, and indoctrinating among others⁴¹. We may also note that the two etymological roots identified above are involved in one or the other of these processes. Similarly, Fafunwa stipulated that the content of traditional African Education contains seven cardinal goals, namely, physical training development of character, respect for elders and peers, intellectual training consisting of the poetic and prophetic aspects, and vocational training consisting of agricultural education, trades and crafts; community participation and promotion of cultural heritage.⁴²

Close assessment of the goals of the African traditional education reveals that this type of education given was geared towards meeting the basic needs and mostly, development of moral values like respect for persons, honesty, and punctuality among others of the child within his restricted environment and beyond. However, there were some aspects of the African traditional education that were too conservative because were not given enough rooms for flexibility. This can be likened to Spartan type of education that is conservative and confined in that it does not train the child to challenge or change those aspects that are considered unprogressive within the system. Yet in African traditional education, education is not seen as an end on its own but a means to an end.

Peters in his view of concept of education observed that education is not something you can easily describe as observable occurrence like smiling, running or instructing.⁴³ He therefore opined that education refers to no particular process; rather it is a summation of several processes. These processes can be termed education if they fulfil his criteria of education. He described reform and education as two sides of a coin and stressed that the duo is not part of the features of the earth or mind but the

⁴¹ Nduka, O. The Nigerian value system. The weakest link in the chain of National Development beings a keynote address delivered at the Annual Conference of committee of Provost of Colleges of Educaiton Nigeria held at Okene.

⁴² Fafunw, A. B. *History of Education in Nigeria* N.P.C Educational Publishers Limited Ibadan.

⁴³ Peter, R.S., *The concept of Education*. Retrieved from [www. International Library of the Philosophy of Education.org](http://www.International Library of the Philosophy of Education.org) London. Dec. 2014

stamps of approval issued. Thus, his stipulated criteria of education are first, that education can be both a duty and an attainment. Second, that education is different from tasks and achievements; it is inseparable from value judgment. Therefore, whatever content is to be taught by teacher to the pupils must be worthwhile because the way in which moral consideration enter into the achievement aspects of education is clearer than the way in which they enter with the task aspect.

For a thing to be considered as “education,” the content must be worthwhile and the manner of delivery must be morally agreeable. For instance, in as much as witchcraft is practiced in some quarters, it cannot be said that some periods on the timetable should be devoted to the study of witchcraft. What will be its worth? Third, there must be willingness and voluntariness on the part of the pupil, for these are necessary conditions in the process of education. For example, an adage that says you can take a horse to the stream but you cannot force the horse to drink water shows that in willingness, the age of maturation is very important. It is also important to note that the moral value of the child is very important to the process of education. This is because the knowledge which a man must possess to qualify as being educated must be built into his worldview. It is possible, for instance, for a man to know a lot of history and geography, he can give correct answers to questions in classrooms and in examinations, without ever developing a historical sense.

He must not fail to transfer the knowledge of what he has learned about the Egba people of Abeokuta to Olumo Rock in Abeokuta Ogun State of Nigeria whenever he visits the scene. On the other hand, if such a man fails to connect what he learnt in the classroom to his experience, it means impartation of knowledge from the more experienced teacher to the inexperienced pupil has not taken place. It will be very difficult for such a man to be called an “educated” man because it means that a man’s worldview should be influenced by what he knows. There must be transfer of knowledge; he should be able to apply the knowledge gained in the classroom and beyond the classroom situations whenever situation arises. What then should be the role of education as a tool to foster morality in teacher education?

From the conceptual analysis of education given above, the value of education in every society cannot be over emphasized. A closer examination of all the definitions have certain common features which are pointers to the components of the essence of education, which are either intrinsic or extrinsic in nature, and anchored on the centrality of the acquisition of knowledge, skills and are that considered useful and

desirable in a particular society. In spite of the various views of scholars on the issue of epistemological disputes concerning value judgments, Otonts observed that one thing is common to them; education involves judgment and reasoning, the acquisition of knowledge, skill and attitudes which is mediated through the mind⁴⁴. Therefore, the role of education is to produce a trained mind.

One of the importances of education is to develop acceptable character in children and adult. Character encompassed the behaviour displayed by an individual within a given society. Usually an individual is recognized through the character they displayed in the society. A society has either written or unwritten benchmark or scale to determine accepted behaviour and whosoever fall short of the acceptable character is usually being treated as an uneducated person. To promote acceptable character, moral education becomes the catalyst for such. To achieve character development of children, Walker observed that the curriculum should be designed in such a way that promotes moral education, that will lead to understanding and respecting various cultures and developed wider worldview. The importance of character development to both an individual and society demand that such education should start from the early years, for the benefit of early inculcation and another form of character is intellectual.

Intellectual Character is the ability to reasoning logically without any external influence. Often times, teachers believe that knowledge transferred is the best method of developing children intellectual. Due to the over reliance on teachers as the custodian of knowledge; students usually fail to employ their own intellect to proffer solution to any given problem. This over reliance of the teachers has eventually led to examination malpractices where students cannot pass external examination without the support of their teachers. If intellectual character will be developed in the children, then teachers need to become facilitator or guidance to learning just as Kotsonis believes that intellectual character is important during the training of teachers, as he explained that intellectual character allows the teachers to discover learning through problem solving rather knowledge transfer and such learning will guide the teachers in the classroom. A teacher who discovered learning on his or her will encourage his or her student to be creative thinkers. To achieve intellectual character, there are three virtues important to the teacher to acquire which are: marvel virtue, the cognitive virtue of abstraction and the cognitive virtue of debate. For example, when a new problem arises

⁴⁴ Otontj, N. 2006 The Roat of African underdevelopment and other Essays Ibadan 2021

in the classroom, the first step to allow the students to marvel or examine what the problem is rather than be told, then move to accept abstraction of the problem and last virtue debate, this allows the students to argue salient points and reach conclusion on the problem, thus, such teacher has successful develop the intellectual character of the students. Kotsonis elaborates that Plato used the three virtues to teach about God, because Plato believed that there is no end about the knowledge of God, this means no man has the monopoly knowledge of God.

The character of the child is formed from childhood. It is therefore important to develop the right potential in them early and give them the right social influence through education. In turn people like Gandhi who revolutionized India and put his country on pedestal of progress, Julius Nyerere who introduced education for self-reliance and reformed Tanzania, Obafemi Awolowo who introduced Universal Primary Education during the Western Nigeria era that later spread across the country, Barak Obama, the first Afro-American that ever ruled America or whatever might be the model parallel for philosopher king or Omoluwabi of African concept of an educated man, will emerge and build a better society and a healthy nation that can compare favourably with any country of the world.

According to Olajide et al, primary education is the bedrock for all the levels of formal education, which serves as the first learning experience for the child⁴⁵. In order to develop a total child, primary education needs to receive prominent recognition from the government across levels. As primary education; the pillar of education, any defect in the learning of children has impact on their future behaviour. Therefore, it is urgent for the federal government to ensure that moral education becomes infused into the curriculum at the early stage. Nigerian children need to understand and appreciate moral behaviour such as hard work, honest labour, character, respect for elders, peers and things around them, but the level of moral decadence in the society has unseeingly increase which has become worrisome to every stakeholder, even the so called custodian of moral education, teachers are failing short of every standard. As they pointed out examination malpractice among the primary school children is on the rampant in both internal and external examinations. Many schools and teachers assisted their pupils in the examination malpractices

⁴⁵ Okijide

during external examination such as Basic Common Entrance Examination, thus, if moral education is not neglected at the primary school levels, then there is no visible solution to stop or eradicate moral decadence since the foundation is faulty.

To address the faulty foundation in the Nigerian educational sector, teachers need strong education that promotes moral education. As many teachers had failed the moral test that should qualified as teachers, no wonder, this popular axiom “you cannot give what you do not have”, become a reality since the lack of moral in the teachers has tendency to affect the promotion of moral in the pupils or students. This implies that according to Livingston before children can acquire moral education in school, it is expedient of the teachers to have received adequate education on moral. Such education should encompass moral education and technical knowhow that will prepare teachers to become effective and efficient in the classroom.

The Nigerian government is aware that no education system can rise above the quality of its teachers⁴⁶. In cognizance of this, teacher education continued to be given major emphasis in all educational planning and development in the country. The National Policy on Education 2013 states that; the minimum qualification for entry into the teaching profession shall be the Nigeria Certificate in Education (NCE). Therefore, the goals of teacher education shall be to produce intellectually sound and efficient classroom teachers, encourage enquiry and creativity among teachers, support teachers to be informed, functional, socially relevant and committed to national goals, provide teachers that are dynamic, innovative, flexible and passionately committed to the teaching profession.⁴⁷

American heritage dictionaries of English language define the verb teach as to give someone knowledge or to train someone or to instruct, while the adjective teaching is the act, practice, occupation or profession of a teacher. From this definition, it is understood that a teacher is someone that is equipped with knowledge to impact some meaning.

Teaching is a two-way interaction between the teacher and the learner; you cannot give what you do not have. Scheffler stipulates that “teaching” implies an activity undertaken in an attempt to get someone to learn something⁴⁸. He also recognizes that in trying to get someone to learn something, in which we may either

⁴⁶ Federal Government of Nigeria, National Policy on Education NERC Revised Edition Lagos

⁴⁷FGN. *Ibid.* Revised Edition NERDC – Publication, Lagos, Nigeria. Page 9

⁴⁸ American Heritage Dictionary of the English Language, fifth Edition, copyright 2011 by Houghton, Mifflin Harcourt Publish Company page?

succeed or fail in the task we have undertaken. If we have been trying to get someone to learn something, we have been teaching {in the intentional sense} even if we fail to get him to learn. For instance, it is possible to spend an hour, a day, or even a year, teaching Adeola how to say the truth at all times not minding whose ‘horse is gourd’ with the result that Adeola has not yet learned how to be honest. Whether success is attained depends on factors outside one’s trying everyone in the world must cooperate. Similarly, Soltis observed that, though there seems to be a good case for recognition of both intentional and a success sense of teaching but it is not a sufficient reason, because as educators we should know that the relationship between immediate and remote success in teaching seems to be even, more tenuous and easily overlooked than that between immediate intent and success.⁴⁹ Teacher training cannot be equated with teacher education because the English dictionary meaning given above is more of definition of teacher training and it is stereo-typed. Education is encompassing as it develops the cognitive, affective and psychomotor of man. Schofield explained that to train someone how to teach (produce know-how) cannot be sufficient in teacher education because it can result in mechanical teaching thereby narrowing the scope for those who embrace a certain subject⁵⁰.

Unfortunately, teaching has been relegated to the background and seems as a last resort for unemployed graduates and quacks. To buttress this assertion, Kalusi observed that children in our primary and secondary schools are not taught because the teachers are unwilling to teach due to lack of motivation, sheer lack of devotion and commitment, duty indiscipline and lack of the requisite learning and knowledge to impact to the children⁵¹. Also on the issue of teacher and teaching, Freire observed that education has taken the form of narrative character (Banking method) whereby the teacher talks about reality as it were motionless, static, compartmentalised and predictable⁵². He observed further that the teacher may expound on a topic completely alien to the existential experience of the students, which is against the notion of

⁴⁹ Soltis.F.Jonas, *An introduction to the Analysis of educational concepts*: Addison-Wesley 1968

⁵⁰ Schofield H. *The Philosophy of Education: An Introduction* Lond George Allen pg. 51

⁵¹ Kalusi, I. Nigeria education in the 21st century and challenge of relevance in *Nigerian Journal of Educational Philosophy*. Vol viii no 1 2001

⁵² Freire, Paulo: *knowledge, Dialogue, and humanization: The moral philosophy of Paulo freire* <http://www.jster.org>.

philosophical analysts because any education (learning) as opined by Rusell that is not existential experienced is non-sensical.⁵³

For education to deviate from the banking concept and be able to bring about desirable change of behaviour, there must be synergy between the student and the teacher through mutual relationship and communication. This is because communication is the tool that can bring meaning to the human life, the teacher's thoughts are validated only by authenticity of the students' thinking. The teacher is neither expected to think for the students, nor impose his or her thought on them. The task of thinking has to be original and concerned with reality. This does not occur in isolation but through communication. Therefore, the mentor of the mentee and the mentee of the mentor cease to exist and the new terms "mentor – mentee" and "mentee – mentor " come up through discussion. The teacher is no longer the one who merely teaches but who himself taught while discussing with the students, who in turn while being taught also teach. They are responsible for the emergence of a process which should be the hallmark of education termed qualitative teaching in education. This implies that in teacher education, there are certain "tricks of the trade" which the more experienced passed on to the less experienced. This "trick" of the trade" is the qualitative aspect of teacher education. For teaching and learning process to make the curriculum viable and lively then it must be the hand-work of quality teachers. Then what is teacher quality?

A definition of quality is critical to the understanding of the roles of Plato and Kantian morality as basis for teacher quality. From the exposition on teaching given earlier, it is important to know that competent teachers often demonstrate fluidity and flexibility in subject mastery, aptitude and competence. There exists a line of demarcation between the quality of a teacher and teaching quality. Governments at all levels in Nigeria play significant roles in the promotion of teaching quality. Raudenbush opined that except schools are properly structured and supported, it will enable good teachers to be successful⁵⁴. Similarly, Johnson pointed out that successful teaching is a product of several factors that enhance teacher and teaching development⁵⁵.

⁵³Russell. *Theory of knowledge*. The 1913 manuscript. The collected papers of Bertrand Russell. Vol.17 (ed by E.R Eames)London.pp22

⁵⁴ Defining Teacher Quality; National Research Council, Testing Teacher. The role of Licensure tests in improving Teacher Quality. Academic Press. WashingtonDC 2001.

⁵⁵www.the-role-of-license-tests-in-improving-teacher-quality.org the national academics press

Teacher quality includes character, skills, disposition and knowledge of teachers. However, teacher quality is easy to describe because the criteria for doing so vary across persons, communities and dispensations. For instance, the underlining factor for teacher quality in Nigeria may differ from that of Ghana or in developed countries like Britain and America due to differences in socio-political, economic and cultural backgrounds and importantly, social value or philosophy by which every country is guided.

Quality teachers are also important for a successful implementation of the curriculum. However, the concept of quality is a complex and complicated debated question in Nigerian education today particularly the issue concerning qualitative teachers. Thus, Akinpelu⁵⁶ observed that the complexity of quality in Nigerian education makes the issue of peculiar interest to educational philosophers. To some people, quality is the defining essence of analyzing the characteristic which makes an object good, and without which the object in question will not be good. For example, the essence of salt is its saltiness (salty taste)

... But if the salt has lost its savour wherewith shall it
be salted It shall be good for nothing, but to be cast
out, and to be trodden under foot of men.⁵⁷

Work means that, the salt has lost its value. In the same way the essence of teacher education is to inculcate into the students, desirable change of behaviour to become the best example of one who is regarded as educated in particular culture, character, integrity and generally the best example of humanity. Similarly, quality may be interpreted as being good or bad something, a characteristic or feature, value or excellence. For instance, the school uniform that Bola is wearing is of high quality compared to the uniform Ade is wearing, Bola's uniform is customized and supplied by the school, while Ade bought his uniform from the market and the uniform was sown for him in the local market. The outcome, for instance, of a product of a university graduate depend on the quality of the teachers and the university he attended. For example, a Harvard University product cannot be compared with a local university graduate in any of the third world countries. In another sense quality can assume the position of a finished product, which means that a quality teacher must be dynamic and be able to respond to positive behavioural change as occasion demands.

⁵⁶ Akinpelu. J. A *Ibid*

⁵⁷ Holy Bible *Matthew 5:13* NKJV. Copyright version 2008.

Cambridge Dictionary of English language⁵⁸ defines quality as an action that describes how well or bad something is, such as; a shop advertising top quality electrical goods, or the food was of such poor or low quality⁵⁹. The synonyms or related words of quality are standard, benchmark, prestige, qualitative, ideal, calibre, conformity, mark, norm among others. Furthermore, quality can be related to value, which is the degree of relative worth of a thing, with worth being determined by the efficiency and use expected of it. For instance, Plato called *arête* (excellence). *Arête* of a knife is to cut sharply and neatly as possible, and just as the *arête* of disease is to kill its victim, while the *arête* of medicine is to heal the sick. The *arête* of teacher quality or education is to inculcate right values into learners and bring about desirable change of behaviour for individuals to discharge most efficiently and effectively the duties and responsibilities to self, the society and the world at large.

However, to others, quality is not necessarily *arête* or excellence. Quality is the difference between what is right or acceptable and the unacceptable. A consideration of the era when teachers were held in high esteem in which people look up to teachers in every locality for consultation, help, and advice and so on; if a child misbehaves at home and the matter is reported to his teacher, the child will sit up. Adesoji and Oni observed the sophists were the first professional teachers in the western society and as fee takers, were honoured and despised simultaneously⁶⁰. They also functioned either in the church, mosque or any religions gathering as teachers, and were treated with high esteem. It could be the reason religious leaders: Jesus Christ, Mohammed, Budha and others were referred to as Rabbi or teachers. Similarly, teacher quality as a concept received widespread recognition in the early 1900s when teachers enjoyed the same privileges as ministers. During that period, when a teacher entered a room, people stopped talking and became self-conscious.

Wallad illustrates the importance of teacher quality and pointed out that the society laid emphases on the importance of moral character in teaching.⁶¹ Before 1930s, most teachers in America were female, they were expected to sign undertaking on the following before being employed as a teacher to be of good conduct within and outside

⁵⁸ www.cambridge.org/English/quality

⁵⁹ Adesoji F.A oni A. Evolving a paradigm for Teacher education in the 21st century in Nigeria journal of educational research vol. viii no 1 2001 pg21

⁶⁰ File//c/users/desktop/2. *Defining teacher quality*.

⁶¹ <http://trcn.ng/trcnact.htm>, accessed feb 2017

the line of duty in order to reinforce positive moral behaviour. It is clear from the above that the importance of virtue as one of the criteria of teacher quality cannot be over emphasized. Also note-worthy is the fact that teacher should not only personify virtue but also know that he or she is expected to transmit cultural and educational values. Teachers' personalities were the antithesis of the outcome of every learner's personality, Federal governance of Nigeria in stipulates that no education system may rise above the quality of its teachers. In furtherance of promoting the quality of its teachers the federal government also realized the need for teacher's regulatory body.

In pursuit of this objective, Teachers' Registration Council of Nigeria (TRCN) as an agency of the Federal Ministry of Education, was established by the FGN Decree No 31 of 1993 (New TRCN Act CAP 13 of 2004) to coordinate and regulate the Teaching Profession at all levels of the Nigerian Education system both in the public and private sectors⁶². The Teachers Code of Conduct includes to quicken teachers' level of self-esteem, dignity, honour, and morality, safeguard the established social status of the teaching professionals as noble, morally sound and intellectually endowed, build a strong moral footing for the realisation of a system of education that can compete globally, enhance teachers' self-efficacy and social leadership towards national development. Also, it provides objective index to assess teachers' conduct and helps to situate or describe teachers' relationships within a defined professional scope. Lastly, it clarifies the rights, privileges, and obligations of the teacher within the confines of the law and in the course of his or her duty⁶³.

Therefore, teachers' quality is an integral aspect of education which cannot be overlooked in any dynamic society. However, the analysis of what teachers should know and be able to know will continue to change because that is what is expected in any dynamic society. The job of teaching students to learn and use new information especially in this era of information technology to develop, apply skills and think critically is highly complex and demanding. A teacher that is well equipped with the values of the profession should be able to inspire and engage all students irrespective of their backgrounds and needs.

Apart from being responsible for students learning, teachers are expected to create a safe atmosphere for learning, serve as good role models, and partner parents

⁶² Federal Government of Nigeria.(FGN) Teachers Code of Conduct, Revised 2005. Abuja

⁶³ Federal Government in Nigeria Teachers Registration Council of Nigeria. *Teachers Code of Conduct*, Revised2005. Abuja

and the community in school activities. Therefore a teacher is expected to be role model in the following ways: dressing, talking, greeting, hard work, honesty among other virtues, because if the teacher operates below acceptable behaviour both within and outside the classroom, such teacher will lose the respect of the students, which inversely can influence the learning behaviour of the students. Also, teacher ought to understand that he or she is the second parent to the students, therefore either his or her action or inaction become something important to the students; which can either make or mar the student moral stand. In order to achieve this, teachers need a variety of skills, aptitude and balanced temperament.

Educational stakeholders and curriculum planners need to infuse moral and character education into the teacher education, since the teachers serve as the facilitator of learning for the children. With on-going quest for quick wealth in the society especially Nigeria, the curriculum must address the pre-service teachers during the training to embrace honest labour and shun all kind of corruption within and outside the educational sector. The education of the future teachers (pre-service) needs serious attention, whatever teaching or experience that will be exposed to them will determine the type of learning the future students will acquire. A teacher who engaged in an examination malpractice before he or she graduate from the teacher education can never stand against examination malpractice during practice. Also, this study is to build into the teaching profession clear-cut incentive mechanisms and make teaching profession robust, any profession that lacks morality will be void of conscientious and efficient teachers.

The selection of students into teacher education programme is usually based on academic credential such as at least credits in five subject including English and Mathematics, high score in the Unified Tertiary Matriculation Examination (UTME). It is important to note that most students do not make teacher education as the first choice of study, which usually affect the attitude and perception to the students programme. In order to correct this malady, teacher education admission should also focus on character of the pre-service teachers instead of academic credential. In Nigeria, the student with the lower rank that fail medicine and surgery, law and others are usually come to seek consider for admission in teacher education. This single act has negative impact on such student which is visible in their character to the teaching and learning. Background check of each of the student with the aid of reference letter should be one of the yardstick for admission and not just anyhow student who fail to secure admission to the first choice admission.

The right selection process has the tendency to increase the quality of teacher who are full of character in the classroom.

Quality simply means value or worth attached to something that is high level of value or excellence. It is a peculiar and essential character. Quality could also mean an attribute or skill that distinguishes. The Dakar framework for Action, stipulated that quality determines the efficiency and effectiveness of what children learn and the extent to which the learning benefits them and their society⁶⁴. It emphasized the need for a stimulating pedagogy. The teaching and learning process makes the curriculum viable and lively.

Teacher quality means that the teacher's cognitive and affective perspective has been developed to see the significance of changes when they come, assess what is best for particular groups of students in school, know the knitty-gritty of pedagogical skill and be dynamic. All these will make the teacher to achieve his desired aim for purposeful teaching and learning interaction in the school environ. If all these are put in place, teacher education shall be an enviable profession and it will assist to achieve that to certain level. In relation to the philosophies of Plato and Kantian's morality, the aim of everybody will be each man's contribution to the welfare of the society and not a matter of sharing the national cake, which will give room for injustice. Secondly, Plato's ideal state or society had a kind of division of labour whereby every arm of government will work in synergy to the development of the society thereby disallowing the spirit of irresponsibility. Thirdly, virtue includes responsibility, commitment, transparency, accountability, honesty, and respect for persons.

2.2 Idealism and Education

The origin of idealism as a philosophical thought is dated as far back as Plato in ancient Greece. Although, Philosophy and Philosophers existed before Plato, he developed one of the most historically prominent philosophical views on education that is still very much relevant today. Idealism has been remained a dominant philosophical influence in different fields of human endeavours and educational ideology in the nineteenth century was greatly influenced by German idealists.

Babarinde observed that although, idealism is not as strong as it was⁶⁵, it is still practised in certain areas such as contemporary religious studies and certain aspect of

⁶⁴ The Dakar Framework for Action Education for All Goals 2000.

⁶⁵ Babarinde, S.A.2012. *Lecture note TEE103. 100L.University of Ibadan*

mental philosophy. Idealists believed that ideas are the only reality, and that the physical world is characterised by change, instability, uncertainty. The original philosophy of idealism have been more elaborately developed and systematised over the ages. It reached its peak in the nineteenth century, and its influence on education continues to be evident in the twentieth century. There are many philosophers under this school of thought with varied interpretations and expressions but common ideas build them into one school. The following are the aims of education under the school of idealism; self-realization or personality development. According to the idealists, man is created by God.

Self-realization involves full knowledge of the self and it is the first aim of education which is especially associated with idealism is the development of personality or self-realization. To ensure spiritual development, idealists give greater importance to spiritual values in comparison with material attainments. The second aim of education is to develop the child mentally, morally and above all spiritually, education must enable mankind through its culture to enter more and more fully into the spiritual realm. Development of Intelligences and Rationality, education should lead and guide man to face with nature and to unite with God. In idealist's curriculum, idealists give more importance to thoughts, feelings, ideals and values than to the child and his activities. They firmly hold that curriculum should be concerned with the whole humanity and its experience, views of Plato, Kant and some idealist's philosophers on curriculum. For Plato an idealist philosopher the aim of life is to realize God, not to shift blame on God for every evil that happens to man. Plato further stated that this is possible only by pursuing high ideals namely Truth, Beauty, and Goodness. Three types of activities namely intellectual, aesthetic and moral can attain these high ideals.

Thus, in modern terminologies there are three tiers in Plato's educational scheme namely, the elementary, secondary and higher education. This is just a rough division for the contemporary society. Akinpelu observes that if the curriculum is to be structured according to Plato, there must be four levels corresponding with the four segments in his simile of the line, and with the allegory of the cave⁶⁶. To revert to the three-tier system, the elementary education, for Plato should consist of training in the musical art, literature, civics, poetry, culture for the nurture of the soul, gymnastics

⁶⁶ Akinpelu I.A Essays in Philosophy and Education Stiring-Horden Publishers Nigeria Oyo 2005

which includes athletics and dances which is meant for the training of the body. The secondary education that is the higher education, it is that stage of education that for Plato should be able to develop man both mentally and physically, it is at this level philosopher king emerged.

2.3 Development of Modern Idealism

Idealism as a philosophical movement became largely recognized with categorisation and individualism⁶⁷ in the early 15th and 16th centuries according to the writings of René Descartes, George Berkeley, Immanuel Kant, Georg W. F. Hegel, and Josiah Royce. Rene Descartes (1596–1650) was educated by the Jesuits but was discontented with the rigidity of the Jesuits' ideas. Most of his thoughts critiqued the doctrine of the Roman Catholic Church despite the fact that he was a Catholic. His views are mostly related to idealism. For the purpose of this study, the works of Descartes on Discourse on Method and Meditations on First Philosophy will be considered. Descartes' work is on systematic doubt by which he subjected all things to his doubts and sought for an idea that is absolute in itself upon which other true ideas are built. He doubted all things except that he was doubting or thinking and even at some point, he doubted that he was doubting yet he could not doubt that he was thinking. Therefore, he developed the famous Cartesian first principle:

Cogito, ergo sum, "I think, therefore I am

The statement above is strongly linked to idealism and it has influenced several philosophical thoughts over the years. The Cartesian Cogito reiterates the mind as the core of the relationship between human beings and the world. Descartes noted that though his process of thinking could not be doubted, he was unable to proceed that stage to other certainties. Things that are outside the cogito are processed by human senses which are not reliable because they are error-prone. He noted that every idea is capable of producing other ideas in limitless range except for the idea of Perfect Being. Descartes thought the Perfect Being represents God - the unlimited and timeless Maker and source of all things. Descartes arrived at the two principles: the cogito and the Deity. He explained the undoubtedness nature of the mind and the human thought in the cogito and the source of all the objects of thought in the Deity. Based on these, he

⁶⁷ Kant. I. *Education*. translated Annette charton, Ann Arbor University Michigan Press, 1960pp83-94.

discussed that the finite mind is capable of contemplating the objects of thought founded in God.

George Berkeley (1685-1753) born, educated and lived most of his professional life as a cleric in the Irish Episcopal Church. The foundation of Berkeley's thought was that all forms of existence are hinged on a form of mind to know it otherwise goals and purposes cannot exist unless it is comprehended by a celestial mind. His views opposed the core of realism or materialism without a recourse to the mind. Although Isaac Newton argued that the universe is controlled by a set of precise scientific laws, Berkeley averred that even such thoughts by Newton must have originated from the mind because whatever is in existence must have been reasoned by some mind *esse est percipi*. Berkeley contended that perception precedes existence and all things exist because they are controlled by a Being with an Ultimate Existence.

Berkeley's thoughts were considered irreverent because of they are mostly religious-inclined because of scientific discoveries and explanations which he believed were mobilised against the faith for atheists. Berkeley criticised the overbearing influence of realism which was championed by the rise in science and scientific discoveries by stating that no matter can exist without a mind. The conception of the existence of a universe suggests that there must be an Infinite, Timeless and Universal Mind that existed prior to existence of the universe. Berkeley views the mind pivotal part of existence and this novel thought has instigated the rise of several studies on perception and thought.

David Hume (1711-1776) was a Scottish-born philosopher and one of the greatest critics of the ideas of Berkeley. His major work, *Treatise upon Human Nature*, was a severe assault on idealism. Although he accepted the ideas of Berkeley on *esse est percipi*, he concluded that if our knowledge is limited to our impressions, then we cannot lay claim to the reality of objects either material or spiritual. Hume viewed the interrelationship between ideas and objects. Therefore, contrary to Berkeley's view on atheism and materialism, Hume disputed the concept of the mind and God. Hume understood that his theories received much scepticism because of his views on religion and science, but he was unable to reconcile the paradox of a seemingly sensible world with the logic of human thought.

The German philosopher Immanuel Kant (1724-1804) had a humble background and schooled in his hometown, Konigsberg. He later became one of the

most famous professors the University of Königsberg ever had. He produced two important works in this effort were *Critique of Pure Reason* and *Critique of Practical Reason*, where he established harmony between the different and opposing views of rationalism and empiricism. He observed that rationalists sought universal truths through a logically structured knowledge. In contrast, empiricists believe that the perceptions of experience are realities of daily life. Kant accepted the rationality and consistency of modern science showed that conflict between different philosophical ideas has contributed significantly to the development of knowledge.

Therefore, Kant built his theory of idealism on the processes of the human thought. He noted that while the rationalist thinks logically, the empiricist thinks synthetically. He developed a system based on a posteriori (synthetic) and a priori (analytic) logical judgment which he called synthetic a priori judgments in order to merge science and philosophy. He believed that the best of rationalist and empiricist insights could be unified to reinforce scientific arguments because science needs a pragmatic approach laws that are general. He described the mind as a vital aspect in the processes of thought and accomplishment of goals. Kant was confronted by the challenge of differentiating between the subject of thinking and the object of thought. He turned down Berkeley's view that the perception precedes existence because such idea is unscientific.

On the subjectivity of the human mind to process objective reality, Kant described the part as a phenomenon and the whole 'noumenon'. Each experience of a thing is a bit and added piece of knowledge about the whole (noumenon). Kant tried to establish that real knowledge is possible by attempting to integrate two themes that are apparently at variance: phenomenon and noumenon, the ideal and reality, practical and the pure, and subjectivity and objectivity. Kant noted that it was not possible to evaluate human experience purely on rational and scientific grounds and later altered the practical side to moral and ethical dimensions. He categorised his view as unanimously valid "categorical imperatives"⁶⁸ and permeated this in his ideas on education. This imperativeness has greatly motivated several thoughts on the importance of ethics in education. He held that humans are the only beings who need education and that discipline is germane in education if recipients will think and seek out what is right.

⁶⁸ Kant. I. *Groundwork of Metaphysics of Morals*.

Also, education should transcend the thoughts of the present to that of a better future and discipline, values, discretion, and moral training should be the core part of any process of education. To Kant, the education should go beyond training to enlightenment, inquiry and development of the thinking capacity of a child to make the right choices and referred to this as will. Kant considered the responsibility towards self and others as a vital part of a child's education. Idealism, according to Kant, revolves around the rational mind, objects and moral. Kant's systematic approach has been of great influence among several philosophers. In the past, idealism had a strong influence on education, but recently, several factors such as scientific breakthroughs, industrialisation, information technology and technological advancements have weakened the idealist philosophy in education. We currently live in an era of secular realism with renewed culture that places emphasis on the materialism as against the idealist aspects of life.

2.4 Idealism and Metaphysics

Metaphysics came from the Greek words “ meta ta physica” which literarily means, “things beyond the physical realm, or things beyond the senses, or beyond man's conception. Babarinde opined that etymologically, the study of things after the physical world, is the branch of philosophy which studies things that are beyond mere human conception such as soul, mind, heaven, hell and spirit, as well as the study of reality⁶⁹. Therefore, Metaphysics is concerned with human nature and the world he lives in. It raises a lot of questions concerning the nature of man's existence, the purpose of man on earth, the existence of God, where and how soul is located among others. Metaphysics is divided into two: *Ontology* which is the study of nature of reality and *Cosmology* which deals with the cosmos or universe.

The study of metaphysics is abstract in nature, which explains all existence in terms of their mind and its working. By the mind, Akinpelu stipulated that it means the spiritual element in man vis-a-vis man's personality or the man himself, as different from his body, the self, and sometimes the intelligence and reasoning capacity of a person⁷⁰. The most common meaning, is that of a mental or spiritual element. He stressed that a person's mind is a part of the universal mind otherwise identified with God. Therefore, the mind of a man is a piece of a divine spirit which is the whole and

⁶⁹ Babarinde, S.A. 2012. *Lecture note for TEE 103*.

⁷⁰ Akinpelu, Ibid.

this makes the mind spiritual. The real self that makes up a man is the spiritual self, and not his physical body. Hence, it is important to target the real self and make it the focal point of education.

2.4.1 Idealist Epistemology and Education

Epistemology simply means study of knowledge which was taken from Greek words Episteme logos meaning study of knowledge. The idealist hold on to the primacy of the mind. All external objects must be known by the mind and pronounced upon before we can say that they exist. Except there is a mind to know an object, we cannot make any reasonable claim as to its existence. According to George Berkeley an idealist, for a thing to exist, it is to be perceived (*esse est percipi*) meaning that the world and everything in it is as the mind interpretes it to be⁷¹. For instance, if the eyes look at an object, it is the mind that combines the impressions that are received and forms them into concepts or ideas. It is important to note in order to avoid error or misleading by what we see, the principle of coherence was adopted as the criterion of what is true. Meaning that whatever the pieces of information the mind has gathered together must fit well into each other and form a coherent and intelligent whole before we can pronounce them as being true or as being units of knowledge. If the parts do not fit well into each other and form a coherent and intelligible whole, we cannot pronounce them as begin true, or as false. This is what the idealists use to counter accusation of external relativism in each man's view. The idealist epistemology emphasised on the importance of the role of the mind and intelligence of the individual and his entire personality in the process of education.

2.4.2 Idealist Axiology

Axiology is the theory of value. It is divided into ethics and aesthetics. Axiology is derived from the Greek words axias and logos meaning, "Theory of values or worth". Axiology is interested in answering questions like "what are values", what is good or bad". Idealist Axiology is centred on the belief that the mind of any individual is a piece of the universal mind and that individual objects held to be of value are valuable only because they have their origin from God - the source of all true values. They also believed that all values are rooted ultimately in God. They listed the hierarchy of human values to include the survival, values of food, clothing and good

⁷¹ Ozmon philosophical foundations of Education

health among others, because they are good and foster healthy physical growth of the individual. By reason of man being a spiritual being, he is endowed with individual consciousness and freedom. This is the inherent value in every human being that should not be altered irrespective of any situation his body experiences. The value of the individual freedom and development is therefore of great importance in idealist educational scheme.

For the idealist education is regarded as a process of the development of the person, particularly his conscious and spiritual self. The self or the individual personality is very important in the idealist metaphysics. Therefore Akinpelu observed that the process of education is very much the efforts the individual makes to develop self, as well as what the individual learns from what is presented to him that constitute his knowledge and education.⁷² Idealist philosophers are Socrates, Plato, Immanuel Kant, Rene Descartes and George Berkeley among others.

2.4.3 Idealist Curriculum

The curriculum is structured towards development of the mind and to emphasise subjects that will improve child intelligence, understanding and ability to realise his spiritual potentialities to the fullest. Babarinde opined that, Subjects favoured by the idealist are those that can help in the spiritual development of the individual's, four basic skills,⁷³ namely language skills scientific skills, the normative skills and the aesthetic skills were recommended by them.

Teacher and the pupil are important in the idealist scheme of education. The role of the teacher is inevitable in the training of the child, for the mind of the child as not matured enough to cater for itself. In essence Plato and Emmanuel Kant centered their work on the development of the individual's mind.

2.5 Plato's Educational Ideas and Morality

Plato (427–347 B.C.E) was a student of Socrates and well-known for his dialogue-styled writings on different topics. Plato started his own school to engage scholars in dialogues aimed at proffering solutions to contemporary issues of concern after the demise of Socrates. Ozmon stipulated that his focus was the pursuit of the truth that is ultimate, flawless and eternal in a dynamic world⁷⁴. Using mathematical

⁷² Akinpelu, *op.cit*

⁷³ Babarinde, *Ibid*

⁷⁴ Ozmon, A.H, Crave, S.M Philosophical Foundations of Education merrily ohio New Sensey 2008

analysis, Plato argued that finding the universal truth that will be undisputable by all irrespective of their orientations is a possibility. He posited that the onus is on individuals to discover the universal truth in different spheres of influence by identifying the dissimilarity between idealism and realism.

Plato considered ideas as the starting point of all forms of knowledge and the physical world is unstable and subject to the subjectivity of sensory organs cannot be relied upon. He argued that the pursuit of what is true must be devoid of materialism. The universal truth is a product of critical enquiry through discourse in form of serious dialogue in the quest for knowledge. He counselled that the discourse should focus on moral issues because moral is an idea which is purpose-driven, constant and beyond illogical notions. On his thoughts on education, Plato described the human soul as priceless, and so, it should be nurtured above the human body.

According to Plato, the pursuit of what is just should have no inducement except for itself. He also said that a just society should respect individualism and allow every man to mind his or her business rather than interfering in other people's area of competence. He encourages expertise and division of labour that cuts across the ruling class, law enforcers and the masses.

2.5.1 Plato's Ethics in *the Republic*

The central concern of Plato's *Republic* was to seek answer to the question of justice. Socrates considered justice as individualistic because just citizens make a city where justice prevails and justice is better than injustice. However, Plato's argument focused on the importance of ethics in the pursuit of what is just. Plato noted that there is usually a conflict within the soul of every man with regards to making choices between right or wrong, honour and shame, justice and injustice among other things. People should seek to rule or control their minds because a person that is self-regulated is able to accept his good as honourable. Whoever has mastered the rule or control of his mind or spirit will be able to make informed, logical and rational choices.

However, those who are still ruled by the whims and caprices of their appetite and mind often act in pursuit of their cravings and to gratify their bodies without giving any thought to reasoning or logical processing of events. Individuals that pursue what is just and honourable can be described as people who have mastered to rule their spirit. Plato attempted to explain the connection between human thought and action. A person is considered brave if her strong-willed outlook does not alter in the midst of pleasures and pains, but remains constant and agrees with what is logically recognized

as terrifying. Also, an impatient person will rush headlong into what he thinks is terrifying because of the thought of potential happiness. A person becomes self-regulated when there is an accord between the different parts of his soul but, the intemperate person has excessive cravings that deny him or her of the ability to make rational decisions. Finally, a man is considered just when all three parts of his soul function in perfect harmony.

Plato observed that, Justice is capable of engendering all the other virtues because the just man is completely virtuous. Similarly, the unjust person cannot exhibit moderation, wisdom, and courage. In actual sense, the relationship among the virtues seems more complex because the person who is considered to be unjust often fails to act wisely, bravely, and in a self-controlled manner. This presupposes that it could be argued that an individual could exhibit courage with strong-willed attitudes and completely follows what rationalists say is frightening in the midst of any pains and pleasures – and still be considered unjust in as much as his rational attitudes are fully developed to decipher things that are really fearsome⁷⁵. Socrates seems to reject the notion by reasoning that the man may not actually be courageous but controlled by law-inculcated ideas concerning what is fearsome and not truly courageous because according to him, it is the spirit that conserves knowledge about what is to be feared and not. Socrates concluded that instead of declaring that the person exhibited courage with spirited attitudes, it could be said that the person was temperate without his excessive cravings at odds with his ability to think logically but he is still unjust because his rational attitudes are inadequately developed therefore it is not possible for him to know what really is good.

It is like the image of a meek but temperate soul, who lowers the requests of moderation, this does not suggest that there can be no rebellion within the soul; rather, there seems to always be a pact that the rational appetite should prevail. This seems to require that there are actual cases where appetitive attitudes agree with the rational appetite's understanding of what is good in an individual especially when such logical thought processes that have developed the concept of what is good are stronger. Plato further stressed that It is important to create connections between doing actions that are just and becoming psychologically just in order to serve as a model for those that

⁷⁵ Plato *Ibid* 526-32

are not yet psychologically just to act just, but to achieve this will require a level of training through mentoring.

Socrates reasoned that justice is tied to the soul of a man because a just man naturally avoids injustice, and meets the demands placed on him by justice. He did not condemn the proposition that justice involves giving help to friends. Also, those having a conversation with Plato agreed that a major requirement for justice is the requirement of respect for one's parents as well as respect for the gods. Duty to others are all shades of justice. Plato's *Republic* also takes justice as inclusive of the positive and negative understandings of duties. Those who love money obtain pleasure from making money and each of these three different groups of persons would argue in favour of their pleasure. Third, to make a decision on the pleasure that is best, there is need to verify whose judgment is best. In this vein, Socrates thought that such one who displayed the best reason was perhaps the one with the most experience, as well as whose argument is adjudged the best. Socrates also argued that the philosopher is superior to the one that loves honour and the one that loves money in reasoning, experience, and argument. His conclusion is enough to secure that the philosopher has a superior judgment than the others because his verdict has a better claim on the truth.

Similarly, the proof of the best pleasure does not reveal that the pleasures of philosopher are infinitely superior to the pleasures of those who preferred money and honour or fame. In Plato's *Republic*, Socrates first established that pain and pleasure are not completely divergent but splits with a calm central or mid-point that is neither pleasure nor pain. This may however sometimes seem paradoxical because a life devoid of pain will be pleasing but Socrates argues that this is a facade. He makes a distinction between pleasures that satisfy a need thereby replacing a pain and those pleasures that do not signify any lack and thereby do not substitute for any pain. He described the former as pleasures that are untrue while the latter are candid pleasures. The next step in the argument is to ascertain that most pleasures that satisfies the body especially the most powerful ones, are filling an aching lack, thereby, they are not honest pleasures. Finally, Socrates claims that the pleasures experienced by the philosopher do not fill a painful lack so they are true. Contrary to the epicure's assumption, the philosopher's pleasures are more substantial than pleasures of the flesh.

The pleasure evidences tempt some scholars to presume that Socrates must have a self-indulgent understanding of happiness. After all, he claimed to have shown

that the just person is better-off than the unjust and his arguments on pleasure provide proofs to the same. But these disagreements work as far the first proof works: Socrates can reason that happiness, whatever it is, is discernible by pleasure. To sketch a good city, Socrates did not consider any particular city as his model because he insisted on starting from the scratch by reasoning out the factors that would create his image of an ideal city and a utopia.

A consideration of the objection means that there is a need to differentiate between two seemingly ideal cities described by Socrates. The first city was simple and briefly planned. It is classless society without war supplies and Glaucon rejected it though Socrates described it as a healthy city. The second city was primarily the place of extravagance but later cleansed of all forms of luxury. The city had three classes, two that guard the city, a constitution and a producer of goods needed by the city. In response, Glaucon suggested a third city that will have distinctions among the three-class city and rulers that are not overt philosophers in line with Socrates' argument that a three-class city not administered by philosophers cannot be an ideal city.

At the core of this prototype is diversification of responsibilities for the different people in the city according to their ability. Socrates' insisted that there is no form of orderliness as far as cravings and appetites are concerned except such desires are subjected to reasoning. Therefore, the first city cannot exist because of the nature of human beings as contained in the *Republic*. The conclusion therefore is that it is a nowhere-utopia, and thus it is not an ideal-utopia.

The design of the first city eventually provided two qualities in the final ideal city: diversification of skills and reasoning. However, from the example of the third class of the ideal city, reasoning is no guarantee of a secured and happy society. Socrates' quest for an ideal city was for it to serve as a prototype even if it will never be realised. The realisation of the ideal city is highly unlikely because of the common disdain for philosophy and fear that philosophy corrupts the mind. These factors make it very difficult for philosophers to access power and for rulers to become philosophers. Socrates argued that the ideal city is possible. The ideal city is a communal society where the citizens are fully virtuous. If Plato's ideal city cannot be realised, then it is not worth striving for.

But if Socrates would not welcome the "utopianism" charge, does he successfully avoid it? The answer is unclear but it is also complicated to argue that the ideal city is not consistent with the nature of mankind. Socrates avers that almost all

human beings have what it takes to reach their fullest potential. There is a need for a distinction between such criticism and a mere weaker complaint about the ideal city. It is possible to concede to the philosophy in the *Republic* and admit that the ideal city is possible or be resolute that such a city is a product of a wishful thought process which is so not likely to be achieved. However, the ideals of the *Republic* can be of great influence on humans when we think about the agreement and harmony that form the basic part of it. We can begin to review the nature of our cities as to whether our own cities and souls should not be allowed to experience harmony. As human beings, we should take cognizance of principles such as moral education, regulations in terms of societal and habitual cravings or appetites and equal opportunities for work of the *Republic's* ideal state and apply them to promote a better world for all to live in.

So, the *Republic's* ideal city might be a facade and obnoxiously nowhere-utopian, but the point is far from obvious that there are lessons for us to learn. Even if it is not nowhere-utopian, it might as well not be an ideal-utopian. Therefore, there is need to consider the characteristics of the second city which have led readers to admire and fault it. One of the important descriptions of the second ideal city is that it seeks to abolish the private family structure and limit rights to private property through the advocacy for communism. Aristotle criticised the communal structure of Plato's ideal city which he described as ticket to chaos. The critics noted that Socrates' view on communism is ambiguous and unspecified as far as communism should be practised in the ideal city. They also argued against the practice of communism in any ideal political community.

The *Republic* was clear that the producers will have enough private property to make the regulation of wealth and poverty a concern. However, there is uncertainty about the extent of communism because Socrates introduced this contentious subject casually. Also, the eradication of private families was late addition to the book. Socrates argued that well educated leaders will rise up to the challenge of leadership and do what is necessary as occasion demands. He posited that aspects of family life such as marriage and procreation must be governed. However, he did not state if the control should be limited to the guardian classes or extended to the entire city. When pressed to defend his views on communism, Socrates maintained that his focus was on the guardian classes but it is rational to suggest that communism about families spreads to property. The problem is that there seems to be no restriction as regards the extent of communism in the ideal city. To the critics, communism is unwanted or impracticable.

The verdict that communism is not possible significantly broadens one of Plato's thoughts.

2.5.2 Totalitarianism

Totalitarianism as a term is not easy to define but it is noteworthy to clarify the concept in line with the way philosopher-rulers exert political power over the city. Critics of Plato's *Republic* have described the objectives of Kallipolis' leaders as totalitarian. Socrates stressed that the prime concern of the rulers is to unite the city. This is startling because the concern of Plato was to create an image a happy city and happy individuals. Socrates argued that the task of the ruler is to be an advantage the ruled. They noted the conception of the city's good according to Plato was on the collective good of all the citizens. A consideration of Plato's argument this way means that every citizen has a role to play in the city's happiness and the happiness of fellow citizens to attain personal happiness.

A system of government that is totalitarian in approach will be counterproductive and detrimental to the happiness and wellbeing of the citizens and this seems to be the view expressed by Plato in the *Republic*. Socrates believes that unity breeds happiness and any city that united will have happy citizens because they share a common bond that keeps them happy. He noted that how good a city is, is not a function of the cumulative good of all the citizens. In the *Republic*, the good of the city and the good of the individual are stated autonomously without a direct link. However, the citizens' good can overlap into the good of the city. Plato believes that such a contact is inevitable in the ideal city. Also, propaganda is warmly presented to the citizens but not totally against their good. In this regard, if citizens are unable to consider themselves as parts of the city through service to the city, the outcome is that both the citizens and the city will be very happy. In totalitarian administrations, political power is concentrated in an entity or one person with no other form of alternative. The ideal city of Plato's *Republic* is plainly totalitarian in this respect.

He noted that knowledge guides the conduct of humans and such knowledge should be centred on what constitutes goodness to others and oneself. Plato feels that philosophers will make the ideal rulers for two main reasons: they are aware of what is good and they desire influence⁷⁶. The problem with real cities is that the rulers are mostly ignorant of what is good, crisis with their citizens because they only crave

⁷⁶Plato *Ibid*.

power to wield it. They are ignorant for desiring the wrong things like honour and money which lures them into seeking political power. All nations irrespective of the kind of leadership exhibit certain shortcomings. Socrates does not discriminate between good and bad forms of government⁷⁷. This lesson is familiar from Plato's Socratic dialogues: the life of a philosopher is best and whoever is in need of knowledge should learn from him.

In as much as it takes wisdom to survive Socratic examination⁷⁸, and it is equally important for one's mind to be thoroughly trained to overcome negative motivations such as excessive cravings and appetites⁷⁹ through the use of emotional force from excessive desires which are converted to philosophical desire⁸⁰. The new desire is then maintained through the soul. Secondly, in contrast to the argument of Socrates that the world is well-ordered, the Socrates of the *Republic* insists that wisdom demands that a person understands how the world is, which involves the knowledge the precise structure of things.

Third, although the Socratic dialogues confirmed he lived a life full of practices of philosophy as against living normal political life, he insisted that his life is closer to conventional lifestyle. Plato argued that the philosopher should not embrace partisan politics. However, based on the thought that politics has power to exert influence on others, Plato argues that people need one another and the larger culture. He averred that those who could not seek out wisdom for themselves cannot live better than the one who leads them. There are several controversies around Plato's view of an ideal city which is regarded as flawed and phoney. It is possible to admit that discourse on politics in the *Republic* reflects the image of its moral psychology.

2.5.3 Plato's Notion of God

He holds the view that God should be acknowledged as far as God is good, and that it is impossible for God to be the source of all things as believed by religious people. In contrast, God is the author of only a small part of human affairs, and not the larger part because evil things are more than good things. Therefore, good things must be credited to God, while we seek elsewhere for the causes of the evil things.

⁷⁷ *Plato's Ethnic and Politics in The Republic; the standard encyclopedia of philosophy (Winter doll); Edward N. Zaita (ed.). URL- <http://plato.edu/archives/201/entries/plato-ethnic-politics>.*

⁷⁸ <http://www.philosophypages.com/dy/ag.html>// retrieve sept. 2015

⁷⁹ *Ibid.*

⁸⁰ http://www.philosophypage.com/dy/htm*intr.pg 49.

2.5.4 The Relevance of Plato's Educational Ideals to the Contemporary Nigerian Society

Plato emphasized the importance of both reason and experience in the Republic. We cannot still fault the underlying principle behind his writings. Many of Plato ideals have been adopted by nations across the world. Plato also advocated secularism in education which makes the provision, central and organisation of education a responsibility of the state, without excluding religious education as a subject. Plato also recommended area of guidance and counselling for deciding areas of excellence in the child, meaning that he has rudimentary knowledge of the need for psychological consideration. Plato suggested that subjects that are art-related or humanities should be taught in schools, especially as early-childhood education which should start from age seven. This is an important stage in the life of the child, because this is the beginning of habit formation of the child where habit and morals can be formed. As teachers, especially student-teachers in colleges of education come out to teach in primary school which is the bed rock of education in bringing up pupils for the society, here, language and culture is being transmitted, habit is being formed and teacher also stands in 'locus parentis' to the pupils.

During the Plato's days, there were no formal type of education except from the teachers who moved around from place to place. Further, Plato espoused the importance of the environment of learning in education because he was conscious that a child's mind is fragile and impressionable. Therefore, the child must exhibit the morally wholesome practises, and be surrounded with the right type of environment which will build him into a morally sound individual. Plato was vehemently against the Greek mythologies and stories of gods to cut off non-dignifying and corruptive stories and he was tempted to rewrite some of them. This could also be seen in some of the countries of the world today. Thus, in 1948 the United Nations declared a Charter on the promotion and encouragement of respect for fundamental human rights for all without distinction as to race, sex, language or religion. From the expository so far, it can be deduced that Plato's writings are a mine of ideas and will always yield good dividends to educators and the populace who can read his Republic and other writings.

2.6 Immanuel Kant's Theory of Morality

Immanuel Kant (1724-1804) was born in Königsberg, Germany. He later became an instructor and later, Professor of logic and metaphysics at the University of Königsberg. Kant's life time was spent in his home town where he was regarded as one of the most important figures during his time⁸¹. The influence of his work is massive. He introduced a new perspective to the issues on knowledge, morality, metaphysics, arts, science, politics and mathematics which are still relevant to this day. His main teachings are written in his three great critiques, *The Critique of the Reason* (1781/87), *The Critique of Practical reason* (1787) and *the Critique of Judgment* (1790).⁸²

The critique of practical Reason seems to be more prominent among his novels. Kant begins with an enquiry into the regular examination of morality. He reasoned that an action can be considered moral only if it is void of any hidden intention. It is impossible to coerce or induce people to behave morally. And attempts to force or induce morality through religious practices weaken moral worth. If the fear of hell fire is the only thing that prevents an individual from telling a lie then the action is without any moral worth. To consider an action as being moral, it must be carried out only on the basis that it is what is right to do and nothing else. This view creates a serious question. How then is morality possible? Kant answers this question with three different formulations of actions called the categorical imperative.

According to Kant, a moral act is done from duty. An act carried out from the perspective of a duty is different from an act done out of fear or induced with force. He made a distinction between acting in the line of duty which he considered not as exhibiting a moral behaviour, and acting from duty which is borne out of a burden to behave the right way based on the conviction that it is what is right to do. Acting from duty is moral only if an individual act in a particular manner of his free volition or because he feels obligated to do so. It is an act carried out in the consciousness that it is what one ought to do. For instance, assisting a neighbour to drop his child off at school cannot be considered a moral act because it might have been done with an expectation that he will return the favour someday.

In Kant's reasoning, any act carried out from the sense of performing a duty is morally good. For instance, it is possible to pelt an aged woman with stones until she

⁸¹ Cahn S.M. *Classics of Western Philosophy*. Hackett publishing company Merrill Ohio 2008 p 979

⁸² *Ibid*

dies instead of assisting her and still do it out of an obligation. This undoubtedly is considered a duty by most of the people that eliminate witches through stoning. However, stoning witches to death is not acceptable that is morally good even when such is carried out from a sense duty. In agreement to this, Barrow asserts that it is important that acting from a sense of duty should be considered only as a required clause of a morally good behaviour and not a rule⁸³. Therefore, to acting from a sense of duty is a critical requirement for any act to be considered morally good. Wilson therefore identified Kant's categorical imperative as acting only according to a universal law, having a belief of an end in itself and the belief of autonomy⁸⁴.

2.6.1 The Moral Order

After the mastery of epistemology and metaphysics, Kant reasoned that when such processes of reasoning are thoroughly applied in discourse concerning moral philosophy, it is likely possible to produce huge success. Therefore, he suggested a table which shows the classes of freedom as regards the notions of good and evil in his book: *Critique of Practical Reason*. He made use of shared rational distinctions as the core of an index of synthetic *a priori* judgments that can influence the actions performed by human beings. Kant asserted that two things arouse true wonder: "*der bestirnte Himmel über mir und das moralische Gesetz in mir*" which have been interpreted as the starry sky above and the moral law within. Using these simple-to-relate-with ideas about morals, Kant was able to lay the foundation for a beginning of this moral law in his book that was published in 1785.

2.6.2 Good Will to Universal Law

There is distinction between a good that is done without any conditions and goodwill. It is therefore germane to discuss the differences between these two concepts in this study. Kant asserted that there are a lot of characteristics that are good in the nature of man and people tend to ascribe certain values to what they consider as the advantages of living a good life based on their concept of what is good or evil. Nevertheless, a good will is naturally good because it has a value that is totally inspired by self and devoid of any ulterior motive or kickbacks. In goodwill, the impetus to be good is entirely driven by the goodwill other than the quest for some

⁸³ Barrow R. Moral Philosophy for Education George Alan and Unwin 1975

⁸⁴ Wilson, J.A A teacher guide to moral education Geodfrey Chapman 1973

form of gratification. Therefore, Karl emphasised that the value of a good will is not determined by the consequences that could follow a good act.⁸⁵

Kant's moral theory is, therefore, deontological: this means that no action is morally right in virtue except there is a right motive for doing it and it is carried out from a sense of duty rather than with ulterior motives. The moral value of the action resides in the principle that doing what is good is an obligation. So, Kant concludes that duty is a responsibility to act in respect for the law. The principle considers morality as an abstract law that influences people to act the right way in all situations. The main characteristic of the moral law is that it can be applied at all times irrespective of the situation.

The British imposed their system of indirect rule on all their colonies in Africa and Nigeria in particular thus; this new system destabilized the existing order especially, through their system of indirect rule whereby the chiefs were forced to be under colonial rule. This new order affected the social, political and economic set up of the people and introduced new order that gave birth to a new “class” or the “elitists”. This new class expectation is that politics is a means to reward one’s relatives and friends and to gain personal benefit beyond office-holding. Thus, the political system and Nigerian society as a whole started experiencing what could be considered as infiltration of gross nepotism and corruption, which gradually eroded our cultural norms and values as a nation. In politics, corruption remains a problem to the entrenchment of democracy and the rule of law especially, during elections. Transparency International⁸⁶ observed that in a young democracy, public office holders and institutions use their authority for personal advantage, which could be harmful in a developing democracy like Nigeria.

2.6.3 Imperatives for Action or Duty

A more precise comprehension of what morality entails is required to introduce an accurate philosophical vocabulary. All things are subject to one kind of law or the other and only rational beings that act in conscious obedience to the ideas dependent on reasoning. This is because human beings are social agents having subjective tendencies such as aspirations, desires, yearnings and impulses that may be contrary to the dictates of reason. Therefore, human beings must experience the claim of reason as

⁸⁵ Kant. *Foundations of the Metaphysics of morals*. P9

⁸⁶ [Http://www.transparency.org](http://www.transparency.org) International.org. Retrieved August 12. 2016

an obligation, a command that we act in a particular way, or an imperative. Such imperatives may occur in either of two distinct forms, hypothetical or categorical.

As such categorical imperative can be seen as an action carried out without any strings attached. It is carried out purely without any bias and absolutely based on a moral demand. It is a form of duty because it expresses moral obligation as the perfect necessity that would directly bind any will uncluttered by any tendencies. However, it does not involve any logical decision because man is a rational being⁸⁷. Kant explained the content and application of the categorical imperative as an action performed as a responsibility. That is, only actions that are carried out without any expectation of kickbacks that can be classified as having any moral value. Actions done in the line of one's duty with an expectation of certain favours has no moral value but a mere moral quality. Kant referred to this as nothing but respect for the law.⁸⁸

2.6.4 The Categorical Imperative

Kant stated that the categorical imperative involves acting according to the principle whereby it can become a universal law⁸⁹. This means that each person should consider him/herself as being able to determine that people act in line with a commonly generalized rule in the future based on the decision of an individual to act in a particular way. Kant insisted that the expression of this moral law makes available a tangible and realistic approach to evaluate specific human actions of numerous types that are mostly divergent.⁹⁰ Kant noted that upgrading this principle into a universal law could be counterproductive. Although there is an odd against the universal maxim, Kant concluded that we have a perfect duty without any exemptions not to endorse such a law.

Kant reasoned that when moral becomes obligatory in nature, it flows naturally even when other people are not involved. It will be a contradiction to make the maxim universal that is beneficial to take one's own life because it promises more despair than fulfilment, he argued that we owe ourselves a perfect duty not to commit suicide. However, we also have an imperfect duty to ourselves not to misuse our gift because nobody will consider a universal maxim that supports total disregard for the development of skills needed to fulfil their natural abilities. There are several instances of the use of moral law that show a flow of the thought process in Kant's moral theory.

⁸⁷ Paton. *ibid*

⁸⁸ Farayola . *p123*

⁸⁹ Kant : *Metaphysics of morals*

⁹⁰ Paton. *opcit*

Kant concluded that it would be wrong to act on principles that cannot be general by will because it is insincere to act in a certain way and assume others will act differently. Therefore, an expression of categorical imperatives in its strictest sense possible can only be practically applied in making decisions on moral grounds.

2.7 Alternative Formulae for the Categorical Imperative (Autonomy)

In Kant's view, there is only one categorical imperative of morality but it can be conveyed in several ways. Kant's argument that humanity is an end and not a means stresses the importance of the human life above other frivolities. He ultimately arrived at *the formula of autonomy* which stated that all actions should be guided by this universal law. It is possible to be subjective but the actions must be consciously guided through self-regulated means. According to Kant, a rational being can self-regulate and relate with other people's actions in line with the universal laws by accepting the general law as autonomous and acting as a lawmaker. A self-regulated individual deliberately respects himself and demonstrates control either as a leader or the led.

2.8 Autonomy of the Will

This explains the original concept of the will itself as that which is good without qualification. At this point in the argument, Kant tried to make a distinction between the autonomy and heteronomy of the will. Heteronomous will is individualistic and always surrendering to other forms of end often driven by an ulterior motive and induced by external factors. An autonomous will, in contrast, is entirely self-regulated. The moral obligations associated with it are binding, self-motivated and logically driven. Moral actions flow freely from an autonomous will and the thought of morality presupposes that every man possesses a free will.

2.9 Human Freedom

According to Kant, the proof of human freedom exceeds that of moral agents logically undertake the use of free will. He established the supremacy of morality in relation to autonomy. Also, all moral actions represent an exclusive case of the antinomy between freedom and contributory determination. The implication of this is that doing the right must be innately induced and without the expectations of a kickback or any form of strings attached. Morality suggests that all good deeds should be independent of any external influence. Kant posits that one of the requirements of

moral law is that actions must be in accordance with self-directed will. True freedom starts with self-denial in seeking happiness and pursuing what is right purely for the love of it based on self-regulated processes. Therefore, Kant like Plato also hinged his arguments on several metaphysical illusions and this argument cannot be faulted because moral law, like reality, is something that we cannot claim to completely understand but are bound to believe.

2.10 Morality and Peace

The concern of Kant with regards to moral was not completely notional. He focused on the transfer and development of the categorical imperative of wide-ranging list of specific rules on morality. Kant suggested a system for achieving general political consistency and security when leaders take counsel from philosophers to be governed by the notion of universal hospitality.

2.11 Kant's Third Critique

Kant asserted that individuals are compelled to find purpose in the midst of an uncertain world of ideas. Kant explained that persistence to do the extra by moving from the phenomenal to the noumenal in agreement with natural laws. Conduct must be self-regulatory through categorical imperative, noumenal reality and free will. Hypothetical imperative becomes appropriate because people have a logical will which is applied in conventional ways as an end itself. According to Kant, to will an end is a very complex process than to wish for an end because willing an end requires an inherent motivation to pursue that end⁹¹. Therefore, the imperative that applies to humans in line with the desire of some end is not a hypothetical imperative of hands-on rationality. This view is applicable to mankind as long as there is a desire to will some end. The end willed may not have been hitherto willed, and some other forms of end that are not willed may have been willed.

The difference between the 'end' that is or is not willed is the difference between two kinds of hypothetical imperatives. Kant refers to these inconsistencies as tricky based on how the end is willed. If the end is one that we might or might not will then it is just a probable end and the imperative is problematic. Happiness should be the ultimate will but rationality can issue no imperative if the end is not known, and

⁹¹ Paton. Ibid

happiness is an indefinite end. Since Kant presents moral and prudential rational requirements as the leading demands on our wills and not on external acts, the evaluation of these two notions have become the main assessment of the will that our action expresses. Therefore, it is not illogical to fail to follow the essential steps to one's ends, nor to fail to want to take the means. Similarly, actions, feelings or desires are the focal points of other moral views but Kant reasoned that realistic irrational behaviours narrows down an individual's ability to will.

Kant describes the will as operating on the foundation of a biased set of principles called maxims. These principle states that certain wills can be personal or idiosyncratic but the rational mind is expected to only will things that are unbiased which is the practical law. The principle of the moral will show that there must be an end and a means with the latter being the process while the former, the product. The maxim states that all forms of rational will must follow the pattern of means-to-an-end through hypothetical imperatives. Finally, Kant defends his stand that there is a need for reasoning because having a rationale is the essential means to any ends that they will. And the moment this is added to the assumption that we must will our own happiness as an end, and that development of talents is vital to the attainment of that end, it follows that we cannot rationally will a world with a law that nobody should develop any capacities. Happiness is the product of self-indulgent rather than self-development. So, it is impossible to will as a universal law that people should not develop themselves.

2.12 The Humanity Formula or Respect for Persons

Philosophers that consider Kant's ideas attractive think so because of his Humanity Formula called 'closer to intuition' or CI. This concept states that people should not under any guise, act in a way that they treat humanity, either themselves or in others, as just a means but rather an end in itself. The idea is the basis of the respect of persons and humanity. Kant's ideas further strengthen the CI formulation because it naturally feels corrupt to consider and treat people as mere tools without any worth. The knowledge and awareness of the CI is through personal insight which again is subjective. The Humanity formula strongly frowns at using people as means to an end. Although it is hardly possible not to rely on the help of others to attain an end, the Humanity formula criticises the disagreeable or demeaning use of others simply a means to an end.

In addition, respect for others is not a factor of the fact that it has to do with humans but the onus is on us to respect the 'Humanity' in every man and treat same as an end in itself. The idea of 'Humanity' is very deep because it is the compilation of features that make us unique as human which include capacity to engage in independent logical behaviour, follow and pursue one's own ends. Also, humans rely on their self-will to perform several responsibilities and they should be treated as an end in itself and not a means to an end. Timmerman asserted that the end has three different senses which comprise two positive senses and a negative sense⁹². The first positive sense views an end as whatever accomplishment or achievement is willed and the will to achieve the feat often drives a set of actions to produce it. Here, the end that is being pursued ultimately becomes the law that governs every action.

In the negative sense however, it is possible to allow humanity to dissuade one from the right way of pursuing the end especially if the end that is being sought ignores people as means to it. This happens when much importance is attached to the end at the detriment of the people who are merely considered as a means in the scheme of things. Humanity is an objective end, because it is an end that is common to all rational beings as long as they are able to reason. Hence, this restricts what a person is morally allowed to do in the pursuit of both the positive and subjective negative ends. Seeing humanity in oneself and others is a positive end, it is considered as a thing to be achieved by the actions of the individual. It is in this sense that Kant argues that the concept of humanity as a means to an end is a flawed duty.

2.13 The Autonomy Formula

The third formulation of the CI was not stated as a crucial rule and it can be summarised in the following words: Act so that to become a legislator of universal laws. The target is to become universal law givers rather than universal law followers. According to the formulation, people's actions are tied to ethics that show the freedom of the rational will and the very universal laws that necessitated it. When people follow the very laws that they made, it is assumed that the laws expresses their will and therefore binding on them. This presupposes that when individuals formulate and endorse the laws, they are compelled to obey them. Thus, an autonomous state

⁹² Timmerman, J. 2007 *Kant's Groundwork for the metaphysics of Morals; A commentary*, New York Cambridge University Press.

suggests that the law is only powerful in line with the will of the citizens in that state and not the will of people outside that state.

Kant considers the moral law as just such a principle called the moral legitimacy of the CI which is based on the belief that the law must be an expression of the follower's will. The moral law that is sacrosanct and Kant describes it as an autonomous will that is the replication of a will that is negatively free. A rational will is independently related with reasoning because it cannot be influenced by external factors except such factors that align with reasoning. A free will is both physically and psychologically void of force, in its operation.

Kant asserts that any will that can be manipulated through the process of natural laws, is not free. Therefore, the influence of any natural laws on the workings of a will renders such will incompatible with being free in a negative sense. A rational will cannot but be free of all external inducement or influence rather, it must be subjected to rational thinking. Similarly, Kant is not claiming that a rational will cannot operate without feeling free. An important way to understand this is through Kant's arguments that there is no rational basis to accept as true that the natural world is (or is not) organised in line with certain purpose by a Supreme Being.

Kant's avers that any will that is not capable of expressing its idea of freedom lacks reality because such a will is free from a practical point of view. Kant suggests that in engaging in practical endeavours, an individual is vindicated to hold him or herself to all of the principles to which he or she would be justified in holding wills that are autonomous free wills. And until such rules can be self-regulated or personally reasoned out as autonomous free will, people are bound to subject themselves to this very same set of rules. Therefore, rational individuals are free in a negative sense.

2.14 Implication of Kant's Theory of Morality to Education in Colleges of Education, Contemporary Nigerian Society and the World at large.

The impacts of Kant's writing on education cannot be over emphasized especially in the area of moral development of individual. For Kant, the essence of education should not be simply training. The important thing is to enlighten through a conscious effort; a teacher ought to teach a child to think according to the principles as opposed to random behaviour. The implication is that any teacher that is not grounded in the ethics of his profession especially moral values cannot inculcate these values.

Kant emphasised the importance of child's education and the performance of duties towards oneself and others on his work on universal moral ideals which actually

generated discourse from scholars which later influenced all subsequent Western philosophy.

Moral culture must be based upon “maxim” which he classified into categorical imperatives. Kant opposed the use of discipline on the children because one prevents evil habits the other trains the mind to think⁹³. Kant rejected punishment or reward in promoting moral culture in real life because wickedness may not be punished and goodness may not be recorded. Morality cannot be likened with discipline, therefore to promote morality, discipline must be abolished.

It is when the child is still young that he can be nurtured to desirable behaviour that is acceptable by the society therefore in forming the character of the child. Age plays a critical role in education and there should be a gradual exposure of the child before maturation. This will make the child to learn to abide to rules and regulation and be obedient. Voluntary obedience is very important for it prepares the child for the fulfilment of law that he will have to obey late as a citizen, even though he may not like them. Farayola observed that to Kant education is critical in the formation of a child’s character. The child must be sociable and must be able to associate easily with peers who are crucial in the child’s enjoyment of life and relationship with others. It their stated combination of traits to be fostered in Kantian notion of an educated person to be an individual that is properly groomed, disciplined, cultured, sagacious and morally sound⁹⁴, must adaptable to his or her environment and self-reliant with different set of social skills. He should exhibit the ability to think positively and be equipped with intellectual and moral autonomy. For Kantian ideal, a moral man is equivalent to the educated person and all of these qualities are expected to be the overall aim of education especially teacher education. It is the responsibilities of teachers to possess and instil the above-mentioned qualities in their students and this is the essence of this study.

2.15 Summary of the Chapter

This chapter reviewed some educational and philosophical ideas related to the theme of the study. It discusses idealism and education, metaphysics, epistemology, axiology and its curriculum. It also reviewed Plato and Kant’s biographies and how they influence their thoughts on morality and the implications on teacher quality. In

⁹³ Stephen M. C. *Kant thoughts on Education in the philosophical foundations of Education (New York, Horden and Row, Publishers, 1970), 185.*

⁹⁴ Farayola T.A; 2006. A Kantian Antinomy Democratic Education for Nigerian education. Unpublished Ph.D Thesis, University of ibadan

addition, these theories exposed some salient but paramount elements of morality like responsibility, excellence, dedication to duty, interpersonal relationship between teacher and learners, honesty, obedient, integrity among others.

Thus, these theories spelt out the attitudes and the behaviour of the teacher and how the teacher is expected to relate with the learners for the teacher to be able to discharge her duty effectively and also for the learning environment to be conducive for the learners. With these expository, it further establishes justification for the choice of this study that bothers on what influence Plato and Kantian morality could have on teacher quality in Nigerian Colleges of Education. This can reposition teacher education in our contemporary society. The next chapter discusses the methodology adopted in the study.

CHAPTER THREE

RESEARCH METHODS IN PHILOSOPHY OF EDUCATION

Philosophical tools of investigation are prescriptive, speculative and analytic. These steps were used in the investigation and analysis of the concepts of morality, teacher education and teacher quality, in Nigerian colleges of education.

3.1 Prescriptive Philosophy

Prescriptive method was established based on the belief of its experts that providing clarification without prescribing the sequence that educational ideas should follow is not enough. This is because to this group of philosophers, philosophy should be both analytical and prescriptive. Musa quoting Frankena, says that prescriptive philosophy involves a set of precise guidelines that govern attainment of the goals which are mostly external and obligatory to the self-regulated individual.⁹⁵ Therefore, philosophers like Plato and Julius Nyerere developed a system of education appropriate to their country. Similarly, the year 1977 marked the birth of the National Policy on Education in Nigeria. All these efforts are forms of educational prescriptions. The researcher also makes use of prescription method to arrive at adequate answers to her research questions and give adequate recommendations on how morality will help to move Nigeria forward.

3.1.1 Logic as the Tool used in Philosophical Research Method

Logic is used to review established theses, arguments and knowledge to critical examination to ensure rationality and consistency in the presentation of ideas. Logic also helps to sift the fact of argument from their fallacies and distinguish arguments from belief, emotion or prejudice. Bamisaiye opined that logic is the veritable instrument of philosophical thinking, any presentation: is it in metaphysics epistemology or ethics that lacks the logical touch would not deserve to be called

⁹⁵ Musa. *Ibid* .p8

philosophy.⁹⁶ Logic uses such terms as true, false, inconsistent, valid and invalid, not self contradiction and the soundness of every statement used. Arguments are divided into deductive and inductive reasoning.

3.1.2 Deductive Reasoning of Argumentation

What this means is that when people use deductive reasoning to justify their claims, they try to show that if the premises presented are accepted, then the particular conclusion necessarily follows. In other words, from a natural stand point of view, it would be impossible for that conclusion not to be the case if the premises are true for example. Therefore, if the premises are accepted as true and consistent, the conclusion will definitely be logically true. Logical deductive arguments move from the general or broad to specific or narrow.

3.1.3 Inductive Arguments

In inductive reasoning, premises are intended to provide sufficient reasons for accepting the conclusion as true, even though strictly speaking, there would be no logical inconsistency in denying it. If the premises are accepted, the evidence it provides in favour of the conclusion is strong enough that it would be unreasonable not to accept. On inductive argumentation, Christensen opined that it is when the premises give a high enough degree of probability or likelihood, for the truth of conclusion, usually the evidence offered is called a strong inductive argument; while in a weak inductive argument the evidence does not provide enough support for naturally accepting the likelihood of the conclusion as in this case.

Premise: Red pepper upsets his stomach

Premise: They also upset his sister's stomach and his uncle's stomach

Therefore: Red peppers must be inedible for humans⁹⁷. Even assuming a lack of knowledge regarding the diversity of human diet, and recognising that there might be a slight connection between the premises and conclusion, is still obvious that this inductive inference is weak and not persuasive to a reasonable person. If at the very least, making a general claim about what is inedible for all people based on the unpleasant but non-lethal experience of three family members is an extreme example of a standard type of inductive fallacy, logicians label it a hasty generalisation.

⁹⁶ Bamisaiye, O.A. *Practical Approach to Philosophy of education Ibadan AMB Publishers .1981, P.4.*

⁹⁷ Christensen, K.R. *Philosophy and Choice* Mayfield publishing company Mountain view, California p 2.

3.1.4 Validity

Furthermore, validity is a central concept in logic. It is a technical term which coincides with the common sense idea of one thing following from another. Validity is attributed to both inductive and deductive arguments in which the conclusion follows necessarily and unavoidably from the premises. But when the conclusion does not follow necessarily from the premises, even though it is intended to, the argument is invalid. For example: In the election four years from now, an eligible voter would have to be at least 18 years in order to vote. John is 17 years now; therefore, he would be old enough to vote.

Thus, something false cannot follow something true; neither can something true follow from something false. Technically, there can be no valid argument while a false conclusion follows from the premises. It is important to note that deductive argument must not only be valued but it is required for a deductive argument to be rationally persuasive. Furthermore, soundness of an argument is very important in a dissertation work because a deductive argument that is valid and has all true premises is called a sound argument; an argument that fails to meet one or both of these criteria is called an unsound argument.

3.2 Speculative Philosophy

Dictionary.com unariesped defences as Speculative philosophy means philosophy embodying beliefs insusceptible of proof and attempting to gain insight into the nature of the ultimate by intuitive or a priori means⁹⁸. Speculative method is an important tool of doing philosophy because it is an aspect of philosophical research for building process which requires care, discernment and attention to detail and relevance.

Furthermore, in order to gain insight into the nature of the ultimate by intuitive or a priori means, speculative method are faced with the conditions of determining what to count as sufficient consideration of issues necessary in making acceptable speculations. Thus, in speculative research there are no prescriptions, according to Enoh opined that the individual researcher must out of relative obscurity determine the issues to

⁹⁸Speculative philosophy, dictionary.com unabridged Random House, inc.
<http://www.dictionary.com/browse/speculative-philosophy> (accessed April, 2016)

consider and either extend those to a point of irrelevance in some cases or limit them to the extent that some vital issues are excluded.⁹⁹

When using speculative method in research, it naturally takes us to some social issues, debates or problems. For instance, a researcher cannot talk of education without considering normative issues that bothers the society, like morality, equality, peaceful-coexistence, justice, discipline, and punishment among others. It is the task of the individual researcher to weigh the relevance of these norms and give it, only such attention as it is necessary.

Achievement of full balance in speculative philosophical method is not quite an easy task. For if not planned and guarded well all through in the process of speculation, the tendency is always there to drift unavoidably as issues that prop up in our imagination, a situation which leaves one in the end with points of discourse that cannot be tied together to form a balance and coherent picture of endeavor.

Therefore, to yield good results, a good speculative activity must begin with consideration of the dominant issues for discussion, placing them in a sequence which all together provides the whole or in the attractive creates that picture of our desire. Example of an outcome of speculative philosophical method is the birth of the National Policy of Education in 1967. In this study the research would also make use of speculative method. By doing this the researcher would be able to examine every issue that crop up to some in-depth and return to the next dominant issue of relevance to the researcher.

3.3 Analytic Philosophy

Analytic aspect of philosophical research methodology is made up of conceptual and linguistic analysis. Musa opined that in analyzing a concept in philosophical research work, its meaning is provided through definition but considering the narrowness or restrictive nature of definitions, it becomes unsafe to rely heavily on them¹⁰⁰. Also, concepts that had developed similar and dissimilar meanings to the concept under analysis have to be examined. This will help to reveal what the concept is and what it is not. Explaining the significance of analytic philosophy, Musa quoting Enoh and Bamanga opined that:

⁹⁹ Enoh. A.O. *The nature of philosophical research in education in* Enoh. O.A, Babarinde Kola: *A Gillude to philosophical Research in education Stirling-Horden Publishers Ibadan* 2012.

¹⁰⁰ Musa J.M, *The rudiments of Philosophy of Education* Jos Binadik printing press p.4

The essence of analysis in philosophy of education is that one cannot be critical without knowing what one is criticizing and how can one know except by painstaking effort to comprehend it, for instance, any proposal to democratize education cannot be criticized without a clear knowledge of democracy and this can only be achieved through analysis.

That is why O'Connor opined that in analytical approach in the context of modern philosophy, three terms are frequently used, the philosophical analysis, linguistic analysis and "concept analysis", and all these three helps to sift and analyze evidence, truth from fallacy and one to arrive at a valid judgment¹⁰¹. For instance, we cannot criticize any proposal to morality and education unless we are clear in the first place, about what is meant by morality and this can only be achieved through analysis and conceptual analysis are really expressions of the philosophical analysis. In the real sense, linguistic analysis examines statements to see if they have any real meaning.

Furthermore, analytic philosophy may be used to bring clarity to educational problems especially in the realm of values in education. It has been established that in one sense the very idea of educating implies that something of value is being transmitted or learned. Value decisions and judgment are made every day in the enterprise of education. Another area that needed attention which seems pervasions is the value dimension of education. For instance, policy makers or curriculum planners may suggest that Yoruba should be the lingua-franca in Nigeria. Therefore, Yoruba should be a compulsory subject in all schools, while some other groups might prefer Hausa or Igbo to Yoruba because of their personal reasons. Choice of Lingual –Franca to be taught in Nigerian schools may bring disagreement between educators over certain values or subject to be taught. For Soltis disagreement over values is a fact of daily educational life and as such provides guard for analysis¹⁰². Similarly, Bamisaiye submits that logical analysis may be in form of induction, deduction or the establishment of causality. She further explained that argument by induction is based on the truths¹⁰³, although its conclusion may be true. On the other hand, deductive reasoning rest on the validity of earlier premise in order to reach a logical conclusion

¹⁰¹ Ibid pp 10-11

¹⁰² O' Conner N.J Introduction to Philosophy of Education London Rutledge and Kegan Dau 1957 p.11

¹⁰³ Soltis, J.D An introduction to the analysis of educational concept Addison-Wesley publican Ontario 1968

in the sense of this study. It is of importance to give formulation for philosophical analysis to be adopted in this study a sound footing like the works of some eminent and renowned philosophies on philosophical research methods like J.A. Akinpelu; Babarinde S.A, and Bamisaiye O. Musa C, among others shall be examined and included in this study.

Akinpelu proffered eight steps that can be used in philosophical research. The sixth step of his technique is the in-depth analysis of issues in problem. This is the stage in which the philosophical competence of the researcher is demonstrated. It is the stage, that the major concepts in the topic must be clearly and thoroughly analysed to eliminate any ambiguity or vagueness in the topic; or to detect what is usually referred to as the “bewitchment of language’. Then the researcher picks up the major theme one by one in his topic for critical analysis, to eliminate vagueness and the pseudo-problems.

Babarinde also proposed procedures that can be used in philosophical analysis. As specified below

- Step I: Identify significant concept for clarification, meaning, concepts that needs attention as a result of their importance.
- Step II: Render those into propositions stating the meaning of the concepts
- Step III: Clarification of concepts by using their tools, investigation, interpretation, rule entailment, inference and logic of concepts.
- Step IV: Explain how the concept could be understood when encountered in discourses and writings.
- Step V: Attempt a criticism of the concepts by raising counter objections and by providing adequate answers to such.
- Step VI: State implications for the new concept for education theory and practice¹⁰⁴.

Farayola, in his study adopted the under listed steps;

- Step I: Definition: This step aims at establishing the principle of exactness
- Step II: “Standard paradigms case”: here the necessary classifications are made in terms of standard usage.

¹⁰⁴ Babarinde, K. Education for Self Reliance: A Philosophical analysis of a slogan unpublished Ph.D Thesis, University of ibadan

- Step III: Relationship with other concepts: This stage is a further level of clarification examining the concept of investigation in a wider context of related concepts.
- Step IV: Evaluation: At this stage, having made definitional guidelines, considered some forms of usage of the concept and appropriate the concept in the wider related concept, at this stage the strength of the argument are being examined¹⁰⁵.
- Step V: At this stage the concept should be understood. This is where concept is resentful as it ought to be understood and used.

Historical method shall be used in this study especially to know the antecedent of morality, origin of education and teacher education, and the historical background of the philosophers to be studied. Synthesis of the techniques or formula of analysis using Akinpelu, Bamisaiye, Babarinde, Farayola and Musa by formulating new formulations made through a kind of synthesis from the five formulations. The new four steps in the formulation prescribed are as follows.

- Step I: Identify and define concept or concepts in the study. Here you identify and give definitions in order of relevance. This stage will cover general definition, to know the real meaning of concepts, synonyms and antonyms.
- Step II: This stage is that of classification in terms of usage in a logical order.
- Step III: Break down the prepositions and relate it with other similar concepts.
- Step IV: Test run- arguments to understand the strengths and weaknesses of the arguments
- Step V: Ascertain that the concepts have been understood and can contribute to the existing body of knowledge when applied.

3.4 The Application of Philosophical Research Methods to the Study

The study aims at researching into the Nigerian education and morality in a philosophical manner. From the beginning of this chapter, the researcher had tried to discuss methods of doing philosophy using the three major methods of philosophical research, namely; analysis, prescription and speculative. As such, the researcher is going to use analysis in the work that is, in the definition of terms, conceptualisation,

¹⁰⁵ Farayola T.A A Kantian Autonomy Democratic Education for Nigeria education. Unpublished Ph.D Thesis, University of ibadan.

and arguments in order to provide answers to the research questions posed in chapter one of this work. This is to justify and establish the logically necessary conditions of morality and education in order to establish the relationship between morality and education. It will also look at the impediments of attaining morality as a teacher, in the school and the society at large.

The enterprise of philosophical analysis in this study, morality is centered on man which is the focus of Kant thoughts whereby he engaged in what he called ethics or metaphysics of morals whose principles are derived completely from a prior, which is free from everything empirical and found exclusively in pure and rational concept. Kant postulates that man is different from other animals because he is the only being that can think¹⁰⁶ (rational). Besides man is endowed with different qualities which has to do with epistemological questions about knowledge, reality and values, in essence philosophical analysis in this study is to make thoughts clearer by applying appropriate tools of philosophical research methods in education to assist in bringing out adequate comprehension of the concepts to be analysed because research as the investigative study of materials and sources find facts and resolve some unguided beliefs¹⁰⁷ about a concept or particular social problems. Ross also opines that philosophers conduct research in educational problems not in empirical forms but with the use of reasoning and argumentation to swift truth from fallacies¹⁰⁸, distinguish a priori from a posteriori¹⁰⁹. Also, Bamisaiye opines that, logical analysis may be in form of induction, deduction on the establishment of causality.¹¹⁰ Arguments by induction are based on the truths of their premises and their conclusions are accepted on basis of initial statements, although the conclusion may not be true. Socratic or questioning method which is in the realm of deductive and inductive reasoning which rest antithesis on the validity of initial premises in order to reach a logical condition is very useful in philosophical analysis, this tool was used the researcher to have a clear view and understanding of what is morality, why must man be moral, what is quality and who is a teacher, what are the indices of teacher quality.

Having talked about the task of philosophical analysis in this study this is not to say that it does short because it will only leave open concepts analysed, it

¹⁰⁶ Paton: H.J (1965) *The word law* London Pp. 78-79.

¹⁰⁷ Babarinde S.A.

¹⁰⁸ Ross G.,M (2011) *Philosophical Research method in Education* Machester Retrieved www.philoosphy.jeeds.ac.uk july 4 2017.

¹⁰⁹ Ross G.M. *Ibid.*

¹¹⁰ Bamisaiye, Remi(1989)*A Practical Approach to Philosophy of Education*. Ibadan: AMD Publishers.

does not proffer solution, this is when the use of speculative and prescriptive methods which has been explained in detail at the beginning of this study was of very useful to the researcher. Similarly these two methods were used with great care because it has its own flaws too, which can easily make the researcher to drift away from the main focus of the research to his own interest which can have adverse effect on the study. The researcher will also use prescriptive method of philosophy in the course of the work and not at the end to present the line of action to be taken by the teacher, the school, the government and the society at large because analysis leaves open the action that we ought to take. Meanwhile the researcher will definitely make use of logic in all the work that is, both analytical area of the study and the prescriptive area making sure that her discussions or arguments are logical, coherent, consistent and sound as well persuasive.

3.5 Summary of the Chapter

This chapter presents and establishes the methodology of philosophical investigations to be adopted for the study. It discusses the steps and procedures for the philosophical methods adopted in the study. It also discusses origin of teachers' registration council. The next two chapters tries to expatiates on human nature and its relevance to Plato and Kantian's morality by examining the moral elements like, freedom, duty among others that features most in their thoughts and its relevance in enhancing teacher quality in Nigerian education.

CHAPTER FOUR

CONCEPT OF MORALITY AND HUMAN NATURE

4.1 Introduction

Morality can be seen as a generally accepted ideal and norms of every society. In as much as it is centred on man's actions, there is need to explore the philosophical nature of man in order to clarify some fundamental questions that are mostly asked by scholars and are relevant to this study. These questions are: What does morality mean? How has the concept of morality been employed in popular debates and discussions? Does a teacher need to be moral? Has the understanding and the requirement of morality yielded results in our contemporary society? Wiredu writes: "... that all stages of morality is grounded in conceptual and empirical considerations about human well-being."¹¹¹

At this juncture, suffice to say that morality is in the realm of affective domain of learning and it is basically on values; and values in education cannot be relegated to the background because they are necessary to the development of truly educated person. Indeed, it is through education that man can be formed into a morally sound, patriotic and effective citizen. In an attempt to show that education is needed to mould man to this end, there is need in this study for an exposition of human nature.

4.2 The Concept of Human Nature.

Philosophers see human being differently from every other animal because he is endowed with the ability to reason. Humans exhibit different core characteristics such as feelings, mind, conducts. The human nature has been the focus of several philosophical thoughts and some have argued that man can exhibit excessive compassion or unquantifiable wickedness or callousness. Edward describes reasoning, science and the ability to pursue or acquire knowledge as the fundamental part of

¹¹¹ Wiredu, K. 1998. The moral foundations of African culture. (In Coetzee, P.H. & Roux, A.P.J., eds. 1998. African Philosophy. Halfway-House: International Thompson Publishing (S.A.). p. 306-316.)

humanity¹¹². The quest for the knowledge of the world through enquiry, faith, and authority is the hall mark of a self-regulated human who are capable of making rational decisions. Humanists don't believe in idealism because they emphasise realism or the physical. Edward views humanism as a progressive philosophy that imposes a sense of duty on humans to be moral and seek the greater good of others. They view of the world as a reality that demands morality through communal sharing which logically culminate to a concern for the happiness and wellbeing of others.

The cosmic existence comprises living and non-living objects that support and sustain human existence. Bamisaiye defined life as an active product of creature, either plants or animals, that is capable of producing its kind¹¹³. This significantly validates the process of life proposed by Rene Descartes' (1596-1650) who was tutored by the Jesuits but he later became discontented with them for their rigid ideas¹¹⁴. Descartes views cuts across different schools of philosophy: from realism, to rationalism and idealism. For the purpose of this study, Descartes' Discourse and Meditation were considered. The Discourse showcases his systematic doubts by way of which he doubted everything through inquiries in his search for the ultimate truth. He wanted to come up with notions that are lucid and different, which will be the firm platform upon which to establish other true ideas. He found that everything can be subjected to doubts except one; which is that he himself was doubting or thinking. Even when he doubted his doubts, he was unable to doubt that he was thinking and this was the basis of the Cartesian first principle: "*Cogito, ergo sum*", "*I think, therefore I am.*"

The principle has stirred up several philosophical thoughts in line with the views of idealism because it supports the human mind as a central part of his connection with his world. Descartes reasoned that everything outside the Cogito can only be processed by the human senses which are extremely unreliable. Also, Descartes discovered that all ideas are intricately connected and he embarks on a quest for the ultimate idea that will not generate any other idea but he could not except for the idea of Perfect Being. By this, he reasoned that he had encountered God, the infinite and timeless Creator, and origin of all things. Based on his doubts, Descartes

¹¹² Edward J.P. (1983) Philosophy of education, studies in philosophy, schooling and education policies prentice hall international 4 edward, ibid

¹¹³ Bamisaiye O.A. 2009. What is Man that We Should Educate him. A University Lecture delivered. Ibadan University Press.

¹¹⁴ C:/users/USER/Desktop/morality impacts our day today decisions. Idealism. org?

came up with two principles as basis of his system: the Cogito and the Deity - human thinking in the Cogito and source of all the objects of thought in the Deity.

The Cartesian method is generally accepted as the first step towards certainty and a representation of the unearthing of the subsistence of the concept of self. His conclusion is that the proposition, *I am thinking, therefore I exist*, is inevitably true each time it is envisioned in the mind. In another sense, in relation to humans, life can be objectively looked into in terms of environment. One can objectively talk of life in some states in Nigeria like Lagos, Kaduna, Kano and Maiduguri. It is possible to talk of life in Arizona, Kuwait or Canada or the village life and urban life. Bamisaiye observed that life is lively collaboration between the living and other objects of creation across kinds or groups which significantly impact the overall life of the planet earth¹¹⁵. Thus, Bamisaiye's view to life supports Plato's ideal society.

So far, the objective analysis of nature of life has been discussed in this study, it is important to also analytically talk of subjective nature of man in as much as the intention of this research is to look at how Platonic and Kantian morality can bring about teacher quality in Nigerian colleges of education. It is pertinent to note that when debating about subjective aspect of human nature, one tends to go into a critical analysis or philosophical discourse of human activity. Philosophy is an intellectual activity that has every subject concerning the universe and its occupant as its scope of study; it is a purely human activity. A subjective philosophical view of life is narrowed to human life, or human life in connection with other forms of life. The book of Ecclesiastes succinctly emphasised the some of the phases in life. The scripture stated that man was created for a purpose on the planet earth.¹¹⁶

Also, modern scientific theories of man states that man is given birth to at the successful fertilization of animal or human life; this is subject to debate particularly with human nature. While some scientists argue that life begins at conception, others argued that the foetus cannot be considered human, until about five months, this is the time the carrier; that is, the expectant mother can feel the movement of the baby in the womb. Humans normally date the existence of their babies from the day they were born. It shows that culturally, this is the acceptable norm among humans, its paramount to note that, life for any person dates from the day of birth to the moment of the last breath, it is impossible for a person to know the date of his birth or when he

¹¹⁵ Bamisaiye. Opcitt.

¹¹⁶ NKIV:Ibid Genesis 5:1

dies, the date of birth can only be attested by parents, the members of the family or authority that was present or aware of the birth, also the day when a man dies cannot be attested to by himself.

Bamisaie argues that in subjective level, one can talk of life at three possible levels; these are life as given, that is nature itself, life as a process that comprises events on a temporal continuum, and life as end which signifies a purpose or destination. Therefore, life is seen as a process on a temporal continuum, life for any person dates from the day of birth to the moment of last breath. In Africa morality, Wiredu observes that traditional thinking about the foundations of morality is refreshingly but views about morality is bound to be stock with human welfare.

Although there might not be documented or elaborate theories of humanism in African perspectives, yet from the way of life of Africans, especially concerning morality circumscribed by human welfare, there are references to welfare with respect to every stage of human nature. For example, the Akan of Ghana in West-Africa tradition shows that morality has to do with human welfare and importance attached to every stage of life. Similarly the Yoruba of south-west Nigeria believe that man's life comprises of three stages "Igba aro," the child at birth and as a toddler, "Igba osan," the child as a teenager and youth with strength and agility, "Igba ale," the child at old age, retired and looking up to go back to his creator. Bamisaie observes that youthful exuberance goes with the child as a teenage as he grows into adulthood, while wisdom and sagacity comes with maturity, hence the saying: "bo'mode ba so'mode, agba a maa sa'gba." meaning "if youth behaves like a youth, the elder should behave like an elder",¹¹⁷.

Again, "Agba ole wa l'oja k'ori omo tuntun wo," meaning "an elder cannot be in the market place and watch a newborn child's head improperly positioned on his mother's back". Elders are expected to ensure proper and decent behaviour of the youth in the society. The Yoruba traditional life also supports that it takes a couple to give birth to a child; it takes a community to raise him or her. They also believe that experience facilitates maturity, "iriri l'agba" (experience is the elder). This does not however mean that most of the time the oldest is the wisest; this cross-cultural comparison shows the possibilities of objective and subjective examination of the nature of man. The Yoruba notion of life as an end has a philosophical inclination than

¹¹⁷ Wiredu, K. 1983, *Morality and religion in Akin Thought* (on Orika, H.O. and Mazola, D.A. eds *Philosophy and Cultures: Nairobi Book wise*, pp. 6-13)

the two theories of nature of man earlier mentioned; the evolutionists who propounded that life started from one single living cell has been questioned, so also the scholar that evolution produced different classes of lower animals till man metamorphosised and became the apex of creation. This theory has also been questioned by scholars from different angles.

In conceptual analysis of human nature, it is pertinent to consider some schools of thought of some Western philosophers in relation to human nature. Plato, Kant Aristotle among others were some of the notable scholars that dealt extensively on human nature. Aristotle was a realist and a disciple of Plato who considered life as means to attain tangible materials, goals or purposes. Aristotle's deviated Plato's thought on empiricism. Aristotle was a famous botanist and logical philosopher who devoted part of his intellectual efforts to finding out the purpose of human life.¹¹⁸

Aristotle reasoned that all actions and pursuits are considered to aim for good, therefore, the good is accurately pictured as the idea that all things aim. But there are variations in our consideration of what constitutes the end, some philosophers consider the end as an activity, while others view the end as a product separate from the activity that produces it. In any situation where the end is separated from the action, it supposes that is the product is considered superior to the activity.¹¹⁹ Jabar reasoned that the human life constantly pursues an end because all his efforts are directed at the attainment of either a short, interim or final goal that is self-satisfying.¹²⁰ Therefore, it can be concluded that the pursuit of happiness is the ultimate end that does not desire another end beyond itself.

Aristotle considers happiness in life to be an end, and not a means to an end. Therefore, he argues that moral virtue is not an, end rather happiness is because it involves both ethical and spiritual angles seen in the display of kindness towards others. Aristotle's ideas on happiness are not sacrosanct because happiness is an emotion that is subject to people's state of mind per time. As it can be seen in the review of literature in the second chapter of this study, Kant's primary preoccupation was the reconciliation of morality and religion with science. It is important to examine how the human nature fit into this project. According to Kant, knowledge gained

¹¹⁸ [www.meritt.net/docume.nts/philosophy/History/Ancient/Aristotle](http://www.meritt.net/documents/philosophy/History/Ancient/Aristotle). Retrieved 10/04/2017.

¹¹⁹ <http://i/c;/USER/Document/> the internet classics archive Nicomechean Ethics by Aristotle Retrieved. 10/06/17

¹²⁰ Jabaar. S. O. 2012. Aristotle' virtue ethics and Akinpelu's moral philosophy as paradigms of education for moral integrity in Nigeria. Unpublished Ph. D Thesis, University of Ibadan p. 78

through perception is dependent on the interaction of the sensory states which is strongly tied to material objects and procedures which are outside the mind¹²¹ These interactions exist between humans and the world mainly with their senses and reasoning.

Kant did not attempt to answer the question on the immortality or freedom of the human soul. Kant is perhaps most interested in freedom which can be attained through man's ability to reason. Of course, reasoning provides man with the justification to act; it is difficult to see the connection between rational thought and the reason to act. Kant argues that animals differ from man because they do not have a sense of duty to demand morality. Humans on the other hand hold it a duty to be moral.

In addition to his principle of the subjective will of human nature that whatever it recognises as valid shall be seen by it as good and that an action shall be imputed to it as good or evil in accordance with its knowledge of the worth. The subjective will in its abstract reflection into itself is absolute inward certainty of self, while true or authentic conscience is the disposition to will that is absolutely good. Therefore, a person becomes evil by placing his personal desires above that which is good or attempt to justify his or her action as good and impose same on others despite being aware of the discrepancy; the person falls into hypocrisy. A mind that is subjective is only aware of something, but not the thing in itself. Kant described the thing as the noumenon and the experience as the phenomenon. What we can claim to know, therefore, is the content of an experience and anything outside this is rational.

4.3 Super-naturalists Concept of Man

Having carefully considered the objective and subjective nature of man, it is pertinent to take a cursory look into the notion of man by the supernaturalists. For clarity, Platonic ideas of the human nature illustrates the God-centred views of man as having a purpose and an end. Plato posits that humans exist as body and soul; he also focuses on the soul of man which was exhaustively discussed in chapter two of this study. He was an idealist, and he considered that the human body is short-lived and transitory. Plato posits that the soul of man possesses three components: the appetitive, the temperate and the rational. Bamisaiye illustrates Plato's idea in the table below.

¹²¹ Kant. Opcit.

Table 4.1: Plato's psychology of human nature (table)¹²²

Name	Appetite	Temperate	Rational	Personality
Ade	14	22	64	Rational
Kamil	24	65	11	Temperate
Uche	63	17	20	Appetite

From Table 4.1, it can be inferred that all the three individual mentioned possessed all the three human attributes but their personality differs, Uche is classified as appetitive because he is prone to gratification of material desires, Kamil is temperate, while Ade as being rational is given to contemplation and rationality before taking action. Plato stipulates that this personality trait has no link with age or cultural background. Plato observes the soul is man's essence because it is the centre of rational thinking and that the soul is immortal. In the book of John Christian ethos supports the view that human beings exist as a spirit having a soul and living in a body, God is a spiritual being and whoever worships him must do so in spirit and truth¹²³. The Bible also tells us that there is a fixed decision concerning every man that they must die once and be judged thereafter.¹²⁴ But this is contrary to the African tradition beliefs in reincarnation that if a man dies, he can still be given birth to again either by his parents or the close relation, that is why one can find such names like Iyabo, Yetunde, Babatunde and other similar names among the Yoruba of south west. For Christianity, Holy Scripture, the basis of inspiration on which Christian belief is grounded is a crucial reference point for morality. There are serious convictions that the Bible guides the right behaviours to enjoy life in full. Plato's human-centred versus God-centred views on life's purpose can be seen in Table 4.2.

¹²²Bamisaiye, O. A. My Life, My Definition . A Valedictory Lecture in the Department of Teacher Education. Faculty of education University of Ibadan. P.14. 2016.

¹²³ NKJ St John Gospel chapter 4: 23

¹²⁴ NKJ Holy Bible Revelation

Table 4.2: Platonic human centred view and Christian God-centred view¹²⁵

Plato's human centred philosophical views	Christian God-centred view
Man is body and soul	Man is spirit, having a soul and living in a body
The soul is the essence of man	The spirit is the essence of man
The human soul harbour the rational, spirited and appetite components	The human body harbours the human soul and spirit, the body is gateway to sensory experience
The soul is immortal	The spirit is immortal
Man can recollect experience of a prior existence	Man's existence on earth is preparation for eternal life
The soul can be re-incarnated in another body after death	Man's spirit faces judgment after death; it is either received into heaven or sent to hell eternally.

4.3.1. Existentialist Notion of Human Nature

This study cannot be complete without a brief review of existentialist philosophy; its philosophy is focused on the nature of man. Bamisaiye observes that rather than using the term existentialism, Karl Jaspers talks of *existenzphilosophie*¹²⁶. For him, philosophy is ancient and timeless, and should not be limited by any labels. Karl stressed that the term existentialism is widely used outside the philosophical domain¹²⁷ Notable scholars in this school of philosophy includes Soren Kierkegaard (1813-1855), J.P. Sartre, (1905-1980), Albert Camus, among others. The areas of their concern include the quest to unravel the mystery of humanity and its' potential.

Kierkegaard reasoned that humans stumble upon life irresponsibly.¹²⁸ Responsibility in this sense is synonymous with a sense of obligation or duty. The lack of responsibility on the part of man shows that he is either unaware or lacks any control whatsoever over all that is around him. Kierkegaard argued that it is possible to

¹²⁵ Bamisaiye opicit

¹²⁶ Bamisaiye O.A 1985, A concept of Responsibility and its implications ofr the Nigerian Educaitional system

¹²⁷ Satre. J. P. 1980. Existentialism and Humanism (Trans Philip Mairet) Eyre Methuen Ltd. P.23-24.

¹²⁸ Emmet, D.M. Kierkegaard and the "existential" philosophy, *Philosophy*, Vol. 16, No. 63 (July 1941), pp. 257-271. Cambridge, UK: Cambridge University Press.

go through life without being in control of one's destiny or events. He stressed the importance of being able to make choices in the scheme of life and described this as the core of humanity. Making choices requires the ability to reason and the power to make choices distinguishes a man from others. This is described by Kierkegaard as being dreadful¹²⁹. The concern is not just on if a man is able to make choices but if he is able to be intentional in choosing rightly through ethical means that are devoid of subjectivity when difficult options are available. He concluded that making the right choice irrespective of the options available determines how complete or humanity is.

According to Kierkegaard, the human nature requires that choices must be made through a conscious process that includes critical assessment, thorough reasoning and self-awareness. Therefore, man must consciously seek a knowledge of self before making choices; in other word, one must first choose oneself by having a knowledge of self before one begins to make other choices. Stack reasoned that any individual without a knowledge of him/herself cannot claim to be in existence.¹³⁰ Broudy described learning as an active process which includes an exchange or interaction between the teacher and the learner. The role of the instructor in the process of teaching should be that of a facilitator and communication must be smooth and explicit.¹³¹

As far as the existentialists are concerned, the process of education should transform and contribute to self-awareness. Knowledge must promote critical thinking and equip learners with self-discovery and development aimed at a deeper understanding of self. The instructional procedure must encourage inquiry and discovery instead of direct teaching so that learners can maximise the opportunities that come with curiosity and enquiry as they discover the self. Philosophical thoughts on the nature of man keep evolving especially in the field of existentialism. Here, the individual has total freedom to explore, discover and determine him or herself and this view supports Platonic and Kantian's thoughts on morality that self-discovery is a product of education.

Having discussed human nature from different scholarly angles in this study, it can be inferred that Plato and Kant were humanist's idealist philosophers because their interest was similar and based on human nature. Thus, education ought to focus more

¹²⁹Emmet, D.M.1941 Kierkegaard and the "Existential" Philosophy, *Philosophy*, Vol16,No. 63 PP227.

¹³⁰Ibid, p,109

¹³¹ Broudy, H.S. Kierkegaard on indirect communication. *The Journal of Philosophy*, 58(9), April 1961, 225-233.

on the quest for true knowledge and moral development that will in turn produce a man of integrity, dedicated, responsible and dutiful. What they want in society is not just the literate, knowledgeable person, but the good person as well. The dialectics in Plato's scheme of education are like Nigerian higher education especially at the university level, but goes beyond that.

Idealists agree that education should not only stress development of the mind but also encourage students to focus on all things of lasting value. They place less stress on physical and material studies than they do on studies that are non-physical, abstract, and universal. The important thing for the idealist is to arrive at truth, and truth cannot be ever-shifting. Some idealists, although not adhering strictly to the Platonic idea that truth is eternal and perfect, do believe that truth is substantial and relatively permanent. Idealists favour studies in religion and the classics: the quest for what is true and spirituality. According to Augustine, the hunt for truth is an exploration of God because a true education should lead the recipient to God. Because God is pure idea, God can be reached only through appraisal of ideas which makes a true education structured around ideas rather than matter.

Having delved into human nature from various angles, it can be inferred that man is unique and complete because among all mammals, man is the only higher animal that is equipped with the gift of rationality. All the methods employed in the search for the truth in education should contribute to man. There are however, many elements in human nature; and each of them demands a special method. The unity of man might imply possible to examine him in more than one way. Since man includes all elements of reality, every stratum of being, it is necessary to use all methods in order to deal with him adequately. He is the microcosms, the description of which should not neglect any tool used in the description of the macrocosms. It might be wrong to take one method of approaching the study of human nature or to subordinate all other methods to one alone whether the theological method in early times or the rational method in modern times or the empirical method of today.

4.4. Elements of Plato and Kant's Morality that fosters Quality Teacher Education.

Idealisms is a belief that ideas are the only true form of reality. It is not that all idealists do not accept the concept of the material world (matter); rather, they hold that the material world is known for change, instability, and uncertainty, whereas ideas

endure therefore, idea-ism might be a more accurate term to describe this philosophy. We must avoid oversimplification in order to arrive at an extensive understanding of this complex philosophy in relation to morality. To achieve an adequate understanding of the moral theories of Plato and Kant, it is necessary to examine some of the elements of their morality that a teacher has to possess to exhibit quality in teaching and learning situations. Therefore, some selected elements of their theories that this study is going to ponder on are freedom and duty.

4.5 Freedom and Education

People value freedom highly, it is one of those concepts not only complicated but carry with it a strong emotive force that disposes people in their favour, making critical examination of it usually difficult. However, freedom is very relevant to education. The fundamental questions that can be asked here are what is freedom? How relevant is it to the educational practices? It is not to say one is in support of freedom or argues that freedom is bad or that people ought not to be free For freedom not to amount to meaningless or incomprehensible slogan shouting among educators, it is of paramount importance to take a cursory look at freedom in the context of Plato and Kant's works. Plato viewed freedom as the basis of any democratic institution because it determines to a large extent the quality of life of an individual, and how well they are able to play their part in the society.

Plato did not simply content himself with ironic and sarcastic consideration of democratic freedom; instead he argued that people were not really free in a democracy. According to him, doing what one likes is what freedom is all about, rather, a free man is a self-controlled man whose solely under the control of his reasoning. Laws are essential for a free society and this forms one of the main thrusts of his argument in the Republic. Plato's freedom is synonymous to personal liberty that entails being self-governed and controlled by reason.¹³² This view on freedom led Plato to advocate a strict system of government with the aim of providing real freedom in his ideal society. Similarly, Kant presented an autonomy of will that the idea of freedom is debatable because it has a negative connotation.

Kant reasoned that freedom should not be tied to the will according to the nature of law because to choose freedom is not lawless. There should be no causal relationship between freedom and a lawless free will. He reasoned that autonomy of

¹³² Pop, v. (1967). The permissive society, the guardian inquiry pante United kingdom

the will considers the will itself as a law.¹³³ From this proposition, Kant came up with the formula of the categorical imperative which according to him has to do with free will. Unfortunately, his assumption was riddled with problems, because the following question emanated from it: what exactly does the claim that man is born free mean? Although man was born free, he lives the whole of his life, from cradle to grave, depending on others for comfort, companionship, survival, and relationship. Given these considerations, Barrow, observes that nobody can really doubt, after a moment's reflection, the opinion that man ought to be free¹³⁴.

Certain philosophers have tried to argue that one can be free from various restrictions and impositions and still not be free in some areas. This means one is not advocating freedom in all ramifications which can include freedom for self-discovery, self-upgrade or to pursue one's passion. And these are positive concepts of freedom which can be traced back to Plato and Kant. If we think of freedom in this way, it follows that self-control can be an important factor in the promotion of freedom. So far, the issue of freedom has been examined with idea that freedom propounded on ground of emotion is faulty, also, control can facilitate positive freedom. Why then is freedom relevant to education?

Moore observed that education does not give or increase freedom, but it simply allows individuals to make use of the freedom they already have. It is also maintained that the educational process presupposes certain freedom for the pupils and the teachers. The pupil must be free to attend school; he must be free to participate in what goes on in the school environment. Similarly, the teacher must have the freedom necessary for him to carry out his task. He must be free to organise his work, adapt his methods to the requirement of his pupils, and exercise authority over them. Without these freedoms, education could hardly be carried out at all¹³⁵. This means that freedom is a common variable to students and teachers; it is how they exercise it that varies.

Another fundamental question arises: how do we draw the line between those expected to enjoy freedom which is permissible and necessary, and those which is not? There are some types of freedom that pupils are not permitted to enjoy, because if permitted it can make the teacher to feel uncomfortable if allowed in classroom situation. For example, freedom to be dishonest, lack of concentration in the

¹³³ Kant, I. *ibid*

¹³⁴ Barrow, R. 1975. *Moral Philosophy for Education*. London George Allen Unwin

¹³⁵ Moore, T.W (1980) *Philosophy of Education; An Introduction* Routledge & Kegan Paul London P127

classroom, freedom to choose area of subject interest to be taught in the classroom at a particular time, forbidden use of time table among others. If these freedoms are allowed, teachers' effectiveness will be reduced and the aim of education will be frustrated.

Suffice to know that what is true of a pupil's freedom is also true of the teachers. A teacher must have some freedoms in order to be able to discharge his duty effectively. The question is how far should a teacher be free to teach as he pleases, and what he is expected to teach? What if there is any scheme of work and lesson note to be used, what should be the limit to his freedom in respect of the methods he uses especially, in the area of the curriculum he implements? The truth is that a teacher's freedoms are justified by the extent to which they genuinely serve the outcome of the educational processes. It is possible that a given freedom results in well taught pupils, if not, then the freedom is questionable. Also, to be considered is the teacher's freedom outside the classroom. In the past as earlier mentioned in the background to this study, teachers were well respected and played important roles in the society like the Clergy men; they were well regarded in the society because it was believed that their general behaviour was more circumscribed than was the case with other people.

Changes in the society like corruption, stealing, examination malpractice dishonesty, negligence of duty, and other infiltration of immoral acts has weakened the existing morality. Notwithstanding what is happening in the society, teachers are supposed to be of high integrity. Also, to a very large extent, teachers should emancipate themselves from the unruly convention with their out-of- school behaviour in their environment. This is because the teacher's special role in society demands that his range of social freedoms, those connected with industrial action, political protest and sexual behaviour, measure up statuesque of the teacher. This is necessary if their influence and attitude can be exemplary to the young people to whom they have a special responsibility.

4.6. Implication of Platonic and Kantian Morality in Promotion of Teacher Education.

Teaching is interaction between the teacher and the learner, the teacher's task is to create conditions that will encourage and stimulate learning through rational and systematic learning, while education is the process by which people acquire knowledge, skills, habits, values and attitudes. In order for true learning to take place,

education must go beyond the instructional procedure and mere show of subject mastery. The teacher must acknowledge individualism of the learner and the subjectivity of the learning material in the classroom. It is not uncommon to find that irrespective of the quality of instruction and text or learning materials that the students are exposed to, each learner often approach and extract facts from the same material differently. The atmosphere in the classroom must be harmonious and teacher-learner/learner-learner relationships must be cordial and devoid of distress before learning can take place.

Plato's and Kant's educational philosophy, both stated succinctly that it is through prior knowledge one can search for truth: Plato uses dialogue all through his writings by mimicking the ideal society in the "Allegory of the cave", while Kant's *Groundwork of Metaphysics of Morals* emphasised more on deontology, whereby he pre-supposes moral law meaning that there is nothing good without qualification, except goodwill. Vasvile observed that Kant's doctrine on human nature as a result of ontological knowledge is the unsaid from his utterance whose interpretation is called to bring into light, yielding a limit in bringing about the nature of knowledge bringing being into consciousness.¹³⁶ Vasvile further stated that there is a similarity between Plato and Kant's thoughts because while the latter used his allegory to represent his views of an ideal society, though, Kant projects the cave as irrelevant, he presents the same mystical and idealistic route.¹³⁷ Another connection between both men is that they stressed the importance of thought and employed organized cerebral analysis to probe into the nature of man.

With regards to education, there cannot be any result without a process and a curriculum. Therefore, when we talk of the curriculum, it is inevitable to not to discuss value which must have man at its core. According to Plato, people should concern themselves primarily with the search for truth and this can only be gotten through reasoning and experience. Therefore, he classified his ideal society into three human components, the temperate, soldiers and guardians, the appetitive who are prone to gratification of material desires should be the peasant, while the philosopher king being rational should be the ruler of the society. Similarly, Kant observes that the most difficult problem to which man can devote himself is the problem of education; this is

¹³⁶ Vasvile M.D, Plato-Kant Canon The Ontological cognition in Journal of American Philosophy of Education Association Vol. 55, 2005 U.S.A

¹³⁷ Ibid.

because education has to do with man. He claims that through education, human nature can be constantly improved upon.

Kant further states that students may either be trained or enlightened; animals are trained but children should be taught to think. He eventually opines that the best way to do this is through posteriori knowledge Kant's morality can still be traced to his moral law that says there is nothing called good without qualification except a good will. Thus he posited that no child should be shown special preference; every child should be treated with equal respect and this has to do with his basic moral principle that says every human being should be treated as an end, not as a means to an end, whose existence has in itself absolute worth because according to him, the primary aim of morality is the formation of character and this can be deduced from his premise that nothing can be regarded as good without qualification except good will.¹³⁸ Elements of morality like freedom, duty, dedication, responsibility, self-reliance were all emphasised in Plato's and Kant's morality, which are the qualities a teacher needs to possess because as a reflective practitioner a teacher must be cognisant and sympathetic to the world of the pupils.

4.7.1 Platonic and Kantian Moralities and the Goals of Nigerian Education

The term philosophy simple means love of wisdom or more correctly, love of knowledge. For the purpose of this study, it is important to consider two distinct, but related conception of what philosophy of education is. In this sense therefore, we are going to look at the philosophy of Nigerian education in the 'public sense and in the 'professional sense. Philosophy of education in the public sense refers to the beliefs of education by the generality of the people. Bamisaiye submits that philosophy is that discipline which is concerned with analysing problems and issues, and also setting goals for education¹³⁹. It is important to note that there is no philosophy of education that can be planned without a consideration of the nature of man in relation to the society at large.

One of the components of philosophy of education is metaphysics which is concerned with finding out the meaning of the nature of man in relation to the reason why we need to educate man, (we have discussed it in chapter four of this study). Epistemology is another component of philosophy of education and it focuses on

¹³⁸ Kant, Ground work for the metaphysics of morals copyright 2015 by Jonathan Bennett

¹³⁹ Bamisaiye, O. A. Practical Approach to Philosophy of Education. AMB. Publishers, Ibadan p 15

knowledge to teach that can bring about the desirable change (the curriculum). Finally, ethics which deals with the understanding of value that is inherent in education. From the foregoing, it is pertinent to discuss the philosophy of Nigeria education as stated in the National Policy of Education. Therefore, our analysis shall centre around what the National policy stipulates, on the nature of the relationship of Plato and Kant's philosophy of morality and goals of Nigerian education shall strictly be in line with National Policy on Education.

The Federal Government of Nigeria places the unity of the nation above other concerns. An overview of the national goals of Nigerian education shows that every Nigeria citizen is expected to respect the worth and dignity of humans which means that no one is expected to treat his or her fellow human being as a means to an end, but an end in itself. The Nigerian Constitution describes the nation as an egalitarian state which allows the citizens certain rights and privileges such as freedom to exercise civic obligations in his country¹⁴⁰. The country is built on just and egalitarian principles, it means that people must be guided by the rule of law and every individual must be treated equally.

Also, Plato reasoned that there should be no form of discrimination based on gender, financial status or religion and no one should be denied access to education in the society. Therefore, Plato opined that male and female should be given equal opportunity, to develop their capacities to the fullest. Nigeria seeks to be a united, strong and self-reliant nation that is united in spite of its diversity. Also, Plato's view of an ideal society is that which has harmony among all its citizens. For a strong and self-reliant nation, Babarinde observes, that Plato's ideas of peaceful coexistence among three social classes - philosopher kings, soldiers, and artisan - in the *Republic* is commendable.

Having looked at the cosmological nature of Nigerian philosophy of education, it is imperative, to also look at the ontological nature, which has to do with subjective nature of man, that is, qualities that are desirable in the Nigerian citizens. Federal; social of Nigeria (DSN) the quality of instruction at all levels of education is driven towards entrenching values such as reverence for other and dignity of an individual, belief in man's capability to process thoughts and arrive at rational decisions, uphold of moral and spiritual ethics in social and personal relations, shared concern for the

¹⁴⁰ FGN. National Policy on Education 6th edition p13.

public good, advancement of the physical, emotive and mental growth of all children and acquisition of functional skills essential for self-reliance

Fafunwa stated in every society, education has never been seen as an end,¹⁴¹ but as a means to an end. As such, the Nigerian National Policy on Education states that every level of education will be use to achieve the above stated values. If we take a critical look at these values, the Nigerian citizens can be seen in two perspective the citizens as an individual and the citizen as a member of the society. Considering item i-iii of the above stated values, we can see that it has to do with the citizen of the country as an individual, whereby respect for the work and dignity of the individual, faith in his or her ability to make rational decision, moral and spiritual principles in interpersonal and human relations, are well spelt out in elements of Plato's and Kant's moral philosophies which includes freedom, respect for persons, among other virtues. Since, freedom has been exhaustively discussed in chapter four of this study, let us turn our attention to respect for persons.

To disrespect a person starts with ignoring his or her point of view and using him purely for his own purposes, or determining his destiny without his consent. In other words, a good Nigerian citizen is one whose thoughts and actions should depict respectful and responsible concern towards others and who should always be rational in his/her judgment; he or she must not be parochial in his/her thinking or whatever he or she does. In essence, the goals of education are value laden. As it is to produce a citizen that uses education to exercise his or her freedom, he/she must be accountable, have respect for established customs and societal values and aspirations, and should be able to examine himself or herself after every action done. By asking himself or herself is my action acceptable, if not acceptable by the society, it should be stamped out in order to have an ideal society proposed by Plato.

The goal of Nigerian education is the promotion of the general good of the society. It is to nurture, train, and rear citizens in a way that the right type of values like obedience to the law and regulation of the land, respect for the dignity of labour, promotion of the emotional, physical and physiological health of all children is to be provided by educational care giver of the country and this has be towards making the country great among nations of the world, devoid of corruption and immorality.

¹⁴¹Fafunwa. A.B. 2004 History of Education in Nigeria ibid p 12

Having gone through the Nigerian philosophy and national policy of education, it is important to consider challenges and prospects of Colleges of Education.

4.7.2 Challenges and Prospects of Colleges of Education in Nigeria

In examining the main theme of this study, which is the import of Platonic and Kantian moral theories for improving teacher quality in the colleges of education in Nigeria, it is pertinent to take a cursory look at the roles of TRCN and NCCE in engaging the challenges and prospects of training pre-service and in-service teachers, as well as meeting-up with the goals of teacher education in Nigeria.

4.7.2.1 The National Commission for Colleges of Education

The National Commission for Colleges of Education (NCCE) was established by an Act in 1989 to supervise the lowest teacher training or education in Nigeria by accrediting their certificates and other academic awards. In response to the widespread disparagement on the quality of graduates from the existing NCE programme, the NCCE has reviewed and upgraded the NCE curriculum in line with the Education for All (EFA), and Sustainable Development Goals (SDGs). In view of these changes, the NCCE has been involved in a number of activities including consultations, workshops, seminars, critiquing sessions, conferences, among others, to address the falling standards and poor quality of teachers in the last five years. For the NCE to remain relevant to the sub-sector, it is intended to serve; it must do more than it is presently doing to prepare teachers with knowledge and skills required to teach effectively at the different levels and areas of the basic education programme.

4.7.2.2 Philosophy of Teacher Education

The Nigerian government is not unaware of the critical need for stable and objective human capital development.¹⁴² In view of this, the Nigerian government considers the teacher as an integral part of the process of creating a modern society. The mandate of the teacher education programme in Nigeria include: the training of teachers with high level of professionalism, integrity and competence that can combine conservative and technology-driven modern teaching approaches and commitment.¹⁴³ The objectives by the end of the National Certificate in Education programmes include

¹⁴² FGN: NCCE Opicit

¹⁴³ FGN: NCCE

to produce students that are able to engage in logical discourse, display an understanding of the psychological and socio-economic factors that influence learners, effectively deploy conventional and new technologies in teaching among others. These objectives can be summarised into three dimensions: pre-service teacher expected behaviour, post-graduation teacher expected behaviour and the in-service expected behaviour in the larger society.

Abdul-Kareem observed that education remains an unavoidable instrument for sustainable development and a vehicle for advancing the frontier of knowledge.¹⁴⁴ For this reason, teachers are saddled with the responsibilities of disseminating knowledge, skills and attitudes to the learners. Teachers' influence is always felt in every aspect of the society. The quality of education is directly proportionate to the quality of teachers because they implement all the educational policies through actual classroom interactions or contacts with students. Ukeje observes, that education unlocks the door to modernisation, it is the teachers who hold the key to that door.¹⁴⁵

Afe stated that teachers bear the brunt of the realisation of the objectives of education.¹⁴⁶ Therefore to achieve an effective implementation of the policies, the quality training and retraining programmes for teachers at all levels must be ensured. However, it is striking to note that getting quality teachers for sustainable development has not been achieved significantly, in spite of various approaches and road maps by the Federal Government of Nigeria and partner agencies in Nigeria. Huge sums of money had been invested by the Nigerian government towards improving the quality of teacher education through the NCCE and TRCN. Presently, teacher education is much improved than it was before and few decades after independence but the National Policy on Education stresses the need for continuous teacher training.

4.7.3 General Admission Requirements

The minimum entry requirement into higher institution are; Senior Secondary School Certificate (SSC), NECO, or GCE 'O' Level with four credits, includes English Language and Mathematics. While, a Grade II Teacher's Certificate (TC II) with credit

¹⁴⁴ Abdul-Kareem A.Y 2001 Nigeria University and Development of Human Resources. In N. Nwagwu, E.T Ehiamefor M.A. Ogunnu and M. Nwadiani (Eds) Current Issues in Education Management in Nigeria Benin City Amik Press 12(1) 127- 129.

¹⁴⁵ Ukeje, B.O (1996) Teacher education for National Development in P.N Maiyanga) Teachers education An imperative for National Development Kaduna National Commission for College.

¹⁴⁶ Afe, J.O. (1992) Trends in Teacher education, the case of College of Education Nigeria in Eimuhiso and Otemoho, G.A. Access Equity and Quality in Higher Education NAEP Publication.

or merit in four subjects. Two of which credits must be relevant to the course the candidate wishes to study. The vocational courses required a minimum of four credits including English and mathematics as entry requirement into higher institutions. In addition, all candidates wishing to be considered for admission must enrol and sit for a placement examination conducted by an accredited body. However, requirements for admission into the NCE programme in Nigeria keep evolving because of the regular introduction of new courses into the programme. Also, NTI has been providing in-service training for teachers during school holidays and weekends, leading to the award of NCE, B.Ed and Post Graduate Diploma in Education (PGDE) Certificate. Similarly, Institutes of education in the various universities have also been involved through distance learning and offer of part time courses for the training of teachers to award NCE, B.Ed and PGDE certificates on successful completion of studies. From the above requirements for admission into the teacher education programmes, there are inconsistencies between teaching and other professions.

4.8 Challenges of Teacher Education in Nigeria

Although, some of the challenges of teacher education in Nigeria continue to persist because of changing socio-economic, political and technological conditions, other challenges have evolved as a result of corruption and poor administration. These problems include immoral acts and inadequate quality assurance, non-availability of technological teaching resources and unqualified manpower among others. Besides a number of recommendations and reforms enacted and targeted towards repositioning teacher education in Nigeria for making maximum impact in teaching profession, the challenges facing teacher education varies and are numerous.

4.8.1 Low Moral Values and Quality Assurance

The main theme of this study is all about Platonic and Kantian morality as basis for teacher quality in Nigeria Colleges of Education. Elements of morality found in Platonic and Kantian ideas are integrity, responsibility, freedom, respect for persons, distinction, duty, accountability among others, that can aid national development are within the teacher training programmes. These ideas should be entrenched into the teacher training programmes as it is in some other professions. The International

Labour Organisation (ILO) recommends that teachers should be selected on the basis of moral, intellectual and physical qualities¹⁴⁷.

In most developed countries, prospective teachers are compulsorily expected to possess certain intellectual qualities and moral traits before they are admitted for training, but most teacher training institutions in Nigeria have limited the requirements for students' admissions to academic records. Other factors relating to morals, virtues, ethics, honesty, and respect for persons are hardly given consideration. Osokoya also condemned poor academic quality, its products and more fundamentally the poor standards of admission requirements¹⁴⁸.

4.8.2 Professionalisation of Teaching

There is a general belief that teaching is a profession that anybody can dabble into. Many unqualified teachers are still in the employment of some states teaching service boards, while most higher education lecturers are yet to undergo training in education, Therefore, they lack professional competence inside and outside classroom. Osokoya observes that if quacks continue to hold sway in teaching, the profession is under imminent threats of being eroded¹⁴⁹.

4.8.3 Poor condition of service and brain drain

All the tertiary institution in Nigeria always agitate for increase in salary, teacher in colleges of education were not left behind because in Nigeria, teachers' conditions of service do not hold enough incentives to attract and retain the best brains in Nigerian school. As a result of this, teachers always look for alternative sources of making money just to make ends meet. After the government has invested so much money on some of these teachers, they still leave the country in search of greener pasture.

4.8.4 Poor Policy Implementation

Poor policy implementation is a serious obstacle to quality delivery of teacher education. There have been a number of claims to the effect that the challenge in the education sector is not essentially with policy formulation, but with policy implementation. As much as it could be said that corruption and mismanagement and

¹⁴⁷ Analysis of Reforms, challenges and Prospects. In Journal of Science pg 12.

¹⁴⁸ [www://http. ilo.org](http://www.ilo.org)

¹⁴⁹ Osokoya I. (2012) Teacher Education in Nigeria past present and future challenges. The online journal of academic leadership (vol. 10, Issue 1).

misappropriation of public funds, corruption, stealing public funds reserved for education, embezzlement can be said to account for several of the challenges that the education sector faces in Nigeria, the desire to actualise their self-interests by individuals who are saddled with the responsibility of implementing government policies pose serious blocks to the implementation of education policies meant to improve education in Nigeria.

4.8.5 Insufficient Knowledge and Abuse of Information Communication Technology (ICT)

Another major challenge of teacher education in Nigeria relates to the use of ICT for educational purposes. The situation in most institutions in Nigeria is such that many teachers and students are not conversant with the use of the ICT as regards the improvement of learning. The majority of persons in these institutions – teachers and students – are very much comfortable with the conventional method of instruction that the use of ICT poses seemingly insurmountable challenges such that they are barely willing to learn the rudiments of its use. Moreover, where such willingness may be present, the challenge of deploying these devices can be challenging. It is therefore pertinent that to benefit from the use of information communication among professional network and the students calls for the training and retraining on the use pre-service and in-service teachers on the use of ICT to benefit the individual, the society and the world at large.

4.9 Emergence of Teachers Registration Council of Nigeria. (TRCN)

Federal Government established teachers Registration Council by Decree 31 of 1993 (now Act CAP T3 of 2004) after several decades of agitation by professional teachers and other stakeholders for the establishment of a regulatory agency. The Council had the mandate to determine the guideline of what should constitute the minimum standard of knowledge and skills attainable by persons seeking to become a professional or registered teacher, maintenance of a register of teachers and the regular update of same, the regulation and control of the teaching profession in all aspects and

recognition or classification of members into cadres according to their level of training and qualification.¹⁵⁰

4.9.1 Implications of TRCN Mandate and Act

The TRCN mandates and the TRCN Act as stated in appendix ii has for reaching implication for the teaching profession.

4.9.2 Programmes of TRCN

The TRCN legal profession is conventional and very common to the professional regulatory agencies; teachers' registration and the provision of teachers' license. TRCN also monitors, accredits, and supervises courses and programs of teacher training institution. It also oversees Mandatory Continuing Professional Education (MCPE) to ensure that registered teachers are kept abreast of new developments in the theory and practice of the profession. Also, TRCN has the authority to enforce ethical conduct among teachers and prosecute defaulters especially unqualified persons that are parading themselves or practising as teachers.

4.10 Possible Objections and Response to the Concept

In this part of this chapter, we shall address ourselves to possible objections to the analysis of the main concept. The main concept will be exposed to criticism. On the other hand, efforts will be made to criticise fundamental issues like epistemological foundation of the nature of man, by using Metaphysics: Ontology and Cosmology. Therefore, we shall briefly consider the kind of way in which reasoning is attempted, with a view to discover if our analysis may be valid or not.

Concerning the world (cosmology), it is believed that there are no absolute realities in forms as one conceives it. Russell observes that Hegel Consider the way reasoning is acquired; with a view to discover, it is true that there is no absolute reality as Hegel in his observation maintained. Absolute reality forms one single harmonious system. Consequent to that our view to the universe; we may support God's will in the same way. Therefore, space, time, evil strive and struggle will disappear and what comes up instead is a perfect unchanging spiritual matter. Russell in his notion of man stated that, whatever has relation to a thing outside itself, must contain references. Therefore, to be acquainted with a thing, does not involve knowledge of its nature. In

¹⁵⁰ <File//c: users/USER/Teachers Registration Council of Nigeria.htm>

Russell analysis of epistemological nature of humans, it can be seen that, hope has been raised to the system of philosophy. Philosophical knowledge does not essentially differ from scientific knowledge; there is no any other special source of knowledge other than philosophical knowledge which is gotten from experience. It is important to note that, criticism in philosophy is mere imposition of certain limitation to the system; but rather placing outside our knowledge then we are demanding impossible things which our skeptics cannot accept. Therefore, the criticism of knowledge must not be destructive type but constructive in other to improve teacher education or any educational system.

Being that the theme of this study is on morality, many scholars might be tempted to ask why we need to teach morality. Can morality be taught, especially, while it has to do with teachers and pre-service teachers that are adults with already formed habits. Bernard said that, if you ask scientific scholars, what definite body of truths has been ascertained by his science, he will give concrete answer, but if you put the same question to a philosopher, he will, if he is candid, have to confess that his study has not achieved positive results such as have been achieved by other sciences.¹⁵¹ It is true that it is not really accounted for by the fact that as soon as definite knowledge becomes possible, this subject ceases to be called philosophy and becomes a separate science. Therefore, it is not a gain say that the topic of this thesis is being treated under philosophy of education which deals with nature of man and his disposition values. This means that philosophy reduces our feelings of certainty about the world and greatly increases our knowledge about what they may be. It also removes the doubt and keeps alive our sense of wonder by showing familiar things in an unfamiliar aspect.

4.11 Summary of the Chapter

This chapter tries to make critical analysis of the nature of man in relation to subjective and objective aspect of man. The chapter uses some existentialist, naturalist, epistemologist, essentialist among other philosophers' view to look at the nature of man, so that we can have a better picture of Platonic and Kantian morality and their implication on teacher education in Nigeria Colleges of Education.

¹⁵¹ Russel, B (1959). The Problem of philosophy Galaxy book Oxford University Press, New York. P. 159

Finally, the knowledge derived from the analysis, it can be said that Plato and Kant theorised a perfect and unblemished society whereby, teachers will be dedicated to their duties, understand their roles as teachers, not in the sense of challenging authority but in the sense of awareness of their power and importance in influencing the lives of children and the society at large.

The study is centered on man's actions, it also explored the philosophical nature of man in order to clarify some fundamental questions that are mostly asked by scholars and are relevant to the study. These questions include: What does morality mean? How has the concept of morality been employed in popular debates and discussions? Does a teacher need to be moral? Has the understanding and the requirement of morality yielded results in our contemporary society? Addressing these questions, it is important to make critical analysis of the nature of man in relation to the subjective and the objective aspects of the understanding of the nature of man. The researcher used some existentialist, naturalist, epistemologist, essentialist principles among other philosophers' view to look at the nature of man, so as to set the pace for the discourse of the Platonic and Kantian moralities and their implications on teacher education in Nigeria Colleges of Education. It equally examines how morality can be seen as a generally accepted ideal and norms of every society. In as much as it is centered on man's action

Peters R.S established three criteria to measure different processes to determine if they merit the term 'education' and if this has relationship with morality, which can be said to be the nexus between education and morality. These criteria are, first, education must be value- laden that is "worthwhile. Second, it must involve knowledge and understanding, there and must be readiness on the part of the learner¹⁵² Enoh, opined that, knowledge acquired must not be inert,¹⁵³ it must be able to transform the individual and there must be commitment to the distinctive standards of appraisal of any form of knowledge on the part of the individual who acquired it. Lastly there must be cognitive perspective. To buttress this assertion, Peters R.S stated this as narrowness of specialization in which an individual only acquires competence in a limited sphere of knowledge; this leads to training and not education.

¹⁵² Peter, R.S. *Ethnics and Education*, London George Allen & Unwin.

¹⁵³ Enoh, O. Limitation of relevant education and directions for future proposals in journal of educational philosophy, vol: vii no 1,2001.

Man is guided by a set of rules that make him either moral or immoral. Individual value system can be incorporated into the value system of a particular society. Nduka, O opined that in civilized societies for instance, moral values and beliefs are generally accorded a higher degree of importance, meaning that there are ideals which are set as rules by the society that surpass individual ideals.¹⁵⁴ Thus, in Plato's moral theory, education is centrally concerned with the development of the mind. He classified value into two; one relates to the individual, the other to the political system and the role of the individual in it. In relation to an individual, he maintained uncompromisingly that the life of reason is the best life possible. What he meant by this, is that the theoretical life (the study of Philosophy, Mathematics and Harmonies) was the best sort of life which will not only develop the desirable mind of the child, but importantly, the State of being and existence. By coming to understand the underlying structure of the world in the studies of Philosophy, Mathematics and Harmonies, the soul becomes reformed with immeasurable rebirth. For instance, if a child found a coin on top of his desk, the child has to choose either to keep the coin to himself or to show the teacher. At this stage, the issue of morality comes in; the child's mind begins to mirror or represent in itself reality which has a kind of purging influence on the soul.

Similarly, Kant opined that humans are rational beings which means that they can act in accordance with various principles and general rules which he calls "maxims". A maxim is a universal rule which a person formulates in elucidating his action. Kant points out that an action can be explained by reference to some maxim. For instance, in particular circumstances, I tell somebody the truth, although it hurts them to learn it. Why did I do it? Perhaps simply because I will always tell the truth, or because I tell the truth when it hurts in the short term, or I believe it will benefit in the long term. It can be noted that each of these explanations constitute a maxim

The school is a central part of the social system that provides the platform for training and acquisition of skills, aptitude, knowledge, customs, beliefs and ethics that are indispensable to financial, social and intellectual advancements in the society. Any society that is not acquainted with the fact that the school and teachers play important roles in the process of education does so at her own disadvantage.

¹⁵⁴ Nduka Opcit.

However, government have neglected a salient but very significant aspect of teacher education, this aspect is the fact that teachers build students' non cognitive skills (perseverance, resilience, curiosity, interpersonal skills, and dedication to duty, excellence, honesty) as well as their academic skills, and that these non-cognitive skills are critical to students' success but are not given enough priority by researchers, scholars and policy makers. Excellence, training of the mind, duty, honesty, curiosity, perseverance, responsibility among others, were some of the non-cognitive skills that Plato and Kant emphasised in the development of man and interpersonal relationship with contemporary fellows which is very crucial in educational development for a sustainable society. These non-cognitive skills are moral in nature. The issue of morality as a non-cognitive skill is very crucial in the attainment of social development in any contemporary society.

CHAPTER FIVE

CONCLUSION, SUMMARY AND RECOMMENDATIONS

5.1 Introduction

In this concluding chapter, we shall address ourselves to the following tasks; firstly, we shall summaries the content of the previous chapters to give clarity to the main areas of scholarly concern in this thesis; secondly, we shall consider the implications of this research for sectors of the society that have a stake in education. We shall also consider teacher education professional bodies like teacher TRCN, NCCE teacher education in Nigeria. The implications of this study on parents, various examiner and employers of labour in the private and public sectors, leadership and all administrators in the helms of affairs in the state shall also concerns us here. It is only when these various people at every helms of affairs of the society, who have a role to play in the task of education for a moral society accept such roles with a sense of duty that the task of education for moral, such as responsibility, freedom and respect for persons, among others, will be inculcated the citizens and to build a moral society. Now, let us turn to the summary of the research.

5.2 Summary of the Research

This thesis owes its origin from the menace of many challenges that have ‘eaten deep’ into the fabric of our educational system and society. Morality is from the realm of the study of values which is axiology and one of the branches of philosophy. Morality is a major concern in ethics because it deals with what ‘ought’ and ‘ought not’ to be done. In chapter one of this thesis, we examined philosophical concept of morality, discussing various moral challenges in society and why some of such are traceable to teachers in our contemporary society. The study also revealed that

morality belongs to the affective domain, which is the seat of our feeling, emotion and attitude, all of which form the concern of education.

The study also focused on the meaning and function of education in the society; we also looked at the qualities and character expected of one who is supposed to teach, and what teaching means. Schofield opined that teaching is a two-way interaction between teachers and learners, making teaching an activity undertaken in attempt to get someone to learn something; we saw from this that since teaching involves the task to get someone to learn something, the teacher may either succeed or fail in the task he/she has undertaken.¹⁵⁵ The study also revealed that in order to succeed in teaching, society needs qualitative teachers; hence, we distinguished teacher quality from teaching quality; while teacher quality centres on the teacher's teaching and research capacities, teaching quality simply means standard or bench mark. We found out that teacher quality simply means that the teacher's cognitive and affective perspectives have been developed to detect the significance changes in those being instructed, assess what is best for particular groups of pupils in school, to be able to know the pedagogical skills needed and suited to each groups and to be dynamic in his/her approaches. The study also revealed that the major problem that teacher education is facing is that the number of quality teachers have been on the decline in Nigeria in recent times. This has been traced to the poor quality of pre-service training, which makes in-service teachers turned out by the Nigeria colleges of education of low quality. Hence, some research questions were raised. Why should man be moral? Of what relevance is Plato's and Kant's morality to teacher education? We look at the subjective and objective nature of man to address the questions raised. After critical examination, we came out with the understanding of the relevance of morality and moral thinking to the entire education system. Man, as a moral being, has his role to play so as to be able to contribute to the growth of the society he lives. We also found out in the study that the cultivation of a responsible moral outlook does not naturally develop in a man. Hence, for a man to be socially desirable, there are elements found in Plato's and Kant's morality like love for duty, respect for persons, among others, that can be adopted to cultivate desirable outlook in man. The saying that "you cannot give what you do not have" is quite true about Nigerian education sector, which does

¹⁵⁵ Schofield H. 1980. *The Philosophy of Education: an Introduction*. London George Allen p. 79.

not have quality teachers. For this to be realised, Bamishaiye observed that purposive efforts have to be inculcated into pre-service teachers even those on the-job.

This argument for Plato's and Kant's moralities as basis for quality teacher in Nigerian colleges of education, however needs all teachers, professional bodies, curriculum planners, parents, examining bodies and teachers, at the helms of affairs, in order to make it achievable. The implications of this study will now be examined to conclude this researchable work.

5.3 Implication of the Study

5.3.1 Implication for Teacher Education

Since the government recognised the pivotal role of quality teachers in Nigeria, it is imperative that efforts should be geared towards developing man. Hence, the ability to think is of utmost importance in order to produce quality teachers in Colleges of Education. Attitudinal change of behaviour should go along side intellectual development of pre-service and in-service of teachers, in order to produce qualitative teachers. Education, therefore, should be able to promote the uniqueness in each learner in effort to making him a moral person. Teacher education programme should be designed to bring the right people into teaching and to make it fit into the country's specific needs, depending on the quality and the quantity of future teachers that is considered adequate and suitable for the society. There should also be support from teacher education stakeholders, for (a new and) effective teacher education programmes. This means that emphasis should not be put only on the teachers' needs, but also on the creation of suitable learning environments, there should be synergy among the teachers in training, the school authority and the staff in the school. There must be adequate linkage between teachers' professional development, the responsibilities and the school's aims and objectives as specified by the National Policy on Education blue print. These suggestions will enhance the pre-service and in-service teachers to be equipped them with elements of Plato's and Kant's morality to become quality teachers of no equal.

5.3.2 Implication for (Teacher Education) Curriculum Planners

A new philosophy of education that emphasises cognitive development as well as development of sense of rational knowledge, respect for persons, duty, freedom, autonomy, among other elements in Plato's and Kant's morality is needed to fosters

quality teachers in colleges of education in Nigeria. For example, in medical sciences and other professions they have professional bodies that regulate professional deliveries so also in teaching there must be a professional teaching programme designed for effective delivery in the classroom. Teaching experience should be provided to student teachers early enough and throughout their education programme, so that they can be skilful in their training, develop an image of what teaching involves and requires. The importance of this is to make teacher education relevant, the programme should be tailored towards producing the right people into the profession which enable them fit properly in the classroom. The quality of education depends solely on the quality of teachers that is considered suitable for the students, teaching experience should be longer than the currently prescribed three months as stated by the National Policy on Education. Teacher education should be re-structured to a five-year programme involving four years theoretical course work, and one-year clinical experiences with full pay.

5.3.3 Implication for (Teacher education) professional development

To be a quality teacher, one must possess all the pedagogical skills that can foster effective teaching and learning processes. Major advocate of this theory was Paulo Freire (1921-1997), with several followers. The Freirean method is a voluntary literacy teaching method evolved by Paulo Freire – a Brazilian educator. Literacy in Freire's idea is not a mere skill of reading and writing. In fact, the ability to communicate with the written word is secondary. The purpose of authentic education is the conciliation of the illiterate adult. The new literate adult is equipped to react and act on the realities of his life. His critical consciousness and self-awareness are developed in the words of Freire; conciliation refers to *learning to perceive social, political and economic contradictions, and to take action against the oppressive elements of reality*¹⁵⁶. Farayola summarized Freire method below.

- i. The co-coordinator assembles the group of adult learners (or culture circle).
- ii. Adult learners are trained through initiation of dialogue and discussion either by (a) showing to them pre-recorded slides of familiar situations from which a topic or theme is generated or (b) allowing the group to select a topic of their interest.

¹⁵⁶ Paulo Freire, *Pedagogy of the Oppressed*, New Revised 20th Anniversary edition (New York: The Continuum publishing company, 1995), 17

- iii. The culture circles have free and uninhibited discussions. The coordinator plays a passive role of jotting the words which attract intense passion. He later arranges the words in order of complexity.
- iv. The coordinator, a literacy expert, selects about 18 words which he breaks up into syllables. These words are sufficient in Freire's literacy method to make the illiterate adult to master the skills of writing and reading.
- v. Further slides or other instructional materials are used to initiate further dialogue¹⁵⁷

In a democracy, the Socratic Method is good to make the child develop thinking skills and the problem-solving method equips the child/learner to develop the ability of solving problems. The consensus method promotes group change and liberation of the masses. The combination of these four methods will be adequate to develop autonomous skills and moral attitude.

With a clear vision of what pedagogical content and skills is all about; teachers' performance can be enhanced through qualitative assessment and training, regular appraisal of (short and long term) training programmes for effectiveness, collaborations among teachers to plan, teach, question, organize and reflect through expert discourse, transparency and objectivity in the teachers' grading or evaluation procedures and unflinching support from the government which is in line with Plato's idea on education that stipulates that the state has to be in control of education for the social good of the society. These programmes have to be executed in conjunction with all teacher's professional bodies, like TRCN, NCCE, NUT, Education Philanthropist and other education stake holder

5.3.4 Implication for the Society

Teaching as a profession is very delicate because of its nature, which is basically moulding of character. Teaching in every society is also very important because while the students are in school, teachers are in *locus –parentis* to the students, especially, at the primary school level where the minds of the student are still young and it is the foundation of habit formation. As a teacher, one cannot give what one doesn't have, if you are corrupt or a lazy, definitely your product will be corrupt and lazy. As a teacher, you serve as a role model to the students and they see you as their

¹⁵⁷ Farayola T.A 2006 A Kantian Autonomy Democratic Education for Nigeria education. Unpublished Ph.D Thesis, University of ibadan

best example. It is your products that you will eventually turn to the society. That will either improve or destroy the existing society. Similarly, in as much as problems in the society are often traced back to teachers, parental co-operation would be of immense worth in pre-disposing children to be morally upright.

5.3.5 Implication for leadership

If teachers must live a life worthy of emulation, it is no gainsay to expect the leadership to do the same. Unfortunately, all over the country, there are always cases of embezzlement, stealing, cheating and all sorts of corrupt practices from the leadership. This, therefore, our leaders must serve as good examples by exhibiting moral traits of respect for persons, dutiful, accountable, responsible among other virtues, in order to have a peaceful and growing society. It is therefore a clarion call and national assignment to implement and enshrine in the constitution new programmes of education that will depict all the elements found in Plato's and Kant's morality as basis for teacher education in Colleges of Education in Nigeria because every leader is a product of a teacher or teachers.

5.4 Contribution to Knowledge

This study has contributed to the field of knowledge in that it has exposed those elements of morality derived from moral philosophies that are relevant to the production of quality teachers in the colleges of education in Nigeria. The critical examination of the ideas of these moral concepts has helped in the understanding of these concepts and corrected the prior unguided beliefs relating to morality, which brings the impertinence of teacher quality in terms of subjects taught in school (curriculum), responsibility, integrity, peace, peaceful co-existence, among others. The study also highlighted the benefits derived in curriculum planning, social responsibility and how modern technology can be used to foster morality in our contemporary Nigerian society which must be exposed to the teachers. Finally, the study has also revealed some important concepts that must be featured in the National Policy on Education in order to ensure that teachers are now professionally committed for the students, parents and the entire nation to benefit maximally from the policy.

5.5 Recommendations

5.5.1 Recommendations for Teacher Education in Colleges of Education in Nigeria

With the numerous problems facing teacher education in Nigeria, it will be grossly inadequate to stop at this juncture without proffering solution to the challenges. Therefore, below are the followings recommendations that can make teacher education robust and viable in the society as a whole: Professionalisation of teaching

- i. Teaching should be held in high esteem
- ii. Teacher education to follow a coherent design.
- iii. Developing pedagogical content and skills for professional development.

Developing teacher's professional competencies in all the areas of learning, that is, cognitive, affective and psychomotor, must be attended to promptly because the teaching profession is critical to the development of any society. Quality teachers in terms of knowhow and professionalism often initiate positive changes in the society. Therefore, teacher education also needs constant availability, monitoring and collaboration to be stamp morality through their conduct within and outside of the classroom.

5.5.2 Teacher Education to follow a Coherent Design

Teaching should not be seen in isolation to the society, therefore, teacher education should be seen as an integral part of society. Teacher education has to integrate formal and informal preparation of teaching and learning activities. Because the process of educating teachers is progressive from pre-service through retirement, if the elements of Platonic and Kantian moralities enumerated in this study were inculcated into the NCE teachers to lay the foundation of the knowledge for future responsibilities.

It is important to state that, continuing education is very important because it is a fundamental component of teacher's development. Therefore, there must be inducements for teachers in terms of manageable work load, regular training and workshops, among others. A balanced teacher training programme should include a blend of subject mastery, didactic knowhow, and the ability to be a team player. The incentive (mechanism) mentioned above can be in form of:

- i. Funding from Governments, non-Governmental Organisation (Philanthropists)
- ii. TETUND and other as stakeholders to teacher education in Nigeria.

- iii. These incentives, among others, would help in preventing inhibiting teachers from looking elsewhere for greener pasture.

5.6 Suggestion for future Research

The theme of this research is Platonic and Kantian morality as basis for teacher quality in Nigeria colleges of education. There is however need for further study on the followings.

- i. Respect for persons, use of freedom or autonomy as one of the best practices for teachers.
- ii. Peaceful co-existence in classroom situations.

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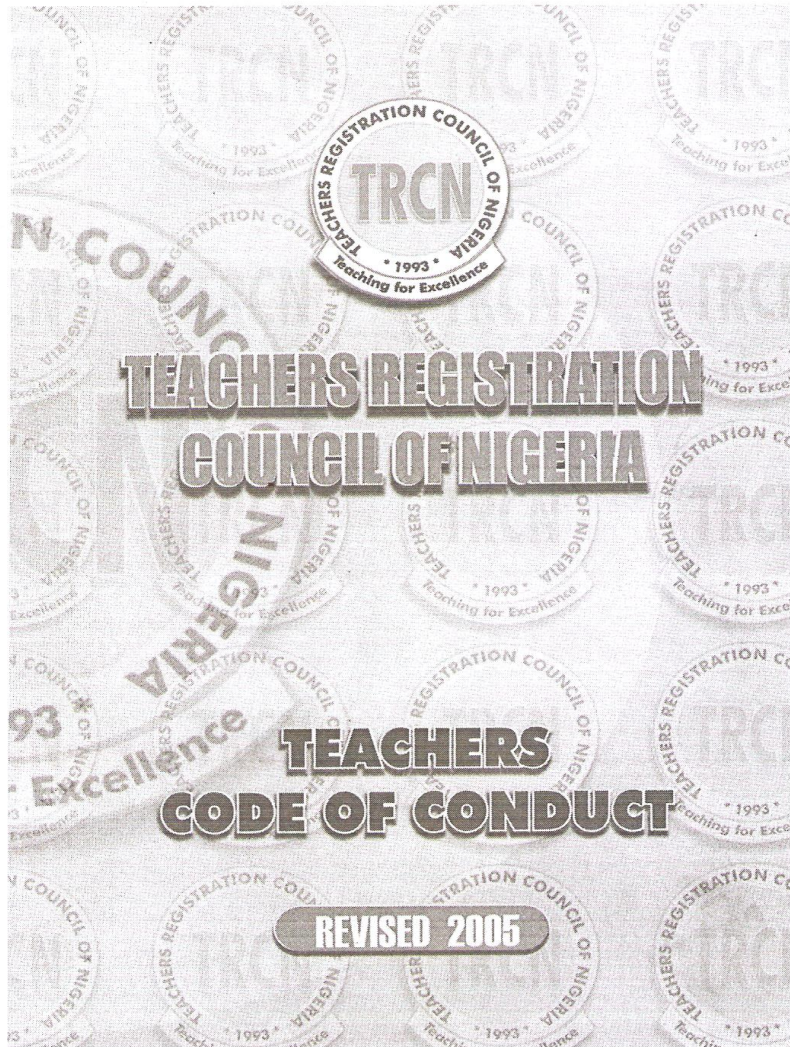
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APPENDIX 1



**TEACHERS
REGISTRATION
COUNCIL OF NIGERIA**

**TEACHERS
CODE OF CONDUCT
REVISED 2005**

**(C) 2005
REVISED 2005**

FIRST PUBLISHED 2004

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PREFACE

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The Teachers Registration Council of Nigeria was established to bring about a rapid transformation of the teaching profession to the highest standards possible. This is particularly with respect to the quality of teacher education programmes, registration and licensing, mandatory continuing professional development, professional conduct, and overall social status of teachers at all levels of the education system. However, this transformation cannot be possible without a fundamental change in the attitudes, orientations, and behaviour of teachers towards greater values, ideals and practices as obtains in other noble professions. In other words, a comprehensive ethical framework is required to define what the new, cherished values, ideals and practices should be. There is also the need for legal instruments to enforce the provisions of the ethical framework.

With the publication of this document, the teaching profession has got all the requirements stated above. One, the TRCN Act has provided for the establishment of Teachers Investigation Panels in all states of the Federation including the Federal Capital Territory and the Teachers Tribunal at the TRCN Headquarters. The Panels are to serve as a watch dogs over teachers' professional conducts and to report substantive misconducts to the Teachers Tribunal for prosecution. Professional tribunals are very popular and important and the Medical and Dental Council of Nigeria Tribunal serves as a good example. Two, this Teachers Code of Conduct has equally defined what is now acceptable or unacceptable in the occupational and even personal lifestyles of teachers. The Code is indeed an impressive one, comprehensive in content and has received the inputs from a wide spectrum of stakeholders.

I congratulate TRCN for this achievement and the teachers for a better future to be brought about by the anticipated ethical revolutions. Consequently, I urge all teachers, stakeholders in education and the general public to add this Teachers Code of Conduct to their stock of very important literature.

MRS NORA CHINWE OBAJI
HONOURABLE MINISTER OF EDUCATION
FEDERAL REPUBLIC OF NIGERIA
SEPTEMBER 2005

ACKNOWLEDGEMENT

The Teachers Code of Conduct was first published in the year 2004 and lot of efforts went into the development of that first edition. For instance, the TRCN secretariat and the Governing Board as well as the agencies and institutions represented on the Board participated in crafting the edition. TRCN also carried out researches into the nature of the Codes of Conduct in other well established professions. The maiden edition of the Teachers Code of Conduct, therefore, was widely regarded as very excellent.

Notwithstanding the acclaimed quality of the maiden edition, TRCN thought it wise to still circulate the Code to as many stakeholders as possible for inputs. This was because TRCN believed that professional conduct is a most sensitive and important issue requiring an overwhelming consensus so that all stakeholders could be unequivocally committed to its enforcement. In the process, the Code was sent to **over four hundred** agencies and institutions for study and suggestions. These included the Federal Ministry of Education and most of its agencies dealing with teachers, all State Ministries of Education, State Primary Education Boards, Secondary Education Management Boards, Teaching Service Commissions, Colleges of Education, Polytechnics, Faculties and Institutes of Education of Nigerian universities, etc.

TRCN is very glad to report that stakeholders took the issue of Code of Conduct for teachers quite seriously and forwarded their inputs promptly. It is notable that virtually all the inputs commended the comprehensive content of the first edition and the bold attempt to address the issue of conduct in the profession. TRCN is honoured and grateful to all the stakeholders that took the pain to review the Code and offer their opinions. Special mention could be made of just few of the stakeholders with the most extensive and timely inputs. These are:

- *Federal Ministry of Education,*
- *School of Technology Education, Abubakar Tafawa Balewa University, Bauchi,*
- *Bayelsa State Post Primary Schools Board, Yenegoa,*
- *Hassan Usman Katsina Polytechnic, Katsina,*
- *Institute of Management Technology, Enugu,*
- *Ministry of Education, Ilorin, Kwara State,*
- *Federal College of Education Umunze,*
- *Faculty of Education, Enugu State University of Science and Technology,*
- *Nigeria Union of Teachers, National Headquarters, Abuja,*
- *Federal Capital Territory Primary Education Board, Abuja,*
- *Katsina State Teachers Service Board, Katsina,*
- *Ministry of Education, Calabar, Cross River State,*
- *Ministry of Education, Awka, Anambra State, and*
- *Kaduna Polytechnic, Kaduna.*

TRCN is also grateful to sister professional regulatory agencies whose professional codes of conduct were consulted and above all, which gave all the cooperation needed during TRCN's research in their organizations for the purposes of developing the Teachers Code of Conduct and other TRCN professional blueprints. The agencies include the Council of Legal Education, Medical and Dental Council of Nigeria, Pharmacists Council of Nigeria, and Council for the Regulation of Engineering in Nigeria, and Institute of Chartered Accountants of Nigeria.

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**CHAPTER ONE
INTRODUCTION**

1. PREAMBLE

9

Teaching is the oldest and noblest of all professions. The Engineers Lawyers, Pharmacists, Medical Doctors and others are all made by the teacher. The teaching profession has more members than any other. These are unique features that make the profession the most indomitable profession in the world. Indeed, the history of education in Nigeria show that teachers occupied the position of great honour and influence in their communities. They epitomized integrity, knowledge, leadership, moral rectitude and selfless service. They spearheaded the development of their communities and country. But over the years things appeared to have changed for the worse. In order to maintain and restore the teacher's enviable status and qualities, there is the need to enact this code of conduct to define the minimum standards expected of professional teachers in terms of their thoughts, words and actions. Consequently, this code is produced for widest circulation among teachers and it is hoped that it will meet the yearnings and aspirations of the nation to build a veritable standard of education through dedicated, competent and dependable teaching force.

2. OBJECTIVES OF TEACHERS CODE OF CONDUCT (TCC)

The objectives of the Teachers Code of Conduct, among others, are to:

- (a) Re-awaken the sense of self-esteem, dignity, honour, selfless service and moral rectitude in the teacher.
- (b) Protect the teachers' age-long position of nobility and leadership in the social, moral, and intellectual world.
- (c) Build a strong moral foundation for the actualization of an educational system that can compete favourably in the global community.
- (d) Boost public confidence in the ability of the teaching profession to regulate itself and to bequeath to the nation products that are capable of making maximum contribution towards the development of the nation in particular and the World in general.
- (e) Provide objective yardstick for the assessment of the teachers' conduct and discharge of professional duties.
Help to guarantee the safety of the professionals and sustenance of the desired prestige of the teaching profession.

- (f) Spell out the type of relationship that should exist between the teachers on one hand and severally their colleagues, students and other persons who would interact with them from time to time.
- (g) To clarify teachers' rights, privileges, and obligations and their legal bases.

3. UNESCO/ILO POSITION ON STATUS OF THE TEACHER

In 1984, the International Labour Organization and UNESCO issued a document titled: THE STATUS OF TEACHER: An Instrument for its improvement: The International Recommendation of 196 Joint Commentaries by the ILO and UNESCO. The document has more than 142 recommendations, covering guiding principles, educational objectives and policies, preparation for the profession, further education for teachers, employment and career, rights and responsibilities of teachers, conditions for effective teaching and learning, teachers salaries and social security, among others. Below are selected recommendations (Rec.) on professionalisation, discipline, rights and responsibilities of a teacher:

(a) Professionalisation:

Rec 6: Teaching should be regarded as a profession: it is a form of public service which requires of teachers expert knowledge and specialized skills, acquired and maintained through rigorous and continuing study; it calls also for a sense of personal and corporate responsibility for the education and welfare of the pupils in their charge.

Rec. 11: Policy governing entry into preparation for teaching should rest on the need to provide society with an adequate supply of teachers who possess the necessary moral, intellectual and physical qualities and who have the required professional knowledge and skills.

Rec. 13: Completion of an approved course in an appropriate teacher-preparation institution should be required of all persons entering the profession.

Rec. 21(1): All teachers should be prepared in general, special and pedagogical subjects in universities, or in institutions on a level comparable to universities, or else in special institutions for the preparation of teachers.

Rec. 23: Education for teaching should normally be full time; special arrangements may be made for older entrants to the profession and persons in other exceptional categories to undertake all or part of their course on a part-time basis, on condition that the content of such courses and the standard of attainment are on the same level as those of the full-time course.

Rec. 28: Teacher preparation institutions should form a focus of development in the education service, both keeping schools abreast of the results of research and methodological progress, and reflecting in their own work the experience of schools and teachers.

Rec. 46: Teachers should be adequately protected against arbitrary action affecting their professional standing or career.

(b) Discipline

Rec. 47: Disciplinary measures applicable to teachers guilty of breach of professional conduct should be clearly defined. The proceedings and any resulting actions should only be made public if the teacher so requests except where prohibition from teaching is involved or the protection or well-being of the pupils so requires.

Rec. 48: The authorities or bodies competent to propose or apply sanctions and penalties should be clearly designated.

(c) Rights

Rec. 61: The teaching profession should enjoy academic freedom in the discharge of professional duties. Since teachers are particularly qualified to judge the teaching aids and methods most suitable for their pupils, they should be given the essential role

in the choice and the adaptation of teaching material, the selection of textbooks and the application of teaching methods, within the framework of approved programmes, and with the assistance of the educational authorities.

Rec. 62: Teachers and their organizations should participate in the development of new courses, textbooks and teaching aids.

Rec. 63: Any systems of inspection or supervision should be designed to encourage and help teachers in the performance of their professional tasks and should be such as not to diminish the freedom, initiative and responsibility of teachers.

Rec. 64: (i) Where any kind of direct assessment of the teacher's work is required, such assessment should be objective and should be made known to the teacher.

(ii) Teachers should have a right to appeal against assessments, which they deem to be unjustified.

Rec. 65: Teachers should be free to make use of such evaluation techniques as they may deem useful for the appraisal of pupils' progress, but should ensure that no unfairness to individual pupils results.

Rec. 66: The authorities should give due weight to the recommendations of teachers regarding the situation of individual pupils for courses and further education of different kinds.

Rec. 67: Every possible effort should be made to promote close co-operation between teachers and parents in the interests of pupils, but teachers should be protected against unfair or unwarranted interference by parents in matters which are essentially the teacher's professional responsibility.

Rec. 69: While teachers should exercise the utmost care to avoid accidents to pupils, employers of teachers should safeguard them against the risk of having

damages assessed against them in the event of injury to pupils occurring at school or in school activities away from the school premises or grounds.

(d) Responsibilities

Rec. 70: Recognizing that the status of their profession depends to a considerable extent upon teachers themselves, all teachers should seek to achieve the highest possible standards in all their professional work.

Rec. 71: Professional standards relating to teacher performance should be defined and maintained with the participation of the teachers' organizations.

Rec. 72: Teachers and teachers' organizations should seek to co-operate fully with authorities in the interests of the pupils, of the education service and of society generally.

Rec. 73: Codes of conduct should be established by the teachers' organizations, since such codes greatly contribute to ensuring the prestige of the profession and the exercise of professional duties in accordance with agreed principles.

Rec. 74: Teachers should be prepared to take their part in extra-curricular activities for the benefit of pupils and adults.

Rec. 75: In order that teachers may discharge their responsibilities, authorities should establish and regularly use recognized means of consultation with teachers organizations on such matters as educational policy, school organization, and new developments in the education service.

Rec. 76: Authorities and teachers should recognize the importance of the participation of teachers, through their organizations and in other ways, in steps designed to improve the quality of the education service, in educational research, and in the development and dissemination of new improved methods.

Rec. 77: Authorities should facilitate the establishment and the work of panels designed, within a school or within a broader framework, to promote the co-operation of teachers of the same subject and should take due account of the opinions and suggestions of such panels.

Rec. 78: Administrative and other staff that are responsible for aspects of the education service should seek to establish good relations with teachers and this approach should be equally reciprocated.

Rec. 79: The participation of teachers in social and public life should be encouraged in the interest of the teacher's personal development, of the education service and of society as a whole.

Rec. 80: Teachers should be free to exercise all civic rights generally enjoyed by citizens and should be eligible for public office.

4. **PROVISIONS OF NATIONAL POLICY ON EDUCATION FOR PROFESSIONALISATION OF TEACHING**

The *National Policy on Education* (4TH Edition 2003) has the expectation that teaching in Nigeria shall attain the highest standards possible. Therefore, the following are excerpts from its statements on teacher education and professionalisation in Nigeria:

(a) *Since no education system can rise above the quality of its teachers, teacher Education shall continue to be given major emphasis in all educational planning and development.*

(b) *The goals of teacher education shall be to:*

- (i) Produce highly motivated, conscientious and efficient classroom teachers for all levels of our educational system;
- (ii) Encourage further the spirit of enquiry and creativity in teachers.
- (iii) Help teachers to fit into the social life of the community and the society

- at large, and enhance their commitment to national goals.
- (iv) Provide teachers with the intellectual and professional background adequate for their assignment and make them adaptable to changing situations; and
 - (v) Enhance teachers commitment to the teaching profession.
- (a) *(4c) All teachers in educational institutions from shall be professionally trained. Teacher education programmes shall be structured to equip teachers for the effective performance of their duties. The following institutions, among others, shall give the required professional training, provided they continuously meet the required minimum standards:*
- (b) Colleges of Education
 - (c) Faculties of Education
 - (d) Institutes of Education
 - (e) National Teacher Institutes (NTI)
 - (f) Schools of education in the polytechnics
 - (g) National institutes for Nigerian languages (NINLAN);
 - (h) National Mathematical Center (NMC)
- I. Teaching is a legally recognized profession in Nigeria; in this regard, Government has set up the Teachers' Registration Council to control and regulate the practice of the profession.
 - II. Those already involved in teaching but not professionally qualified shall be given a period of time within which to qualify for registration or leave the profession
 - III. Newly qualified teachers shall serve a period of internship - one (1) year for degree holders and two (2) for NCE holders.

5. **TEACHERS REGISTRATION COUNCIL OF NIGERIA (TRCN)**
ACT. NO 31 OF 1993

(a) The Functions of TRCN

The Teachers Registration Council of Nigeria was established by the Act No 31 of 1993. The Act charges the Council with the following functions, among others:

- (i) Determining who are teachers for the purpose of this Act.
- (ii) Determining what standards of knowledge and skill are to be attained by persons seeking to become registered as teachers under this Act and raising those standards from time to time as circumstances may permit.
- (iii) Securing in accordance with the provisions of this Act the establishment and maintenance of a register of teachers and the publication from time to time of the lists of those persons.
- (iv) Regulating and controlling the teaching profession in all its aspects and ramifications.
- (v) Classifying from time to time members of the teaching profession according to their levels of training and qualification.
- (v) Performing through the council established under this Act the functions conferred on it by this Act.

(b) Teachers Code of Conduct

The TRCN Act section 9 (6) empowers the Council to make rules which are not inconsistent with the Act as to acts which constitute professional misconduct.

(c) Teachers Investigation Panel (TIP)

The TRCN Act in section 9 established a Teachers Investigation Panel with the following responsibilities:

- (i) Conducting a preliminary investigation into any case where it is alleged that a member has misbehaved in his capacity as a professional teacher, or should for any other reason be the subject of proceedings of the committee, and
- (ii) Deciding whether the case should be referred to the Teachers Disciplinary Committee

The Panel shall be set up in each state of the Federation and the Federal Capital Territory (FCT). Members of the Panel shall be appointed by TRCN after consultation with the state Ministries of Education or the Federal Ministry of Education in the case of the FCT. The Panel shall consist of five members one of which shall be a legal practitioner.

(d) **Teachers Disciplinary Committee (TDC)**

The TRCN Act section 9 equally established the Teachers Disciplinary Committee. The TDC is a tribunal which is responsible for considering and determining any case referred to it by the TIP. The TDC consists of the chairman of TRCN and ten other members appointed by the council.

(e) **Penalties for Unprofessional Conduct**

The TRCN Act section 9 empowers the TDC to punish a member where:

- (i). He is judged by the committee to be guilty of infamous conduct in any professional respect or
- (ii) He is convicted by any court or committee in Nigeria or elsewhere having power to award imprisonment, or of an offence (whether or not punishable with imprisonment) which in the opinion of the committee is incompatible with the status of a teacher
- (iii) The committee is satisfied that the name of any person has been fraudulently registered.

To erring members, the TDC may award penalties such as:

- (a) advice (b) reprimand, (c) suspension for months , and
- (d) deletion of name temporarily or permanently from the Teachers Register.

CHAPTER TWO PRINCIPLES OF PROFESSIONALISATION OF TEACHING IN NIGERIA

6. **CATEGORIZATION OF TEACHERS**

Following the provisions of the TRCN Act, teachers are categorized into four classes namely:

The Panel shall be set up in each state of the Federation and the Federal Capital Territory (FCT). Members of the Panel shall be appointed by TRCN after consultation with the state Ministries of Education or the Federal Ministry of Education in the case of the FCT. The Panel shall consist of five members one of which shall be a legal practitioner.

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CHAPTER TWO PRINCIPLES OF PROFESSIONALISATION OF TEACHING IN NIGERIA

6. CATEGORIZATION OF TEACHERS

Following the provisions of the TRCN Act, teachers are categorized into four classes namely:

- A – Class: Holders of Ph.D in Education or
PhD in other field plus Education (e.g. PGDE, NCE)
- B-Class: Holders of Masters degree in Education
or Masters in other field plus Education (e.g. PGDE, NCE)
- C-Class: Holders of Bachelors degree in Education
or Bachelors in other field plus education (e.g. PGDE, NCE)
- D-Class: Holders of Nigeria Certificate in Education (**NCE**)
or equivalent;

NOTE: Holders of TC II and equivalent are given only provisional registration, which shall expire at end of 2006.

7. **LEGAL REQUIREMENTS**

To be legally recognized as a teacher in Nigeria, an individual must register with TRCN. The TRCN Act section 6 (1) further states that to be registered, an individual must:

- a. Pass a qualifying examination accepted by the Council and complete the practical teaching prescribed by the Council under the Act or
- b. Not being a Nigerian, hold a qualification granted outside Nigeria which for the time being is recognized by the Council and is by law entitled to practice the profession in the country in which the qualification was granted provided that the other country accords Nigerian professional teachers the same reciprocal treatment and that he satisfies the Council that he has had sufficient practical experience as a teacher.
- c. Be of good character
- d. Have attained the age of twenty-one years
- e. Not have been convicted in Nigeria or elsewhere of an offence involving fraud or dishonesty.

8. **OTHER REQUIREMENTS**

To be registered and to retain one's name on the Teachers Register, a teacher is required to comply with other TRCN provisions regarding:

- (a) Internship after graduation from school
- (b) Licensing
- (c) Mandatory Continuing Professional Education
- (d) Annual Subscription and
- (e) Any other requirements that may be made from time to time.

9. **OBLIGATIONS OF TEACHERS**

(a) ***Professional Standards:***

Teachers should seek to achieve the highest professional standards in all their works and uphold the honour and integrity of the profession.

(b) ***Professional Commitment:***

Teachers should have an enduring absolute commitment to the profession, giving maximum attention and responsibility to the profession, aspiring to make a successful career within the system, and taking pride in the profession.

(c) ***Efficiency:***

Teachers should render efficient and cost-effective professional service at all times.

(d) ***Evaluation of learners' performance:***

Teachers should evaluate periodically the learners' performance and render all professional assistance likely to enable learners to identify and excel in their skills.

(e) ***Precepts:***

Teachers should be dedicated and faithful in all professional undertakings being punctual, thorough, conscientious and dependable.

(f) ***Arbitration:***

Teachers should submit themselves to the summons and arbitration of Teachers Investigation Panel and Teachers Disciplinary Committee as and when the need arises.

10. **RIGHTS AND PRIVILEGES OF REGISTERED TEACHERS**

Registered teachers shall enjoy the rights and privileges listed below:

- (a) Legal status as teachers.
- (b) Freedom to attach to their names, titles or prefixes as maybe determined by TRCN for the identification of registered teachers in Nigeria.
- (c) Freedom to impart their professional skills, knowledge and values within the education system, subject to regulation by TRCN.
- (d) Participation in all TRCN activities that are open to members
- (e) Letters of credence from TRCN when required by foreign Teachers Councils or other relevant bodies around the world.
- (f) Professional salary scales, allowances and other benefits that may be secured by TRCN for registered teachers.

11. **PROFESSIONAL CONDUCT**

In order that teachers in Nigeria maintain professional standards of practice and conduct that are universally acceptable and also meet the demands of Teachers Registration Council of Nigeria regarding ethics and quality of professional practice, all teachers shall be guided and bound by the rules contained in the Teachers Code of Conduct.

Teachers shall be guilty of professional misconduct if Teachers Disciplinary Committee (TDC) which is set-up by the Teachers Registration Council of Nigeria rules that they have contravened any or all of the rules in the Teachers Code of Conduct.

This shall be subject to the following conditions:

- i. An allegation of misconduct must have been made against such teachers.

- ii. An investigation into such an allegation involving the persons in question must be carried out by the Teachers investigation panel (TIP).
- iii. A proper trial must be conducted by the Teachers Disciplinary Committee (TDC) in which they are given all opportunities to defend their actions and conducts. Penalties shall be imposed in any of the ways prescribed by Teachers Registration Council of Nigeria Act 31 of 1993.

12. **OTHER RELEVANT LAWS**

Apart from the TRCN Act, teachers in the pursuit of their professional calling are to familiarize themselves with and abide by the provisions of other relevant laws that relate to the performance of their duties. These laws include:

- (a) United Nations Declaration on Human Right, 1947
- (b) Corrupt Practices and other Related Offences Act, 2000
- (c) The Child Rights Law, 2003.

CHAPTER THREE RELATIONSHIP WITH COLLEAGUES

13: **Respect:**

Teachers should respect both their senior and junior colleagues in all dealings by rendering help and assisting them to attain highest professional goals.

22

14. **Symbiotic relationship:**
The relationship among teachers should at all times be mutually beneficial and aimed at uplifting the profession to the highest level.
15. **Responsibilities of senior colleagues:**
Senior teachers should show self respect, conduct themselves in exemplary manner and strive to bring up junior colleagues professionally.
16. **Responsibilities of junior colleagues:**
Junior teachers should have respect for their seniors in both formal and informal contacts, and show willingness to learn from them.
17. **Loyalty:**
Teachers should co-operate with one another to achieve professional goals
18. **Integrity:**
Teachers should be honest by demonstrating integrity in all contacts, should respect persons and property, be trustworthy and preserve confidence.
19. **Discrimination:**
Teachers should relate equally with all colleagues irrespective of religion, culture, race, gender, political inclination, etc.
20. **Defamation of colleagues:** Teachers should not make derogatory remarks on one another or undermine the integrity of colleagues in any circumstance.
21. **Touting:**
Teachers should not use dubious or unethical means such as deception, misinformation, etc, to take away clients and learners of colleagues.
22. **Canvassing:** Teachers should not unduly advertise themselves in order to gain undue advantage over colleagues or to suggest that they possess extra-ordinary knowledge and skills which they do not actually have.
23. **Team work:**
Teachers should seek assistance from colleagues in tasks beyond their management or professional ability when necessary, and take delight in teamwork.
24. **Plagiarism:**

Teachers should recognize the handwork and Contributions of colleagues to knowledge by refraining from copyright violations.

25. Settlement of Disputes between colleagues:

Teachers should cultivate the habit of resolving their differences internally. Where the differences could not be resolved, they should be referred to the Teachers Investigation Panel before seeking redress in court.

CHAPTER FOUR
ROLE OF TEACHERS AS
ADMINISTRATIVE/ACADEMIC LEADERS

26. Inspiration:

Teacher should be able to inspire subordinates by exemplary character or behaviour and show unalloyed commitment to the demands of their offices.

27. Motivation:

24

Teachers should give necessary incentives to subordinates to empower them to advance and excel in their professional careers.

28. **Personality:**

Teachers should exhibit charisma, foresight, justice, empathy, self-respect, selflessness, honesty, consistency, moral-uprightness, etc in their services.

29. **Objectivity:**

Teachers should not do anything that would bring down the dignity of the profession. They should exhibit fairness without fear or favour in the discharge of their professional duties.

30. **Democratic behaviour:**

Teachers should promote group decision - making process in their organizations or groups.

31: **Academic development:**

For the academic heads, teachers should keep abreast of developments in theory and practice of education around the world and actively participate in research and development within the profession and motivate subordinates to do same.

32. **Ensuring all round development of learners:**

Teachers should ensure all round development of learners, through a good mix of curricular and co-curricular activities.

CHAPTER FIVE RELATIONSHIP WITH LEARNERS

33: **Learner's right and dignity:**

Teachers should have respect for the learner's right and dignity without prejudice to gender, race, religion, tribe, colour, physical characteristics, place of origin, age, etc.

34: **Responsibility for educational programmes:**

25

Teachers are responsible for diagnosing, advising, prescribing implementing and evaluating educational programmes and instructions and should not delegate these functions to any other persons except in limited cases and with their direct supervision.

35: **Empathy:**

Teachers should show maximum consideration for the feelings and circumstances of the learners.

36: **Confidentiality:**

Teachers should not reveal information about the learner given in confidence to them except by law or in the interest of the learner, parents/guardians or in the public interest.

37. **Fair remuneration:**

Teachers may not accept pay for services already paid for by the employer. However teachers are free to seek payments that are commensurate to their services as obtained in the teaching profession in their environment.

38. **Sexual misconduct and related abuse of office:**

Teachers should not use their position to humiliate, threaten, intimidate, harass or blackmail any learner to submit to selfish motives or to engage in sexual misconduct, drug addiction and trafficking, cultism, human trafficking and other related offences.

39. **Examination malpractice:**

Teachers should keep all examination records and knowledge at their disposal with absolute secrecy and should not in any manner whatsoever aid and abet examination malpractice by any learners. They are obliged to report all cases of examination malpractice, which come to their knowledge, to the appropriate authorities without delay.

40. **Patronage of illegal learner groups:**

Teachers should not patronize in any way learners associations deemed by law or public morality to be inimical to social and moral order of society such as

secret cults, gay associations and the like, and should co-operate with relevant authorities to prevent or eradicate them.

41. **Role model:**

Teachers should serve as role model to learners showing high degree of decency in speech, mannerism, discipline, dressing and general performance of their roles. Teachers should in particular dress to portray the dignity of the profession and have nothing to do with unnecessary exposure of parts of the body which may carry nudist connotations.

42. **Corrupt practice:**

Teachers should not ask or receive gifts, or gratification for themselves or for others in any kind whatsoever for selfish motive. Corrupt practice here includes having canal knowledge of a learner, bribery, and indecent relationship with a learner, etc.

43. **Corporal punishment:**

Teachers should not under any circumstance administer any corporal punishment except otherwise permitted by the school authority.

44. **Discipline:**

Teachers should at all times ensure that learners behave in a civil and disciplined manner.

45. **Ideological influence:**

Teachers should not use their positions to spread their political, religious, or other ideologies among learners.

CHAPTER SIX RELATIONSHIP WITH PARENTS/GUARDIANS

46. **Right to information:**

Teachers should provide parents/guardians with all relevant information about activities, progress and problems concerning their children/wards as and when required.

47. **Regular communication:**

Teachers should communicate regularly with parents/guardians regarding the affairs of their children or wards. They should respect the confidence of both parents, children/wards who may bring personal matters to their notice.

48. **Respect for parents/guardians:**

Teachers should show courtesy and respect to parents/guardians and offer maximum co-operation in dealing with issues concerning their children or wards.

49. **Favouritism:**

Teachers should resist taking gifts, favours, and hospitality from parents and guardians, which are likely to influence them to show favours to their children/wards in the performance of their duty.

50. **Association with parents/guardians:**

Teachers should encourage and actively participate in parent/teachers association (PTA), which is likely to impart positively on the learner and general educational programmes.

CHAPTER SEVEN RELATIONSHIP WITH EMPLOYERS

51. **Professional independence:**

Teachers should not enter into any contract that may undermine the exercise of their full professional competences, judgments and cordial relationship among colleagues without undue interference.

52. **Areas of competence:**

28

Teachers should seek to perform only tasks that are within their professional competences.

53. **Respect of contract:**

Teachers should strive to fulfill contractual obligations and to render their services only in accordance with the terms of the contract or the law.

54. **Obligation to union agreement:**

Teachers are obliged to respect agreement entered between their union and the employers.

CHAPTER EIGHT RELATIONSHIP WITHIN THE SOCIETY

55. **Role of teachers in the society:**

Teachers in the society should be embodiment of exemplary citizenship, integrity, and industry and participate actively in the development of both their immediate and wider communities

56. **Advice to government/stakeholders:**

Teachers have the responsibility where possible to advise government and stakeholders on the provision of appropriate educational infrastructures, programmes and funding.

57. **Obedience to law:**

Teachers should comply with all the laws of the land and moral codes of the society that promote good governance, transparency and accountability in office.

58. **Tolerance:**

Teachers should accommodate the diverse cultures, religions, other ideologies and practices of the society and promote good inter-human relations.

59. **Personal habit:**

Teachers should cultivate personal habit that are capable of portraying the profession to be of very high standards and avoid indecent behaviours and social vices such as drunkenness, smoking in the public, indecent dressing, breach of public peace, dishonesty, fraud, e.t.c.

CHAPTER NINE GENERAL

60. **Liability of teachers:**

Teachers are bound to be liable for any acts or omissions that run contrary to professional standards or falls short of commonly held values, practices and norms.

30

61. **Constructive criticism:**
Teachers should criticize their colleagues, constituted authorities or public affairs in the country, only constructively and with a high sense of responsibility.
62. **Open mindedness:**
Teachers should be open minded to their colleagues, learners, the general public and help to bring to their attention all information that may be essential for their professional growth, development and general welfare.
63. **Incentive for good behaviour:**
Teachers who distinguish themselves in the discharge of their professional duties may have the opportunity of receiving recognition from Teachers Registration Council of Nigeria in form of *merit awards* as well as recommendation for national honours and other benefits.
64. **Interpretation of Teachers Code of Conduct (TCC):**
In the case of any conflict arising from the interpretation of this Code of Conduct, such a case should be brought to the Registrar/Chief Executive, Teachers Registration Council of Nigeria, for clarification.

APPENDIX 2

FEDERAL REPUBLIC OF NIGERIA



NATIONAL COMMISSION FOR COLLEGES OF EDUCATION

NIGERIA CERTIFICATE IN EDUCATION
MINIMUM STANDARDS
FOR
GENERAL EDUCATION COURSES

2012 EDITION

TETF PROJECT 2012

NATIONAL COMMISSION FOR COLLEGES OF EDUCATION, 2012

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FOREWORD

The National Commission for Colleges of Education, NCCE, was established by an Act in 1989 as the third leg of the tripod of excellence in the supervision of tertiary education in Nigeria. Its mandate includes, inter alia, the laying down of Minimum Standards for all programmes of teacher education and accrediting their certificates and other academic awards. Since its inception, my Ministry has been pursuing very doggedly and supporting the Commission's goals of **quality assurance**. We shall not relent in our match towards the realization of the set goals of producing quality teachers for our rapidly expanding basic education sector.

In response to the transformation agenda of the present administration and the widespread criticism that the existing NCE programme is tunnel visioned, the NCCE has revised and updated the existing **NCE Minimum Standards** documents. New programmes have been added to address the existing teacher needs at the basic education level.

The new programmes are now more focused toward the attainment of **Education for All (EFA)** demands and the **Millennium Development Goals (MDGs)**. In addition to the existing two subjects' combination in NCE programme, which is suited for the preparation of the B.Sc. (Ed)/B.A (Ed) degree programmes, the new Minimum Standards document is now targeted at producing specialist teachers for:


- (i) Pre-Primary Education or Early Childhood & Care Education,
- (ii) Primary Education,
- (iii) Junior Secondary Education,
- (iv) Adult and Non-Formal Education,
- (v) Special Needs Education.

Thus, for those who are aspiring to go further, the new programmes are suited for B.Ed degrees. The new programmes are level specific. This simply means that we are beginning to prepare specialized teachers for each of the five levels of basic education listed above.

In view of the fundamental changes in teacher education that the above new programmes represent, an **Implementation Framework** to guide NCE-awarding institutions has been produced to accompany the revised and expanded Minimum Standards documents. The Framework sets standards for curriculum practice. It provides the background that has informed the development of the new teacher education programmes and also gives practical guidelines as to what is expected to be done by administrators, teachers and students in the process of implementing the curriculum. It is believed that this, along with other innovative ideas that have been woven in, will ensure that there is uniformity in practice across all the NCE-awarding institutions.

I commend the efforts of NCCE in its timely response to challenges and its bid to raise the quality of our pre-service teachers.

I congratulate the Executive Secretary and his staff for accomplishing this national assignment.


Prof. (Mrs.) Ruqayyatu A. Rufa'I, OON
Honourable Minister of Education
Federal Republic of Nigeria

February, 2013

INTRODUCTION

In the last five years, the NCCE has been involved in a number of activities (including conferences, workshops, critiquing sessions, etc.) to address the discrepancy between teacher certified qualifications and the quality of their on-the-job performance. It has become clear that a major part of the problem has been an observed dislocation of the existing NCE programme from its service sector.

The mandate of the teacher training programme at the NCE level, which is the recognized minimum teaching qualification in Nigeria, is to produce quality teachers for the Basic Education sub-sector. The Basic Education sub-sector encompasses the following categories of education:

- (i) Pre-Primary Education or Early Childhood & Care Education,
- (ii) Primary Education,
- (iii) Junior Secondary Education,
- (iv) Adult and Non-Formal Education,
- (v) Special Needs Education.

Each of these categories of education has an approved national curriculum which is distinctive and extensive in addition to those of the Senior Secondary Education (which remain content specific). Thus, if the NCE is to remain relevant to the sub-sector it is intended to serve, it must do more than it is presently doing. It must prepare teachers with knowledge and skills required to teach effectively at the different levels and areas of the basic education programme, without being oblivious of the needs for higher education of the beneficiaries. The new Minimum Standards document is the output of the thinking in this regard.

The emergent Minimum Standards documents, especially those for the Vocational and Technical education programmes, are accompanied with Curriculum Implementation Guidelines to assist institutions and especially the educators, in the implementation of the new ideas.

While the debates on the focus of the new Minimum Standards document were going on, the Commission was also engaged in a number of related activities. A separate group was engaged in the review of the methods of instruction. Another looked at how to provide an enabling child/learner friendly environment for our teachers and yet another reviewed the minimum professional standards for teacher educators.

The minimum standards for teacher educators define the minimum the educators should know and be able to do as well as their expected minimum dispositions towards their work, if they are to remain/progress in their career.

The need to review our system of evaluation to align with the new thinking was also recognized. Therefore, a new instrument, **Quality Assurance Toolkit**, that would address institutional evaluation as well as the needs of educators in the performance of their tasks, has been developed and circulated.

The revised Minimum Standards document has taken cognizance of these developments and has thus been expanded to meet the identified needs. It has also taken the advantage of the review exercise to update the minimum contents, using those provided in the Basic Education Curriculum. The document retains the present 2-subject combinations to allow for the preparation of would-be teachers in the senior secondary school and as entry qualification into the B.Sc. (Ed)/B.A (Ed) programmes.

As can be inferred, considerable hard work has gone into these various documents and particularly, into the putting together of all these into the revised Minimum Standards documents.

I wish to acknowledge the contributions of our Development Partners. The COL and DFID, through the ESSPIN programme provided the initial impetus, technical assistance as well as materials that aided the

development of the new Quality Assurance Toolkit. The Commonwealth of Learning (COL) also, assisted the Commission in mainstreaming the principles and methods of child-friendly schools into the NCE curriculum as well as built capacities of teacher educators in ICT. UNICEF must be commended for its assistance in the development of the curriculum for Early Childhood Care and Education (ECCE).

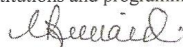
I also acknowledge the efforts of the Academic Programmes Department of the NCCE, which coordinated the various activities that led to the emergence of the revised NCE Minimum Standards documents for Colleges of Education and their sister institutions. In particular, I commend all those who contributed to the planning, writing, debating and critiquing of the documents. I should also thank the FCE (T) Potiskum that served as a guinea pig during the trial-testing stage of the Quality Assurance/ Accreditation Instrument.

Special thanks are also due to the Provost of FCE Zaria where the final review workshops for the new Minimum Standards for NCE and Pre-NCE programmes were held.

The production of these new Minimum Standards documents would not have been possible without the assistance of TET fund. This intervention is very much appreciated.

Finally, I appreciate the efforts of the Federal Government of Nigeria through the Honourable Minister of Education, **Prof. (Mrs.) Ruqayyatu A. Rufa'I, OON** for providing the much needed 'Federal Might' for the transformation of the education sector.

It is my fervent hope that all teacher training institutions for the Basic Education sub-sector will avail themselves with the opportunities offered by this revised **NCE Minimum Standards document**. With the provision of this document, the NCCE would henceforth be guided in its assignment, as the Commission goes round the Colleges of Education to ensure quality delivery and accreditation of our institutions and programmes.



Prof. M. I. Junaid
Executive Secretary
National Commission for Colleges of Education

February, 2013

ACKNOWLEDGMENT

The development and publication of this Specialist NCE Minimum Standards Document would not have been possible without the support and contributions of a number of individuals and organizations. The restructuring process, which entails a series of activities including experts meeting, stakeholders' consultative workshop and critique workshops were supported by funds provided by the Federal Government of Nigeria in our regular capital projects. The Department would like to acknowledge the importance of this support.

The Department would also like to acknowledge the contributions of the numerous resource persons who participated at the various stages of the restructuring process, and commend them for job well done. In the same vein, we acknowledge the support of the Provost of the Colleges of Education who either participated personally in the activities that culminated into this edition of the Specialist NCE Minimum Standards or sponsored their staff to make presentations and inputs during the development and critique exercise.

Finally, the Department would like to appreciate the efforts and support of the Management of the Commission under the leadership of the Executive Secretary, Prof. M.I. Junaid who provided us with academic leadership for restructuring and expanding NCE Minimum Standards in line with basic education programmes.


Dr. A.Y. Abdulkareem
Ag. Director
Academic Programmes Department

February, 2012

GENERAL EDUCATION

1. PHILOSOPHY

Education in its broadest sense provides the backdrop against which development acquires its meaning. Nigerian governments are not oblivious of this critical need for balanced and sustainable human and national development. Hence the position which is clearly articulated in the National Policy on Education, that any existing contradictions, ambiguities, and lack of uniformity in educational practice in the different parts of the Federation should be removed to facilitate an even orderly development of the country. The Nigeria of our collective dream is one that is free and democratic, just and egalitarian, united, strong and self-reliant; with a great and dynamic economy, and above

all, a land full of bright opportunities for all the citizens. These national goals also underlie the philosophical ideals of Nigerian education, of which Teacher Education is one concrete manifestation.

2. VISION AND MISSION OF TEACHER EDUCATION IN NIGERIA

The teacher is the king-pin of quality in education. Since education has become the primary tool for the overall development of society, Teacher Education has to occupy a position of pre-eminence in the planning and organization of the modern society. This in turn demands that the Nigerian people and government make both Teaching and Teacher Education a very attractive professional pursuit. Expectedly, the mission of Teacher Education in Nigeria should, among others, include:

- * Production of well-motivated teachers with high personal and professional discipline, integrity and competence for all the levels of the educational system;
- * Preparation of teachers with appreciable expertise in curriculum planning, development and delivery, as well as competence in research, guidance and counseling;
- * Production of professionals who can combine the use of conventional teaching strategies and worlds' unfolding ICT in the generation and imparting of knowledge, attitudes and skills;
- * Continuous preparation and upgrading of teachers who can stand out for their professional competence, sense of social responsibility and commitment, to function effectively as constructive socio-economic, moral and spiritual change-agents needed to promote goodwill, peace and progress not only in the country, but also in the world of the 21st Century.

The NCE programme being a major sector of teacher education, generally aims at producing teachers with high personal and professional discipline and integrity, teachers who are dedicated, with appropriate knowledge, skills and attitudes that would facilitate easy achievement of the national goals spelt out above. This is all the more important when we note the government's decision that NCE shall ultimately be the minimum entry qualification into the teaching profession in Nigeria. More importantly, with the signing into law of the Universal Basic Education act in 2004, production of Specialist Teachers for all the levels of Basic Education becomes imperative. This is why General Courses are specifically designed for the training of Junior Secondary Education Teachers.

3. OBJECTIVES

By the end of the NCE programmes, the students should be able to:-

- (a) Discuss intelligently the main ideas that have affected and still affect the development and practice of education generally, and in Nigeria in particular;

- (b) Examine the main psychological, health and socio-economic factors that may help or hinder a child's educational performance;
- (c) Study learners appropriately to determine the most effective ways of relating to them to ensure their maximum achievement;
- (d) Professionally combine use of conventional and ICT or other innovational instructional/learning strategies in generating, and imparting knowledge, attitudes and skills at Basic Education level;
- (e) Develop, select, and effectively use appropriate curriculum processes, teaching strategies, instructional materials and methods for maximum learner achievement;
- (f) Broaden their intellectual perspective through the General Studies Education programme for Basic Education;
- (g) Demonstrate desirable attributes in moral and character development;
- (h) Discuss intelligently major issues affecting teacher education and the teaching professional in Nigeria;
- (i) Identify major problems of education in Nigeria, and their corresponding solutions;
- (j) Demonstrate proficiency in measuring and evaluating learning outcomes, as well as in carrying out appropriate research on educational problems in Nigeria particularly at Basic Education level.

4. GENERAL ADMISSION REQUIREMENTS

- (a) A Senior Secondary School Certificate (SSC), NECO, or GCE 'O' Level with four credits at a maximum of two sittings including English Language and Mathematics. Two of the Credits must be relevant to the course the candidate wishes to offer.
- (b) A Grade II Teacher's Certificate (TC II) with credit or merit in four subjects including English and Mathematics. Two of the credits must be relevant to the course the candidate wishes to offer as his/her specialization.
- (c) For candidates wishing to offer courses in Vocational and Technical Education, RSA or City and Guilds Intermediate Certificate, and the Federal Craft Training Certificate (FCTC) with credit/merit in at least four subjects, are acceptable qualifications.
- (d) Associateship Certificate in Education awarded by an approved institution in Nigeria or abroad, is also an acceptable qualification.
- (e) All candidates wishing to be considered for admission must enroll for and pass the selection examination organised by an accredited body such as JAMB.
- (f) Successful candidates in the Pre-NCE final examinations who obtain a minimum Cumulative Grade Point Average (CGPA) of 1.5 shall qualify to be admitted into the NCE programme.

- (g) It should be noted that some colleges may in addition to all of the above, administer their own elimination tests and, or, interviews for some courses. This is legitimate.

5. FACILITIES

(a) Space and Classroom

- i) Lecture theatres and lecture halls to be provided for up to 500 students at a time, where necessary, and with public address system.
- ii) Adequate number of classrooms for seminars, group discussions, etc.
- iii) Staff office facilities: basic office furnishing and equipment including computers for Heads of Departments.

(b) Laboratory and Equipment

- i) There should be a well equipped Centre for Educational Technology (CET) and Information Communication Technology (ICT) Centre;
- ii) School and Departmental libraries, after a well-established College Library is already in place. School and College Library facilities are specially needed for GSE 101, 102, 103, 104 and 108;
- iii) Vehicles for Teaching Practice Supervision;
- iv) Counselling Centre with appropriate professionals, para-professionals, administrative/teaching staff with equipment;
- v) Computers for Computer-Assisted Instruction/Learning, Counselling, administrative and related services.

- (c) **Demonstration Schools** for Junior Secondary Education, Primary Education, and Early Childhood and Care Education (ECCE) to serve as laboratories for each of the levels of Basic Education are now compulsory.

(d) Staff Offices

Each senior staff should have a comfortably furnished office to himself/herself. There should be an office for the support staff (typist, clerks, etc) with relevant equipment (e.g. computers, typewriters, reprographic machines, etc).

(e) Books in the Library

There should be enough books to cover all the areas of the subject in the ratio of one student to ten books.

6. PERSONNEL

(a) Academic

A Minimum of Master's degree with teaching qualification is required for appointment as a Lecturer in a College of Education. The recommended

staff/student ratio is 1:25 for Education in view of the fact that all students in the College offer the programme.

(b) Others/Non-Academic

Department and units in the School of Education should be sufficiently staffed with suitable technologists/technicians, clerical and administrative personnel.

7. MODE OF TEACHING

A selection (as appropriate to the students and the topic being treated) is recommended from the following instructional strategies for teaching General Education courses. For purposes of putting theory into practice and enhancing students skill development it should be emphasized here, as well as under EDU 113 (PP. 8-9) and EDU 214, that Lecturers are advised to discard the habit of exclusive reliance on one instructional technique and adopt, rather, the practice of using a combination of two or more techniques that match the students and content they are teaching.

For the same reasons, frequent use of demonstration teaching is highly recommended for Lecturers. In a related manner, given the scope and depth of expertise involved, as well as the level of performance and quality required, Lecturers are further advised to team-teach many of the topics in this programme. Emphasis should also be placed on students' effective use of instructional/learning materials. Among the generally accepted modes of teaching are:

- i) Problem-Based Learning Method
- ii) Practical, Excursions/Field trips
- iii) Seminars, Tutorials and Group Discussion
- iv) Correspondence Approach, Distance Education/Distance Learning System (DLS)
- v) Micro-Teaching
- vi) Folklore and the Play Methods
- vii) Team Teaching
- viii) Unit Teaching and Modular Instruction
- ix) Group and Individual Project Method/Community Service/Work Experience/Inquiry Method.
- x) Discovery/Inquiry Method
- xi) Individualized Instruction (e.g. programmed instruction, computer-assisted instruction/learning, integrated day/open day/workday) and or any other professionally recognized teaching procedure.

8. GRADUATION REQUIREMENTS

Duration:- 3 years minimum

Internship:- 1 year with pay – followed by registration and full certification.

Candidates for the award of NCE certificates are required, among others, to earn at least 30 credits in General Education courses, 6 credits in Teaching Practice and 18 credits in General Studies Education (totaling 54 credits in the Education component of the NCE programme) to qualify for graduation, viz:

General Education - 30 Credits

TP	-	06
GSE	-	<u>18</u>
		<u>54</u>

9. TEACHING PRACTICE

Teaching Practice – 6 credits, should be a separate unit, but must be co-ordinated by School of Education, specifically the co-ordination to be housed in the Department of Curriculum and Instruction, under the supervision of a committee with the Dean of Education as Chairman.

Teaching Practice is compulsory for all NCE students. It has to be done in the candidate's teaching subject(s), and has to be passed for the candidate to earn the 6 credits required for graduation in this course area. Bearing in mind the demands of the UBE, institutions are advised to assign their students to Nursery (Early Childhood care) institutions, Primary Schools, Junior Secondary Schools or Adult/Non-formal settings for the Teaching Practice to give them appropriate exposure at that level and context. Whatever subject is observed for Teaching Practice, the score should be recorded under its own separate heading in the School of Education. Teaching Practice should last for a full semester duration which should run at a stretch from the beginning of NCE III 1st Semester to the end.

During Teaching Practice a minimum of ten supervisions should be made on a student before the final computations of such student's TP score is made. Only students who pass EDU 213 – Micro-Teaching Theory would qualify to offer EDU 223 – Micro Teaching Practicum and only students who pass EDU 223 would qualify to go on Teaching Practice.

10. PROJECT

Every candidate for the NCE irrespective of any other departmental project is expected to pass EDU 323. There should be a Project Coordinating Committee for EDU 323, made up of a representative from each school and headed by the representative from the School of Education. Regardless of the Department where the research project is done, the score should be sent to the School of Education for recording and computation of students' grades. Project could be written individually or in groups of not more than five (5) candidates.

11. SUBJECT COMBINATION

In order to qualify for the Nigeria Certificate in Education, candidates are expected to combine studies in Education with courses in one or two teaching subjects in the Junior Secondary School Curricula. (See Curriculum Implementation Framework Handbook on the recommended subject combinations for each of the **Specialist Programmes** for further guide.

12. EDUCATION: CURRICULUM TABLE/STRUCTURE FOR JUNIOR SECONDARY EDUCATION (WITH SUMMARY)

YEAR ONE, FIRST SEMESTER