THE 2018
BIENNIAL CONFERENCE OF THE PHILOSOPHERS ASSOCIATION OF NIGERIA

In Collaboration with
UNESCO REGIONAL OFFICE IN ABUJA

United Nations Educational, Scientific and Cultural Organization

THEME:

TEACHING MORAL CHARACTER AND CREATIVE THINKING IN PRIMARY AND SECONDARY SCHOOLS FOR NATIONAL DEVELOPMENT

VENUE:
Adekunle Ajasin University
Akungba Akoko, Ondo State, Nigeria.

DATE:
Wednesday 14 – Saturday 17 November, 2018.

Chief Host **Prof Igbekele Ajibefun,** *Vice Chancellor,* Adekunle Ajasin University, Akungba Akoko, Ondo State, Nigeria.	*Co-Host* **Prof. Olu Alana,** Dean, Faculty of Arts, AAUA, Ondo State, Nigeria.	*Special Guest of Honour* **Arakunrin Oluwarotimi Odunayo Akeredolu,** *Executive Governor, Ondo State.*
Royal Father of the Day *His Royal Majesty* **Oba S. K. A. Adedoyin,** Owa-Ale of Ikare Land.	**Dr. Sylvester L.D. Itanrin,** Head, Department of Philosophy, AAUA.	**Dr. Tokunbo Ajasin** *Chairman,* Ajasin Foundation.
Chief Convener **Distinguished Prof. Jim I. Unah,** *President,* Philosophers Association of Nigeria(PAN).	*Keynote Speaker* **Prof. Benson M. Akinnawonu,** *Director,* Academic Planning, AAUA.	**Mr. Ngandeu Hugue,** Programme Specialist for Social and Human Sciences, UNESCO Regional Office in Abuja, Nigeria.

PROGRAMME & BOOK OF ABSTRACTS

THE 2018 BIENNIAL CONFERENCE OF THE
PHILOSOPHERS ASSOCIATION OF NIGERIA (PAN)
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THEME:

TEACHING MORAL CHARACTER AND CREATIVE THINKING
IN PRIMARY AND SECONDARY SCHOOLS FOR NATIONAL
DEVELOPMENT

AT

ADEKUNLE AJASIN UNIVERSITY, AKUNGBA, ONDO STATE.
WEDNESDAY November 14th– SATURDAY November 17th, 2018

PROGRAMME OF EVENTS

DAY ONE: **Wednesday, November 14, 2018**
Arrival and Registration of Participants

DAY TWO: **Thursday, November 15, 2018**

9:00am:	Registration of Participants
10.00am – 1.00pm:	PAN's Annual General Meeting (AGM)
1.00pm:	Lunch
2.00pm – 7.00pm:	Plenary and Parallel Sessions

DAY THREE: **Friday, November 16, 2018**

10: 00am:	Official Celebration of UNESCO World Philosophy Day
2:00pm:	Lunch
3:30 – 4.30pm: 2018	World Philosophy Day Walk
4:30 pm:	Networking/ Tours
6:00pm:	Closing Ceremony/Dinner

DAY FOUR: **Saturday, November 17, 2018**
Departure

PAPER PRESENTATIONS AT PARALLEL SESSIONS
Thursday, November 15, 2018.
2:00pm – 7:00m

Parallel Session 1: MORAL CHARACTER, CREATIVE THINKING, PEDAGOGY AND NATIONAL DEVELOPMENT (GROUP ONE)

VENUE: CONFERENCE ROOM A

Chairperson: Prof. Francis Offor   Rapporteur: Dr. Modestus Onyeaghalaji

Speakers :

1. *Prof. 'Wale Olajide*
   Education in Nigeria, the Poverty of Pedagogy and its Discontent

2. *Francis Chigozie Ofoegbu, PhD*
   The Pedagogy of Moral Values: A Panacea to National Development

3. *Amara Esther Ani*
   Morality, Education and National Development in Nigeria: A case for Iwa (Character) Education

4. *L. Uchenna Ogonnaya and Uduma Chima Eni*
   Moral Education in Nigeria Secondary Schools and National Development

5. *Ochala, Kizito Idoga*
   Character Education at the Pre- Tertiary Levels: A Panacea to Sustainable National Development

6. *Okpowhoavotu Dan Ekere*
   Plato on Education and Good Governance

Parallel Session 2: MORAL CHARACTER, CREATIVE THINKING, PEDAGOGY AND NATIONAL DEVELOPMENT (GROUP TWO)

VENUE: CONFERENCE ROOM B

Chairperson: Prof. Ogugua   Rapporteur: Dr. Peter Oni

1. *Laleye, Solomon Akinyemi, PhD & Oladipupo, Sunday Layi, PhD*
   Character Training as a Prophylactic to Leadership-Followership Divergence in Nigeria's Quest for Peace and Development.

2. *Modestus Nnamdi Onyeaghalaji, PhD*
   Moral Education, Character Formation, and National Development: Echoes from Dewean Pragmatic Thought

3. *Philip G. Nnaemeka Agashi, PhD*
   Moral Teaching of Children for National Development: A Philosophical Analysis

4. *Winifred Gloria Eche, PhD*
   John Locke and Education of the Minor: Its Relevance to National Development

5. *Edema Philip,PhD*
   Personalistic Norms as a Paradigm for National Development in Nigeria

6. *John Olubunmi Thomas (MPhil)*
   Communalism versus Critical Individuality: Toward A Rational Theory of Development for Africa

Parallel Session 3 THE CHALLENGES OF TEACHING MORAL CHARACTER AND CREATIVE THINKING AT THE PRE-TERTIARY LEVEL

VENUE: CONFERENCE ROOM C

Chairperson: Prof. Godwin Ozumba   Rapporteur: Dr. Tony Okeregbe

Speakers:

1. *Chukwuma, Joseph Nnaemeka &Ogbu, Esther Obiageli*
   The Challenges of Globalization to the Teaching of Moral Character in Pre-Tertiary Institutions in Nigeria

2. *Emmanuel Ola Akintona,PhD & Daramola Oluwadolapo*
   Developing Ethical Principles from Indigenous Moral Values

3. *Terfa Kahaga Anjov, PhD, Damian Tersoo Anyam, PhD & Paul Dzawaiyol* :
   Doing philosophy with Children: Inculcating Critical Thinking in Pre-Tertiary School Children

4. *Peter Osimiri, PhD*
   Perceiving Cosmopolitan Virtues in a Deeply Divided Society

5. *Oyekan, AdeoluOluwaseyi*
   Mitigating Identity Conflicts in Nigeria through the Teaching of Philosophy at Pre-Tertiary School Level

6. *Florence TaiwoOgunyemi& Emmanuel Sunday Osiyemi*
   Developing Ethical Principles and Indigenous Moral Values in Nigerian Primary Schools: The Language Challenge

Parallel Session 4 DEVELOPING THE MANPOWER FOR TEACHING MORAL CHARACTER AND CREATIVE THINKING

VENUE: CONFERENCE ROOM D

Chairperson: Prof. Olatunji A. Oyeshile | Rapporteur: Dr. Peter Osimiri

Speakers:

1. *Okafor Nneka Ifeoma, PhD &Ngozi Okpara, PhD*
   Nwanne" As an Essential Tool for the Upbringing of a Nigerian Child

2. *Chris Tasie Osegenwune, PhD*
   Developing Ethical Principles from Indigenous Moral Values

3. *Tosin Adeate & Joseph Ndidi Odigie*
   How Not to Teach Feminism in Africa

4. *Gbenga Fasiku, PhD*
   The Role of Teachers in Activating the Conscious Mind of Pupils in Pre-Tertiary Institutions

5. *Macaulay Adeyelure O.C*
   The Externalities of Values: Unlearning Societal Standards

6. *Victor S. Alumona, PhD*
   Nigerian *Configuration* in the Light of Philosophical Fables

Parallel Session 5: TEACHING CREATIVE THINKING AND MORAL CHARACTER AT PRE-TERTIARY LEVEL

VENUE: CONFERENCE ROOM E

Chairperson: Prof. Benson Akinnawonu | Rapporteur: Dr. Chris Osegewune

Speakers:

1. *Abiodun Moses, Jinadu, PhD*
   Philosophy: A Tool for Effective Teaching and Learning for Primary and Post Primary Levels of Education In Nigeria

2. *Ekanem, Samuel Aloysius,Ph.D*
   Dewey's pragmatic philosophy and its implications for education in Nigeria

3. *L. Uchenna Ogbonnaya, PhD, Lawrence Manyo Ojong& Eric Ndoma Besong*
   Teaching African philosophy as the Philosophy in Pre-Tertiary Institutions in Nigeria

4. *Mary Julius Egbai, PhD*
   Philosophy as a "Sine Qua-Non" in Pre-Tertiary Institutions

5. *Abiodun Moses, Jinadu, PhD*
   Philosophy: A Tool for Effective Teaching and Learning for Primary and Post Primary Levels of Education in Nigeria

Parallel Session 6 TEACHING INDIGENOUS MORAL CHARACTER AND VIRTUES (YORUBA, HAUSA, IGBO, EFIK, ETC) (GROUP ONE)

VENUE: CONFERENCE ROOM F
Chairperson: Prof. Adebola Ekanola | Rapporteur: Dr. Ucheoma Osuji

Speakers:
1. *Damian Tersoo Anyam& Innocent Washima Akputu*
   Morality and Education: Teaching the Indigenous Moral Character and Virtues of the Hausa

2. *Odumayak Okpo, PhD*
   Teaching Moral Character and Virtues at Pre-Tertiary Level: An Ibibio Virtue Ethics Approach

3. *Prof (Mrs.) Ebunoluwa Olufemi Oduwole*
   Discussing Some Major Components of *Omoluwabi* in Yoruba Moral Milieu

4. *Abah, George Ohabuenyi & Okoye, Uche Miriam*
   The Relational Basis of Igbo Cultural Value of Spontaneity and the Ethical Theory of Intuitionism: A Justification of the Freedom of Speech and Expression in Igbo Socio-cultural Milieu.

Parallel Session 7 TEACHING INDIGENOUS MORAL CHARACTER AND VIRTUES (Yoruba, HAUSA, IGBO, EFIK, ETC) (GROUP TWO)

VENUE: CONFERENCE ROOM G
Chairperson: Prof. Maduabuchi NDukor | Rapporteur: Dr. Abubakar Zaria

1. *Ogbu, Esther Obiageli & Abah, George Ohabuenyi*
   The Value of Communitarianism in Igbo Cultural Setting: A Quest for Non-Individualism, Social Justice, Brotherly love and Trust

2. *Abdulhakim Umar Bala*
   A Philosophical Understanding of a Method of Reasoning in Hausa Culture

3. *Prof. Chris E. Ukhun*
   Moral virtues, principles and the metaphysical: Esan Instantiation

4. *Mark D. Ekperi&Ebikisei Stanley Udisi, PhD*
   Religion and Morality: A Comparism Between Contemporary Western And Traditional Izon World Experiences

5. *Prof. Oladele Balogun & Amara Esther Ani*
   Yoruba Proverbs as Veritable Tools for Teaching Morals in Nigeria Secondary

Parallel Session 8 FOLKLORES AND PHILOSOPHICAL INSTRUCTIONS AT THE PRE-TERITARY LEVEL

VENUE: CONFERENCE ROOM H4

Chairman: Prof. Y. K. Salami   ▮ **Rapporteur: Dr. Mary-Cyril Olatunji**

Speakers:

1. *Dasaolu, Babajide Olugbenga, PhD*
   Teaching African Folklore at the Pre-tertiary Level in Nigeria: The Ọrunmilagogy Model

2. *Akin-Otiko, Akinmayowa*
   IséL'òògùnìsé (Work is the antidote of poverty): A Critical Examination of Hard Work and its Role in Forming Young Nigerians

3. *Uche Miriam Okoye & Chukwuma, Joseph Nnaemeka*
   Folklores and Philosophical Instructions at the Pre-Tertiary Level in Nigerian Schools

4. *Ajanwachukwu Edward Okoro, PhD*
   Education for Human Development: A Philosophical Exposition

5. *Moses Debo Gbadebo, PhD*
   Environmental Education for Sustainable Development: A Philosopher's Concern

Parallel Session 9 MODERN TECHNOLOGY AND ITS RELEVANCE IN THE TEACHING OF PHILOSOPHY AT THE PRE-TERTIARY LEVEL

VENUE: CONFERENCE ROOM I

Chairman: Prof. Oluwagbemi Jacob   ▮ **Rapporteur: Dr. Moses Debo Gbadebo**

Speakers:

1. *Samuel OtuIshaya, PhD*
   Myth: Building Blocks for Scientific Instructions at the Pre-Tertiary Level

2. *Benson Ohihon Igboin*
   From the Village Square to the e-Village: 'Keep on Keeping on' the Storied Life

3. *Ofusia, Emmanuel*
   "They may be Influenced Negatively!": On Modern Technology and Effective Teaching of Philosophy at the Pre-Tertiary Level.

4. *Ucheoma C. OSUJI, PhD*
   Curriculum, pedagogy and mode of delivery: Growing Pragmatic Approach and Resources towards Teaching Philosophy in Pre-Tertiary Schools

A B S T R A C T S

1.   Conversational Thinking: A Model for Creative Learning in Pre-tertiary Institutions in Nigeria

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ABSTRACT

In this paper, we examine how using conversational thinking as a model for teaching Philosophy in pre-tertiary institutions in Nigeria will enhance creative and critical thinking abilities in pupils. Conversational thinking promotes encounters which prioritise freedom of individuals in knowledge production processes. The freedom to engage others and create new ideas without the pressure of a consensual outcome improves critical and creative thinking abilities in pupils. This is what is lacking in our pre-tertiary institutions of learning in Nigeria. Hence, we argued in this paper that the path to overcoming this challenge is to introduce Philosophy at the pre-tertiary levels of our education using the method of conversational thinking which focuses on creating new concepts and ideas rather than disseminating old ones. In this light, pupils will begin to act as *nwansa* and *nwanju*, as they engage the popularly taught ideas, thoughts and institutions, which have been taken to be sacrosanct. Thus, we argued that not teaching Philosophy in pre-tertiary instruction could be the reason for the dearth of critical and creative thinking in different areas in Nigeria, and that the teaching of Philosophy, in the light of conversational thinking, will enhance these abilities and bring about development in Nigeria.
Keywords: conversational thinking; teaching philosophy, pre-tertiary institutions, knowledge production, *Nwansa, nwanju*

2.   Philosophy in the Gap between Imagination and Actuality: Reflecting on some Children's Cartoons.

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ABSTRACT

Growth and innovation in any field require a fertile imagination, for, without it, it might be difficult, if not impossible, to aspire to a better situation or have a fairly clear idea of what the human individual or community needs. Fertile imagination is a phenomenon that is easily noticed in children, and this is a disposition that has been encouraged and reinforced by such children's cartoons as *Barney* and *Mickey Mouse*. However, the trajectory in the movement between imagining and actualising what is imagined is lined with concrete, realistic attention and thought, while continually asking questions and seeking clarification – activities which, properly speaking, lie squarely within the domain of philosophy. The present paper explores the roles of philosophy in translating imagination into concrete reality while weighing what might be regarded as practically feasible as distinct from what is baseless. It explores steps towards actualising the content of the imagination, as well as issues of responsibility and morality. The core point here is that philosophy provides the context and the mental tools necessary for the full fruition of the imagination.
Keywords: imagination; philosophy; cartoons; actuality.

3.   Developing Critical and Creative Thinking in Students at Pre-Tertiary Levels

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ABSTRACT

There is no gain-saying the fact that the consciousness of people in any society determines their existence. Such consciousness is greatly depended upon the society's quality of education and human capital development. The consequence of poor educational foundation, therefore, portends danger for the development of such a society. This paper examines the absence of creative and critical thinking skills at pre-tertiary levels of education in Nigeria and shows that this has been responsible for the skewed behaviours of youths who are regarded as future leaders. The paper calls for the introduction of the teaching of critical and creative thinking of the type provided by philosophy at the pre-tertiary level of education (primary, secondary and pre-degree) in Nigeria. The method of critical and conceptual analysis provided the

background to the paper with a review of existing literature on the subject. The paper recommends the introduction of critical and creative thinking in the curriculum of schools and the recruitment of qualified teachers of Philosophy who can effectively handle the teaching of the subject at pre-tertiary levels in Nigerian schools.

Keywords: education, philosophy, critical thinking, creative thinking, pre-tertiary.

4. Using Computer and Digital Humanities (DH) Technologies to Teach Creative Thinking in Primary and Secondary Schools

Distinguished Professor Jim Unah
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&
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ABSTRACT
Philosophy for Children (P4C), an approach developed by Professor Matthew Lipman in 1970, has helped in making young people participate in group dialogues focused on philosophical issues through the use of visual Digital Humanities (DH) technological tools such as Videos, Images, Visual Reality, and other Computer devices. Meanwhile, this paper argues that the importation of such technologies to Africa towards teaching Philosophy at pre-tertiary level would not be productive unless there is an inclusion of African ontological and epistemological framework. Thus, the aim of this paper is to instantiate such approach by giving an analysis of how pictorial and animated depiction of African Proverbs, Folklores, Tales, and Stories has generated deep philosophical thoughts; has stimulated dialogues among young Africans and has encouraged them to ask questions, construct arguments, and engage in reasoned discussion. **The paper** concludes that the use of DH technologies with African contents and in view of African context will enhance critical thinking skills in African children.

Keywords: P4C (Philosophy for Children), Digital Humanities, Technological Tools, Ontology, Epistemology

5. Teaching Logic and Critical Thinking for National Development

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ABSTRACT
Teaching Logic to students is to get them familiar with the use and misuse of arguments. This is as well as to open their minds to fatal mistakes in reasoning. Doing this involves basic learning in Formal Logic and Informal Fallacies. Although the structure of the curricula in Logic and Critical Thinking taught to university undergraduate students is standard, many of these students have challenges of comprehension, particularly as they progress into Symbolic Logic. The significance of Logic and Critical Thinking to human and national development is underrated, especially now that most institutions of learning are turning their attention to STEM programmes. Logic is essential for many STEM disciplines, especially computer science. In order to curb this prevailing trend, it is essential that Logic and Critical Thinking are introduced to students in primary and secondary schools, as this is a catalyst to their capacity of developing critical minds, and their capacity to understand the essential logical tools as they progress in their study.

Keywords: Logic, critical thinking, human development, national development, computer science.

6. Conversational Thinking: A Pedagogy for Pre-tertiary Philosophy Education in Africa

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ABSTRACT
In this paper, we go beyond asserting that philosophy should be introduced into the pre-tertiary curriculum, to noting that it should be modeled after conversational thinking. Our argument is that it is not enough to introduce and teach philosophy at the pre-tertiary education levels/institutions, but that there should be an appropriate approach to doing so. We, therefore, argue that conversational thinking, which consists of conversationalism and interrogationism, can serve as an appropriate option for pre-tertiary philosophy education in Africa. Our reason is that the would-be developed philosophy curriculum will make student not only critical but also creative and innovative. This stems from the fact that conversational philosophy cum thinking is concerned with an individual having a critical and creative engagement with the thought of another or an institution with the view of spinning new concepts, ideas or thoughts and institutions. Thus, we aver that if conversational thinking is adopted as an appropriate option for teaching philosophy at the pre-tertiary levels of education in Africa, Africa will in the nearest future produce the best minds in all fields of human endeavour.

7. Character Education at the Pre-Tertiary Levels: A Panacea to Sustainable National Development

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ABSTRACT
Throughout human civilization, there has been growing need to build education on the foundation of character. The purpose is to enable human beings live lead good life consequent to which they realise *eudaimonia*- happiness –well-being, the final good: achieve the purpose of their existence and peacefully coexist with others. This need has been responded to both positively and negatively. However, the consequences necessarily abound and unfold. In this dispensation, the demand again emphasizes Character Education. Neglect of Character Education leads to experiences of retrogression, deceit in cycle and demonstrations of vices. As the Nigerian society experiences these, it becomes most essential and urgent to explore and employ Character Education in order to improve character consciousness and sensitivity among the citizens to enhance holistic and sustainable development. Conscious that character counts, this paper theorizes that Character Education is both essential and sufficient to form virtuous citizens, build a good community and serves as an antidote to corruption and a panacea to sustainable national development. It is to these demands that it explores selected relevant literatures and consults with custodians of traditional virtues and values, using qualitative research approach. Thus, the paper recommends that character education be integrated into the pre-tertiary levels of education in Nigeria.

Keywords: Character Education, Development, Virtue and Well-being.

8. Character Training as a Prophylactic to Leadership-Followership Divergence in Nigeria's Quest for Peace and Development.

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&
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ABSTRACT
Scholars have identified the dearth of ethical leaders as the bane of development in Nigeria. In contradistinction, successive leaders have accused the followers of exhibiting unpatriotic attitudes to policies consciously designed to facilitate societal peace and development of the nation. This polar conception is relevant in the analysis of factors that widened the gap between underdevelopment and development of any nation. Fundamentally, beneath the divergence is the absence of shared core moral values of trust, honesty, care, respect and patience that are necessary for unity of purpose, societal peace and development among citizenry. This discourse notes that the moral values are not completely alien to Africans and Nigerians, they existed at least at rudimentary level, especially in their traditional thoughts system. It therefore, argues that such core moral values that can serve as veritable foundation for narrowing the gap between the leaders and followers in the quest for development can be appropriated, and re-directed to meet contemporary Nigerian situation. In achieving this therefore, the moral values should be imbued in the citizens, beginning from elementary school through character training. The paper adopts the analytic and prescriptive approaches of philosophy to clarify relevant terms and to recommend that, the development of Nigerian nation is better achieved through character training that focuses on core moral values shared by both leaders and followers.

Keywords: Character-training, leadership-followership, development, underdevelopment

9. Inculcating Morals and Critical Reasoning in Primary and Post Primary Pupils and Students for Enhanced National Development

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Benue State
&
Innocent Washima Akputu, PhD
Federal University of Kashere,
Department of Religious Studies,
Gombe State

ABSTRACT

The emerging dismal performance of pupils and students in primary and secondary schools both in character and learning, calls for concern. The paper addressed the challenges often exhibited by pupils and students in the above educational institutions. The paper made use of qualitative research design where data were sourced from books, journals, newspapers and the internet. The paper also adopted the historical, expository and evaluative methods of data presentation. The historical method situated the abysmal performance of the above named institutions from the historical perspective. The expository method identified the various immoral and poor intellectual performances of same while the evaluative method advanced various strategies of addressing the phenomenon. The researchers found out the society in general is worst hit as there are vices ranging from lying, examination misconduct degenerates to all manner of corruption. The work recommended that moral values should be taught as a subject in both primary and secondary schools as well as the introduction of critical, creative and rational skills to enhance their learning profile. The work therefore concluded that if this is done, the pupils and students will imbibe early values and skills necessary for their personal and societal/national development and growth.

10. Morality and Education: Teaching the Indigenous Moral Character and Virtues of the Hausa

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ABSTRACT

It is generally accepted that both the development of the intellect and of the moral character are necessary conditions for the development of man; however, questions about the relationship between academic and mental development on the one hand and, moral and character development on the other remain a recurring theme. Throughout the world, there is an alarming increase in moral decadence and vices and the solutions traditionally proffered have fallen tragically short of the desired. While education is a universal goal, the concept of morality is hugely contested – different peoples and cultures have their own interpretations of the concept; The Hausa worldview is a complex web of attributes intended to achieve the good life- many of these can be found in proverbs; for the Hausa pupil then, education should as a matter of necessity, include some of the various ethical principles and moral values indigenous to the Hausa people. Employing the hermeneutic method, this paper examines the place of morality in education, it also examines some of the moral attributes and ethical principles of the Hausa's and argues for their inclusion in the pre-tertiary curriculum of schools particularly in Northern Nigeria.

11. Teaching Moral Character and Virtues at Pre-Tertiary Level: An Ibibio Virtue Ethics Approach

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ABSTRACT

No nation can experience authentic or sustainable development without quality education of its citizens. Quality education involves both intellectual and moral character development of the human person. The need for moral character curriculum in our schools lies in the moral crises found in our society today. The Nigerian society is permeated with corruption, examination malpractices, dishonesty, fraud, selfishness and other immoral acts. We have lost our moral compass and we see this among politicians, doctors, teachers, pastors, imams, and security personnel among others. The aim of this paper is to examine the place of moral character and virtues in the education of young people today, and in society at large. The Ibibio virtue ethics was employed to achieve the aim of this paper. The *ku* or *kunam* "do not..." principle in Ibibio culture serves as vital regulator in inculcating commendable moral traits in individuals. The moral traits are the result of an individual's obedience and conformity to the *Kunam* principle and *Mbetiduñ* (laws of the community). Ibibio morality is summed up by the word *Edu* (character). *Edu* is the overriding trait of a person's life. It is that which distinguishes a virtuous individual from a vicious one in the Ibibio society. Hence, a person with good moral character is one that acts, behaves, and conducts him/herself in accordance with the positive and negative virtues or one that demonstrates virtuous acts. This paper recommends the introduction and teaching of moral character and virtues embedded in the Ibibio virtue ethics to students in pre-tertiary levels of our educational institutions.

Keywords: Moral Character, Virtues, Ibibio, Virtue Ethics, Character Development

12. Moral Education, Character Formation and National Development: Echoes from Dewean Pragmatic Thought

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ABSTRACT

The study focuses on the intersectionality of moral character, character formation and national development. Moral education is often viewed as an exclusive provision of the family and (or) religion. Little attention is paid to schools as legitimate institutions on moral development of children and adolescents. This study takes a critical look at schools as legitimate institution for inculcation of morals. It examines Dewean pragmatic view on education and its pedagogy to achieve the set objective. John Dewey, for instance, conceived education to have a social and moral function. He, however, insists that character education directly ensures moral education. This study acknowledges the value of his arguments but insists that moral education can be distinguished and taught in the attempt to civilize human spirit and foster good citizenship for national development. It analyses the basic elements of moral character and shows how it can be achieved through character education which will in essence create social ambiance for achieving social harmony and national development.
Keywords: education, moral character, national development, pragmatism and virtue

13. The Challenges of Globalization to the Teaching of Moral Character in Pre-Tertiary Institutions in Nigeria

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University of Nigeria Nsukka.
and
Ogbu, Esther Obiageli
Federal University Ndufu Alike, Ikwo
Ebonyi State

ABSTRACT

The 21st century has ushered mankind to the threshold of globalization, information technology, knowledge explosion but also decline in moral and character development. In an era of rapid social, economic, cultural and religious change, there is a plethora of challenges for Nigerian schools to develop in the students the capacity to handle new ethical challenges in these global times. The influence of what is read and watched on the social media is so devastating that if no precautionary measures are taken, the entire nation will be plunged into darkness in the nearest future. This is more disturbing with the realization that schools are the microcosm of the society. Since what happens in schools reflect the condition of the society, it is high time something concrete was done as the condition of moral decay in Nigerian schools and among the students is very glaring. This paper argues that for education that enhances moral character to be realized in institutions of learning in Nigeria, a detour is needed to revisit African informal, traditional system of education. This is necessary as this system has as its hallmark functionality and character building and it emphasizes social responsibility, participation and the development of spiritual and moral values. Sifting the best elements of this traditional system and integrating them into the current education system will go a long way in enhancing the moral character of students at the pre-tertiary level thereby preparing them to confront the moral challenges both at the tertiary level and in the wider society.

Keywords: Moral character, Globalization, African traditional education

14. Developing Ethical Principles from Indigenous Moral Values

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ABSTRACT

Moral decadence has reached an alarming stage in Nigeria to the extent that people now freely engage in all sorts of anti-social behaviors detrimental to national development. Westernization has been conflated with civility and modernity, and African traditional moral values reduced to nothing. The adoption of Western ethical principles as ideals, and the abandonment of African indigenous moral values have done more harm than good to our national development. This paper adopts a critical and conceptual analytic method to address the problem of moral decadence which has eaten deep into the moral fabric of Nigeria nation. Indigenous African moral values place emphasis on good character. A good human being is of good character and refrains from vices and cultivates virtues. African indigenous moral values are preserved in folktales, proverbs, sages, etiquette and taboos. Individualism is abhorrent to African mentality while familyhood/brotherliness/communalism pivot her moral value system. The fact that Western ethical principles emphasize individualism makes them largely unsuitable for the African mental setting which is mainly communalism. The paper concludes that developing ethical principles from African indigenous moral values and reintegrating them into her value system will go a long way in solving the problem of moral decadence in Nigeria. But, since it is difficult to revert completely to the original old values system because of the impact of cross-cultural relationship, a possible synthesis of the good aspects of Western ethical principles with that of the African indigenous moral values was considered a panacea to rescuing the nation from an incidental and imminent collapse. The likely implication of this will mean modernization and civility without being westernized.
Keywords: Modernity, civility, westernization, development and moral decadence

15. Developing Ethical Principles from Indigenous Moral Values

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ABSTRACT

Ethical principles provide a strong foundation for moral values globally and by extension, nurture the theoretical basis for leadership in every society. Such principles like honesty, integrity, truthfulness and generosity have contributed in shaping Western civilization. These principles are inherent in African indigenous values but need to be inculcated in children at an early age in order to foster discipline, hard work and responsibility in terms of work ethics to enhance productivity and the dignity of labour. The political and social foundations for leadership training in Africa have not been taken seriously, and this has created a huge gap in our moral upbringing. To restore the dignity of the human person and to give the citizens a sense of belonging, this paper recommends that we distill some of the ethical principles from indigenous moral values as a veritable foundation in building strong character in human capacity and set a pace for a viable development. The methodology of impacting these principles might pose another challenge considering the environment generally in Africa. As a result of this challenge, this research will focus not only on the teaching of these principles to the younger children in schools but also on consultations with major stakeholders in form of feedback for efficient result. The methodology adopted in this work is critical analysis on the mentioned ethical principles.
Keywords: Ethical principles, moral values, indigenous, environment

16. "*Nwanne*" As an Essential Tool for the Upbringing of a Nigerian Child

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ABSTRACT

The thrust of this paper is to develop an ethical principle from an indigenous moral value necessary for the upbringing of a Nigerian Igbo child, using the "*Nwanne* paradigm" which has a close emphasis as "Ubuntu" in IsiZulu. The study is an anthropological work that uses a descriptive methodology, which is qualitative in nature. The findings of the study show the

uniqueness of Igbo people, and how their beliefs, social and political systems exert an influence over the way their children are socialised. The study also shows that this principle called *nwanne* plays an essential role in the moral formation of any Igbo person and tends to give more to the Igbo child's overall development if extended to schools. The study concludes that the deviation from (*nwanne*) communal norm is responsible for the state of moral decadence in the Nigerian society. Therefore, *nwanne* should be stimulated more in children through schools.

Keywords: Ethics, Igbo culture, Nigerian child, *nwanne* paradigm, Ubuntu.

17. Yoruba Proverbs as Veritable Tools for Teaching Morals in Nigerian Secondary Schools

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ABSTRACT

Moral misconduct has been one of the biggest challenges in Nigerian secondary schools. Pupils engage in all kinds of immoral behaviours such as lying, stealing, fighting, impersonation, examination malpractice, pre-marital sex, abortion and so on. These immoral acts seem to persist despite different goodwill measures by the government and school authorities to wipe them out of the surface of the earth. This is because of dearth of indigenous moral education in Nigerian secondary schools. This paper argues that indigenous moral education should be included in Nigerian secondary school curriculum as a way of instituting moral probity among pupils. On this ground, this paper presents the moral principles in Yoruba proverbs as veritable tools for teaching morals in Nigerian secondary schools. It further shows that Yoruba proverbs are rich in strong moral inductions that are necessary for character building of secondary school pupils. It, thus, recommends that educational policymakers in Nigeria should borrow a leaf from Yoruba proverbs as a part of moral education in Nigerian secondary school curriculum. Conceptual clarification and critical analysis spell out the methodology of this paper. While conceptual clarification deals with a piece meal analysis of our key terms, critical analysis evaluates the basic ideas of this discourse.

Keywords: Proverb, Yoruba, Nigeria, secondary school

18. Teaching African Folklore at the Pre-tertiary Level in Nigeria: The Ọ̀rúnmìlàgogy Model

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ABSTRACT

The gap between tradition and modernity in the emerging world order is implicated in the production and transmission of knowledge and values in Africa. Many traditional African beliefs are despised and construed as archaic, barbaric, or demonic; hence, deserving no patronage in the affairs of contemporary African life. African folklore is a corpus of ideas, knowledge and values cut-up in the web of unjustified dichotomy between tradition and modernity in contemporary African society. I examine in this paper, the fundamental pedagogic challenges of teaching indigenous moral instructions to pupils at the pre-tertiary levels in contemporary education system in Nigeria. Using the *Yorùbá*as my folklore cue, I provide the justification for an inclusion of the ethical aspects of Ọ̀rúnmìlà's historico-philosophical thoughts in the curriculum of pre-tertiary education of South-West Nigeria. Through a heuristic analysis, I argue the need for Ọ̀runmìlagogy, a new instructional model of teaching moral education at pre-tertiary level in Nigeria. Furthermore, *I show how Yorùbá folklore has greatly influenced the propagation of Pentecostalism in South-West Nigeria to the denigration of some core indigenous values for character building in national development. In conclusion, I provide some thoughtful suggestions on the most plausible ways of addressing the identified challenges of instructing salient moral principles in Yorùbá* Folklore at the Pre-Tertiary Levels in South-West Nigeria.

Keywords: Philosophy, Pre-Tertiary Level, Yorùbá Folklore, Pedagogy, Ọ̀rúnmìlàgogy

19.   Myth: Building Blocks for Scientific Instructions at the Pre-Tertiary Levels

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ABSTRACT

Nature is colourful and diverse. It contains phenomena of large varieties: the planets, the seas, the winds, the rainbow, fire, the volcanic eruptions, the energy from the sun, the workings of the human body amongst so many others. These phenomena have always elicited curiosity and the quest for explanation, prediction, discovery including the desire to control nature by man. Myths were created to aid in the performance of these quests in the primordial times and have continued to provide the spring by which great scientific theories and inventions are drawn or as Joseph Campbell puts it "Myth is the foundation of life, the timeless schema, the pious formula into which life flows when it reproduces its traits out of the unconscious." (18). Using the analytic method, the major concern of this paper is to demonstrate that myths could be used as building blocks for scientific instructions in pre-tertiary education. The aim would be to lay sound epistemic foundation and a balanced character ethics for the development of the total child using stories that spur imagination.

Keywords: Myth, Epistemology, Science and Character ethics

20.   IséL'òògùnìsé (Work is the antidote of poverty): A Critical Examination of Hard Work and its Role in Forming Young Nigerians

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ABSTRACT

The primary and secondary levels of education are impressionable stages of formation. In Nigeria, these stages form the basic levels of compulsory education, where majority of Nigerian youth come in contact with moral principles that help to shape their future. For Africans, laziness is a strong and amoral attitude that is abhorred and spoken against. Laziness is strong because it can destroy a promising future and it is amoral because it is a negative attitude that tends to go against basic law of human survival. This is why for Africans, poverty should be scorned while the opposite which is hard work should be embraced as portrayed in one of Nigeria's popular primary school poems. This work critically appraises: IséL'òògùnìsé (Work is the antidote to poverty), a poem in praise of hard work with the aim of expounding a typical Yoruba understanding of hard work and the implications of being lazy to the development of a nation.. This will be done within the context of moulding young minds in primary and secondary schools by analysing the role of hard work and the cost of laziness in nation building, especially as hard work is the basic ingredient of career and national advancement

Keywords: Basic Education, Hard work, IséL'òògùnìsé, Morality, Nigeria.

21.   Folklores and Philosophical Instructions at the Pre-Tertiary Levels in Nigerian Schools

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ABSTRACT

Philosophy for children is a philosophy applied to education for the purpose of producing students with improved proficiency in reasoning and judgment. *Recently, African philosophers have begun to reflect on the pedagogical framework for engaging pre-tertiary students in philosophical discussions. This is necessary considering the import of Philosophy as a discipline necessary in moral development of students. This paper is a reflection on how folklores can be used as philosophical tool in schools to encourage moral and critical thinking. The summation of this paper is that the inclusion of African oral ethics in the Nigerian pre-tertiary curricula will help cultivate and refine the mind of students to engage in moral reflection and analyze moral problems of human life. This will ultimately help instill moral character in them and also aid their participation in African tradition. The philosophical method of expository and critical analysis will be used.*

Keywords: *Folklores, Philosophy, Instruction, Moral character*

22. Developing Ethical Principles and Indigenous Moral Values in Nigerian Primary Schools: The Language Challenge

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ABSTRACT

In recent years, there have been increasing agitations for a return to indigenous or traditional moral values. Proponents of this idea argue that it would help to foster the development of ethical principles among school children in contemporary Nigeria and other African countries in view of the observed domination of foreign cultures and languages. Traditional African moral values emphasise humanism, collectivism and social responsibility. This indigenous moral system focuses on personal and family integrity, hard work, community participation, and respect for elders and those in position of authority which are, in many ways, similar to Western ethics. Before colonisation, these and other elements of ethical principles and indigenous moral values were taught within the framework of the traditional education, using the local or indigenous languages. However, with the introduction of Western education by the European Christian missionaries in Nigeria as from the 19th century, traditional education was relegated to the background. Also, local languages have almost lost their relevance because westernised Nigerian teachers now insist that "vernacular speaking is prohibited". These trends are particularly more evident in private nursery and primary schools which have dominated the Nigerian educational landscape over the years. The various dimensions of the language challenge in the development of ethical principles and traditional moral values in Nigerian primary schools are examined in this paper. The paper submits that indigenous knowledge and values cannot be meaningfully taught using foreign languages. Consequently, the "hegemony of English language" must be addressed in order to arrest the fast-declining stock of ethical principles and indigenous moral values in Nigeria. Recommendations on how to address this and other related challenges are made in this paper.

Keywords: Ethical principles, Indigenous moral values, Language challenge, Nigerian primary schools,

23.   Discussing Some Major Components of Omoluwabi in Yoruba Moral Milieu

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ABSTRACT

The concept of *Omoluwabi* is a very crucial concept in Yoruba moral milieu. It sums up the expected moral ideals of the society and it defines the cultured human being. *Omoluwabi* epitomizes the elements of background for acceptable Yoruba moral thinking and training. Within this concept, there are at least ten virtues and their vices that give a vivid description of an *Omoluwabi*. The virtues and their counterpart vices are enumerated in this paper. The paper will argue that central to the virtues and the vices is the concept of truth. The virtues cum vices are so important that some of them are considered as a link to the other. Thus, the Yoruba abhor such vices in order to ensure that an *Omoluwabi* does not exhibit anyone of them. The vices, such as *Iro* (lies), *Ole* (theft) and *Odoko* (adultery), can be linked together to capture the real nature of *Omoluwabi* or otherwise. Though it may be argued that the three vices are not automatically related, the assumption is that given the absence of one then the others will also be absent or otherwise. The essence of this discourse is to emphasise the training module of the Yoruba right from childhood towards achieving high moral standard among members of the society. A module of training of these virtues will, thus, be developed in this paper with the recommendation that it is incorporated in the teaching of Philosophy in Pre-Tertiary Level to enhance cultural values necessary for good upbringing and in effect good moral training that can improve good character for national development.

Keywords: omoluabi, Yoruba, virtues, pre-tertiary, cultural values,

24. The Relational Basis of Igbo Cultural Value of Spontaneity and the Ethical Theory of Intuitionism: A Justification of the Freedom of Speech and Expression in Igbo Socio-cultural Milieu.

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ABSTRACT
There are so many inherent values in Igbo cultural society that identify them as Igbo people at home and in diaspora. One of these values that at all times pervade their actions is their *spontaneity* in addressing situations. An average Igbo person is spontaneous in movement and in the use of words. He articulates his joys and sorrows setting his entire being in motion, with dances and songs. Notable in these songs and dances is that they feature without pre-meditations or prior compositions, but at the instance of any required situation. Nowhere does this show itself as in worship and prayer, where joy leads to praises and sadness to lamentations, all directed to God. In the same light, *Intuitionism* as an ethical theory proposes that we have the capacity for the immediate perception of a mode of action as being right or wrong without recourse to reasoning. Consequently, intuitionism evokes spontaneity or operates spontaneously. This paper therefore tries to investigate and to factor the relational basis the Igbo-cultural value of spontaneity has with the claims of the ethical theory of Intuitionism, to justify the freedom of speech and expression in Igbo socio-cultural environment.

Keywords: Values, Igbo, spontaneity, intuitionism

25. Perceiving Cosmopolitan Virtues in a Deeply Divided Society

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ABSTRACT
This paper examines a strategy aimed at critically engaging the problem of ethnic antagonism and violence that has tended to characterize much of ethnic relations in Nigeria. While it recognizes that ethnic diversity may not necessarily predispose ethnic relations towards tension and conflicts, the paper assumes that a fixation on parochial identities, whether ethnic or national, promotes the politics of exclusion which inevitably becomes the source of conflict. The paper therefore posits that the management of "difference" remains critical in our bid to stem the tide of ethnic conflict, which has become a recurring decimal in deeply divided societies such as Nigeria. Contrary to the popular social scientific postulation that the assimilation of ethnic groupings into state-wide national cultures is the way of mitigating these conflicts, this paper argues that the answer to ethnic conflicts in Nigeria and elsewhere lies in the spread of cosmopolitan virtues amongst young people at the pre-tertiary level. It therefore advocates the cultivation of culturally sensitive cosmopolitanism through precepts and the demonstration of cosmopolitan exemplars. Beyond advocacy, the paper employs Aristotle's categories in combination with ideas of other thinkers to shed light on the nitty-gritty of developing cosmopolitan virtues.

Keywords: ethnic, Nigeria, identity, virtue, society, conflict, cosmopolitanism

26. Nigerian *Configuration* in the Light of Philosophical Fables

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ABSTRACT
An attempt to explain to a possible inquisitive child the parlous state of Nigeria in most critical aspects of development given global best practices, and this attempt has to be philosophical in the sense that unearths one general principle with which the developmental tardiness of Nigeria in critical areas is explained and argued. This paper deploys the stories of the race between Achilles and the tortoise in Greek mythology, and that between the deer and frog in Igbo lore, each of which harps on the impossibility of out stripping a contestant given a Head Start at the commencement of the race, to explain the Nigerian development imbroglio, since Northern Nigeria was granted half of the seats in the National Assembly at the Ibadan Constitutional Conference of 1950 by Britain. Thus, the paper calls the North's Head Start in Nigeria politics, and argues that with it, the North has advanced its interest in Nigerian politics and governance, such that it always secures its interest and what it does not want cannot pass as policy in Nigeria. In most cases what it wants or does not want is not usually in national interest. The argument is not a case of one cap-fits-all scenario, but that as much as the East and West of Nigeria have been active in Nigerian politics, both has been playing reactive politics, and have not been able to catch up, how much more out-strip the North as far as group interest politics is concerned in Nigeria.

Keywords: development, Nigeria, North, East, West, politics, Achilles, Greek mythology.

27. Personalistic Norms as a Paradigm for National Development in Nigeria

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ABSTRACT
The Nigerian state is undergoing series of reforms of nation-building for growth and development. This is as a result of the problems she is facing from different segments of the society. These problems such as: leadership crisis, wide spread corruption, religious and ethnic conflict, insecurity, poverty, injustice, weak or failed institutions, infrastructure, etc. are examples showing that all is not well with Nigeria. This paper argues that Nigeria is faced with these myriads of problems because some fundamental human values which should be the bedrock and foundation of national development are neglected. One of the reasons for this neglect is attributed to the fact that some Nigerians are pursuing and promoting self-centered agenda inimical to the well-being of 'Others' and the entire Nigerian State. For a society to achieve basic developmental progress, there is need to place great emphasis on the value of the person who occupies a special place in the society. Following this line of argument, this paper proposes a rethinking of personalistic norms as the basis of development. Personalistic norms as a viable moral theory promote the right, dignity and respect of persons as members of a society. As a philosophical and social system, it promotes the value of the person as the key notion that gives meaning to all reality based upon our shared human nature. It is within this perspective that the Nigerian State can build the qualitative development of man and society.

Keywords: Development, Personalistic Norm, Society, Nigerian State, Value

28. Communalism Versus Critical Individuality: Toward A Rational Theory of Development for Africa

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ABSTRACT
The narrative which seems to underlie Africa's existential model as enunciated by many of its scholars presents a communitarian social arrangement as a defining characteristic of Africa's condition. These communitarian arrangements, a discourse replete in the scholarship of Mbiti, Turnbull, Ruch, Kenyatta, Nyerere, Menkiti, Anyiam-Osigwe, Omoyajowo and hosts of others, presuppose a unitive outlook to a theory of development for Africa in which her experience is characterized by a certain union and harmony, dictated by communal values and practices – a system that underscores the idea of belongingness which places certain moral requisition upon individuals. That an individual is born into an existing human society, and by extension, human culture entails that individuals are social and communal beings by nature (Gyekye 38). This is the substratum of the thesis of national sociality, well entrenched in communitarian social arrangements. This paper notes the attempts to locate a space for the individual within the system in which it has been enmeshed as delineated in the efforts of the moderate communitarians such as Gyekye, Gbadegesin, Ogungbemi, Oyeshile, and others, especially in the assumption that although an individual is a social and relational being, he is a rational and autonomous individual as well with the capacity to make choices and so requires some minimalist level of consideration. Thus, the notion of belongingness is not incompatible with that of individual worth and freedom. This moderate assumption of communitarianism as well as in its radical form stifles the capacity for the criticalness of individual.

Keywords: Communalism (Communitarianism), Individuality, Development, Criticalness, Africa

29. Environmental Education for Sustainable Development: A Philosopher's Concern

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ABSTRACT

The devastating effects of human activities on the environment call for concern from scholars of deferent orientations and teachers of our future leaders on how best we ought to manage our environment for sustainable development. Human activities on the environment have, for example, given rise to environmental degradation, pollution and unethical exploration and exploitation of natural recourses. Knowledge, for Socrates, is virtue and ignorance is the cause of wrong doing. This paper, therefore, exposes and discusses environmental education as basis for sustainable development. In doing this, it emphasises the need to create environmental awareness and consciousness in the school curriculum as a process of teaching students the importance of living close to nature as found in Stoic ethics and the need to develop concern for the environment. Environmental education is very crucial to the development of healthy and sustainable society. The negative effects of environmental crisis that is being experience in most part of the world today is due largely to ignorance of ecological facts of life. Our knowledge of the environment in Socratic term will enable us to understand the values and importance of pollution control and resource conservation for sustainable development.

Keywords: Environment, Education, Knowledge, Virtue, Sustainable development.

30. Education for Human Development: A Philosophical Exposition

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ABSTRACT

For the proper development of any individual or group of individuals, there is the need for proper education. The crises in our society arise from the fact that authentic education is not inculcated in those being educated by ill-informed educators. Education, be it formal or informal, is geared towards character formation. Most persons in our society are lettered individuals as opposed to educated individuals. Education makes us humans. This means humans have the capacity to acquire virtues. As such, education is an attitude supposedly a thing of the mind. In this understanding, it is a right way of life that is all embracing. Therefore, in education, we train the mind and character of individuals. It is the only thing that shapes, forms and develops man as a religious and socio-political being. It is a must for a society that desires greatness and development. It is a truism that an educated society is an informed society. A true and authentic education is that which seeks to develop the totality of the human person leading to virtuous living. Virtuous living means being educated and hence inculcated with those values that promote us as a society. This is most possible through re-orientation of the mind by embracing character formation.

Keywords: Human development, mind, character, education, educators, socio-political being.

1. The Value of Communitarianism in Igbo Cultural Setting: A Quest for Non-Individualism, Social Justice, Brotherly Love and Trust

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ABSTRACT

The thought, spirituality, economic and social life of Igbo people in Nigeria are replete with values and peculiarities that have survived years of translocations, wars, and migrations and to date continued to influence people of Igbo origin all over the world. Paramount among these values is their communitarian lifestyle. In this worldview, the Igbos regards human beings not just as individuals but essentially a community, a composite of body and soul. In his communitarian bent, the Igbo person feels that a strong bond exists between him or her and the community. Accordingly, one exists, not just because one thinks (Descartes), but because one belongs to a relational network. 'Man' [in Igbo worldview] "is therefore relationship, connectedness, communion and community." This feeling, not only learnt but inherited, abhors the sense of

individualism of the West, creates room for social justice in the Igbo community, identifies with the pains and pleasures of other sentients, and exalts trust among the Igbos. It is the intent of this paper to explore how this communitarian lifestyle succeeds in making Igbo people an ethical-principled community under the shelter of non-individualism, social justice, brotherly love and trust.

Keywords: Igbo, communitarianism, individualism, love, social justice, brotherly love, justice

32. Education in Nigeria: the Poverty of Pedagogy and its Discontent

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ABSTRACT

The paper suggests that whatever today passes for education in Nigeria in its conception, policy and practice fall abysmally short of a resourceful pragmatic system for meaningful human capital development and national growth using the global parameters for measure. Since receiving the baton from British colonizers, a huge achievement has no doubt been made in the population of those who now can read and write specifically through learning. Useful knowledge base has been acquired from specialized institutions and authorities called scholars have emerged after long years of tutelage and due certification. Regardless of these testimonials, however, there is minimal true education for growth resulting in gross human capital redundancy, low morale, palpable underdevelopment and socio-cultural decay. One major contributive reason the paper submits is the generic misreading and misunderstanding of the true meaning of the word education which, beyond literacy agenda, knowledge acquisition and certification, places emphasis on the decoding and drawing from what nature has deposited in each person specifically in terms of aptitudes, natural inclinations and instructively developing such and building them into the fabric of the strategic plan and social needs of the nation. This promotes positive self-worth, guarantees full utilization of human resource capital, engenders collective participation and establishes a steady process of national growth for societal flourishing. The paper pleads for an urgent redesign of the structures presently employed in the name of education such that from early years, there is robust provision for aptitudinalculturisation and corresponding classifications of persons for instructive integration and participation in the national policy for growth and development.

Keywords: capital development, institutions, self-worth, aptitudinalculturisation, natural inclinations.

33. The Pedagogy of Moral Values: A Panacea to National Development

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ABSTRACT

In the present day Nigeria there has been an abysmal decline in moral values. As a result of this, the rate of social ills in Nigeria has proliferated.Ranging from sexual immorality, human right abuse, cultism, thuggery, robbery to termination of human life, Nigerians engage in all sorts of ill-practices. This paper examines the teaching of moral values in schools with a view to guaranteeing Nigeria's development. It attempts to explore and expose various levels of immoralities in Nigeria among the youth. The study adopts the method of analysis in order to clarify and understand the issues of discussion. It finds that the decadence of moral values in Nigeria is as a result of lack of its pedagogy among Nigerian youths. It suggests the teaching of moral values in various primary and secondary institutions in Nigeria to ensure peaceful coexistence and national development.

Keywords: pedagogy, moral values, national development, youths.

34. Mitigating Identity Conflicts in Nigeria through the Teaching of Philosophy at Pre-Tertiary School Levels

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ABSTRACT
Nigeria, like many postcolonial states, continues to be troubled by numerous conflicts arising from the clash of values among the different groups and interests amalgamated together by colonial powers in its creation as a satellite state. These conflicts, mostly cultural and ethnoreligious, represent a significant threat to the legitimacy of the state, its stability as well as development. Managing such diversities require the cultivation of philosophical virtues of objectivity, prudence and rationality among others. While these virtues are latent in all humans, developing and utilizing them as tools for nation building require deliberate cultivation. I argue in this paper that identity conflicts in Nigeria reflect to a large extent, a primordial understanding of identities and their salience. If Nigerians are to develop the needed philosophical attitude for the management of cultural and value differences, it becomes imperative that efforts are made to teach them to school children and students at a formative stage. By doing this I conclude, Nigeria would have taken a significant step towards raising citizens capable of transforming diversity into a rich resource for nation building and development, rather than a source for conflicts, as the situation is at present.

Keywords: conflicts, nation building, values, philosophy, identity

35. Morality, Education and National Development in Nigeria: A Case for *Iwa* (Character) Education

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ABSTRACT
The aim of this paper is to normatively develop an ethical framework for achieving national development in Nigeria in particular, and Africa in general, through moral education. Dominant analyses on the challenges confronting Nigerian educational system have focused on empirical concerns such as shortage of educational personnel, poor infrastructures, government negligence, poor leadership, economic mismanagement, corruption, poverty and mass exodus of educational personnel abroad. There is, however, less emphasis on the moral dimension of the problems confronting the Nigerian educational system. This lacuna is what this paper attempts to fill. This is crucial because the deficit of morality creates a foundation for educational problems that undermine national development in Nigeria. It argues that the fundamental problem in the Nigerian educational system is the deficiency of ethical capacity to foster its aims and enforce development. The study, therefore, focuses on the basic moral framework within the gamut of the Yoruba moral concept of *Iwa* (character). It attempts an exposition of *Iwa* education and the possibility of national development in Nigeria. The paper concludes that the concept of *Iwa*, if properly systematised and adopted as part of the curricular, especially from the early stages of education, will address significantly the moral deficit in leadership, as well as allied problems militating against national development.

Keywords: *Iwa*, education, Nigeria, morality, moral dimension, national development, deficiency

36. Moral Education in Nigerian Secondary Schools and National Development

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ABSTRACT
The thrust of this paper is to examine the role of teaching moral education in Nigerian secondary schools in national development. The paper argues that there is no education without morality. The study also explains the concepts, the purpose and needs for moral education in Nigerian secondary schools as an effective way for enhancing national development in the country. It upholds that there is need to develop a curriculum on moral education for Nigerian secondary schools for the purpose of national development. One of the major findings is that moral education in Nigerian secondary schools has been left in the hands of religious instructors alone. However, all teachers irrespective of whatever subject they teach are moral instructors and all school subjects contain moral teachings. The paper recommends that the task before teachers is to identify the moral dimensions in their respective disciplines and make it available to their students for Nigeria's development.
Keywords: Moral education and national development, morality, moral instructors.

37. Moral Teaching of Children for National Development: A Philosophical Analysis

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ABSTRACT
Whatever nations want to achieve whether scientific or technical, their lasting nature relies on the level they preserve and safeguard their paramount values and principles on the ground of learning from the past, building their present and having glorious future. The idea of enhancing the growth and development of children through moral education/teaching cannot be overemphasized. It remains the nucleus for a national development and most importantly the greatest aspect of childhood development. The issue of violence and lack of proper training, lack of effective teaching in schools including the rising cases of terrorism and insecurity call for philosophical inquiry. The paper advocates a mechanism that can pave ways for moral, social, intellectual and cognitive enhancements of children for national development. Employing Aristotle's ethics as a guide and through philosophical analysis the following would be considered; the teachers' moral conduct, the process in which moral value could be made visible to students, introduction of African Philosophy (Ubuntu) to enhance the philosophy of education of students. Most especially with emphasis on moral education that is holistic developmentally oriented. The paper through philosophical analysis advocates that moral education of such nature is a panacea for growth and development of children thereby paving ways for national development.

Keywords: values, learning, African Philosophy, Ubuntu, terrorism, insecurity, moral education.

38. John Locke and Education of the Minor: Its Relevance to National Development

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ABSTRACT
In John Locke's work, *Some Thoughts Concerning Education*, he first and foremost aims to develop the character of the child. What matters for him is not what the child learns but who the child becomes. Locke presents his advice on education as the counsel of reason. We must ask what supports the claim. What principles and what psychological assumptions ground the educational aims and methods that Locke recommends? Could some of the principles be harmonized with African indigenous precepts, And how relevant will it be for Nigerian development?

39. How Not to Teach Feminism in Africa

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ABSTRACT
This paper admits two variables: the existence of the patriarchal hegemony and its consequents evil and the feminist undying response to the same. This paper argues that the Western-oriented radical feminism imported and being advocated in African spaces is implicitly taking the place of the patriarchal model earlier shunned at by the feminist. This, as discovered is dangerous to the unity of the both sexes in the society. This research therefore argues for a human-centered approach, with humanism as primacy to the conception and the pedagogy of gender studies to younger generations.

Keywords: *Feminism, Pedagogy, Gender-Neutral, Humanity*

40. A Philosophical Understanding of a Method of Reasoning in Hausa Culture

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ABSTRACT

In every society, human beings try to understand what he needs in order to have a good life. Human beings use their rational thinking to find solution to their problems and that of their environment. They develop ways of impacting knowledge to their younger ones. A traditional Hausa human uses this method of reasoning to deal with some of their problems. The *Kacici-Kacici* is one among the methods of reasoning used by a traditional Hausa human to distinguish the good reasoning from a bad reasoning. They develop a system of learning and impacting knowledge to their younger ones, which is known as *WasaKwakwalwa*. The paper aims at examining the kind of reasoning employed in *Kacici-Kacici* by a Hausa human. The paper uses hermeneutic method to interpret some of the *Kacici-Kacici* and the method of philosophical argumentation in examining the arguments involved. The paper concludes that the method used by a traditional Hausa human is very effective to the development of human's rational thinking. And finally, the paper recommends that the method of reasoning of a Hausa human be introduced in the curriculum of both primary and secondary schools.

Keywords: Method of reasoning in Hausa, Kacici-Kacici, Was a Kwakwalwa, rational thinking, primary and secondary schools.

41. The Role of Teachers in Activating the Conscious Mind of Pupils in Pre-Tertiary Institutions

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ABSTRACT

Socrates, in the *Meno*, emphasises *anamnesis,* the idea that the soul is eternal, knows everything, and only has to "recollect" in order to learn, and justifies its truth using a lad, who was shown to be able to solve a problem in algebra, to prove that there is a sense in which everyone is intellectually conscious. This obviates that a lad's mind is conscious of every subject of discourse, including philosophical discourses, which will advance creative thinking, but such consciousness needs to be activated. This paper attempts to justify the assertion that teaching Philosophy at the secondary school levels will neither be strange nor difficult but will activate the intellectual consciousness of the young population of a country which will serve as impetus for national development.
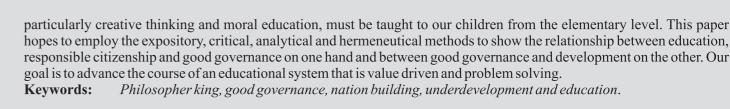
Keywords: Socrates, anamnesis, conscious mind, consciousness, creative thinking, philosophical discourses.

42. Plato on Education and Good Governance

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ABSTRACT

Plato's 'Philosopher King' captures the essence and relevance of education to good governance, political stability and nation building. Plato holds the view that socio-political maladies are a function of ignorance. Hence, to produce individuals that are physically fit, intellectually competent, mentally and psychologically balanced, emotionally, socially and morally sound, highly compassionate and passionately committed to guaranteeing an ideal environment that guarantees the good life, a well-structured educational system is imperative. Much of the challenges of bad governance, political instability and underdevelopment in Africa are summarily traceable to inadequate education. Thus, this paper holds the view that until our educational system is structured to address good governance, the burden of bad governance, political instability and underdevelopment would remain constant. The paper argues that the kind of education that would produce the educated person in the true sense of the world must begin from the cradle in line with the biblical injunction that you should train a child the way he or she should go, that at the end, he or she will not depart from it. Hence, the position that Philosophy, particularly creative thinking and moral education, must be taught to our children from the elementary level. This paper hopes to employ the expository, critical, analytical and hermeneutical methods to show the relationship between education, responsible citizenship and good governance on one hand and between good governance and development on the other. Our goal is to advance the course of an educational system that is value driven and problem solving.

Keywords: *Philosopher king, good governance, nation building, underdevelopment and education*.

43. Doing philosophy with Children: Inculcating Critical Thinking in Pre-Tertiary School Children.

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ABSTRACT

Philosophy begins with wonder. The growing child is an agent of wonder. This gift of curiosity in children is a strong tool for the teaching of Philosophy to pre-tertiary school children. The way to teach Philosophy is to play the role of a midwife. A trained teacher of Philosophy has the capacity to assist the child to bring out the child's natural philosophical disposition to wonder. Doing Philosophy with children enables them to learn simple Logic by thinking and reasoning using argument with relevant examples. Children who are taught this art at home in their ordinary communication with their parents (the first teachers) are able to decipher logical and good arguments from illogical and bad arguments respectively in their daily conversations. They are provided with the tools for mental training, their minds are cleared of unfounded confusion, and they creatively think about the realities that are open to them in life. The resultant effect of doing philosophy at such a tender age is a groomed child that grows up with a clear and distinct vision of who he or she is and the kind of society that can sustain his or her goals in life. This is what is truly lacking in almost every adult which is negatively working against the development of the Nigerian society. The paper concludes that learning to question one-self is the greatest benefit of doing Philosophy especially during the pre-tertiary school age.

Key words: Philosophy, children, national development, growth, training, school, doing, midwife

44. Dewey's pragmatic philosophy and its implications for education in Nigeria

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ABSTRACT

This paper is occasioned by problems that had over the years truncated education in Nigeria. This is owing to the fact that education is pursued from the formalist tradition of training students to adapt to a particular learning culture rather than to draw out the potentials which is domicile in the human person. Consequent upon this, we have continuously witnessed a mismatch of educational input and output. Educational input is tailored towards rote memory inclined learning and consequently with an output of total dependence on paid employment. These problems have created a gap in the human capital development and the vast local resources unharnessed for the development of the Nigerian nation. In this paper, Dewey's pragmatic philosophy is adopted as a panacea for tackling the myriad of problems especially in teacher education, curriculum development and unemployment. This paper maintains the thesis that when education is done within the ideals of pragmatism, Nigeria will be able to tap into her vast environmental resources for the overall development of the nation technologically. Given the nature of this research, a philosophical method of reflection exposition and critical textual analysis is adopted.

Keywords: education, pragmatism, Philosophy and Nigeria.

45. Moral Virtues, Principles and the Metaphysical: Esan Instantiation

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ABSTRACT

National development is a serious issue which is hinged on critical variables for its actualization and value. The truism which currently confronts us at this point of our national history is human degradation and degeneration, which truncates any real or perceived development. To mitigate this trend, this paper indicates: how the metaphysical gives force and value to Esan cosmology, the worth of Esan moral principles or foundation and how it can be translated or ingrained in the ethos of all Nigerians, particularly the youths at the pre-tertiary level for national development

46. From the Village Square to the e-Village: 'Keep on Keeping on' the Storied Life

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ABSTRACT

This first part of this paper discusses the importance of stories in character-formation among the Iuleha of Edo state, Nigeria. In its narrative sense, it presents some stories, which though are interesting, point beyond the narration. In its communal sense, the stories are shown to be part of socialization process, a process geared toward character-formation in the community. In its analytical perspective, it will be argued that the stories create values that not only guide individual but also community, as stories relate to the past, present and the future. The second part of the paper will discuss the transition of stories from the village/moonlight scenery to e-village square. The challenges of this transition will be highlighted with the view to suggesting that both threads – village and e-village – should be kept in practice if stories will not be lost, and for them to make impact in a technologically-inclined generation.

47. Curriculum, Pedagogy and Mode of Delivery: Growing Pragmatic Approach and Resources Towards Teaching Philosophy in Pre-Tertiary Schools

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ABSTRACT

The educational landscape is undergoing significant change as a result of technological innovations, open educational approaches and resources, and advances in technology-enabled learning. We are witnessing changes in the way education is taught and in the way students learn. This brings about the need to review curriculum and pedagogy for teaching Philosophy in pre-tertiary schools. Questions like what should be the contents of the curriculum? What is indigenous and peculiar about it? How is it going to integrate modern day learning tools and traditional basics together? While the conventional setting of the classroom will continue to form the bedrock of education systems, the need to enhance the integration of new tools and pedagogies arises. The curriculum needs to be complemented by many more online learning opportunities and a greater variety of providers and private stakeholders of education need to be involved. This paper argues for the need to define and develop what is national philosophy for Nigeria without neglecting the place of ethnic values, presets and what is good and counts as Philosophy at ethnic and national platforms. It also argues that the pedagogy and mode of delivery in pre-tertiary schools should be such that will not neglect the traditional ways of learning and at the same time capture the features of modern day technological and computer learning. The curriculum should enhance the quality and extent learning morals on individual and national levels. It should have the potential of widening access to becoming the true citizen as well as increasing diversity with the aim of tolerating interculturalism and ethnic difference in Nigeria.

Key words: curriculum, pedagogy, Philosophy, pre-tertiary schools, Nigeria

48. Religion and Morality: A Comparism Between Contemporary Western And Traditional Izon World Experiences

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ABSTRACT

This paper focuses on the Izon world experience while paying particular attention to their notion of morality. For the Izons, morality is intertwined with religion and this connection is evident in their cosmos. The influences of Western civilization and the Judeo-Christian world-views have shown a distinction between morality and religion. Apart from this separation, the idea of a merciful, patient God in this new world order had lessened the fear of imminent punishment because of a delay in retribution. Putting this into perspective, the Izon traditional moral position seems to be opposed to Western morality. This opposition has led to the need for a revaluation of morality couched in the Izon world-view. This paper, therefore, looks at the possible application of a well thought out moral system modelled on the philosophy of the traditional Izon society, thereby filling a void in the moral sphere using the Izon morality.

Keywords: Izon, morality, God, Judeo-Christian, Western civilization, retribution.

49. "They may be Influenced Negatively!": On Modern Technology and Effective Teaching of Philosophy at the Pre-Tertiary Level.

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ABSTRACT

It is laudable and appealing, the proposal that Philosophy be taught at the pre-tertiary level in Nigeria. Since we live in an era where everything is technologically-laden and driven, it seems natural that technology helps in pedagogy. Consequently, any technological gadget that can make the task of knowledge acquisition and transmission have an effective impression on the minds of pupils may be explored and employed. On first showing, it seems obvious that there is more to gain from modern technology as a means to instill philosophic ideas in the minds of teenagers and pre-teenagers. A deeper reflection, however, not only regurgitates the debate whether or not humanity is enslaved to technology but reminds of the imminent and remote dangers of mishandling technological gadgets, even when they are for teaching. By using technology to teach Philosophy, are the pupils not being trained to rely on machines even for the simplest of tasks? Will the use of technology for pedagogy not contradict the goal of instilling independent thinking, the core of teaching at pre-tertiary levels in Nigeria? Will the teaching of Philosophy with technology not make the machines, phenomenologically speaking, as the 'only mode of revealing' and thus mental enslavement? Is the use of modern technology to teach Philosophy at the pre-tertiary level not more harmful? This paper seeks to examine these queries and posits that modern technology, unless it is first given a phenomenological leaning, may vitiate its goal of effective teaching of philosophy at the pre-tertiary level.

Keywords: modern technology, pedagogy, Philosophy, phenomenology, Martin Heidegger.

50. The Externalities of Values: Unlearning Societal Standards

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ABSTRACT
Norms are human fundamental beliefs. They are the principles used to determine what is right, good and just. They are the standards to which we judge our actions or inactions. Fundamentally, norms are created by human beings as aids for survival and growth. However, the problem is we most often forget that norms are our own creations and attempt to live through them as if they are absolute. Norms, as social constructs, need the society to be held as absolute, but at times the generality of the society may have other compelling forces that make them hold on to a faux norm. As an effect of this, we find that social institutions enforcing adherence to inherited values are allowed to prescribe self-serving economies of power. This paper focuses on unlearning normative absolutes and discovering that norms donot necessarily need any power enforcing or interpreting them. The paper argues that the power to stipulate and interpret what is considered as norms of human behaviour are often times initiated not by the larger society but by those who possess controlling power in the society. This is why it is imperative that those in the corridor of administering education in Nigeria should allow Philosophy to be taught to primary and secondary school students, because of its capacity to help in developing children's critical mind.

Keywords: Externalities, critical mind, inherited, norms, self-serving economies, unlearning.

51. Philosophy as a "Sine Qua-Non"iIn Pre-Tertiary Institutions

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ABSTRACT
Philosophy as a discipline cuts across every other discipline and it deals with human beings' day to day experiences. It is that which studies the ontological nature of Being and the World in which human beings live. Philosophy at the tertiary level has developed from stage to stage and has developed into so many other branches. Most persons at the tertiary level still find Philosophy as an abstract course because they fail to first understand it from the simple perspective. This paper, therefore, proposes that Philosophy should be a 'sine qua-non' in pre-tertiary institutions, so as to prepare the students ahead of the complex aspect of Philosophy and also they would be familiar with its methods. Human beings' daily activities and experiences are all centered towards Philosophy, and so, human being should grasp some understanding of Philosophy even at the pre-tertiary levels of education in Nigeria. This paper exposes the necessity of Philosophy in pre-tertiary institutions and concludes that through the introduction and teaching of Philosophy, students at pre-tertiary levels shall be molded in mind, character and understanding rather than just beginning it at the tertiary levels. This paper shall be expository and argumentative.

Keywords: pre-tertiary, tertiary, Philosophy, sine qua-non, character.

52. Philosophy: A Tool for Effective Teaching and Learning for Primary and Post Primary Levels of Education In Nigeria

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ABSTRACT
Philosophy has been an effective tool for entrenching teaching and learning processes at both primary and secondary levels of education from time immemorial. The importance of Philosophy in every educational pursuit at all levels of education cannot be over-emphasized particularly in the areas of pedagogy, methodology, instructional packages delivery, instilling morals, creative thinking, quantitative and qualitative reasonings and consciousness reawakening etc. This paper attempts to highlight some of these important values of Philosophy and recommend its inclusion into the primary and post primary curricula of education in Nigeria.

52. Teaching African philosophy as the Philosophy in Pre-Tertiary Institutions in Nigeria

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ABSTRACT
In this paper, it is argued that if Philosophy is to be introduced at the pre-tertiary levels of education, African philosophy should be taught as the Philosophy. This position is based on the fact that the kind of Philosophy that has dominated Philosophy curriculum in universities in Nigeria has been Western Philosophy. This Philosophy tradition has kept Nigerian philosophers from being creative, innovative, original, and has prevented them from contributing new ideas and thoughts to the philosophy enterprise as a whole. The rippling effect is that Nigerians in other fields of human life in the country are not also contributing meaningfully to the development of the society since they have no original contextual Philosophy from which to draw their inspiration. It is on this premise that we argue that there is the need to introduced African Philosophy as Philosophy as we start the teaching of Philosophy in our pre-tertiary schools. This will instigate Nigerians to become creative and innovative since they will have a Philosophy that is inspired and articulated from the African place to draw from. Hence, we assert that if African Philosophy is introduced as Philosophy right from the pre-tertiary levels of education, Nigerians will be exposed earlier to African perspective to philosophical thinking and they will learn to apply this African perspective to knowledge to their various chosen fields. Therefore, we advocate the development, introduction and teaching of an afro-centric philosophy curriculum in pre-tertiary institutions.

Keywords: African Philosophy, afro-centric philosophy, inspiration, pre-tertiary education.