

**ARISTOTLE'S VIRTUE ETHICS AND AKINPELU'S MORAL
PHILOSOPHY AS PARADIGMS OF EDUCATION FOR MORAL
INTEGRITY IN NIGERIA**

BY

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ABSTRACT

Moral corruption seems to be a bane of Nigeria's development. Lack of moral integrity manifests in fraud, dishonesty and subversion of truth, justice and due process in all facets of national life. This necessitates a comprehensive moral education programme to develop moral integrity in the coming generations of Nigerians. Previous studies have focused on indoctrinative approach to moral education. This has failed to adequately account for the role of reasoning in moral action and decision making. This study, therefore, examined the concept of moral integrity in the context of reason based moral philosophies of Aristotle and Akinpelu by clarifying their relationship with reference to the moral problems that are prevalent in Nigerian society. This is in an attempt to develop an educational programme that fosters production of morally autonomous individuals.

The study adopted analytic, speculative and prescriptive methods of philosophical investigation. Conceptual analysis was used to clarify the concept of moral integrity in the ideas expressed in Aristotle's *Nicomachean Ethics* and Akinpelu's *Essays in Philosophy and Education* and other relevant publications and documents. The prescriptive method guided the examination of what makes moral integrity a worthwhile human quality and how it can be cultivated through education. Speculation guided in discussing whether moral integrity as an ideal is attainable or not and the role which education can play in its attainment.

Moral integrity is a cluster concept which ties together other overlapping concepts such as honesty, sincerity, constancy, consistency and sound judgement to discern moral issues and act consistently on principles that can promote social harmony. It is also constitutive of some virtues such as courage, temperance, continence, practical wisdom and other-regarding virtues such as honesty, fairness, justice and sensitivity. The two philosophers subscribe to a rational approach to moral education. However, while Aristotle places more emphasis on moral habituation which means inculcation of appropriate character traits through constant practices, Akinpelu emphasises development of learner's capacity for moral reasoning. These two approaches informed the proposed Integrative Moral Education Model which draws from the strengths of the ideas of the two philosophers. The model advanced that moral education be integrated into the entire aspect and culture of school life. With respect to programmes of learning, drawing out the moral dimensions of academic subjects would enhance learners' capacity for moral reasoning when the focus is on the social values that are inherent in the content and methods of teaching and learning academic subjects. Programmes of activities and programmes of guidance would contribute to deliberate exposure of learners to actions that can make them to experience and cognitively internalise worthwhile habits required to develop learners' moral knowledge, sensitivity and sense of judgement.

The ideas of the two philosophers are complementary as philosophical frameworks for a moral education programme to cultivate moral integrity in Nigeria. Other social institutions such as the home, the government, and the media should be strengthened to complement the efforts of educational institutions to educate coming generations of Nigerians for moral integrity.

Key words: Virtue ethics, Education for moral integrity, Moral philosophy, Aristotle and Akinpelu Jones Adelayo

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CERTIFICATION

I certify that this work was carried out by Saheed Olanrewaju Jabaar in the Department of Teacher Education, University of Ibadan.

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DEDICATION

This work is dedicated to the course of building a better, just and egalitarian Nigerian society.

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ABBREVIATIONS

| | | |
|---------------|---|---|
| ACE | – | Associateship Certificate in Education |
| C.I | - | Categorical Imperative |
| EFCC | – | Economic and Financial Crimes Commission |
| H.I | - | Hypothetical Imperative |
| ICPC | – | Independent Corruption and Other Related Offences Commission |
| IMEM | – | Integrative Moral Education Model |
| MDGs | – | Millennium Development Goals |
| NCCE | – | National Commission for Colleges of Education |
| NTI | – | National Teachers’ Institute |
| NUC | – | National Universities Commission |
| TI | – | Transparency International |
| TTIME | – | Teacher Training in Moral Education |
| UNDP | – | United Nations Development Programme |
| UNESCO | – | United Nations Educational, Scientific and Cultural Organization |

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Human society is regulated by moral principles which point to desirable conduct in such a society. Such moral principles guarantee harmonious relationships among members of such society and subsequently enhance their survival and development. This assumption is premised on the fact that not all human actions can promote social well-being. Morality has, therefore, evolved in humans according to the usual principles of natural selection in which behaviour that are conducive to human well-being are selected¹. Conversely, patterns of behaviour which are seen to be inimical to human well-being are condemned by social disapproval.

The values of a society are usually passed down through the ages through the educational system so that such values are institutionalized and practised from generation to generation. The National Policy on Education stipulates that the quality of instruction at all levels should be oriented towards inculcating values and spiritual principles in inter-personal and human relations². However, the expectations of the society from the education sector appear complex and divergent. This is because education is expected to be an agent of change and at the same time an agent of stability. It is expected to equip its recipients with skills and efficiency needed for individual survival and effective citizenship. As observed by Jeffreys³, what determines the extent to which education is a passive reflection of the social order or an active agent of social change is the level of society's stability. He opines that in a tranquil society, the educational system tends to reflect the social pattern, while social problems and instability often create the need for using education as an instrument for social change.

The questions "how should we live?" and "how should I live my life?" at the collective and individual levels respectively, are critical ethical questions that call for constant intellectual examination. Individuals need help as regards the second question especially when they are still growing up so that, when they move attain

¹ McGrin, C. 1979. Animals and the basis of morality. Alastair H. Ed. Inquiry. *An Interdisciplinary Journal of Philosophy and Social Sciences*. U.S.A. Universitetus Forlaget. 81.

² Federal Republic of Nigeria. 2004. *National Policy on Education*. 4th Edition: Abuja: NERDC. 3.

³ Jeffreys, M.V.C. 1972. *The aims of education*. Canada: Pitman Publishing. 6.

adult status, they are able to contribute to the solution of the wider social question¹. This role falls within the purview of ethics and moral education. However, there appears to be less interest in ethics as an academic study in our times. Logical positivism insists on a necessary divorce between facts and values², so any knowledge without a stamp of scientific authority is not taken serious. This trend is aptly summarized by Michael Davis thus:

... a period of increasing disinterest in ethics beginning in the 1920's and stretching into the 1960's. The bust affected different institutions in different ways. The public schools gave up "moral education". Philosophers became increasingly preoccupied with question about the very possibility of deciding moral question. The social sciences not only became increasingly value neutral they also lost interest in studying them³.

This trend has resulted in a decline in the social sensitivity to values and virtues such as integrity. In the words of Sri, while commenting on the moral health of the human family:

In every country in the world, in every nation and race in the human family, we see today lack of integrity and of true morals in daily life. Every human heart is in conflict with the head; thought and speech are hardly in harmony; and this inner disintegration manifests itself in wrong types of outward actions, in low standards of morality and selfish interests on the physical plane⁴.

It follows from the above that decline in moral integrity is a global problem. However, Nigeria is in a peculiar moral situation that produces concern in every rational mind. There is an ethical crisis in Nigeria which has manifested itself in different forms of negative ethical behaviour such as corruption, indiscipline, indolence, lack of respect for law and order, cheating and the like⁵. This problem is

¹ Brenda, A. 1990. *Seven moral myths in philosophy*. Rendord Bambrough Ed. Cambridge University Press. 65.25:129.

² Ibid 129.

³ Michael, D. 1999. *Ethics and the university*. London and New York: Routledge MPG Book Ltd. 13.

⁴ Sri, K. 2009. Moral integrity. Retrieved September 19, 2010 from <http://www.teosofia.com/mumbia/7406TTM.html>

⁵ Oderinde, B.B. and Ekpo, O.E. 2004. *Values education*. Communiqué of the 19th Annual Congress of the Nigerian Academy of Education held at Lagos State University Ojo 22nd – 26th November, 2004. xvii

not limited to any particular segment of the society as there is a pervasive lack of moral integrity in business, commerce and basic human relationships such that both at home and abroad, Nigerians are everywhere suspected of cheating, stealing and fraud of all kinds¹. Corruption, which is the antithesis of integrity, has reached a pervasive dimension which poses a serious threat to national development. In spite of the enormous material resources which the country is endowed with, many Nigerians still live below poverty line². The country suffers from 'development deficit' in spite of the vast human and material resources at its disposal and falls in Human Development Index below less endowed countries like Bangladesh, Cameroon, Lesotho, Angola, Senegal, Madagascar, Tanzania, and the like³. Among the 189 countries surveyed by UNDP in 2011 on the Human Development Index, Nigeria ranked 156⁴. Another UNDP estimate reveals that about 70% of Nigerians live on US \$2.00 per day while it is also estimated that over US \$300 billion has been earned by Nigeria from oil over the last thirty years⁵. Corruption has been identified as the single most important index for this sorry state of affairs.

The degree of corruption in Nigeria has attracted national and international attention. Transparency International (TI), a non-governmental global coalition against corruption ranked Nigeria among the most corrupt countries in the world. Among the 176 countries surveyed by (TI) in the year 2012, Nigeria scored 27 out of a maximum of 100 marks to be placed 139th position out of the 176 countries surveyed.⁶ Nigeria shared that position with Azerbaijan, Kenya, Nepal and Pakistan. Corruption has become a national menace in Nigeria such that it is visible on the streets, schools, offices, markets such that workers in most sectors of the economy tend to demand one form of gratification or the other before rendering services for which they are duly paid. In politics, corruption has been evident and more damaging because for decades the government has earned huge oil revenue, yet the country still suffers from lack of basic infrastructure while political leaders continue to amass

¹ Oderinde, B.B and Ekpo O.E..2004. Op.Cit.xvii

² Omatseye, J.N. 2006. Education in a prebendalised political economy: our dilemma. *Nigeria Journal of Educational Philosophy* Vol. 1. No. 2. Philosophy of Education Association of Nigeria. Jos. 21 – 22.

³ United Nations Development Programme.2010. Human development report. Retrieved August 3, 2012. from <http://hdr.undp.org/en/media.HDR2010>

⁴ Ibid.

⁵ United Nations Development Programme.2010. Op.Cit.

⁶ Transparency International. 2012. Transparency international corruption perceptions index. Retrieved December 12, 2012 from <http://www.Transparency.org> .

personal fortunes¹. In the banking sector, some bank executives were removed on the ground of financial impropriety and are being prosecuted for “fraudulent abuse of credit process, insider trading, capital market manipulation and money laundering running into billions of naira”.²

The problem of integrity manifests in the educational system in various forms of academic fraud which poses serious threat to the integrity and reliability of certificates at all levels of education in Nigeria³. Parents, teachers and the authorities of both public and private school are often implicated in aiding and abetting examination malpractice in one way or the other in order to attract unmerited accolades from the public or for financial gratification. With examination malpractices on the increase, there can be no greater threat to the quality of education because one is not sure of how much knowledge a graduate has acquired in relation to his educational credentials.⁴ In the area of school administration, it is estimated that abuse of funds from ministries, parastatals and commissions to schools can be as much as 80% of the total sum allocated.⁵ This negatively affect on the provision of educational infrastructures, staff welfare and ultimately the quality of education.

In view of the enormity of the problem of corruption, there have been several attempts to put the nation on a new ethical path in order to wipe out corruption or at least reduce it considerably. The efforts can be traced from the Jaji Declaration in 1977 by Olusegun Obasanjo; the Ethical Revolution of Shagari between 1981 and 1983; the War Against Indiscipline by Buhari in 1984; the National Orientation Movement by Babangida in 1986; the Mass Mobilization for Social Justice by Babangida again in 1987; the War Against Indiscipline and Corruption in 1996 by General Abacha to the Anti-Corruption Act in the year 2000 by former President Olusegun Obasanjo.⁶ The government of Late Musa Yar’Adua sustained the Independent Corrupt Practices and other Related Offences Commission (ICPC) and Economic and Financial Crime Commission (EFCC) Act initiated by former President Olusegun Obasanjo and he also incorporated the rebranding project. In spite of all

¹ Alex, L. 2009. The politics of Nigerian corruption. BBC News Lagos Retrieved 12th April 2010 from <http://news.bbc.co.uk/1/hi/help/3281849.stm>.

² Oyedele, A. 6 August 2010. The Punch “Akingbola may spend two weeks in EFCC custody”. Vol.17.No.20,669.2

³ Aroyehun, G. 2010. Corruption: how it affects societal development. Paper Presented at the Anti-Corruption Workshop for State Universal Basic Education Board. 2

⁴ Omatseye, J. N. 2006. Op.Cit. 25.

⁵ Ibid. 2

⁶ ICPC. 2009. About ICPC. Retrieved 6/5/2009 from <http://www.icpc.gov.ng>

these efforts, lack of integrity in public and private life of Nigerians still remains a big challenge. Many have accused the government of paying lip service to the anti-corruption campaign because the agencies set up to fight corruption as well as the people in charge are as corrupt as those they accuse of corruption. The anti-corruption agencies are therefore alleged to be lopsided, vindictive, selective, biased, and meretricious¹. This has resulted in a kind of double standard which is itself a corrupt practice.

A number of factors have been identified as possible causes of the pervasive incidence of corruption in Nigeria. One of such factor is what Unah calls “culture of cynicism”. In his view, corruption has been so ingrained in the psyche of Nigerians that everybody especially those in public offices are seen and are even “expected” to be corrupt. This creates a situation in which everybody is presumed to be corrupt. Therefore, people tend to see no need to be different because being different may mean not meeting the expectations of the people and or being foolish. In Unah’s words:

Corruption is so endemic that even where individuals of proven integrity ascend the high magistracy of the state, everyone still expects them to be corrupt. When such individuals endeavour not to be corrupt in public office, they are regarded with disdain by their kinsmen².

Hence, many Nigerians appear to be only ostensibly averse to corruption, tacitly they tend to approve of it especially when they can profit from it. Some have also argued that Nigerians are not particularly or inherently corrupt but their response to the persuasively corrupt situation is fairly normal to humans in similar circumstances. Omatseye traces the root of corruption to the sense of insecurity which is experienced by men especially in precarious situations³. This position is hinged on the assumption that all humans tend to seek and acquire power, wealth and resources as a means of achieving happiness and security. It is then assumed that if Nigerians can be guaranteed a measure of social security by way of adequate food supply, shelter, and healthcare, there would be less incidence of corruption especially

¹ Ayobolu, J. 2006. EFCC, Corruption and the due process. Retrieved on the 9th August 2010 from <http://www.dawodu.com>

² Unah, J. 2009. Values and development. Oladipo O. and Ekanola, A.B. 2009 Eds. *Personal values, personal awareness and self-mastery*. Ibadan: Hope Publications. 61.

³ Omatseye, J.N. 2005. Values: educational choices and counter-cultural traits .Values education. Oderinde, B.B. and Ekpo, O.E. Eds. *The Nigerian Academy of Education*. 5.

when this is backed with education¹. But the question can be raised: is it social insecurity that is causing corruption or corruption is the cause of social insecurity? It is noteworthy that the greatest financial crimes that lead to social insecurity are perpetuated by political elites who hold the key to the nation's resources and this set of people cannot be said to be poor or suffering from any form of economic deprivation. They, however, feel insecure in spite of all the riches at their disposal out of sheer human frivolity.

Apart the above, the artificial and colonial origin of the Nigerian state has been identified as another factor causing pervasive corruption in the polity. The ethnic nationalities that make up Nigeria did not come together but were brought together and so it is difficult to fashion out a national culture and national identity². Most official corruption emanate from inefficient utilization of manpower because of a preference for ethnic consideration and the desire by people in authority to satisfy their kinsmen most times at the expense of the common good.

The fact that a considerable number of the perpetrators of acts of venality in our society have had a benefit of formal western education at one level or the other and there has not been any significant positive change in the moral life of the nation suggests a poor moral quality of the products of the present education system. If it is true that education should impact positively on the behaviour of its recipients, then it can be said that all is not well with our present educational system. While the formal educational system cannot be solely held responsible for the moral decadence in the country, there is no doubt that it is an integral part of the problem and ought to be part of the solution. As submitted by Nyerere, if anything is wrong in a society, the first place to look for solution is the educational system that has produced the teachers and leaders³.

As social orientation of Nigerians appears to be changing from core values of hardwork, integrity, responsibility, patriotism and discipline to the more transient individualism and materialism while the educational system is not responding adequately to prevent the seeming value disintegration. This can be attributed to the fact that premium is placed on facts and information at the expense of values and virtues which are required to develop human qualities in learners. Subjects are taught

¹ Omatseye, J.N. 2005. Op. Cit.5

² Ibid.2

³ Nyerere, J. 1969. *Ujamaa declaration*. Tanzania Government Press.19

in a way that learners store up a lot of information without the disposition to use the knowledge to the service of humanity and why and how the knowledge should promote human well-being. There appears to be little or no regard for the affective dimension to learning which can develop positive attitude, and values including moral values.

In this respect, Bamisaiye submits that:

At all levels of education in Nigeria, the focus of our educational system has been to produce learned people while giving mental assent to the need for character education without making any concerted effort to actualize it.¹

The above reiterates the need for a comprehensive moral education programme. It cannot however be justifiably claimed that no effort has been made in this regard before now. Nduka submits that pioneers of formal western education, that is, the missionaries as well as the colonial government had moral aims of education very much in view². However, what was considered as moral education then was religious studies supplemented with moral lesson³. An attempt towards secular moral education was made by Sir Lord Lugard in the 1920's but with little success as some of his lieutenants hardly shared his enthusiasm since it was contrary to the missionaries' own evangelical objectives and programmes⁴. Nduka in his evaluation of the achievement of the largely religious approach to moral education during that period submits that while some positive achievement could be recorded at the cognitive level, there was no corresponding positive changes in the behaviour of products of such programme of moral education⁵.

Another attempt towards secular programme of moral education was made in 1972 by the then Lagos State Commissioner of Education, Chief Adeniran Ogunsanya, who introduced moral instruction as a specific subject on the time-table of all secondary schools in Lagos State. The syllabus was unique in the sense that it has no religious inclination.⁶ However, the programme was not sustained for a long

¹ Ayodele-Bamisaiye, O.2009. *What is man that we should educate him?* University Lecture. University of Ibadan. Ibadan: University Press.63

² Nduka, O.A. 1979. An inquiry into the aims, methods and achievements of moral education in Nigerian schools. 1900-1975. Ph.D. Thesis. University of Ibadan.105

³ Ibid. 105.

⁴ Ibid 110.

⁵ Ibid. 104.

⁶ Ibid.130

time after the administration. At the higher education level, National Institute of Moral and Religious Education was established in Lagos in 1971 under the joint sponsorship of the National Conference of Catholic Bishops, the Christian Council of Nigeria and the All African Conference of Churches¹. The institute also known as Teacher Training in Moral Education (TTIME) was affiliated to the Institute of Education, University of Ibadan in 1974, thus, enabling the products to be awarded Associateship Certificate in Education (ACE)². The curriculum was a mixture of courses in educational theory and practice, civics, African cultural heritage, Christian religious education, Islamic religious education and so on³.

From the foregoing, it is evident that moral education programmes in Nigeria have been largely inclined towards religions. Many school administrators and teachers would easily concede that moral education is being taught in their schools because Christian Religious Studies or Islamic Religious Studies are taught in such schools. It is noteworthy that religious education and moral education are not synonymous and they are separable because the two are different in their aims, theory, practice and logic of approach. While religion is largely concerned with linking an individual to the divine, morality is essentially meant to develop the sense of humanity and ability to make rational decisions in learners. Again, morality is not all about conformity and obedience as the case may be in religion. As submitted by Jeffereys, morality, in the sense of behaviour according to certain standards of right and wrong, can exist without religion. Conversely, religion can exist without what we normally recognize as morality.⁴

The above is not to deny the possibility of religion reinforcing morality in an individual but to show that merging the two can present some contradictions. For example, the rise of positivism and scientific thinking has made many to be skeptical about religious postulations and merging the two could bring about a collapse of the moral structure as a result of religious doubts⁵. In the opinion of Bull, the scientific outlook of our times thinks in terms of cause and effect, and is only convinced by proof. It asks the reason 'Why'? and in the moral field, 'Why shouldn't I'? It is no

¹ Nduka, O.A. 1979.Op.Cit.131

² Ibid.131.

³ Ibid.132.

⁴ Jeffereys, M.V.C.1967. Religion and morality cited by Akinpelu,J.A .1975. In preparation of the secondary school teachers of religion and morals. West African Journal of Education. Vol. XIX.No.1

⁵ Ibid. 3

longer enough to quote authorities, divine or human, or to lay down deductive laws as sufficient reasons for moral behaviour¹. Furthermore, religion especially as it applies to Nigerian society has not been very efficacious in raising the moral life of the people. Despite the upsurge in religious agencies, we continue to witness an upsurge in the incidence of immoral behaviour. As observed by Olupona, conversion of Nigerians to Christianity and Islam and an increase in public professions of spirituality seem not to have succeeded in structuring public life and citizens' obligations to their community². Moreover, in view of the multiplicity of religious beliefs in Nigeria and the attendant multiple interpretations of scriptural injunctions even within the same religion, using religion to justify morality or content of moral education could be problematic because of the divisive and disintegrative tendency of religions in a heterogeneous society like Nigeria.

In realization of the need to raise the moral life of the nation, Nigerian government stipulates that civic be among the core curricula subjects at the basic education level from the 2008 academic session³. This, however, may have limitation because civics is not the same as moral education and can only be relevant to moral education when it is taught with the moral dimension in view but this is not peculiar to civics alone. Some have also argued that moral education can be taught via all school subjects in a way to stimulate moral growth of learners.

For instance, Bamisaiye submits that we should have a moral dimension to teaching of school subjects. She proposes a two dimensional curriculum in which some subjects would be taught at both basic and applied levels. For example, in the teaching of science, science B would be concerned with the acquisition of pure scientific knowledge, while science A would be concerned with the practical study and application in a positive manner of scientific knowledge outside the school⁴. However, the present teacher education programmes in Nigeria do not seem to be adequately packaged to prepare teachers who would be able to draw out the moral dimension of the subjects that they teach. The present crop of teachers tend to be pre-

¹ Bull, N.J. 1969. *Moral education*. London: Routledge & Kegan Paul. 138

² Olupona, J.K 2011. Nigeria must rethink its values and philosophies. Lecture delivered at the second foundation day of Caleb University, Imota. *The Nigerian Education Times* No. 34. Jan-Feb. 2

³ Federal Republic of Nigeria. 2007. *The 9-year basic education curriculum at a glance*. NERDC. 2

⁴ Bamisaiye, O.A. 1985. *A concept of responsibility and its implications for the Nigerian educational system*. Ph.D Thesis. University of Ibadan. 229.

occupied with the purely academic mastery of the subjects by the students with little or no regard for the moral dimension.

This suggests that we may have to revisit the basic and secondary education level in fashioning out a comprehensive moral education in Nigeria. From the foregoing, this study examined how the ideas of two philosophers who subscribe to a rational approach to moral education: Aristotle and Akinpelu, can serve as a philosophical framework for a coherent moral education.

1.2 Statement of the Problem

Nigeria's development appears hindered by prevalent fraud, dishonesty, and subversion of truth, justice and due processes in the nation's social, political and economic life. This pervasive lack of moral integrity is manifesting in a crisis of trust and confidence in the polity, thereby posing a serious threat to national development. This necessitates a comprehensive moral education programme for the country in order to develop in the younger generation the virtue of integrity. This study examined the concept of moral integrity as expressed by two philosophers: Aristotle and J. A. Akinpelu. It seeks to assess the extent to which each of them can be used to resolve the problem of lack of integrity which has engulfed the Nigerian society. The study would focus on the strengths, weaknesses and relevance of their ideas to moral education in our times. Furthermore, since integrity embodies honesty and other related virtues, this study further seeks to examine how the implications of Aristotle's virtue ethics and Akinpelu's theory of rational reconstruction of indigenous values and beliefs can be used to interrogate the problem of lack of moral integrity in the lives of people.

1.3 Research Questions

The study seeks to address the following research questions.

1. What is moral integrity?
2. What are the peculiar features of Aristotle's virtue ethics on moral integrity?
3. What are the peculiar features of Akinpelu's ideas on moral integrity?
4. To what extent are the ideas of these philosophers relevant to education for moral integrity in Nigeria?

1.4 Scope of the Study

The study focused on the formal education system from the perspective of philosophy of education. Although other scholars and philosophers whose ideas are

relevant to the study were examined, the focus of this study was on Aristotle's virtue ethics and Akinpelu's moral philosophy. This study focused on the basic and secondary levels of education in Nigeria.

1.5 Significance of the Study

In spite of all official efforts at raising the moral life of the nation and fighting corruption in the society, Nigerian still remains stigmatized by the international community as one of the most corrupt countries in the world. The pervasive lack of integrity on the part of leaders as well as the citizens has popularized the concept of integrity as a desirable virtue to rescue the nation the problems of endemic corruption. Almost all the other problems facing the nation point to the low moral level of the citizens: the attainment of the much-desired sustainable development is intricately interwoven with the moral development of the individuals that constitute society. This study provides a systematic and objective analysis of the concept of integrity in order to broaden our understanding of the moral problems facing us as a nation and help us in finding a lasting solution to them.

This study is significant because it shows how we can develop the virtues of integrity in Nigerian youths in the process of education. This work offers a systematic and objective analysis of the ethical crisis facing the nation with a view to showing how the process of education can be employed in providing a more enduring solution than we have had up till now. This work also widens the intellectual discourse on morality, education, politics and social life.

CHAPTER TWO

THE PHILOSOPHICAL BASIS OF MORAL INTEGRITY

2.1 What is it to be moral?

This chapter will examine on the possible meanings, interpretations of the concept of integrity and discuss the ideas of philosophers who have focused on integrity as a moral concept. But before delving into the discussion of integrity as a moral concept, it is pertinent to examine what makes an issue or concept to be termed moral. Moral issues are related to man by virtue of his rational and social nature.¹ If man were not a rational being, he would not be accountable for any of his actions. A lunatic, for example, is not morally responsible and therefore is not liable for any wrong doing because he has lost his rationality. Man is at the same time a social being because he cannot be totally independent of other human beings as he needs others to overcome and make up for his weaknesses and improve on his strength. Societies are therefore formed in order to overcome individual inabilities and enhance abilities towards the realization of common goals.² This interdependence calls for interaction and social relationships. Morality refers to the principles that guide human social behaviour and helps to facilitate peaceful and harmonious relationships among men in society. Hence, an issue or an action is moral when it benefits or harms other people in the society and when the actors in question are rational. For example, a man's choice of breakfast menu would not constitute a moral problem but whether he or she performs his or her duty as a school teacher or not would be a moral issue because the options that are open to him will invariably touch the lives of other people.

The rational and social nature of man enable him to understand that his life is best lived in a community, and a community life is peaceful and harmonious when its members respect the life and interest of others, when they keep agreements and when they are friendly and kind to one another. This is premised on the assumption that man can be educated to understand that following the moral law is consistent with his social nature and is necessary for his long-term well-being. Therefore, apart from saying that certain actions are good because they are God's will or because they are commanded by God, human beings can understand moral laws as being part of the

¹ Omoregbe, J. 1993, *Ethics: A systematic and historical approach*. Lagos: Joja Educational Research and Publishers Limited. 150

² Ekanola, A. B. 1999. *Ethics and society*. Fadahunsi, A. Ed. Philosophy and society. Ibadan: Hope Publications. 47

kind of being part of human make up. Hence, in moral education, it is more save to rely on man's rational and social nature than any kind of supernaturalism.

Ethics is a sub-discipline of philosophy which is concerned with theoretical and systematic study of the principles that underlie our social behavior. It can be conceived in three different but related ways.¹ First, it can be conceived as a general pattern of life, for example, Christian, Islamic, Buddhist ethics. Secondly, it can be seen as a set of rules or moral codes such as professional ethics. Thirdly, as in inquiry about ways of life and rules of conduct. It is in this third sense that ethics is seen as an academic discipline and as a branch of philosophy. Within the field of ethics, three components are identified: normative Ethics, descriptive Ethics and meta Ethics.² Meta-ethics investigates the source and the meanings of ethical terms by asking questions such as: are moral principles merely social conventions? Do they involve more than mere expression of our individual emotion? Are there universal truths? Questions such as these reveal the possible roles of reason, traditions and conventions in ethical judgements and the meanings of ethical terms. Meta-Ethics also deals with finding the meaning of ethical concepts such as good, bad, virtue, justice, integrity and the like with a view to raising logical and semantic questions that can help to enlarge our understanding of such concepts. Some philosophers especially those of the analytic bent think that ethics is nothing more than clarification of ethical concepts and terms with a view to eliminating linguistic muddles and ambiguities in moral issues. But what should be the end to be achieved by the clarification? If ethics is limited to studying ethical concepts and language it would have little or no relevance to man's day to day activities. Agulanna opines that moral philosophers apart from clarifying moral words and ideas should also have interest in providing principles with which to know the actions that are right and those that are wrong and how a rational free being ought to act.³

In *normative ethics*, attempt is made to arrive at moral standards which can regulate our social behaviour. This often involves articulating the habits we should form, the duties we should perform and the consequences of our actions on others. For instance, to assert that "honesty is good" and proffer reasons why it is good is in the

¹ Sodipo, J.O 1968. *Sociology and ethical studies*. Fadahunsi, A and Oladipo O Eds. Philosophy and the African prospect. Ibadan. Hope Publications.116.

² Internet Encyclopedia of Philosophy. 2009. Retrieved 5/8/2010 from <http://www.iep.edu/ethics>

³ Agulanna, C .1997. The task of moral philosophers. Fadahunsi, A. Ed. *Philosophy: an anthology*. Lagos: Ark Publishers.56

realm of normative ethics. Descriptive ethics is concerned with answering factual question about moral views of individuals and groups.¹ For example, “Aristotle is of the view that good is the mean between two extremes”, Yorubas believe that the essence of a man is that he keeps his words.” Assertions such as these are in the realm of descriptive ethics. Ethics is also applied to examine specific controversial issues of life, such as abortion, capital punishment, corporal punishment, homosexuality and the like with a view to suggesting likely revisions in our judgements and preferences.

2.2 The Nature of Integrity

The word “integrity” can be traced to its etymological origin in French *integrite* and Latin *integritat* derived from integer, meaning entire, a whole: a whole number as opposed to a fraction.² Mathematically, the entire class of integers consists of the positive integers 1, 2, 3, 4, 5,, the negative integers, -1, -2, -3,-4, -5, Hence, a person of integrity would mean a person who is of one piece or someone who can be referred to as a whole person.

Merriam Webster online dictionary defines integrity as: firm adherence to a code especially moral or artistic value.³ It is also defined as an unimpaired condition, wholeness, entireness, soundness, completeness of anything⁴ it is applied to, be it a person, a process or a social group. This gives the concept of integrity a positive connotation as it is often used to ascribe fullness, maturity and soundness to objects, states of affairs and persons’ lifestyles. This is because it suggests a state or quality of being undivided, unbroken, and being perfect or complete.

As an illustration, integrity of a social group suggests cooperation, unity and oneness of its members such that all members desist from actions that can threaten the integrity of the social group. The primary role of the armed forces is to protect the territorial integrity of a country by protecting the landmass and the people therein from external aggression and even internal insurrection. The Nigerian Civil War (Biafran War) was fought to prevent a break up of the country and preserve its oneness.

Integrity can also be ascribed to data and information. We can talk of data integrity when the data has been protected against unauthorized modification or

¹ Internet Encyclopedia of Philosophy. 2009. Op. Cit.57

² <http://www.merriamwebster.com/dictionary/integrity>. Integrity,/a,

³ Retrieved 2nd August.2010 from <http://www.merriamwebster.com/dictionary/integrity>. Integrity,/a

⁴ Ibid.

destruction. Thus, data integrity in Information Technology (IT) language guarantees reliability and authenticity of the information or data. In the same vein, integrity applies to a work of art when the work still maintains originality.

Biologically, we can talk of integrity of the ecosystem when there is harmony and balance in the activities of all the organisms such as the flora, fauna and the humans that occupy a biological community. This harmony is necessary for a balance in nature which is for the wellbeing of individual organism in the community. We can also talk of integrity of body system. A system is a group of organs in the body which serve a common purpose; for example, the digestive system consists of organs that help the body to take in food, prepare the food for body use, absorb the parts that are useful and eject the parts that are not useful. Integrity of the digestive system is determined by the extent to which the different organs harmoniously work together to perform the function of digestion and the extent to which the digestive system works in harmony with other body systems to ensure biological integrity (wellbeing of an organism)

Professional integrity may mean the extent to which an individual displays integrity in his or her professional life. This may have to do with his commitment to maintain standards and therefore continue being able to sustain the good will of his clients. It may also be collective when it applies to members of a profession upholding the standards and ethics of the profession in order to forestall possible adulteration and quackery.

2.3 Integrity as a Human Quality

Integrity is a term often used to describe, evaluate and recommend people, because it has to do with reliability and trustworthiness of people. In human societies, an environment of trust is conducive to social harmony. A society in which a considerable number of the citizens lack integrity can be described as morally sick and may hardly make appreciable progress. At the individual level, an empirical perspective of the concept of integrity as it relates to human psychological well-being reveals that moral integrity is positively associated with well-being and negatively associated with anxiety¹. The study further reveals that knowing the right thing and doing it yields in an individual a sense of cohesiveness while doing otherwise produces negative feelings such as shame, blame and regret that trigger off anxiety as

¹ Olson, L.M. 2000. The relationship between moral integrity, psychological well-being and anxiety. Doctoral Dissertation, University of Wisconsin-Madison.21.

a result of loss of that cohesiveness¹. Hence, at both the individual and society levels, integrity has been recognized as a desirable human quality necessary for human happiness and well-being.

Carter attempts an abstraction of three components of integrity. He posits that moral integrity represents the integration of moral discernment, consistent behavior, and public justification.² Moral discernment, in his view, is the ability to discern what is morally right from what is morally wrong. This discernment should not be arbitrary but should be a result of reflection on the meaning of good and bad as well as how the meaning applies to 'self' and 'others'. Consistent behaviour has to do with the ability to consistently act on the convictions. This means that a person of moral integrity would act reliably across time and situations even in the face of temptations and adversity. The third component, public justification, he opines is seen in the ability to openly articulate that one is acting on the basis of convictions which has resulted from deep reflection and evaluation. In other words, a person of moral integrity is sure, confident and open enough to share his or her convictions with the public. By 'public' Carter means "outside the self", that is, he or she must be capable of extending his or her convictions to others. This third component, public justification, appears to be significant because of its social implications. Because it calls for justifying one's moral conviction in a social context, it distinguishes a person of moral integrity from a self-seeking or an dubious individual.

Carter further draws the line between active integrity and passive integrity. He thinks that while passive integrity stops at the point of discerning what is admirable, active integrity involves saying openly that one is acting on the basis of ones understanding of the good and at same time openly challenging what is bad, and standing for what is good even at personal cost.³ This is illustrated by Carter with Nelson Mandela's testimony when he was tried in 1964 with ten other people over 'sabotage aimed at facilitating violent revolution and an armed invasion of South Africa'. Mandela made his case thus:

Some of the things so far told the court are true and some are untrue. I do not; however deny that I planned the sabotage. I did not plan it in the spirit of recklessness nor

¹ Olson, J.M. 2000. Op. Cit. 26

² Carter, S. 1996. *Integrity*. New York: Basic Books. Harper Colins Limited. 56

³ Carter, S. 1999. Integrity. A discussion paper presented at Australia Business Ethics cited by Chapfika, B. 2008. in The role of integrity in higher education. International Journal of Educational Integrity. Great Zimbabwe University. 4:1.44

*because I have love for violence. I planned it as a result of a calm and sober assessment of the political situation that had arisen after so many years of tyranny, exploitation, and oppression of my people by whites.*¹

Mandela could have denied involvement in the act or pleaded for clemency and could have been pardoned, although it might have been at a cost of renegeing on his commitment to liberate his people. Rather, chose to adopt a course of action recognized as 'illegal'. He consistently chose to tell the truth and gave reasons for his actions at great personal cost. From this example, one can see that moral integrity is a virtue that is cognitively experienced in the individual who has taken time to consider the possible consequences of his moral convictions and is ready to consistently act accordingly and also encourage others to do the same.

Musschenga advances a conception of integrity which appears similar to that of Mandela . According to him, a man of integrity shows external consistency as well as internal coherence between his beliefs, values and conduct.² External consistency according to him refers to congruence between what he says and what he actually does. From this perspective, integrity demands that a person says what he would do and he does it. If he habitually fails to keep his words, he would not be a person of integrity. Internal coherence on the other hand requires that an individual's beliefs and values as well as his actions are logically consistent. For example, if an employer is averse to bribery and corruption on the part of his employees and at the same time unnecessarily delays their salary and entitlements, he would be lacking internal coherence and cannot be called a person of integrity.

Muscchenga further differentiates between personal integrity and moral integrity. In his opinion, while people of moral integrity are committed to "socially shared moral identity-conferred commitments", people of personal integrity may not necessarily be so committed.³ Moral integrity demands that convictions of an individual do not only apply to him or her alone but to the well-being of others. Hence, personal integrity can be said to be akin to integrity as self-integration, that is, a matter of an individual integrating various parts of his personality into a harmonious whole such that he is capable of displaying strong will in acting according to his

¹ Mandela ,N. as cited by Carter, S. 1999. Op. Cit. 45

² Muscchenga, A. W. 2001. Education for moral integrity. *The Journal of the Philosophy of Education Society of Great Britain* 35 . 2 :219.

³ Ibid. 220.

intention and conviction without necessarily evaluating whether the conviction is directed at anything worthwhile. This type of principled behaviour can be exhibited by foolish, deluded and stubborn persons and can make people get involved even in immoral acts. This is why Williams contends that integrity cannot really be a virtue.¹ He upholds an identity view of integrity which suggests that integrity is holding steadfastly to one's commitment to people, institutions, ideologies, traditions, relationships, projects and the like such that an individual acts in a way that reflects his sense of who he is. This conception of integrity removes normative constraint from what a person of integrity is committed to and what he can do in the pursuit of such commitment. With this conception, a person can be corrupt and still be a person of integrity and vice-versa. Hence, identity view or account of integrity appears inadequate as it fails to make sense of the worthwhileness of the course to which a person of integrity is committed. It is noteworthy that morality is embedded in the concept of integrity. Therefore, whether we talk about personal or moral integrity, it suggests commitment to something that is worthwhile.

In contrast to identity view of integrity, Cheshire argues that integrity is a social virtue.² According to him, persons of integrity do not just act consistently or stand for ideals, they do so within a community of people trying to discover what in life is worth-doing. In his view, integrity is a matter of having proper regard for one's role in a community process of deliberation over what is worthwhile and valuable.³ This she argues, is more than just standing up for one's best judgement but having respect for the judgement of others as well. But what should be the limit of this respect for others judgement? How will an individual not always compromise his stand because of this respect? This suggests that moral integrity requires some intellectual virtues to strike a good balance between the self and others.

It is evident from the foregoing a condition for personal integrity is that one is able to uphold some values that will enable him to be consistent and coherent in the moral choices he makes. Therefore, one needs to constantly and consciously choose to do what one considers to be morally right. However, knowing that an act is good is not enough to enable one perform that act as Plato tells us. His famous

¹ William B. 1981. Integrity. Cited in Damian, C., Marguerite, L.C., Michael, L. 2008. Integrity. Retrieved on the 3rd April, 2011 from <http://plato.stanford.edu/cgi-bin/encyclopedia/archinfo.cgi>

² Cheshire C. 1995. Standing for something. *Journal of Philosophy* XCII:235. Retrieved on 20th January, 2010 from <http://www.uq.edu.au/hprc/index.html>

³ Ibid

dictum that “to know the good is to do the good” can be challenged as contemporary moral philosophy and psychology have come to recognize the fact of judgement - action gap in human behaviour. It has been shown empirically that a complete account of moral personhood requires looking beyond moral cognition and consider other factors that hold moral thought and action together¹. Blasi suggests that this gap can be filled when the notion of the moral self and identity are considered together. He opines that moral functioning is something that is beyond judgement because it has something to do with the person who forms the judgement². He, therefore, proposes the theory of moral personhood and a Self-Model based on the assumption that a well developed moral personality is more likely to be motivated to carry out his moral judgement in the face of competing interests than one is morally defective.³ He posits further that three personological components intersect to bridge the judgement- action gap: moral centrality, integrity and responsibility⁴. This submission is similar to the virtue ethicists’ belief that principles, rules and moral judgements are not the most important issues in ethics as stated by Immanuel Kant but rather the personality of the person making the judgement.

The above points to the fact that knowledge needs to be augmented with will-power to do what is ‘right’ as natural drives, impulses, psychological and social needs often inhibit an individual from being consistent in doing that which he or she “knows” to be right. How then can man overcome this weakness, bridge the judgement – action gap and be able to uphold his integrity? This has been a perennial philosophical problem which philosophers have been tackling down the ages. Plato for instance, tells us that man is essentially a rational being and he will be able to lead a moral life only when he allows the rational element in him to dominate the lower elements (the spirited part and the appetitive part).⁵ In other words, the lower emotions and the higher emotions have to be brought under the control of the rational part. By implication, in Plato’s view is that a person of moral integrity would be the one who is ruled by reason as opposed to emotions and by virtue of his knowledge of the ‘Good’, should therefore be made to perform the social function of governance.

¹ Jeremy, A.F and Lawrence, J W. 2008. Towards a new paradigm of moral personhood. *Journal of Moral Education*. University of British Columbia. 37.3:333-356.

² Ibid.14

³ Jeremy, A.F and Lawrence, J W.Op.cit.14

⁴ Ibid.14

⁵ Lindsay, A. D. (Trans) 1970. *Plato. The Republic*. London: J. M. Dent and Sons Ltd. 15.

However, some thinkers like Rousseau, Hume and Hobbes consider man as a feeling rather than a rational being. Hobbes, for instance, contends that self-interest is the most basic and dominant feeling in man. According to him, human beings are physical objects whose functions and activities can be described and explained in purely mechanistic terms.¹ He contends that specific desires and appetites arise in the human body and are experienced as discomforts or pains which must be overcome. Man is therefore usually motivated to act in a way he thinks is likely to relieve this discomfort in order to preserve and promote his well-being.² Hobbes does not seem to agree that reason can subdue or suppress this egoistic tendency, he therefore recommended an arrangement (commonwealth) in which people would agree to be guided in their behaviour by the laws of the sovereign power, on the understanding that this is a more effective way of securing their safety than individual action in the state of nature. Hence, a man of integrity in Hobbes' view would not necessarily be the most rational but a man who is consistent in obeying the sovereign (the law). Aristotle also recognises the importance of the rational element in man stressing that the ideal life for man is a life of contemplation. He tries to give a balanced view of morality by stressing the importance of moderation in his doctrine of "golden mean." According to him, moral virtues lie in rational control of desires and can best be developed by regular practice which induces habits.³ Hence, a man of integrity would not be someone who displays integrity once in a while but he who has formed the habit of being honest, consistent and truthful in all his dealings. Akinpelu also contends that man is basically a rational being and reason is supposed to be his unique endowment.⁴ He therefore argues for rational or reason-based morality such that learners are able to see the whole point of morality, know why they have to be moral and how they can develop and progress morally.⁵

From the foregoing, we can deduce that man can be a rational as well as an egoistic being. If man were not at all rational, he could not even enter into social or political arrangement and if he were purely egoistic, he would not be able to socialize or seek the good of others in any of his dealings. Since the two qualities are part of

¹ Kemerling, G.2001. Hobbes' leviathan. Retrieved 1/3/2010 from <http://www.hilosophypages.com/hy/3x.htm> paragraph 1 and 2.

² Ibid.

³ David, R. (Trans) 1989. *Aristotle. Nicomachean ethics.* Book X. Oxford. Ford Press 117.

⁴ Akinpelu, J.A. 2005. The philosophical base of morality. *Essays in Philosophy and Education.* Ibadan: Stirling-Horden Publishers. 39

⁵ Ibid. 47

human nature, it is the one that is most cultivated through the process of education that will dominate his disposition to action.

2.4 Intellectual Integrity

As earlier mentioned, integrity applies to people's moral, intellectual, professional, social and artistic life. Intellectual integrity may refer to wholesomeness or intactness of the intellect and therefore would apply to anybody who can think coherently and systematically. It is in this sense that Israel Scheffler while analyzing the concept of teaching suggests that teachers must respect the intellectual integrity of the learners. It may also refer to an individual's ability to be committed to the pursuit of truth and knowledge without bias or prejudice. Socrates is an example of a person of intellectual integrity because of his dedication to truth and knowledge in the face of attacks. In the midst of pervasive corruption in his society in Athens he remained committed to his principles. As a result, he was charged for corrupting the youths, tried and condemned to death. Although his friends made a plan of escape for him, he refused to avail himself of the opportunity on the ground that if he had enjoyed the protection of the laws of Athens all his life, he should also comply with their demand.¹ He is regarded as the wisest of the Greeks primarily because he knew how little he really understood and he used this insight in questioning the knowledge claims of others.

Having intellectual integrity is to be receptive to criticism and to the ideas of other people especially when these criticism proved a superior argument. It also means holding on to one's ideas or conviction in the absence of a better alternative. The hallmark of intellectual integrity would then be a balance between holding on to one's intellectual opinion and being receptive to other's superior opinion. Intellectual integrity also requires that an individual recognises the need to uphold up the same standards of proof and evidences which he expects from others. As a result, intellectual integrity makes one to be realistic in one's expectations of others and judge them fairly. Hypocrisy is saying one thing and acting otherwise and judging others by a higher standard than one is willing to be judged. For example, many Nigerians often find it convenient to blame the political leadership for whatever is wrong in the country without thinking that all Nigerians are in one way or the other

¹ Omoregbe, J.A Op. Cit. 159-160

part of the problems either by their actions or inactions. All would have to be part of the solution. People require intellectual integrity to think this way.

Chris opines that intellectual integrity is a requirement for cultivation of the habit of clear thinking because it is the defense we have against many internal factors that would turn us away from the truth¹. In his opinion, it only takes one failure of integrity to corrupt one's thinking. This could be possible because one inconsistency could lead to another thereby distorting an individual's thought process. That is why it is often asserted that it takes other ten lies to cover up a single lie and no matter how smart the individual can be, his thought would be distorted somehow and the lies would be discovered. Therefore, absolute dedication to truth is a hallmark of intellectual integrity. It is essential to achieving clarity of thought and maintaining a consistent line of thought. Chris thinks that there is such a thing as 'Truth' with capital 'T' and getting closer to it takes dedication. As an individual who wants money would have to be absolutely dedicated to its pursuit and would not make any compromises in its pursuit, he who wants truth would have to be dedicated to it and integrity is the measure of this dedication. In the same vein, just as the seeker of money will make enemies and step on toes in its pursuit, so too will seeker of Truth step on toes and make enemies.

Chris submits further that integrity does not only apply to relationships with other people, but it also applies to how an individual feels and perceives himself or herself. If somebody is telling a lie and nobody has been able to discover, how does he feel about himself? Is he a person of integrity just because nobody has proved that he lacks integrity? Intellectual integrity requires that an individual recognises when he falls short of integrity even when others are not aware of this. As such, integrity is more than just being seen to be honest by other people but being honest to oneself.

It has been observed that intellectual integrity is quite rare in individuals and almost impossible to achieve in political activities and organizations². It is however, noteworthy that apart from politics or politicking, intellectual integrity generally is not a question of total success or total failure, it is rather a 'wandering path' in which one can gradually ascend higher or slip lower, learning as one grows in life by challenging one's thinking and allowing others to do so thereby helping one to avoid being

¹ Chris, C. 2010. How to think: intellectual integrity. Retrieved on the 15th February, 2011 from <http://www.erasmatazz/page78/Library2.html>

² Open Politics Foundation. 2010. Intellectual integrity. Retrieved 16th February 2011 from <http://www.openpolitics.ca/intellectualintegrity>

hypocritical at least in all things at once. In others words, intellectual integrity is a human quality degree in varying degrees.

Paul draws out the relatedness of the development of critical thought, moral integrity and responsible citizenship¹. He contends that development of these three qualities requires an atmosphere which encourages the cultivation of intellectual virtues such as intellectual courage, intellectual humility, intellectual empathy, intellectual fair-mindedness and the like². Intellectual courage, in his opinion, has to do with searching for possible truth in some ideas that are considered dangerous and absurd and searching for distortions or falsity in some ideas that are strongly held by majority in a society. This suggests that to demonstrate intellectual integrity, one hears out every idea and opinion no matter how unpleasant it may appear. To have intellectual empathy, he thinks, is to be conscious of the need to imaginatively put oneself in the place of others in order to be able to genuinely understand them. He thinks that being fair-minded has to do with willingness to treat all viewpoints alike, without reference to one's vested interest. Intellectual humility is to have consciousness of the limits of ones knowledge and sensitivity to bias, prejudice that may be present in ones viewpoint. In his view, to be moral in contemporary times requires more than goodwill because many, if not all moral problems and situations in the modern world are open to many possible interpretations and therefore presuppose intellectual virtues which would enable a moral agent to grasp a situation that calls for moral insight. He posits that to educate for moral integrity is to teach for critical thinking. In his words:

*Teaching critical thinking in a strong sense, that is, as a mode of mental integration, as a synthesized complex of disposition, values and skills necessary to becoming a fair-minded, rational person is a necessary means to moral integrity and responsible citizenship.*³

From the foregoing, it can be deduced that moral integrity is closely related to intellectual integrity and to educate for moral integrity would require cultivating in the learners intellectual abilities to be able to critically appraise moral issues in order to make rational decisions paying necessary attention to some 'self' and 'other-

¹ Paul, R. 1993. Critical thinking: what every student needs to survive in a rapidly changing world. C.A Foundation for critical thinking. Retrieved March 3, 2009 from <http://www.criticalthinking.org/bookstore.cfn> 17.

² Ibid. 17-19.

³ Paul, R. 1993.Op.Cit.18

regarding' virtues. While self-regarding virtues such as prudence, courage, wisdom, and fortitude are valuable for the individual who possesses them, other-regarding virtues such as honesty, justice, benevolence, generosity, sensitivity and responsibility are necessary for considering the well-being and viewpoints of other people.

2.5 Integrity and Virtue Ethics

Virtue can be traced to its etymological origin in Greek *arete* meaning excellence¹. It connotes a good, admirable, positive quality, feature, property or traits possessed by a thing. It also refers to peculiar characteristics that defines the essence of something. For instance, the arete (excellence) of a knife is in its ability to cut. The excellence of honey is in its sweetness. The excellence of a drug lies in its ability to cure the ailment for which it is made. The virtue of wool as a clothing material is that it can provide warmth from cold. In relation to human behaviour, virtue is a positive trait deemed to be morally good and thus is valued as a foundation for good, moral life. It is concerned with practical disposition to conform with high standard of excellence in conduct. A virtue is, thus, a disposition that is well entrenched in its possessor. A virtuous person has internalized a particular value or positive character quality such that he or she does not have difficulty in acting on it because it has become part of his or her personality. Values and virtues have a lot in common, but one can draw a line between them. Values are ideas, beliefs and things we generally care about and consider as priorities. Values can be assigned at personal, family, community and national levels. Most people adopt the values they hold as they grow up in a society. How one is brought up determines the type of value one holds and there is hardly anybody who does not hold any value. Even criminals hold some values among themselves to be able to work together to commit crimes. For example, for a gang of kidnappers to carry out their plans, there must be some level trust among them. So when we refer to what a individual values we mean what he or she thinks is good or what he or she cares about and what the individual considers as important. Virtues, on the other hand, are often based on objective morality and can be defined as the habit of doing good and avoiding evil to the extent that one is known as such. For example, Nelson Mandela and Abraham Lincoln are known for standing for freedom and equality, Robin Wood stood for fairness and justice and Mother Teresa lived a life devoted to compassion. People who are seen as heroes are committed to

¹ Encyclopedia Britannica.2009. Merrian Webster.77

one or more values and therefore become virtuos. To possess a virtue is, therefore, to become a certain kind of person.

Virtue ethics is one of the three major theories in normative ethics. The other two being deontological ethics and consequentialism. Virtue ethics holds that the cultivation of moral character and inculcation of virtues as the essential issues in ethics rather than the establishment of rules based on duties (deontological ethics) and consequences of actions (consequentialism). It has its roots in the traditions of Plato and Aristotle. Thus, in the ancient Greek and medieval periods, virtue ethics was the prevailing approach to ethical thinking.¹ It, however, fell out of favour during the early modern period with the advent of Kantianism, utilitarianism and classical republicanism.² Virtue ethics returned to prominence in Western philosophical thought in the 20th century. Contemporary works that brought about this revival can be traced to the British philosopher, G.E.M. Anscombe (1919- 2001).³ She argues that duty-based conception of morality is based on an idea of “a law without a law-giver”. By this, she means that duty-based ethics fails to pay attention to the personality of the moral agent who is to make moral judgements and act on them. She recommends a return to Aristotle’s ethics which ground morality in *eudemonia* (human well being). Other contemporary philosophers who subscribe to virtue ethics are: Alasdair MacIntyre, Philippa Foot, Paul Ricoeur among others. MacIntyre is often credited with the revival of Aristotle’s ethics because Anscombe merely criticizes duty-based ethics without putting forth an alternative as MacIntyre did. MacIntyre extols ancient approaches to ethics for focussing on cultivation of excellence in terms of character.⁴ He credits the approach for being a kind of tutoring in which people especially the young are engaged in learning and self-discipline which develop in them qualities which are considered necessary to live a good life. He berates duty based ethics for over stressing rules which often bring about intractable arguments and this usually lead to emotivism. Emotivism is a theory that moral judgement are matter of individual preferences. He contends that emotivism could make societies loose sight of the need to bring up individuals that make choices

¹ New World Encyclopedia. 2008. Virtue Ethics. Retrieved 10th October, 2011 from http://newworldencyclopedia.org/entry/virtue_ethics

² Ibid

³ New World Encyclopedia. Op.cit.8

⁴ Stewart- sicking, Joseph, A.2010. Virtues, value, and the good life: Alasdair MacIntyre critical essay. Counselling and values. High Beam Research. The Goal Group Line. 56

that can lead to good life for all. He thinks that with virtue ethics, goodness inherent in individuals can be cultivated and realized.

MacIntyre introduced a kind of relativism into Aristotle's ethics. He emphasises historical context of ethics. According to him, understanding the contexts helps to us to understand what sort of person we should be and the type of decision we should make. He is of the view that different societies have different values and values change with time. It is true that understanding contexts can be instructive in making moral decisions, but there are values which have universal validity. Values like honesty, fairness, justice, considerateness which are essential to uphold integrity are not usually questioned especially in their essence as moral principles, though there may be need to consider contexts in their application.

Judith Jarvis Thompson is another philosopher who has made imput to Aristotle's ethics. He agrees with Aristotle that virtuous character traits are acquired through robust habits of perceiving situations in certain ways and habits of actually acting in those ways. He, however, emphasises a person acting virtuously rather than a person possessing one or another virtue. Instead of talking about possessing a virtue, he thinks we should better talk about an individual acting virtuously or otherwise. His argument is that since it is possible for someone who is generally believed to be honest to act dishonestly in a particular situation, we can hardly claim that anybody possesses any virtue. We can only say people have acted virtuously in particular situations. It is, however noteworthy that possessing a virtue does not suggest that an individual becomes infallible. Rather, it suggests that the virtue has become so ingrained in his personality that it has become second nature to him or her and he or she is therefore disposed to act virtuously without difficulty.

Integrity is a virtue that comprises of many other virtues and dispositions that are necessary for establishing consistence and coherence. Musschenga identifies some of these virtues which he terms as: virtues of form, virtues of unified agency, intellectual virtues and volitional virtues.¹ Virtues of form according to him are related to quality of a person's commitment to a role, practice or set of practices. Examples of such virtues are honesty, openness, sincerity, loyalty and dedication. Virtues of unified agency, he contends, are central to a person's reliability and they include virtues such as harmony, constancy, unity and permanence. Intellectual virtues, he

¹ Musscehnga, A. W. 2001. Op. Cit. 220-223

thinks, are of central importance for interpreting principles and rules in concrete situations. This virtue is necessary for determining the middle course between two extremes. Volitional virtues are relevant for withstanding external pressures and internal temptations to act in a way that is contrary to normative expectations, values and standards. From this perspective, Musschenga notes that persons upholding moral integrity should score high on critical and imaginative thinking, motivational self-sufficiency and moral unity.¹ Critical and imaginative thinking, in his opinion, requires that persons of integrity do not just conform to their society's norms and practices but relate critically to them. Hence, in a society where social support for morally right conduct is weak or absent, it calls for individuals with strong internal motivation which is not dependent on the social support of others to resist corrupt practices. Moral unity suggests that a person knows when one virtue can be held by another value² for example, where the virtue of justice can be held in place by other virtues such as compassion and benevolence. Musschenga therefore submits that education for moral integrity should aim at inculcating in learners motivational self-sufficiency, critical and imaginative and moral unity.³ Thus, education for moral integrity would not be all about moral habituation, conformity and compliance. The role of moral education for integrity would then be to enable the learners grasp how the various virtues that embody integrity fit together towards self and societal wellbeing.

People can best be motivated to accept that integrity pays when they are orientated to think critically and imaginatively, that it is ultimately in their own interest and in the interest of all that all members of society should uphold moral virtues such as integrity. If we all chose to engage in antisocial actions such as fraud, dishonesty, injustice, then the society would collapse and everybody will suffer for it. These actions are termed antisocial because they are against the wellbeing of society. This level of thinking can be achieved through a moral education programme which engages the rational and imaginative thinking of the learners and develop in them virtues such that they would freely choose to tread the path of integrity in all their dealings. It follows from the above that the concept of integrity is a cluster concept that ties together different overlapping character qualities. Hence, the integrity of an

¹ Musschanga, A. W. 2001. Op. Cit. 222

² Ibid. 222

³ Ibid. 220

individual would depend on the extent he could integrate the virtues into or within himself and how he could undermine factors that are capable of defeating his integrity.

Integrity is a quality which although is desirable makes demands on us as human beings because it is easier to fall short of it than to uphold it. As observed by Harold Kushner, integrity is something that humans at all ages, are constantly striving for.¹ Hence, upholding integrity makes demands on us as human beings. Andreas also attempts to draw out the relationship between the concepts of virtue and human freedom. He contends that our understanding of the concept of freedom should not be exclusively limited to social and political situations but should be extended to freedom as it relates to the 'self' and self-mastery². He explains that an individual's freedom can be curtailed in situations when he or she experiences different, conflicting desires that are also of equal strengths. In his view, enlargement of rights and liberties would not end this strife among the desires.

An individual would therefore be free only when he is able to rank his desires in terms of importance and act on a higher desire and frustrate a lower desire³ He opines that this is a condition for the display of traits such as courage, prudence and temperance which are necessary for display of integrity. He, therefore, conceives integrity as a distinctive class of virtue which he calls master-virtue because to display integrity requires a display of some other self and other regarding virtues⁴ Hence, it would be strange to say that a person has integrity but he is a coward or a liar. In other words, it would be nonsensical to say that a person lacks integrity but demonstrates other virtues like honesty, courage, prudence, temperance and the like. However, it should be noted that demonstration of these virtues is often contextual. An individual can be courageous in carrying out an unjust act or can be honest and loyal to a bad gang leader. Hence, desirability of those character traits has to be hinged on their enhancement of human-wellbeing.

A number of factors can cause deficiency in integrity. Muschenga identifies weakness of will (*akrasia*) and insufficient *phronesis*.⁵ *Akrasia* (weakness of will)

¹ Harold Kushner.2009. Integrity. Retrieved 6/9/2010 from <http://www.streetdirectory.com/>

² Andreas, E. 1982. Character, virtue and freedom. Renford Bambrough(Ed). Philosophy. *The Journal of the Royal Institute of Philosophy*. Cambridge University Press.57:222. 498

³ Ibid. 499.

⁴ Andreas,E. 1982. Op.Cit.501

⁵ Muschenga, A. W., 2001. Op. Cit. 219-225

comes in when an individual fails to practise the moral ideals to which he subscribes. Hare in his *'Language of Morals'* posits that moral terms like 'ought' and its cognates convey both descriptive and prescriptive meanings.¹ This suggests that if I say "I ought to do X", then I must also assent to the command or imperative that "let me do X." Therefore, there should be a logical relationship between words and deeds. Hare posits that failure to act according to one's moral ideal is a question of logic and shows insincerity of the person. For example, that an individual who assents to the moral judgement that "stealing is wrong" still steals does not mean that he no longer subscribes to that moral judgement. Most people who commit crimes deny carrying out the action because they know that they ought not to act in such a way. This shows that it is more about will-power to do what is right and avoid what is wrong. The issue of logic comes in only when the same person, who has stolen, for example, now evaluates and justifies his own act of stealing. In other words, the relationship between judgements and actions would not really be that of logic as advanced by Hare but that of facts as the conditions that prompt an individual to act in a particular way are multifarious and complicated. That people who are even seen as persons of integrity are sometimes inconsistent in some of their actions attests to the fact that every human being sometimes experiences weakness of will and people need not be too quick to conclude that every inconsistent action is a lack of integrity. Integrity would not be an all or nothing affair. It is possible to score high in one aspect of life and score low in some other aspects. It is possible for someone to display high level of integrity in public life and score low in his domestic life.

Another defeater of integrity as opined by Musschenga, is insufficient *phronesis*. *Phronesis* is the ability to determine when a principle or value to which a moral agent is committed is relevant. To determine this calls for intellectual ability to discern which principle to uphold in different circumstances. This would enable a person of integrity to act accordingly in situation that requires intellectual insight. This is necessary considering the fact that most moral problems in our contemporary world are open to multiple interpretations.

¹ Hare, R. M. 1952. *The language of morals*. Oxford: Oxford University Press 171.

2.6 Integrity and National Development

A nation can be described as a group of people with common history, language, ancestry, customs, traditions, culture, and descent.¹ Nation is derived from Latin *natio* meaning to be born and has been traced to the French word *naitre* referring to the action of being born, the goddess personifying birth or a breed, stock, kind, species or race.² An early use of the term was at medieval universities, to describe the colleagues in a college or students at the University of Paris, who were born within a period, spoke the same language and expected to be ruled by their own familiar law.³ A nation is not necessarily defined in terms of boundary, geographical location and sovereignty as people of same nationality can spread across different geographical boundaries. A country like Nigeria can hardly be called a nation on the criteria because it is estimated that there are over 374 ethno-linguistic and cultural groups in Nigeria.⁴ Despite all that have been done to integrate the various ethno-linguistic groups, for example, adoption of the English Language as the national and official language, the ethno-linguistic groups still preserve their identity with passion. Therefore, Nigeria is a country made up of many nationalities and therefore can best be described as a nation-state by virtue of her sovereignty, geographical boundary and constitution.

A society is made up of the people (human capital), the environment (the natural resources), and the various institutions that are meant to bind the society together and regulate human behaviour. While the human capital as well as the institutions of a society, represent the intangible assets of a nation, the natural resources represent the tangible assets.⁵ The development of a society largely depends on how the tangible as well as the intangible assets are effectively harnessed and used for development. Logically, it is the human capital that harnesses whatever natural resources are available. The tangible assets would translate to nothing worthwhile without the presence of the appropriate quality and quantity of human capital which

¹ Nwankwo, B.C. 2002. Authority in government: Nigeria and world politics in focus. Nsukka: Abbot Books Limited. 3-13

² World Book Dictionary. 2009. Retrieved 13th April, 2011 from <http://www.etymonline.com/index.php?search.3>

³ World Book Dictionary. 2009. Op. Cit. 4

⁴ Osokoya, I.O. 2004. Renovation and renewal of basic education in Nigeria since independence. International standing conference for the history of education. ISCHE XXVI. 2

⁵ Akinjide, R. 2011. The risk of implosion. Convocation lecture delivered at the Lead City University Ibadan. The Nigerian Education Times. No. 34 Jan-Feb. 2011. 17-19

are needed to harness them for development. In this regard, Chief Richard Akinjide (SAN) observes that:

*It is not a country's mineral resources, agricultural lands, forest, industrial equipment and infrastructure which make a country rich and prosperous, it is rather the country's intangible assets such as the skills and know-how embodied in the labour force; the ability of a nation to efficiently invest the rent extracted from the exploitation of exhaustible resources; the mutual trust which exists among members of a society and their ability to work together for a common goal.*¹

It follows from the above that the quality of available human resource should be viewed not only in terms of their skills, knowledge or know-how but also in terms of their moral development and the values they hold on to. This is important because this determines whether they utilize their capacities towards national development or national destruction. Integrity and competence are two human qualities that a nation should inculcate in its citizens in order to attain national development. In the opinion of Ugwuegbu, a community populated with people without appropriate positive values will not survive.² This is so because immoral behaviour and activities of the citizens of a country often constitute the greatest impediments to its development. Where many people lack moral integrity, government's policies and programmes would be poorly implemented. Institutions of the society are weak and the rule of law and the course of justice are subverted by self seekers. This would incapacitate the state from coordinating the outputs of different segments of the society for overall good.

The critical importance of integrity in fostering national development can be seen in some countries which have made attempts towards addressing the issue of integrity in a holistic and comprehensive manner. Malaysia launched the National Integrity Plan in the year 2004 with a view to promoting the virtue of integrity so that it becomes the norm and culture of the society.³ This aspiration of the Malaysian people has been fully supported by the United Nations Development Programme

¹ Akinjide,R. 2011. Op.Cit.19

² Ugwuegbu,D.C. 2004. *The shifting tides of value orientation: a case for national development*. A valedictory lecture delivered at the University of Ibadan, Nigeria. Ibadan: Vantage Publishers Limited.6

³ George,J. 2010. UNDP in Malaysia. Retrieved on the 12th April, 2011 from <http://www.undp.org.idp/>

(UNDP) through participatory workshops, staff development programmes and information and knowledge dissemination¹. This buttresses the fact that for a national development needs a moral and ethical basis in which a good number of the citizens have strong moral principles and are imbued with high ethical standards.

A number of theories have been advanced to explain why some countries are developed while others are underdeveloped. There is the Climatic Development Theory developed by Ibn Khaldun. The theory holds that certain types of climates do not encourage the growth of civilization and development. He posits that Northern Europe was too cold for civilization and so it lagged behind Western Europe in development.² This does not offer us much as it is not backed by any logical or scientific evidence. There is also the modernization theory which holds culture responsible for development or underdevelopment of nations. A major feature of the modernization theory is the assumption that Third World countries are not modern and in order for them to develop, they need to adopt western values.³ For example, it is believed that African communities are characterized by collectivism and extended family system, rather than individualism and nuclear family system, and so, are conditioned to lack of independence, poor attitude to work and low motivation, while respect for elders predisposed them to poor decision making.⁴ This theory appears to regard traditional values as impediments to national development. This however has been proved wrong in countries like China and Japan who despite their relative economic development still continue to uphold a large extent their traditional values.

Another theory of national development is the puritanical ethic or 'protestant ethics' of Marx Weber. He argues that puritanical doctrine places emphasis on thriftiness, frugality, self-discipline and abstinence and was the main driving force behind the industrial revolution in Europe. It strengthens the incentive to work and save.⁵ Weber thinks that the teachings of puritanical Calvinism helped to influence the conduct of the people and this serves as the bedrock of western capitalism. The great economic progress made by predominantly protestant countries in Europe tends

¹ George, J. 2010. Op. Cit. 4

² Anyanwocha, R.S.I. 1993. *Fundamentals of economics*. Onitsha: Africana First Publishers Limited. 289

³ Grovanni, E.R. 2008. Four main theories of development. Retrieved 18th March, 2010 from <http://www.ucm.es/info/nomadas/4/gereyes/htm>

⁴ Ugwuegbu, D.C. 2004. The shifting tides of value orientation: a case for national development Op Cit. 18-20

⁵ Grovanni, E.R. 2008. Op. Cit. 5

support this argument. However, national development, as will be discussed, is not all about the economy and great wealth of nations, but it is putting every citizen in a position to meet the basic needs for food, shelter, good health services and education. Although puritanical ethics may encourage people to work and save, it can also lead to unhealthy competition which can lead to domination and exploitation if the citizens are not imbued with moral values such as integrity, kindness, responsibility among others.

Sociological theories of development hold that national development largely depends on certain characteristics of a people. They argue that negative qualities of a people such as complacency, lack of dynamism, lack of diligence, irrationality, laziness, dishonesty, lack of motivation to work even with higher earnings, failure of high earnings to elicit more work and the like lead to underdevelopment. This theory looks at development in terms of the quality of the people that constitute society. It reflects the Nigerian experience.

2.7 Integrity and Moral Development

As children grow or develop in a physical sense, they also develop in their moral disposition and judgements.¹ Thus, it can be deduced that if physical development requires nourishment and care, moral learning and development can hardly be left to natural processes but would also require a deliberate effort towards helping the young to become disposed to live by the socially approved norms and values of the society. Many moral philosophers have however argued that it is not enough to bring children to follow the rules enshrined in conventional moral codes because as they grow older, they need to sift the rules in the light of self chosen rational principles. This is evident in the works of two great moral philosophers: Jean Piaget and Lawrence Kohlberg. Lawrence Kohlberg in 1969 followed up an earlier effort of Jean Piaget's work on moral development by identifying six stages of moral development which he grouped into three major levels.² The first level, the **pre-conventional level**, is characterized by egocentric behaviour because the individual at this stage does not consider the interest of other people in making decisions³. At later stage in the level is the emergence of moral reciprocity in which the focus is on the

¹ Craig, E. Ed. 1998. Moral education. Routledge encyclopedia of philosophy. Vol. 6. 506

² Jeremy, A.F and Lawrence, J W. Moral development and moral education: an overview. Retrieved Oct. 12, 2010 from [http://tiger.uic.edu/in/nucci/Moral Ed/index. htm.l](http://tiger.uic.edu/in/nucci/Moral%20Ed/index.htm)

³ Ibid. 7.

instrumental value of an action. At this stage one follows a rule when it is to one's immediate interest. This starts from the age of two to seven years.

The second level is the **conventional stage** is where individuals have a basic understanding that norms and conventions are necessary to uphold society. They tend to see morality as acting in accordance with what society approves. They tend to define what is right in terms of what is approved by close relatives as for example, what it is to be a good brother, mother, teacher and the like. At a later stage, the definition of what is right shifts to terms of the laws and norms established by the larger society¹. This takes place from the beginning of adolescence to full adolescence.

The third level, the **post-conventional level** is where Kohlberg submits that individuals' moral reasoning starts to be based on principles that underlie rules and norms and are likely to reject uniform application of a rule or norm. At this last stage, individuals become fully committed to their self chosen principles. Rules, norms and laws are evaluated in terms of their coherence with the principles of fairness and justice rather than upheld simply on the basis of their existence within an existing social order². It is at this last stage of Kohlberg's theory of moral development that the disposition of moral integrity becomes glaring. At this level, the individual is guided by moral principles that apply to human welfare. Having seen the validity of the moral principles, he becomes committed to them on the platform of reason. Kohlberg submits that every individual can pass through these six stages of moral development in an unvariant and irreversible order but not everybody makes it to the last stage (post-conventional stage)³. On the basis of his findings, he rejects traditional approach to moral education in which teachers teach 'bags of virtues' such as honesty, kindness, patience, and the like through direct communication, giving learners opportunities to practice these virtues and rewarding their application or practice in life situations. In his view, the traditional approach wrongly assumes a community consensus on what are considered "positive values"⁴. Apart from this, he thinks that teachers often end up arbitrarily imposing their values depending on their societal cultural and personal beliefs. He, therefore, proposes that methods of moral education should focus on the stages of moral education because moral education, he

¹ Jeremy, A.F and Lawrence, J W. Op.cit.7

² Ibid.9.

³ Murray, M. E. 2002.Op.Cit.10

⁴ Murray, M. E. 2002.Op.Cit.10

argues, should aim at enabling individuals to develop to the next stages of moral reasoning¹. Moral development, he thinks, is not merely a result of gaining more knowledge, but rather a cumulative sequence of qualitative changes in the way an individual thinks. He argues that this qualitative change could be brought about through a process called equilibration. Equilibration is a highly refined interview process in which hypothetical situations that involve a moral dilemma are presented and learners are requested to answer questions around that dilemma in order to determine their level of moral reasoning². This participation in moral discussions, he thinks, spurs growth in moral reasoning.

In realization of the fact that moral education requires more than moral cognition, but also requires experience, Kohlberg and his colleagues propose the 'just community' school approach in which learners are offered the opportunities to participate in a democratic community in which issues that are related to school discipline are discussed and democratically decided. In this regard, he contends that teachers have a key role to play by maintaining a delicate balance between letting the learners make decisions, and showing them the limits in their reasoning.³. This suggests that teachers are almost indispensable in every approach to moral education; it also suggests that they (teachers) require knowledge and skills to discharge this critical role. It is however noteworthy that the fear of value imposition raised against the traditional approach can also apply to moral dilemma approach when the teachers are not adequately prepared to face the challenges of teaching morality.

Teachers' roles in moral education are important considering the fact that young learner necessarily need compass-points by which to steer and the teacher can lend a helping hand without necessarily having to impose his or her personal values especially when moral education is concerned with teaching basic universal ethical principles such as honesty, commitment to truth, fairness, justice, and care for others. These are values that appeal to all human beings regardless of race, tribe or culture. Although there may be differences in the applications of these principles, the values themselves are not usually questioned. Leaving the young to decide moral issues in an attempt to avoid indoctrination may be counter-productive. In the opinion of Brenda, 'most attempts at value clarification often turn out to be value confusion or

¹ Murray, M. E. 2002. Op. Cit. 11

² Daeg de Mott, D. K. 2001. Kohlberg's theory of moral reasoning. Encyclopedia of childhood and adolescence. Retrieved 6th October. 2010 from <http://www.findarticlesat.bnet.com/kohlberg'stheory>

³ Murray, M. E. 2002. Op. Cit 12.

value obfuscation'¹. If the teacher himself is not convinced that there can be objective measures for distinguishing what is right from what is wrong, he might end up leaving the learners more morally confused than he met them.

The last stage of Kohlberg's theory of moral development is comparable to Kantian postulation that man can only act morally and an action can only be moral when it is consistent with the categorical imperative, that is, when an action can be universalized without contradicting itself. Let us now attempt would be made to critically examine the moral philosophy of Immanuel Kant in relation to moral integrity.

2.8 Integrity in Kantian Ethics

Immanuel Kant (1724 – 1804) is generally considered as one of the greatest fathers of modern philosophy². He was believed to be instrumental to the eradication of the last traces of medieval worldview from modern philosophy and was responsible for joining the key ideas of early rationalists and empiricists into a powerful model which greatly influenced both science and morality³. He did profound work which laid the foundation for much in the philosophy of the nineteenth and twentieth century⁴. Kant's ethical theory is mainly espoused in two of his books: *Critique of Practical Reason* (1788) and *Foundation of Metaphysics of Morals* (1785). He had earlier in 1781 written *Critique of Pure Reason* in which he explains the possibility of a synthetic a priori judgement⁵. In synthetic propositions, truth is established only on the basis of antecedent experience or observation, while the truth of analytic proposition can be ascertained independently of experience. In analytic propositions the predicate is implicitly or explicitly contained in the subject, for example, "A spinster is unmarried" or $1 + 1 = 2$. Analytic propositions such as these are knowable without recourse to observation or experience and they are tautologies. But synthetic propositions such as "it rained yesterday" are knowable only by experience or empirical examination. Kant contends that both reason and sensory experience work together as sources of knowledge whereby reason must give form to what sensory experience provides as content. In his words:

¹ Brenda, A.1990. Seven moral myths in philosophy. Op.Cit.131

² Russel, B. 1961. *History of western philosophy*. London: George Allen & Unwin Ltd. 682.

³ Edward C. 1998. Kant Immanuel. Routledge encyclopedia of philosophy Vol. 5. New York: Routledge. 177.

⁴ Edward, C.Op.Cit. 177.

⁵ Kant. 1781. *Critique of Pure Reason*. Marcus Weigelt .Trans. London Perguin Bools Ltd. 83.

Our knowledge springs from two fundamental sources of our mind; the first is to receive representations (receptivity of impression), the second is the faculty of knowing an object through these representations (spontaneity of concepts)¹.

Kant contends that moral statements are a priori synthetic. This is because he thinks that we cannot prove what an individual should do empirically and so moral statements are a priori². In agreement with David Hume, Kant assumes that experience only tells us what has actually been observed and not how things must or should be. Therefore, he ultimately argues for an a priori basis for morality.

With the rise of empiricism in the eighteenth century in opposition to traditional rationalism, metaphysics, the supreme discipline of rationalism became a “laughing stock” as most of its postulations do not yield to sensory experience and they were being replaced with theories advocating empirical science³. Consequently, a number of metaphysical convictions such as the ideas of God, human freedom, and immortality of the soul that cannot be proved empirically were seriously challenged⁴. In an attempt to safeguard and strengthen metaphysics against the onslaught of empiricism, Kant attempts to make these metaphysical premises compatible with the new natural science⁵. It is in the light of this that Kant in his second critique, “*Critique of Practical Reason*”, argues that immortality of the soul, the freedom of will and the existence of God cannot be proved by speculative reasoning but that they are postulates of practical reason. He submits that it is morality that leads us to assume them.

Kant postulates that in so far as men are rational, they are subject to an absolute moral law and it is this fact that fundamentally distinguishes them from all the other material things in the world⁶. In other words, all other material things with the exception of man are subject to the laws of nature. He distinguishes between physics (which is concerned with those objects that are subject to the laws of nature) and ethics, which is concerned with those objects which are subject to the laws of

¹ Kant. 1781. Op. Cit.85

² Ibid. 85.

³ Ibid.76

⁴ Marcus, W. 2007. In the introduction to critique of pure reason . Op. Cit. xxviii.

⁵ Ibid. xxvii.

⁶ Kant, I. 1785. Fundamental principles of the metaphysics of morals. Kingwill Abbot .Trans. <http://philosophy.eserver.org/kant1>.

freedom¹. A world that is subject to the laws of nature would be a world of strict causal determinism in which everything that happens follows from what precedes it. In such a world, all human actions would be determined by these natural laws and, no one could be held responsible for any action. Hence, the whole idea of morality can only make sense when we conceive man not only as a physical entity subject to laws of nature but also, as a rational being subject to the “laws of freedom”.

Kant further argues that the very idea of morality, which is, limiting of oneself from engaging in certain behaviours because they are “immoral” is the highest expression of the concept of freedom². He, however, contends that in as much as an individual is influenced by want of any object, for prestige, recognition, revenge or for any other reasons, he is not free and he is at the moral stage of heteronomy. In his view for an action to be morally good, it is not enough that it conforms to the moral law, but it must also be done for the sake of the law³, that is, for the sake of duty and on the basis of goodwill. Because he believes that only actions performed for the sake of duty have moral worth, he contends that morality involves struggle of man against inclinations and moral value is essentially a matter of intention of the doer of an action and not the consequences of the action. Hence, freedom to him is the state of being autonomous, that is, the state of being a law to oneself⁴. Kant here appears to equate freedom with motive. This is not necessarily so, for example, if I freely choose to do my duty at work because I think that would enhance my promotion or prevent my demotion. I cannot be said to be unfree as I have acted as a free, autonomous and rational being.

According to Kant, the highest form of good is the goodwill. Goodwill in his view is the will that acts for the sake of duty and duty is the necessity to act out of reverence for the moral law. He contends that all other things that we generally consider as good are not unconditionally good because they can become bad when they are misused. On this he writes.

Intelligence, wit, judgement and the other talents of the mind, however they may be named, or courage, resolution, perseverance as qualities of temperament are undoubtedly good and desirable in many respects, but these gifts of nature may also become extremely bad

¹ Kant. 1785.Op.Cit.1

² Wikipedia, free encyclopedia. 2010. Groundwork of the metaphysics of morals.htm

³ Kant .1785. Op. Cit. 4.

⁴ Ibid. 4

and mischievous if the will which is to make use of them, and which therefore constitutes what is character, is not good¹.

In the same vein, Kant considers power, riches, honour, even health all of which he terms happiness as nothing good if there is no goodwill to correct their influences on the mind. He gives a pride of place to goodwill because in his opinion goodwill is good not because of what results from it or its effects but it is good in itself. To be good, an individual must have goodwill and a goodwill is when one performs his duty for the sake of that duty excluding the influence of inclination so that nothing remains which can determine the will except objectively the law². By implication, a person of moral integrity from the perspective of Kant is the one who does the right thing because it is the right thing to do. However, motive for action and consequences of actions are also important to uphold integrity.

Kant's idea of duty seems to be different from ordinary usage of the word as statutory, legal or civic duties which we observe and respect in order to maintain social and civil law and order, avoid punishment or loss of our reputation. His idea of duty is to act out of reverence for the moral law. What then is the moral law? The idea of moral law is generally based on the premises that there is such a thing as right and wrong and there are ways in which we ought to act and ways not to act. However, there is always controversy as regards the source of the moral law. While most religions regard God as the source of the moral law, others regard conscience as the source of moral and some regard society and its customs and norms as the source. But Kant thinks that man's will is free and so nothing outside the will itself can be the source of the moral law. Hence, man's rational will is the source of the moral law. According to him:

Moral principles are not based on properties of human nature, but must subsist a priori of themselves, while from such principles practical rules must be capable of being deduced for every rational nature and accordingly for that of man³.

¹ Fundamental principles of the metaphysics of morals Op. Cit. 8.

² Ibid

³ Kant. 1788. Critique of practical reason. Thomas Kingmill (Trans). <http://philosophy.eserver.org/critique-of-practicalreason> Book II. II 91.

Duty according to Kant is when I do my duty for the sake of duty, that is, because it is right and for no other reason. He further classifies duty into two: perfect and imperfect duty. Perfect duties are those to which every one of our actions must conform¹. They entail prohibitions from actions that should never be performed under any circumstances. Examples being stealing, lying and murder. Imperfect duties, on the other hand, entail principles that one must adopt, but one need not act upon in every instance². For instance one may not find it convenient to be beneficent all the time. I may choose not to give my money on loan to a friend to start a new business if it is not convenient for me at that point in time and that would not make me immoral. The table below as provided by Berker³ shows that to act from a sense of duty requires possession of some self and other-regarding virtues. While keeping promises and being beneficent are other-regarding virtues, refraining from committing suicide and developing ones talents can be said to be self-regarding.

| | Duty to oneself | Duty to others |
|-----------------------|------------------------|----------------------------|
| Perfect duty | Do not commit suicide | Do not make false promises |
| Imperfect duty | Develop talents | Be beneficent |

Kant agrees that human will is subject to the influences of desires that arise from the physical nature of man and corresponding physical needs which he characterizes as the desire to be happy. These desires are the sources of inclinations, which often exert influence on the will. By implications these desires often deter man from doing that which he knows to be the good, thereby defeating his integrity. But Kant contends that in as much as human beings are intelligible, pure rational beings, they would recognize the laws of freedom as explained earlier, and be able to resist the force of inclination and determine their will themselves independently of external influence. It is noteworthy that both reason and inclinations inform moral behaviour. Sometimes we act based on reason while at other times on the basis of inclinations.

¹ Becker, D. 1993. Kant's moral and political philosophy. Robert.C.S. and Kathleen, M.H.Ed. The Age of German Idealism. London and New York.Routledge. Vol.VI.70.

² Kant. 1788. Critique of practical reason.Op.Cit. 71

³ Becker,D. 1993. Kant's Moral and Political Philosophy. Robert.C.S. and Kathleen, M.H.(Ed). The Age of German Idealism. London and New York.Routledge. Vol.VI.74.

However, an individual who is overly given to inclinations in his lifestyle would hardly be a moral person.

The implication of the above is that a person of moral integrity is a dignified being by virtue of having a sense of intrinsic worth. A dignified person is a person who is expected to act in accordance with reason and a reasonable person is expected to be honest and consistent. Kant thinks this would be possible when human will is constrained in accordance with the objective moral law. The formula to achieve this he calls imperatives which he describes thus:

These imperatives are only formulae to express the relation of objective laws of all volition to the subjective imperfection of the will of this or that rational being¹.

According to Kant, these imperatives command either hypothetically or categorically. Hypothetical imperatives tell us the means to given ends. They reveal to us that certain actions lead to certain ends. Hypothetical imperatives are therefore dependent on contingent circumstances and they are understood from a perspective of practical reason. They are conditional in the sense that: if I want X then I must do Y. Kant identifies two types of hypothetical imperatives; problematical and assertorical². Assertorical hypothetical imperative commands one to act in certain ways in order to be happy. It “expresses the practical necessity of an action as the means to the advancement of happiness³. On the other hand, problematic hypothetical imperative is what Kant calls imperative of skill in which “there is no question of whether the end is rational and good but only what one must do in order to attain it”. For example, to be a physician, one must study medicine. This is a conditional imperative because it is only those who want to be physicians that can become obliged by this imperative.

Kant postulates that actions that result from hypothetical imperatives always result in heteronomy: “the will does not give itself the law but it is given by the object through its relation to the will⁴. Hence, actions emanating from heteronomy in Kant’s view have no moral worth. The act could be good but the person would not be moral. For example, a trader who is honest in dealings with his customers because he wants to win their confidence and continuous patronage would not be moral by Kant’s

¹ Kant. 1785. Op. Cit 34

² Ibid 34

³ Ibid. 35

⁴ Ibid.35

definition especially if he or she acts from enlightened self interest. Kant would argue that the trader has not acted freely and he is not autonomous because his action is contingent on what he desires to achieve. Kant would rather say that the trader should be honest from a sense of duty.

It is noteworthy that in the context of moral education, autonomy, although is a desirable quality for upholding moral integrity, cannot be attained without heteronomy induced by hypothetical imperatives. Hypothetical imperatives such as ‘I must attend classes in order to pass my examinations, ‘I must not tell a lie so as not to lose my reputation as a school prefect’, I must do my assignment so that the teacher will not punish me’ are very essential for learner’s moral development but they should not be allowed to stop there as these hypothetical imperatives are supposed to be precursors to the level of autonomy which is akin to moral integrity.

In contrast to hypothetical imperatives, categorical imperative (C.I) is an unconditional imperative because it does not command one to do something in order to achieve an end outside itself. In Kant’s words:

There is an imperative which commands a certain conduct immediately, without having as its condition any other purpose to be attained by it. This imperative is categorical¹.

The categorical imperative thus appears as a rule stating what ought to be done based on pure reason alone and not contingent upon sensible desires. Kant contends that the categorical imperative involves unconditional and objective necessity which is universally valid and which must be followed in opposition to inclinations, that is, desires, appetites, emotions and sentiments. Kant says that there is only one categorical imperative, which he states as:

Act only on that maxim whereby thou canst at the same time will that it should become a universal law².

However, there are various formulations of the categorical imperative such as the universal law formulation stated thus:

Act as if the maxim of the action were to become by thy will a universal law of nature³.

¹ Kant. 1785. Op. Cit.35

² Ibid 35.

³ Ibid.35

There is also the respect for person's formulation which is stated in a more practical form thus:

Act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal, never as means only¹.

In the critique of Practical Reason he states the Categorical imperative as:

Act as if you were always through your maxims, a law-making member in a universal kingdom of ends².

Kant holds that man can only act morally and an action can only be moral when it is consistent with the categorical imperative, that is, when the action can be universalized without contradicting itself. In order to further explain his position, he gives four illustrations in his *Metaphysics of Morals*.

First, he illustrates the case of a man who, after experiencing series of misfortunes feels tired of life and then contemplates committing suicide. In Kant's view, if this man is still in possession of his reason and he inquires whether the maxim of his action (suicide) should become a universal law of nature, he would find it inconsistent because "a system of nature of which it should be a law to destroy life by means of the very feeling whose special nature it is to impel to the improvement of life would contradict itself and, therefore, could not exist as a system of nature; hence that maxim would be wholly inconsistent with the supreme principle of all duty³.

In the second example, a man in need of money chooses to make a false promise in order to obtain a loan. How will it be if this maxim of making false promises to get out of a financial difficulty were to become a universal law? It means that everyone in financial distress should make promises without the intention of keeping them, hence nobody will respect or consider any promise and the institution of promise would collapse among men.

The third person finds in himself a talent which if he develops would make him a useful person. But he chooses to indulge in pleasure instead of taking pains to develop this talent. Universalizing the maxim of this action would then mean that,

¹ Kant. 1785. Op. Cit.36

² Kant. 1788. Critique of practical reason. Thomas Kingmill (Trans).
<http://philosophy.eserver.org.critique-of-practical-reason>.

³ Kant. 1785. Op.Cit 42.

idleness is implanted in all humans as a natural instinct and this will not be consistent for “as a rational being, man wills that his faculties be developed, since they serve him and have been given him, for all sorts of possible purposes’.

The fourth man is a man in prosperity while others around him are in a state of abject wretchedness, instead of helping them, he chooses to neglect them. If he wills that such a principle should have the universal validity of a law of nature, it will contradict itself in as much as a case might occur in which one person would be in need of love and sympathy of others.

From the four cases illustrated above, Kant explains that the maxims of the actions are not universalizable and they are therefore wrong actions. The universalisation criterion seems like a logical criterion for testing whether a judgement is moral or not and can help to enhance ones integrity when one pays attention to how ones actions apply to other member of the human race irrespective of colour, religion or tribe. As shown earlier, morality is not all about judgement but also about the individual making the judgement. Individuals would have to possess some character traits which would not only enable them to judge fairly but to act consistently on their judgement.

It is evident that the heart of Kantian ethics is man’s rationality and in as much as man is rational, all his actions will be morally right because he would always act in accordance with the objective, universal laws of morality. Because we are rational individuals, we possess intrinsic worth, which confers on us a sense of dignity, and a dignified person is expected to be sincere, honest, consistent, and have ability to discern moral issues and make sound judgement.

Although Kantian ethics is an important and profound contribution to moral philosophy, it has some loopholes that need to be pointed out. Neither reason nor the categorical imperative is enough to make man will to act in a particular way. The fact that I know quite well that lying is inconsistent when I subject it to the categorical imperative does not actually mean that I would not tell a lie in all my life’s situations . Kant seems to have lost sight of the fact that man can be constrained by psychological and anthropological (culture, customs, norms and so on) factors in his real life situations. All of these factors including man’s reasoning ability influence how he behaves. To assume that reason alone can make man to will an action would amount to attributing to reason much more than it can in fact do. In real life situations, a lot of factors are responsible for how an individual actually acts or behaves. If reason is

to be the objective standard of morality as put forth by Kant, a lot of actions that could be inimical to social well-being would be done on moral grounds in as much as they can be grounded on “good reason” and the doer of the action is ready to accept it as a universal law.

In the *Critique of Practical Reason*, Kant concedes that complete conformity of the will with the moral law which he calls holiness is equal to perfection which no human being can ever attain it in this life¹ but all must strive to attain. He, therefore, supposes that there is life after death and the progress towards the perfection continues after death. In his words:

This endless progress is only possible on the supposition of an endless duration of the existence and personality of the same rational being which is called the immortality of the soul².

Kantian ethics has often been criticized for proposing an idea of a law without a law-giver. Kekes (1989)³, for instance, argues that goodness lies in the development of natural capacities which can be fostered by good tradition. He thinks that it is not making the right choices which determine good character; rather it is having a good character that determines that one will make the right choices. Another possible weakness in Kantian ethics is that it places a lot of premium on motive rather than consequences of actions. It is noteworthy that human mental states are subjective phenomenon because we cannot see into others people’s minds as we see their physical bodies⁴. We can know our own motives directly and we tend to attribute the same motive to others’ behaviour. But we cannot be sure of other persons’ motives for their actions. Hence, in order to morally appraise an action, we often have to examine the consequence of such an action even before probing into the intention of the doer of the action. For instance, a physician who wrongfully prescribes a drug for his patient, resulting in the death of that patient would have to be tried and should be able to prove beyond reasonable doubt that he did not intentionally do the act before he can be discharged and acquitted. Therefore, in our real life, what results from an action is usually the first reference point in moral

¹ Critique of practical reasons Op. Cit 86.

² Ibid. 86

³ Keke, J. 1989. Moral tradition and individuality. U.S.A: Princeton University Press.233-245

⁴ May, B. Ed. 1967. Readings in the philosophy of the social sciences. U.S.A: The Macmillan Company. 13.

analysis of actions. To be a person of integrity, one should not only be sincere but should be mindful of the possible consequences of his actions on himself or herself and others. Hence, both intention and consequences of actions need to be given due consideration to uphold moral integrity.

Furthermore, it would be too presumptions to assume that a principle would be applicable in all human conditions and situations as no two situations in human experience are exactly alike. His ethics appears to underestimate the role of desires, emotions and inclinations in human conduct, stressing inculcation of rules and principles at the expense of the personality who makes and follows the rules.

2.9 Summary of Chapter

In this chapter, the researcher has shown that integrity is a character trait that is essential for social harmony. It has also been shown to be a cluster concept which ties together other character qualities such as honesty, sincerity, open-mindedness, fair-mindedness, constancy, consistency, harmony, and sound judgement to discern moral issues and problems and act consistently based on self-chosen and at the same time socially- shared principles that can dispense human well-being. This was followed by a discussion of Lawrence Kohlberg's stages of moral development and examination of the moral philosophy of Immanuel Kant and how these apply to moral integrity. These are meant to serve as a theoretical pedestal for the ideas of Aristotle and J. A Akinpelu.

In the next chapter, an attempt shall be made to discuss the methods that would be used in carrying out this study.

CHAPTER THREE

RESEARCH METHODS IN PHILOSOPHY OF EDUCATION

3.1 The Concept of Research

Man is by nature curious to know, understand, make and remake his life. He doubts, affirms, reexamines, criticizes, synthesizes, conjectures, interprets, contradicts and analyses his experiences¹. As a result, man is able to continuously understand himself and every other around and beyond him. Man's instrument for this continuous advancement in learning is research. Research literally means to look for something again and again, hence it would be a continuous effort aimed at ascertaining claims to knowledge, finding answers to questions that bother human minds and solving such human problems. Etymologically, the word research is derived from the French *recherché*, from *rechercher*, to search closely where '*chercher*' means to look for or to search². Various methods have been adopted in man's quest to understand himself and his universe and these have been informed by the kinds of problems encountered by man in the process. Auguste Comte identifies three stages of development in human history: theological stage, metaphysical stage and positive stage³.

During the theological stage, explanations took the form of myths concerning spirits and supernatural beings. He, furthermore, identifies three levels within this stage, that is, stages of fetishism in which everything in nature was thought to be imbued with life, followed by the stage of polytheism, that is, belief in innumerable gods and thirdly monotheism which is the simplification of many gods into one god⁴.

At the metaphysical stage, he submits that man pursued meaning and explanations of the world in terms of "essences", "ideals" and forms⁵. This period, according to Comte, is characterized by establishment of laws which laid down the basis for cooperative civil life. The last stage is the positive stage in which man rejected as useless all supposed explanations, in terms of 'gods' and essences⁶. Positive knowledge, he submits, must possess logical validity and can be subjected to

¹ Babarinde, S.A. 2006. The link between everyday reasoning, scientific reasoning, scientific research and theory. Olayinka, A.I. Taiwo, V.O., Raji, A., Farai, I.P. Eds. *Methodology of basic and applied research*. Ibadan: The Postgraduate School. University of Ibadan. 20.

² Trochin, W.M.K. 2006. Research methods knowledge base. Retrieved 23rd November 2011 from <http://en.wikipedia.org/wiki>.

³ Fletcher, R. 1964. Auguste Comte: a reappraisal. Hector Hewton Ed. *The Rationalist*. Annual Rememberton Publishing Co. Ltd 61-63.

⁴ Ibid.62

⁵ Fletcher, R.1964.Op.Cit.62

⁶ Ibid. 63

test of observation and experiment. Comte goes further to suggest that studies of human beings should as well be done using scientific methods that are parallel to those of the natural sciences. He contends that genuine knowledge has to be based on sense experience. However, since human beings possess volition and intentionality, they can hardly be subjected to purely scientific investigation as it applies to inanimate objects and animals. While animals and other inanimate things act only according to physical and natural laws, men act intentionally and from a sense of volition. As regards the three stages of human development identified by Comte one can agree on the predominance of each stage in certain stages of human history but the three stages have always been present at every stage of civilization. With the present modern scientific outlook, metaphysical and theological truths are still evident in human experiences. Man has always used theological, metaphysical and scientific truths in understanding his world and solving his problems.

Researches are often informed by felt needs to either solve a problem or to offer a systematic understanding of a particular phenomenon. Through research, humankind has been able to develop a 'cultural legacy' which represents the sum total of the significant ideas and achievements that are handed down from generation to generation. In the opinion of Fiero, this cultural legacy has been developed in response of man to the challenges of survival, communality and self-knowledge.¹ The challenge of survival has to do with man's need to achieve harmony with nature by devising means to come to terms with the inevitable realities of diseases and death. This often informs researches in science, technology and medicine. The challenges of communality and self-knowledge, on the other hand, are concerned with man's desire to understand himself and his place in the universe and with attempts by man to establish ways of living collectively and communally. This need has led to creation of cultural institutions, religions, philosophical systems and personal opinions on how man should live. This suggests that human problems are not only about devising new methods and tools of science and technology but also about how best human beings ought to live so that they can co-exist harmoniously. As observed by Smart

The human species has made immense progress in science, it is nevertheless ethically backward. This ethical backwardness is all the more dangerous because the

¹ Fiero, F.G. 1998. *The humanistic tradition*. 3rd Edition. U.S.A: McGraw- Hill Company. ix

*advanced state of scientific knowledge has made available a technology with which we are able to destroy ourselves.*¹

The present research is in the field of ethics and the researcher will examine contemporary ethical problems in the light of philosophical research methods of critical and conceptual analysis, prescription and speculation.

3.2 The Analytic Method

Researches in philosophy of education are more often than not, conceptual in nature. It therefore often calls for clarification of concepts that are germane to the research work. To analyze is to clarify the meaning of a concept in order to facilitate the understanding of its usage either connotatively or denotatively and ensure consistency and logical presentation².

Analysis as a tool of philosophical discourse predated Socrates, but he is the acclaimed user of the method. Socrates would propose a topic and by dialogue with his listeners produce many definitions of a concept and examine each definition for what it was worth until a new and more adequate definition emerged. This is evident in his dialogues such as the *Republic* and the *Meno*. With time, the analytic method of doing philosophy was relegated to the background and attention was focused on the content of philosophy until the 20th century when emphasis shifted back to analysis³.

The nineteenth century witnessed rapid progress in the field of science and the scientific method gained a wide acceptance as the method of finding out what is true or false⁴. Many philosophers began to feel that philosophy had lost its content to science because the conclusions which they used to draw about the world using speculative methods were not measurable like those of the natural and social sciences. This prompted some philosophers to adopt the method of science that nothing can be accepted to be true until it had been verified⁵. This manifested in schools of thought such as logical positivism and logical empiricism.

Formal analysis originated in the Universities of Cambridge and Vienna where logical atomists like Bertrand Russell and Ludwig Wittgenstein formulated the

¹ Smart, J.J.C. 1991. Ethics and science. Renford Bambrough. Ed. *Journal of the Royal Institute of Philosophy*. Vol.56.No.218. Cambridge University Press. 449

² Robert, L.E. Ed. 1969. *Encyclopedia of educational research*. 4th Edition. Toronto. Macmillan Press 946-948

³ Akinpelu, J.A. 1981. *An introduction to philosophy of education*. London: Macmillan Publishers. 167-168.

⁴ Kneller, G.F. 1966. *Logic and language of education*. New York. John Wiley and Sons. Inc. 123.

⁵ Ibid. 123

method of logical analysis¹. Logical positivists submit that most of the theses of traditional metaphysics being neither analytically nor empirically verifiable are devoid of cognitive meaning. Again, they opined that statements of normative ethics are mere expressions of the speaker's attitude and feeling. According to them, such sentences assert nothing and are therefore neither true nor false².

The logical positivists advanced what they called verification criterion that any statement is factually meaningful, that is, it says something significant about what is or is not the case – only if it can be empirically verified³. In other words, to make a factually meaningful statement, we must be able to describe the sort of observations we would have to make in order to decide whether the statement is true or false. One obvious snag about this position is the question of how the verification criterion verifies itself. It is obvious that it has not been able to justify its own truth and meaning without presupposing its own truthfulness and meaningfulness⁴.

They have also erred in their assumption that all the problems of philosophy and life generally can be reduced to the problem of language. They fail to make reference to events and entities to which language refers. Furthermore, there are significant states of our being which are psychological and social which may not be verifiable but which constitute significant aspect of our reality. For example, if I say “remembrance of death fills me with awe” the statement has meaning to me and to anybody that listens to me because death is part of our reality as human beings.

Again, to say that a statement has no meaning because it is not verifiable appears illogical, because being meaningful and being verifiable are not the same thing. As later submitted by logical empiricists while modifying some of the postulations of logical positivism, “to verify a statement at all, one must necessarily have some idea of what it means”⁵. Thus, meaning and verification are logically distinct. The research intends to use analytic method in investigating the possible usages of the concept of integrity. For example, is integrity the same thing as honesty, constancy, consistency, reliability and the like? How is integrity related or different from each of these concepts and other concepts? To do this, context would

¹ Kneller, G.F. 1966. Op.Cit.12

² Ibid. 129

³ Ibid.129

⁴ Keith J. Ansell-Pearson. 1987. The question of African philosophy and Kwasi Wiredu's philosophy and an African culture. Jack Mapanje .Ed. *Journal of Humanities*. No. 1 Chancellor College. University of Malawi. 84.

⁵ Kneller, G.F. Op. Cit 140.

be supplied and imaginative cases will be created in order to map out the logical boundaries of the concept of integrity.

3.3 Prescriptive Method

Prescriptive or normative philosophy seeks to establish norms, standards of guidelines for the conduct of human affairs¹. It examines the nature of values. Values are important aspect of human reality as they have to do with what we ought to do and what we ought not to do. Every human society is organized around these 'do's' and 'don'ts'.

As Akinpelu submits:

While the concepts of right and wrong, ought and ought-not, continue to be valid for all ages, the content of what is right and therefore ought to be done, and what is wrong and therefore ought not to be done, cannot be agreed upon².

Consequently, people tend to disagree about values from place to place, age to age, and individual to individual. Since there are multiplicity of values which often conflict and are often hierarchical, people feel obliged to choose and keep choosing, among values³. As a result of this, prescriptive philosophy examines and makes assertions about what we mean by good or bad, right or wrong, beautiful or ugly. It seeks to ascertain whether these qualities inhere in things themselves or whether they are simply the projection of our minds⁴. Prescriptive philosophy is an important method of philosophy because the reality which philosophy claims to investigate is not only physical as logical positivists had claimed, but also cultural. We live not only in the world of material things but also a world of social relationships, morality, government and a host of other processes that distinguish man from the lower animals.

Normative philosophy is relevant to formulating educational aims. For example, to assert that "the primary goal of education is to inculcate moral integrity" is a value judgement from an individual's world view on what education should do. This researcher will adopt Frankena prescription for a normative philosopher. According to Frankena, a normative philosopher should do three things, he should say what dispositions are excellences and worthy of cultivation, secondly, he should show

¹ Swiss, P. 1956. *The New Outlook*. Cited by Kneller, G.F. Op. Cit 47.

² Akinpelu, J.A. 1992. *What is moral education?* Op.Cit 19.

³ Eva, H.C. 1980. *The main features of value experience*. Elvin, L. and James W. Ed. *The Journal of Value Inquiry*. Netherlands: Martinus Nijhoff Publishers 232.

⁴ Kneller, G.F. 1963. *Foundation of education*. Op. Cit. 47.

why these dispositions are excellences and thirdly, should discuss how these excellences are to be cultivated¹. This researcher would show why integrity is a worthwhile disposition worthy of cultivation and the best way to cultivate it in learners through education.

3.4 Speculative Method

Speculative philosophy is an attempt to think beyond immediate human experience, to look for underlying principles and to raise basic questions about man and the universe². Pre-Socratic philosophers were majorly concerned with the nature of the universe. For example, Thales of Miletus said, “everything is made up of water”, Pythagoras says that “all things are number”, Heraclitus believes that “the primordial fire is the element, out of which everything else has arisen”³. As regards human nature, Plato holds that man is composed of the body which is temporal and the soul which is eternal. For him, God puts intelligence in the soul and then put the soul on the body⁴. Aristotle also holds the doctrine of form and matter in which matter present potentiality and form is the actuality which is brought about by change (evolution)⁵. Speculative philosophy is an important tool of addressing philosophical problems from ancient times. Questions such as, what is life? What is man? Why do men need education? Does God exist? and the like cannot be handled by science and so philosophers have to fill the gap with speculation. However, speculative philosophy need not be based on mere guesses. It has to be grounded in some form of sound rational foundation. As observed by Enoh, Plato did not just arrive at his “theory of Forms” from nowhere. He, within the framework of his logic, first showed that the sensible world is an imperfect one. It is on this foundation that he speculated of a perfect world in which the Forms have their home⁶.

It follows from the above that speculation should be based on the limitation of existing knowledge with a view to providing solutions to unresolved questions. It

¹ Torsten, H. and Neville, T. Ed. 1991. The international encyclopedia of education. Vol 7. Oxford: Pergamon Press 3857.

² Torsten, H. and Neville, T. Ed. 1991. The international encyclopedia of education. Vol 7. Oxford: Pergamon Press 3856

³ Russel, B. 1961. *History of western philosophy*. London: George Allen & Unwin Ltd. 45-52.

⁴ Ibid. 152

⁵ Ibid. 179

⁶ Enoh, A.O. 2009. Writing philosophically in education. *Nigerian Journal of Educational Philosophy*. Philosophy of Education Association of Nigeria (PEAN) 21.1: 5-7.

must proceed from the known to the unknown and “there must be a link between the speculated ideas and identified lapses of previous ideas¹.

In the next section, an attempt shall be made to analyse the concept of development as a follow up to our earlier discussion of moral development and national development by making use of the methods of analysis, prescription, and speculation would be used in this study.

3.5 The Concept of Development

Development is from the verb “to develop” which means a process of growth or change into a better, improved or more advanced form.² When something develops, it grows larger, fuller, more mature and more organized. Development can also refer to the process by which a potential becomes actualized. For instance, a maize plant develops from its seed meaning that inside a maize seed is embedded all the potentials of the maize plant and the potentials are unfolded through the physical and chemical reactions of the seed with the soil and the presence of other factors that are necessary for plants’ development. Ernest Nagel as cited by Hirst and Peters gives three criteria for development. These are the criteria of some pre-existing structure, processes which either “unfold” or are more actively assisted by outside agencies and thirdly some end-state which is the culmination of the process.³ This implies that we can hardly conceive of development without an antecedent condition.

Development is a process of irreversible change. Development in an animal, for example, is characterized by several changes that occur from conception until the animal reaches maturity. This change is often seen as increase in height, size and weight of the animal as a result of mitosis (division of body cells) which is dependent on intake of food and absence of ill-health and other unfavourable environmental factors. This change is physical and is often termed as growth. Development on the other hand, is not only concerned with physical increase but also changes in functioning capacity. In the case of human beings, as an individual grows, the responsibilities that he assumes also change and these changes are signs of development. For example, the digestive system of a baby cannot process solid foods not because the organs are not there but because they are yet to be developed to perform that function.

¹ Enoh, A.O. 2009. Op. Cit.8

² Cambridge University Press. 1955. Cambridge international dictionary of English. Low Price. Edition 377.

³ Hirst, P.H. and Peters, R. S. 1970. *The logic of education*. London: Rontledge & Kegan Paul 43-44.

The essence of man can only be revealed and human excellences such as autonomy and integrity can only be attained when he develops cognitively, emotionally, socially and morally. Cognitive development is concerned with how man's thinking power and mental abilities are transformed with age. In Piaget's theory of cognitive development, he posits that there is increase in complexity of mental structure as an individual advances in age and this is dependent on his or her language acquisition, verbal skills and how he can explore his environment.¹ Piaget identifies four major stages of cognitive development: sensory-motor operation (from infancy to about eighteen months) in which the child engages in experimentation and exploration and shows a great deal of curiosity. The second stage, pre-operational stage (18 months to 7 years) during which the child exercises his perception by using images and words to symbolize objects but does not operate logically yet. The third stage is the concrete operation stage (7 to 11 years) when logical operations begin. The fourth stage is the stage of formal operations (from 11 years and above) when the child begins to use logic and reasoning in more abstract situations.² Then, he is capable of using formal logic to advance argument in evaluating and criticizing propositions.³

Closely associated with cognitive development are emotional as well as social developments. Human emotions also develop with maturation and learning, and body mechanisms also have some roles to play because developments in the neural and endocrine systems affect an individual's ability to respond to things and situations emotionally.⁴ Emotions such as guilt, joy, envy, jealousy, can not be characterized without reference to moral and social concepts such as rules, ownership, and rights. Developing emotionally has a lot to do with how we learn to appraise other people and ourselves in terms of conceptual schemes which is basically social in character.⁵ To feel guilty for instance is to see that one has failed to do what he is supposed to do or has done what he is not supposed to do. To feel proud is to feel good at seeing something as one's possession or creation. In any of these cases, our feeling is

¹ Piaget, J. 1959. *The language and thought of the child*. London: Routledge and Kegan Paul. 208-213

² *Ibid.* 231

³ *Ibid.* 231

⁴ Hirst, P. H. and Peters, R. S. 1970. *Op Cit.* 49-50

⁵ *Ibid.* 49

inseparable from cognition as we cannot identify such feelings without reference to the understanding of the situations that evokes them.¹

It then follows that man's intellectual development is closely connected with his emotional, moral, and social development. To be morally developed, an individual requires more than upholding a set of values but also requires moral emotions such as guilt, shame, compassion and the like, as well as moral reasoning which would enable him to figure out what is morally right or wrong in a given situation. This underscores the critical role of education in developing "adequate" human beings that can drive national development. The idea of adequate human beings suggests individuals who are fully developed in that they have attained a level of cognitive, emotional, social and moral development that enables them contribute meaningfully to development of their society.

Le Vine while commenting on the efforts towards social and economic development of Nigeria opines that oil money was not enough for the country's development as demonstrated by the level of corruption, embezzlement and mismanagement of the country's oil wealth.² Experts in human development have therefore noted that values, attitude, and behaviour of the people of a society play a critical role in driving national development. Wherever corruption is endemic, there could be economic growth but it would not translate to economic development. While economic growth means more output, that is, an increase in output per unit of input, economic development implies that there are both more output and changes in the technical and institutional arrangements by which output is produced.³ Economic development emphasises improvements in the general welfare due to more equitable distribution of the increased output of goods and services among citizens. If the increased output is concentrated in the hands of a few or is directed at issues that do not have positive impact on the welfare of the majority of the citizens, no meaningful economic development can be said to have taken place. In the opinion of Amartya Sen, Nobel Price Winner in Economics

We live in a world of unprecedented opulence, and yet we also live in a world with remarkable deprivation, destitution and oppression. There are many new problems as well as old ones,

¹ Hirst, P. H. and Peters, R. S. 1970. Op Cit.49

² Le Vine, R. A. 1966. *Dreams and deeds: achievement motivation in Nigeria*. Chicago: University of Chicago Press 61.

³ Ewa, U., and Agu, G. A. 1989. *New system economics*. Onitsha: African – Fep Publishers Limited 233.

including the persistence of poverty and unfulfilled elementary needs, occurrence of famines and widespread hunger, violation of elementary political freedoms Overcoming these problems is what development is about, thus signaling right at the outset that development is much more than economic growth or opulence.¹

It follows from the above that real development should cut across the social, economic, political, physical, cultural and intellectual aspects of the life of a society. Socially, there should be improvements in the way of life of the people and their welfare. Social development of an individual normally begins in the home when simple social etiquette and manner on how to relate with parents, relatives, siblings and strangers are learnt. This continues in the larger society where there are expectations of certain norms of behaviour based on age and social status. This social development is crucial to the type of being man is. This is expressed in Marx's aphorism that:

It is not the consciousness of man that determines his existence – rather it is his social existence that determines his consciousness.²

Closely associated with social development is political development which is a function of the quality of cooperation, trust and confidence that exist between the leaders and the followers. When individuals work only for self-interest rather than for the welfare of the whole society, there can be no development and the whole society suffers. Political development is also concerned with people knowing their rights and responsibilities towards the state. It suggests a condition in which there is respect for the fundamental human rights such as right to life, to own property, to religion as well as respect for the rule of law. It is from this perspective that Sen describes development as a process of expanding the freedom that people enjoy. He thinks that development means the expansion of the capabilities of persons to lead the kind of lives they value.³ In an atmosphere where freedom of individuals are guaranteed, they are better placed to exhibit integrity, challenge social practices that are inimical to the common good, and exercise their creativity towards the

¹ Amartya, S. 1999. Enlarging the concept of development. India International Magazine. The Hindu. Vol. 17. Issue 02 Jan 22 – Feb. 04, 2000. 9

² Dearden, R. R.; Hirst, P. H., Peters, R. S. Eds. 1972. *Education and the development of reason*. London and Boston: Routledge & Kegan Paul 504.

³ Amartya S. 1999 Op. Cit. 10.

development of the society. Hence, freedom that would engender national development has to be exercised within the context of the rights of others and the overall welfare of the society.

Development can again be conceived as the strength and stability of civilizations. Artkinson thinks of civilization as the shared understanding that exists among a people.¹ A community maintains this shared understanding by passing its traditions from generation to generation such people are raised as dutiful, selfless citizens who respect the beliefs, customs, and laws that make possible the shared understanding among the people. He thinks that if this process fails, then corrupt sets in because each succeeding generation begins to show less restraint and less understanding than the last generation, hence, becoming more susceptible to vices like conceit, vanity, lust, and greed.² We can envisage decline of a community of people when they begin to discard traditional morality and when they develop a negative attitude towards truth. He thinks that civilization rises when it pursues truth and falls when it suppresses truth.³ This underscores the critical role of the attitude and value in human and national development and the danger inherent in purely materialistic conception of civilization. In the opinion of Albert, 'a civilization that develops only on its material side, and not in the sphere of the spirit, is like a ship with defective steering gear which gets out of control at a constantly accelerating pace, and thereby head for catastrophe'.⁴ Civilization is state of human society regarded as having reached a high level of intellectual, social, and cultural development. Development is usually measured within the context of a particular civilization. What was considered to be an indices of development during the medieval period is different from what is taken to be development during the enlightenment period. Therefore, every epoch has its own development.

Civilization would then have to be human-centred and should typify the sum total of all the progresses made towards the moral and spiritual perfection of the individual in a society.⁵ To achieve this necessitates a process of enculturation and education that should not lose sight of enduring values that characterize a society. It

¹ Artkinson, P. 2011. The meaning of decline for a civilization. Retrieved 16th April, 2011 from http://www.moral/study_of_our_decline.htm

² Ibid.

³ Ibid.

⁴ Albert, S. 1961. *Civilization and ethics*. Unwin Books. 20

⁵ Omoregbe, J. 1993. *Ethics: a systematic and historical study*. Op.Cit. 143

is, however, important to note that it is not everything that is traditional that is worthwhile and worth preserving. The younger generation needs to be allowed sifting traditional morality on the basis of reason and on their merit and not just following the parents dogmatically. It would be part of human development if the younger generations are able to improve on the civilization handed to them by their parents. In this regard, educational institutions have a critical role to play by maintaining a good balance between being agents of preservation and being agents of social change. Education serves to stabilize society by preserving the values that ensure social stability. Education serves to change society by promoting knowledge and practices that encourage innovation and readiness to try out new ideas in order to see their benefits for all. As it is necessary for them to be backward-looking by perpetuating the status quo, it is equally important to be inward-looking by developing the personality of the learners to the fullest such that they will be adequately prepared to tackle societal problems critically and systematically and well equipped to deal with problems of change.¹ Therefore, the development of a society primarily depends on the personal (cognitive, social, emotional and moral) development of the individuals that constitute the society.

3.6 Summary of Chapter

In this chapter, we have examined the philosophical research methods, that is, the analytic, prescriptive and speculative methods and applied them to a discussion of the concept of development. An attempt has been made to describe different conceptions of development: as a process of change, as a product of change, as a process by which a potentiality becomes actualized. It has also been shown that the concept of development applies to human perfection at the individual as well as at the collective levels. It has also been argued that a holistic idea of development incorporates both the material and the non-material dimension. Development of a society depends to a large extent on the personal development of individuals that constitute that society.

¹ Dada, A. 1999. *The teacher and the curriculum*. Ibadan:Tajama General Enterprises.21

CHAPTER FOUR

ARISTOTLE AND AKINPELU ON ETHICS

4.1 Virtue ethics in Aristotelian philosophy

Aristotle's moral philosophy builds on earlier Greek thought as expressed in by Socrates and Plato. As Socrates left no written work and most of Plato's works are in forms of letters and dialogues, it is often more convenient to use Aristotle's works in examining Greek ethical thinking. Socrates seems to be the first Greek philosopher to focus on ethics. The pre-Socrates were mainly interested in studying the nature of the physical world and they rarely focussed on man's social behaviour.¹ After the pre-Socratics came the Sophists. The Sophists were a group of itinerant teachers who went around the city of Greece to teach philosophy and prepare young people for participation in Athenian democracy. They held that moral laws were derived from human nature rather than social conventions and that social distinctions and inequalities that exist among men are due to conventions rather than nature.²

Socrates was the first Greek philosopher to concentrate on ethics and his ethical thoughts were partly in response to sophists' ideas. He held that the purpose of philosophy is to enable men to live a good life and a good life is a life of virtue. He thinks that this good life is achievable through knowledge. In his view, no man does evil willingly and therefore knowledge is all that is required to make men live a virtuous life.³ He thought ethics is governed by principle of universal validity that what is good for one is good for all.⁴ This is in contrast to Sophists' relativism and skepticism. He put forth an objective universal knowledge of the goodlife which man can attain and which enables man to live a virtuous life. Plato was the most intimate disciple of Socrates and he shares a lot with his moral ideas. Plato sees man as being composed of the body and soul and lays more emphasis on the soul because it is something that can exist apart from the body. It is indestructible; it has existed before

¹ Omoregbe, J.I.1993. Ethics: A systematic and histotorical study. Lagos: Joja Press Limited.155

² Ibid.156

³ Russel, B. 1961. History of Western philosophy.London: George Allen and Unwin Ltd.155

⁴ Tomlin,E.W.F. 1950. The Westerner Philosophers: An Introduction. London: Hutchinson and Co Publishers Ltd.34

the birth of man and will continue to exist after death.¹ He recognises a threefold distinction between the components of the soul: the intellect, the temperate and the appetitive and attaches more importance to the intellect. In Plato's view, the intellect has penetrated the eternal world of Form which is the source of all truth and goodness.²

Aristotle largely agrees with Plato that inner harmony of the soul is attained when the rational part of the soul gains control over the other parts of the soul: the appetitive and the temperate. But rather than root eudemonia and virtue in the transcendental (Form), Aristotle sees it as something that is immanent in human nature and attainable through good habits and leading a life of virtue. He describes virtue as being of two kinds: intellectual and moral³. Moral virtue is acquired mainly as a result of habit. In his view, none of the moral virtues is natural in man but rather, man is adapted by nature to receive them and perfect them by habit. He believes that just as men become builders by building, they become just by doing just acts, they become temperate by doing temperate acts, they become virtuous by doing virtuous acts. This tells us that states of character arise out of their enabling activities. Furthermore, he considers moral virtue as a mean between two vices, the one involving excess and the other deficiency.⁴ Moral virtue aims at what is intermediate in passions and in actions. He, however, thinks that the mean is hard to attain because in everything it is not an easy task to find the mid-way course.⁵ For instance, it is easy for anyone to spend money but to do this to the right person, in the right amount, at the right time, with the right motive and in the right way, is not easy for everyone. In his view, man needs practical wisdom to determine this golden mean. Intellectual virtue, he thinks, is attained by instruction and it requires experience and time. These virtues consist of purely rational abilities of the soul which are not related to controlling the appetitive part. Hence, that an individual possesses intellectual virtues may not necessarily guarantee that he could be able to meet the requirement of virtue by not succumbing to passion and emotion and doing what is right. Aristotle considers knowledge, art, sound understanding and deliberation and practical wisdom as

¹ Lindsay, A.D. and Renford, B (Trans). 1976. *The Republic*. Great Britain. J.M Deut and Sons Ltd. 315

² Stevenson, L.1974. *Seven theories of human nature*. Oxford: Wxford University Press.24

³ *Nicomachean ethics*.Op. Cit. 110 b 26

⁴ *Nicomachean ethics* Book III Op.cit.43

⁵ *Ibid*.43

intellectual virtue. Virtue ethics is concerned with being rather than doing, that is, what sort of person should one be? A moral life, therefore, is attainable by developing moral virtues through habits. To become a person of integrity, it is not enough to know what integrity is but practising the virtues that constitute moral integrity.

4.2 Aristotle and Akinpelu on Human Nature

Ethical issues are mainly about man, hence ethical theories often hinge on theories of human nature. There is therefore the need to examine theories of human nature put forth by Aristotle and Akinpelu before delving into their ethical theories. Aristotle agrees with Plato that man is composed of body and soul. He also agrees with him that the soul consists of two parts: the rational and the irrational¹. He, however, adds that the rational part itself is divided into the vegetative and the appetitive and it is the seat of appetite and desires². This rational part has one aspect which is completely rational and another which is also an aspect of the irrational part. As long as desire conforms to reason, it is part of the rational and if otherwise, it is part of the irrational. Aristotle submits that moral virtues function to exercise rational control of desires³.

Aristotle further identifies three types of soul: the nutritive, the sensitive and the rational⁴. Although Aristotle thinks that plants do not have sensitivity, modern science has revealed that plants also are sensitive to changes in their environment by way of hydrotropism (response to water), geotropism (response to gravity), haptotropism (response to touch) and the like. Some plants such as pitcher, sundew, bladderwort and the like are so sensitive that they have the ability to trap, digest and absorb nutritive compounds from the bodies of insects and other organisms. Therefore, characteristics such as growth, reproduction, nutrition and sensation are common to plants, animals and man, but man alone possesses intelligence. Aristotle believes that man is endowed with a capacity which is peculiar to man alone and this is *logos* – speech. It can also mean “reason” from which the English word logic is derived⁵. In his view, human beings are the only creatures who have the ability to

¹ Russel, B. 1967. History of western philosophy. London: George Ailen & Unwin Ltd.109

² Ibid. 185

³ Ibid. 185

⁴ Huxley, J. 1966, Growth of ideas. New York: Double Day & Company Inc. 229-229

⁵ Clayton, E. 2005. Aristotle's politics. Retrieved 2nd March 2011, from www.iep.utm.edu/ancientcentralphilosophy

speak and it is this ability that enables them to reason with one another and discover what is right and wrong, what is just and unjust and what is good and bad. In Book 1 of his *Politics*, Aristotle submits that man is a socio-political animal¹. He thinks that a life in a community is a necessity for anyone who wishes to be completely human because human happiness or wellbeing is impossible outside the context of life in a properly constructed city. In his words:

One who is incapable of participating or who is in need of nothing through being self-sufficient is not part of a city, and so is either a beast or a god. Man, however, is not capable of becoming gods, but they are capable of becoming beasts, and in fact worst of beast. For just as man is the best of animal when completed, when separated from law and adjudication is worst of all².

Akinpelu, like Aristotle, conceives of man as a social being. He also thinks of man as ‘a social animal who finds his fulfillment and self-development only in the society of other men’³. His ideal human being is “an integrated person who is economically efficient, socially and politically competent, morally acceptable, intellectually and culturally sophisticated.”⁴ He thinks that all the above qualities can best be inculcated in man through a process of life-long education. However, Akinpelu to an extent agrees with the existentialists’ view that man is a free and self-determining being. Although, he differs from some aspects of Sartre’s conception of choice, one can safely describe him as an existentialist of some sort. He might also have been influenced by one of his supervisors, Professor Maxine Greene, who was an existentialist philosopher. After a critique of Sartrean ideas on human freedom, responsibility and choice, he writes:

This criticism, however, does not detract from the existentialist concept of responsibility of the individual for his choice – a concept to which I full subscribe⁵.

Akinpelu believes that choice is an inevitable activity of man as long as he is alive and that there is no situation in which there can be no opportunities for choosing.

¹ Lord, C. Trans. 1984. *Aristotle. The politics*. Chicago University of Chicago press. 1253

² Ibid. 1253 a 27

³ Akinpelu, J. A. 1981. *An introduction to philosophy of education*. London; Macmillan Publishers 181.

⁴ Ibid.181

⁵ Akinpelu, J. A. 2005. The existentialist concept of choice. *Essays in philosophy and education*. Ibadan: Stirling-Horden Publishers (Nig) Ltd. 85

According to him, choice can be implicit or explicit. In implicit choice an individual chooses without conscious awareness that he is actually choosing¹. This usually happens when one chooses out of habit or under the influence of the society or according to social norm or expectation. In this respect we consider some actions and activities as normal to our everyday life and we carry them out without conscious prior deliberation. But this does not deny that we still choose. It just shows that we do not do so out of full conscious awareness. Many people do not go beyond this level of implicit choice and they are the people Akinpelu describes as “mass-men, the tradition and other directed men.”² Individuals such as these can hardly be persons of integrity because integrity most times demands that one consciously chooses to do what is “right” even if it is not popular or it may pitch one against others.

According to Akinpelu, we make explicit choice, when there is a conflict between shades of “good” or “bad”³. For example, to choose between obeying an unjust law or getting punished calls for discretion so that all the possible consequences of the choice to be made are taken into consideration. Such a situation often calls for conscious reflection and deliberation on the reality of the situation in order to ensure that one makes an informed and meaningful choice. Akinpelu considers this prior reflection and deliberation as key to a good human life as failure to do this is to “choose aesthetically”, that is, on the basis of immediate pleasure without any reflection⁴. It is noteworthy that most situations which put man’s moral integrity to test often call for making explicit choice. A person of integrity would be able to hold on to his commitment to a moral principle only if he arrives at it through proper reflection and consideration. In this regard, Akinpelu’s view agrees with that of Aristotle. Aristotle believes that man is capable of choosing his course of action and he is praiseworthy or blameworthy for any choice that he makes. This is borne out of his belief that man is a rational being who is capable of making choices and whenever he fails to make the right choices, he should be held responsible.

In Aristotle’s words:

*It is in our power to do noble or base acts, and likewise in our power not to do them, and this is what being good or bad means then it is our power to be virtuous or vicious*⁵.

¹ Akinpelu, J. A. 2005.Op. Cit.80

² Ibid. 81

³ Ibid. 85

⁴ Ibid.86

⁵ Nicomachean Ethics.Op.cit.53.1111b1

While stressing the significance of choice in human life, Akinpelu also writes:

Since a man lives a life he has chosen for himself, it stands to reason that the quality of life he lives depends upon the quality of choice he makes and this in turn to a certain extent depends in Deweyan terms, on the quality of reasoning and deliberation that took place before the choice¹.

Akinpelu then submits that man can only be authentic, true to himself and maintain his integrity when he accepts to take responsibility for any consequences arising out of his choice. One major point of difference between him and more radical existentialists like Jean Paul Sartre is in the area of inter-subjectivity. Sartre argues that man decides what he is and what others are. He asserts that we always choose the good, and nothing can be good for us without being good for others. Sartre should have brought forth this idea as a response to criticism of existentialists' ethics for ultra-subjectivism and self-regardingness. Akinpelu thinks that this idea is inconsistent with other views that have been expressed by J. P. Sartre especially as it relates to freedom of individuals to create their own world. Sartre might not have meant that statement literally because it is too obvious to see that choosing for oneself and at the same time choosing for others negates the very kernel of existentialism that each man determines himself or herself. It is evident from the foregoing that the two philosophers believe that man is a social being and he is capable of making choices. It is however, important to examine how they seek to reconcile man's freedom of choice and the requirements of society.

Aristotle's conception of a society is a natural rather than an artificial creation and man cannot be human without living in a society of other men. He justifies his position in his *Politics* where he speculates on how human society evolved. According to him, the first partnership between men would have been between individuals who cannot exist without one another. This, he thinks, is either between a male and a female or between a master and his slave². The relationship between the man and his slave is for the sake of preservation. His thinking is that the relationship between a master and his slave is that of partnership because the slave cannot live independently of his master. He believes that some people are by nature slaves either

¹ Akinpelu, J. A. 2005. The existentialist concept of choice. Op.Cit. 83.

² Lord, C. 1984. Aristotle. The politics Op. Cit. 1256

because they are born by slaves or because they have been captured during war. He also believes that it is just to wage war against any of those who are supposed to be slaves but tried to resist being one. This idea would be unacceptable in our contemporary society where freedom and dignity of man are sacrosanct.

According to Aristotle, the pair of individuals come together for the purpose of meeting their needs for food, shelter, clothing and the like and can be called a family or household¹. With time, the family expands and comes in contact with other families, thereby forming a village. In his view, villages are better than individual families because there are more talents and people who can specialize in a wider array of occupations such as medicine, building, soldering and the like than in a smaller group². With time a number of villages combine to form a city which makes life more comfortable than in individual villages. His idea of a city fits into the modern concept of a nation comprising of states, local councils and provinces.

Aristotle submits that the purpose of the city is partnership and this should enable its citizens to live a good life³. Furthermore, he believes that a man's personal interest cannot override that of the society as he needs the society more than the society needs him. But we cannot conceive a society without individuals. As such, the interest of the individual cannot be ignored. Similarly, in spite of the existentialist posture of Akinpelu on human freedom, he concedes that man's freedom cannot be absolute and must be guided by the consideration for the interest of other people. He thinks that in the relationship between the individual and the society, a "happy-medium" could be struck⁴. This, in his view, can be achieved through education of the individual so that he "expresses his freedom intelligently and with foresight, to organize and interact with his environment⁵.

It is evident from the foregoing that both Aristotle and Akinpelu believe that the individual needs the society more than the society needs any of its members. This makes the interest of the society a priority over that of any one of its members. It therefore becomes imperative for society to educate her citizens in a way that they

¹ Nicomachean ethics. Op.Cit. 1252a37

² Lord, C. 1984. Aristotle. The politics Op. Cit.27

³ Ibid. 30

⁴ Akinpelu. J. A. 2005. John Dewey: The problem of the society and the individual. Essays in philosophy and education. Op. Cit. 116

⁵ Ibid. 161

would enable them to reconcile self-interest with the common good. Ability to do this, one can say, is the hallmark of moral integrity.

4.3 Aristotle and Akinpelu on Moral Integrity

Three key concepts can be identified in Aristotle's ethics. These are the concepts of happiness (*eudemonia*), virtue (*arête*), and practical wisdom (*phronesis*). Aristotle believes that since ethics seeks to discover the good for an individual and a community, moral philosophy should begin with an examination of what happiness is and how it can be attained. He considers happiness as the end that we seek for its own sake, and for the sake of which we seek other things. He considers it as the ultimate, non-instrumental good because we choose other good things such as honour, pleasure, reason and every virtue for the sake of happiness¹. His view is that, a correct conception of happiness serves as the basis of building an ideal personality and an ideal city (society)².

According to Aristotle, human life is preoccupied with pursuits of ends. Every human action aims at achieving something. He further thinks that since man aims at so many things in order to attain some other ends, there must be an end which is final and that is the chief end. That is why he describes happiness as the good which is never desirable for the sake of something else but it is desirable in itself and never for the sake of something else³. It is noteworthy that it is not everything that makes an individual happy that is morally good. For example, somebody who is happy at seeing others suffer or a trader who is happy making a lot of profit by ruining other competitors, thereby monopolizing the market cannot be said to be moral. Hence, not all ends are morally good. A man of integrity pursues ends that would not only make him happy but that would promote common and collective good.

Man naturally longs for many things (goods) which he believes can make him happy. For example, man seeks material things to meet his material needs for nourishment, health and general preservation of his life. He also seeks knowledge and education in order for him to find out more and to comprehend his world. Again, man seeks that he is recognized and conferred with a certain identity as this brings him some psychological wellbeing. Socially, he longs for a healthy relationship with other human beings in family settings, friendship and other kinds of association and

¹ Ross, D. Trans .1989. Aristotle. *The Nicomachean ethics*. New York: Oxford University Press. 11-12

² Craig, E. (Ed). 1998. *Aristotle. Routledge encyclopedia of ehilosophy*. Vol. 1. London and New York Rontledge. 430

³ *Nicomachean ethics*. Op. Cit 1097 b 15

he performs some actions in order to promote such association. It is unlikely that attainment of any of these goods to the exclusion of the others would make a man happy. Man's happiness is more likely to be guaranteed when the pursuit of one does not tamper with the pursuit of the others. For example, to pursue material good at the expense of healthy social relationships with others in society would not bring happiness. The best that each isolated good can bring to man is pleasure and pleasure is not happiness. Yorubas would call pleasure *Igbadun*. It is short-lived as it goes as soon as it comes but happiness is a stable state of mind which accompanies peace of mind and moral rectitude. Most instances of compromise or loss of integrity result from a misconception of happiness. This leads to pervasion of human life and human societies as people violate moral principles such as honesty, fairness, justice, considerateness and the like, in pursuit of wealth or in their attempt to seek power and domination of others. Although wealth and power are relevant in human life, both would be destructive without virtues.

While Aristotle hinges his ethics on virtue, Akinpelu emphasizes character. The word character in Yoruba can be translated to *Iwa*. Akinpelu says that the concept of *Iwa* is expansive in nature as it sometimes entails more than moral character. It embraces the economic, social, emotive as well as cognitive aspects of human life. The concept of *Iwa* in Yoruba culture includes etiquette, manners, customs, conventions, morality and laws. Therefore, an *omoluabi* (person of excellent character) in Yoruba culture does not mean a wealthy, prosperous, learned, courageous or influential man, but he must be someone in whom we find a little of all virtues and it does not necessarily mean that he must be an angel¹. He is someone in whom all the virtues are appropriately combined. Akinpelu further notes that the word character is sometimes used in a neutral and value-free sense; hence it has to be qualified with another adjective in order for us to understand whether it is being used positively or negatively. For example, we have *iwa rere* (good character), *iwa buburu* (bad character), *iwa ika* (wicked character), *iwa pele* (gentle character), *iwa ole* (fraudulent character) and the like. However, the positive approbative sense is often implicitly assumed when the concept is used. For example, when we say "*Arakunrin naa ni iwa*" (He is a man of character). This suggests that he is of good behaviour.

¹ Akinpelu, J. A. 2005. Philosophical – Anthropological approach to the study of African moral concepts: Yoruba concept of IWA as an instance. Essays in philosophy and education. Op. Cit. 62

Akinpelu considers good character as the most important human quality. He describes a person without character as “a carved wooden doll” (*omolangidi*) irrespective of other high sounding qualities and or achievements that he may possess¹. It may appear hyperbolic that a person without good character is equated with a non-living thing. A look at Yorubas conception of man shows that the word “*eniyan*” (human being) has both ordinary and normative dimension. The remark that “*kii seniyan*” meaning “he is not a human being” about an individual is a judgement of the moral character of a person who has fallen short of the moral status of *eniyan* (human being). This is a contrast to “*o seniyan*” which is a remark that the individual has lived up to expectation and is being commended for his high moral standard. Yorubas would say ‘*ka soro ka ba bee ni iyi eniyan*’, that is, the essence of man is in his keeping his word’. This means that somebody who is not reliable, honest and dependable lacks moral integrity and is not worthy of being called a human being.

What then is the relationship between virtue and character as espoused by Aristotle and Akinpelu? Virtue refers to a disposition which has become well-entrenched and well-incorporated in one’s character. An individual can be said to possess a virtue when we consider his social behaviour in. For example, a person of integrity exhibits a constant pattern of behaviour that reflects values such as honesty, fairness, justice and moral sensitivity and he is known and described as a man of integrity. Character also typifies how an individual conducts himself or herself and the pattern of behaviour of an individual in relation to other people on his society. This pattern of behaviour makes it possible sometimes to predict an individual mode of behaviour. For instance, someone who habitually tells a lie can be described as fraudulent. The two concepts can also be used together such that virtue is used as an adjective for character. For example, we can say that an individual is virtuous to imply that he is of good character. By and large, the two concepts have a lot in common but while character (*iwa*) can be used in a value – free sense, virtue often connotes positive values.

As earlier shown, moral integrity is a meta-virtue because to become a man of integrity requires possession of some other virtues. Some of these virtues are “self-regarding” while some are “other-regarding virtues. Self regarding virtues are personal virtues that are valuable for an individual who possesses especially with

¹ Akinpelu, J. A. 1981. An introduction to philosophy of education Op. Cit.181

respect to withstanding temptations in the face of frustration from within and temptations from without. On the other hand, ‘other-regarding virtues’ would enable a man of integrity to consider the viewpoint, perspective and well-being of other people. The diagram below illustrates this point.

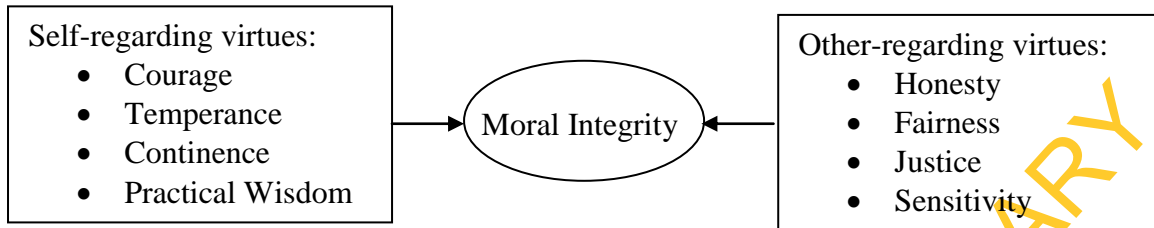


Fig 4.1 showing: Virtues that constitute moral integrity

Virtues that constitute moral integrity can be presented in a continuum based on Aristotle’s golden mean as shown below:

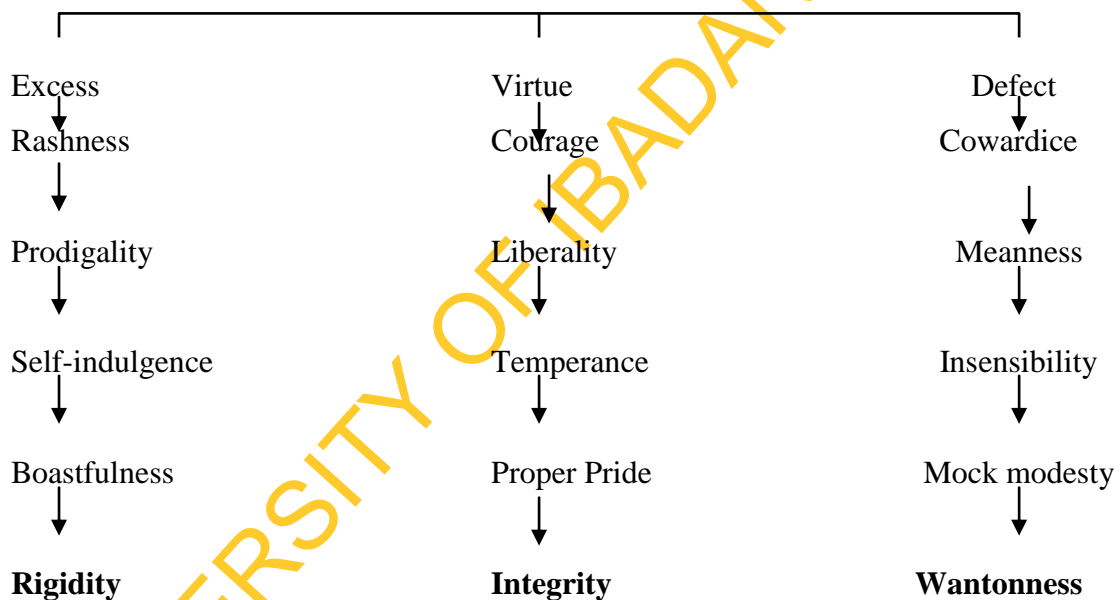


Fig 4.2: Showing application of Aristotle’s theory of the golden mean to moral integrity

While Akinpelu dwells more on how to teach morality, Aristotle dwelt extensively on discussion of these virtues that constitute moral integrity. He, in fact, considers many more virtues than other philosophers. An attempt will now be made to examine these virtues as they are expressed by Aristotle and Akinpelu and how they relate to moral integrity.

According to Aristotle, courage is a virtue which is concerned with the feelings of dealing with fear and confidence¹. It is however noble to fear some things such as disgrace because he who fears disgrace is good and would be modest and to do otherwise is to be shameless. Therefore, not to fear disgrace is not to be courageous. He who fears disgrace would always avoid any act that can bring him dishonour. By analogy, he who fears diseases would always keep his environment clean so as to be free from diseases and live a healthy life. He who fears poverty would work hard for his sustenance and avoid making unwise financial decisions. Fear however becomes a defect when we fear that which we should not fear as we should not and when we should not. A man of courage would fear the right things and from the right motive, in the right way, and at the right time.

In the same vein, a man who is over confident with respect to what should be feared is said to be rash. Aristotle describes a rash man as a pretender to courage and as being boastful². For example, a person who does not know how to swim but dives into a deep river to rescue a drowning person can hardly be said to be courageous but he is rash because he fails to apply reason. In Aristotle's view, to commit suicide in order to escape from some kinds of "evil" or anything painful is not a sign of courage but of weakness because to avoid trouble when one should face it is a sign of cowardice.

This shows that demonstrating moral integrity is not always pleasant. Upholding one's integrity in a corrupt society would not particularly be a pleasant experience and it would take courage not to give up. It usually requires courage to hold on in the face of stiff opposition. Persons of integrity often take decisions that may not promote their personal convenience; hence they need courage to be resolute in upholding their moral principles. It is however noteworthy that courage is an "all-purpose virtue" because it can be useful for both moral and evil purpose. A villain can be courageous. Hence, it is not enough for people to be courageous, but this has to be augmented with virtues which are necessary for reconciling ones needs and view points with the needs, viewpoints and well-being of others in society. While describing a man of character (*Omoluabi*), Akinpelu also contends that such a person

¹ Nicomachean ethics Op. Cit. 63

² Ibid. 66

needs more than courage, but “he must be someone in whom we find a little of all virtues, and it does not necessarily mean that he must be an angel¹.

According to Aristotle, temperance is a virtue of the irrational part of the soul². It is a mean on the continuum of gratification of bodily pleasures. It is also concerned with pleasures of the soul. Those things that bring pleasure to the body are foods and other nourishments, shelter, clothing, sex and the like. He considers temperance as the mean between self-indulgence and insensibility. While appetite for food, for example, is natural for every man, the self-indulgent man shows excessive craving for food. Thus, he delights in things that he ought not to delight in or he delights in them more than he ought to. Again, a self-indulgent man is pained more than he ought to be when he is denied such pleasant things. The temperate man accepts pleasures of life but is not pained by denial of pleasant things or by abstaining from them. However, this does not include denial of basic needs of life.³

The temperate man, on the other hand, maintains a middle course with regard to pleasant things. He does not feel pain when he craves for them or when they are absent. He desires them in moderation as they are needed for his health and well-being. Aristotle thinks that whoever craves for pleasant things contrary to his ends (well-being) loves such pleasures more than they are worth⁴. In his view, when appetites are very strong they “expel the power of calculation⁵.” This means that one who is given to satisfaction of appetite may not be capable of deep thinking. This is why he thinks that self-indulgence applies to childish behaviour especially spoilt children who live to gratify their appetites. For a man to be temperate, his appetites should not oppose his rational principle but should work according to it and harmonize with it. A person given to excesses may compromise integrity and commit crimes to satisfy his desires to gratify self-indulgence. They tend to be obsessed with acquiring what they do not need and in doing so, could fail to uphold their integrity. They are also likely to break the law in order for them to be able to enrich themselves. So, self-indulgence is a vice which can compromise integrity.

Most corrupt practices involve money, so, it is important to examine how Aristotle considers virtues that are concerned with acquisition and disposition of

¹ Akinpelu. J. A. 2005. Op. cit. 62

² Nicomachean ethics. Bk III 117 b 13. 72

³ Ibid BK 1118 b 14. 75

⁴ Ibid. Bk III 19 a 26. 77

⁵ Ibid. BK III 19 a 26. 77

wealth. Wealth means all things that can be valued in money. Aristotle thinks that riches are useful but it is only the liberal (man who has virtue that is concerned with it) that uses them well.¹ In his view, prodigality and meanness are excesses and defects with regard to wealth. While a mean person cares more than necessary for wealth by withholding it, the prodigal spends wealth more than is needed. To be a liberal man is to get money from the right sources and not from wrong sources and to give it to the right person. It is to spend money or give it to other in the right proportion and motive. The liberal man would not take from the wrong sources because he does not take delight in storing up wealth. He would not neglect his own needs and he is interested and disposed to helping others. For this reason, Aristotle believes that a liberal man is easy to deal with in matters of money². Prodigality is a defect not only because the prodigal wastes his wealth but because he is also likely to take from the wrong sources. He describes prodigal people as follows:

They become apt to take because they wish to spend and cannot do this easily, for their possessions soon run short. Thus they are forced to provide means from other sources. At the same time, because they care nothing for honour, they take recklessly and from any source³.

It follows from the above that while self-indulgence can lead to prodigality, prodigality can also lead a person to compromise his integrity. People who find it difficult to live within their means are more prone to engage in corrupt practices such as bribery, embezzlement and misappropriation of resources.

Another self regarding virtue which is of importance to moral integrity is pride. People often conceive of pride as a negative characteristic because it is portrayed in common usage as such. However, Aristotle conceives pride within the context of his ethics as “the man who thinks of himself worthy of great things⁴”. This, however, should be when he is actually worthy of great things otherwise he would be boastful and vain. On the other hand, a man who thinks of himself worthy of less than he is really worthy is being self-effacing.

Aristotle thinks that pride is concerned with honour and we give honour to whoever is worthy of honour. Honour is also given to someone who renders services

¹ Nicomachean ethics. Cit 79

² Ibid. Book IV. 1120 a 20. 82

³ Ibid. Book IV. 1121 a 12. 83

⁴ Ibid. IV. 1123 a 23. 89

to other people. The one who receives service is inferior to the person who accords it. Hence, a proud man may want to be superior and would want to render services to other people¹. In Aristotle's view, a proud man is also not disposed to asking people to give him but readily gives help to others because he considers this more honourable. He is also open on his hatred and love because to conceal one's feeling is a sign of cowardice. Hence, a proud man speaks and acts forthrightly because he is committed to the truth. It would then appear that a proud man is more likely to be able to uphold his integrity because he has a sense of honour. He has a positive concept of himself and demands for what is due to him and more disposed to give other what he demands for himself. He would abhor corrupt practices and would be committed to his duties because he knows that failure to do otherwise will bring him dishonour and shame.

Closely related to pride is the virtue of truthfulness. Aristotle discusses truthfulness as it relates to an individual's perception of himself rather than in relationships with others. He discusses it as a self-regarding virtue because he thinks that a man who is truthful when something is at stake is more likely to be truthful when nothing is at stake. In his words:

By the truthful man, we are not speaking of man on his agreements for this would belong to another virtue but the man who in matters in which nothing of this sort is at stake is both true in word and in life because his character is such².

It is noteworthy that truthfulness can also be an other-related virtue because one can ask; to whom is a truthful man being truthful? The point Aristotle appears to be making is that a truthful man is he who does not claim glory that he has not got or more than he has. He who does this is said to be boastful and he who disclaims what he has or belittles it is said to be mock-modest. Hence, truthfulness is the mean between boastfulness and mock-modesty. To lay claim to what one does not have is an indication of lack of moral integrity. This often leads people to engage in misrepresentation of facts, fraud, falsification of records, impersonation and the like.

Another virtue that is relevant to moral integrity is continence. Aristotle takes into account the reality of weakness of will (*akrasia*). The *akratic* person is aware of

¹ Nicomachean ethic. Book IV 1127. 91

² Ibid. 101

the fact that what he does is bad and nonetheless does it. He divides akrasia into two categories: impetuosity and weakness¹. The person suffering from the former does not usually reason well before acting while the person suffering from the latter reasons well but acts contrary to his judgement. Aristotle rejects the Socratic view that knowledge only can guarantee that a man acts in accordance with what he knows to be good. The incontinent does not have problem with making the right moral judgements but the problem is that he acts contrary to it. This gap between judgement and action Aristotle traces to their strong non-rational desires and not to cognitive error.

In his words:

The incontinent man, knowing that what he does is bad, does it as a result of passion, while the continent man, knowing that his appetites are bad refuses on account of his rational principles to follow them².

It follows from the above that one may know and still be unable to act on the basis of ones convictions because one has been so mastered by his passions that he acts on appetites and passion and not according to reason. The right rule in Aristotle's view is that which harmonizes appetite under the control of reason. Akinpelu also believes that what is lacking in the life of the incontinent man is reason. He argues that the life of the incontinent man is unreasonable³. Aristotle further compares the incontinent man with people who get drunk quickly on little wine. By implication, moral integrity is possible when an individual is able to order his life in a way that he is able to harmonize his appetites with reason. When a person simply acts on appetites such as desires for wealth, food, alcohol, or emotions such as anger and love, without subjecting them to reason, he will end up bringing a lot of harm to himself and others in the society.

Aristotle likens the incontinent man to a city which passes all the right decrees and has good laws but does not enforce them⁴. To make laws without the will to enforce them is as good as not having the laws at all. This is often occasioned by lack of the political will to apply the law when those who are seen as "sacred cows" are involved or when the law enforcement agencies are under the influence of passions,

¹ Nicomachean ethics. Book VII 1151 a 20.

² Ibid. 1145 a 34. 160

³ Akinpelu, J. A. 2005. Op. Cit 89

⁴ Nicomachean ethics, Op. Cit Book VII. 1154 a 5. 182

emotions and appetites. As a result of these, they compromise and fail to apply the laws by collecting bribes or manipulating the laws when their kinsmen, friends or relations are involved. Corruption would continue to thrive and the integrity of society would be threatened as long as people who are involved in corrupt practices are able to get away with it. It is the role of good and exemplary political leadership to prevent this and ensure that culprit are made accountable.

Another virtue that is of relevance to moral integrity is practical wisdom. According to Aristotle, a man needs practical wisdom to act on his moral judgements or principles. This is very central to moral integrity because integrity is about being able to harmonize one's thoughts, words and deeds. It is also crucial because in Aristotle's view, it is the virtue which enables us to determine the mean in which a virtue lies¹. He considers the wholly rational part of the soul to be the province of intellectual virtue and it is two fold: the part that is concerned with the contemplation of unchangeable truths and the other with truths and objects which are subject to change. The virtue of unchangeable truths he calls *Sophia* or theoretical wisdom and that of changeable truth as *phronesis* or practical wisdom².

A man of practical wisdom is able to deliberate well about what is good and expedient for himself and others. For example, about what sort of things are conducive to the good life in general. Practical wisdom is also concerned with human capacity to act with regard to the things that are good or bad for man³. While scientific knowledge and knowledge of arts are universal and can be known to some reasonable level of precision, we can hardly know moral issues to such a level of precision, and so, they are variable. This is, however, not to say that we cannot have knowledge of moral issues to a reasonable level.

To act virtuously requires practical wisdom to calculate and act moderately in any given situation. For example, people do not usually deliberate on the number of size or angles in a triangle, but they constantly deliberate on how best the life of a community can be organized. Aristotle believes that since practical wisdom enables men to see what is good for themselves and what is good for other men in general, people of practical wisdom are best in managing human communities⁴. He thinks that practical wisdom is rarely found in young people. This, he thinks, is because it is not

¹ Nicomachean ethic.. Book VI. 1143 b 35. 154

² Ibid. Book VI. 1138 b 35. 138

³ Ibid Book VI. 1140 a 20. 142

⁴ Ibid. Book VI. 11406 b. 143

only concerned with the universals but also with particulars which require experience¹. He thinks that it is easier for young men to become mathematicians than to become philosophers. This is probably why most countries require that anybody who is to assume leadership positions should have attained a certain level of maturity in age. It is however possible for a young man, especially in contemporary times to have had opportunity to experience what an old man has not experienced. It would be an overstatement to say that there can be no young people with practical wisdom. Experience does not always go with age as an individual can only experience what he is exposed to. The trend in contemporary times is that leadership is falling on younger people.

Akinpelu also emphasises the importance of practical wisdom. He conceives moral education as the inculcation of the ability to make good and reasonable decisions in learners. According to him, moral education should not be teaching of particular moral decision but rather teaching of principles of moral skill of forming rational, mature and objective judgements². He therefore calls for adoption of a rational approach to moral education in which students are able to see the reasons why they must be moral and, therefore, be able to develop morally with little or no use of threats. Akinpelu argues in favour of reason-based morality and he explains what he means by reasonableness.

According to Akinpelu, reasonableness of an action, conduct or judgement can be determined when it is subjected to a number of criteria. For example, an argument is reasonable when it is “logically sound, deductively consistent, or inductively plausible³”. Again, it is reasonable when the argument or conduct meets with our expectation and predictions, rules of language or conduct. It is also reasonable when it is impartial and coherent. Thus, it is reasonable to have order, moderation, and harmony in one’s personal life as well as in social life. For example, it is not reasonable for somebody to eat when he is already filled or to fight to acquire what he does not need. Furthermore, cooperation, justice or order in society is reasonable while their opposites are unreasonable.

¹ Nicomachean ethics. Book VI. 1142 a 7. 148

² Akinpelu, J.A. 1972. What is moral education? *Journal of Moral and Religious Education. Church and Society Books* No. 8. 18

³ Akinpelu, J.A. 2005. Some questions concerning philosophers’ use of “Reasonable”. *Essays in philosophy and education*. Ibadan: Stirling – Horden Publishers (Nig) Ltd. 89

Akinpelu however, thinks that standards of “valid” and “invalid”, “reasonable” and “unreasonable” have to be derived from a study of their application in ethical situations¹. It is not enough to condemn ethical reasoning for not conforming to the rules of either inductive or deductive reasoning. In other words, ethical reasoning ought to be done on the basis of facts and existential situations as a judgement can be logically sound and be ethically wrong. For example, it may be logical to think that action and reaction are equal and opposite and so it is not bad to reciprocate an evil with another evil. It would be ethical to think that if that continues, there would be no end to evil in our society.

Akinpelu again contends that the cannon which mankind has employed in evaluating the reasonableness of conducts and beliefs have varied with local tradition and historical circumstances². Therefore, what is adjudged to be reasonable at one time may be considered unreasonable at another time even by the same people. It used to be unreasonable to question the authority of kings for whatever reason, but in contemporary times, a good number of kings have been challenged when they behave contrary to expectation of the people. For instance, a king in Yoruba land was dethroned for physically fighting his wife³. It used to be reasonable to think that the sun revolves or rotates round the earth or that the earth is flat but now it would be unreasonable to think so because there are enough scientific facts to establish the contrary. What is reasonable in war may not be reasonable in peacetime

Reasonableness also varies from culture to culture. In Yoruba land, in Nigeria, it would be reasonable for a young man to prostrate to greet his father, mother or any other elderly person but in another culture this would not be reasonable. It is, however, noteworthy that this variability pertains more to rules of customary practices rather than moral principles. Moral principles such as honesty, fairness, justice which are the mark of integrity to a very large extent have universal validity, even if their application varies. In Akinpelu’s submission:

There has been no culture in which the thief, believed or proved to be really a thief, is patted on the back for his cleverness. To punish him will be reasonable, to praise him, most unreasonable⁴.

¹ Akinpelu, J.A.2005. Some questions concerning philosophers’ use of “Reasonable”.Op.Cit.80

² Ibid.91

³ Damisi,O, 2010. Deji of Akure beats wife in public, irate youths protest action. The Nation. Tuesday, 01, 2010.

⁴ Akinpelu, J.A.2005. Op. Cit.92

Although a socio-cultural context could be a useful criterion in adjudging an action or judgement as reasonable; it would not be a sufficient criterion. This is because it is possible for a community to make an unreasonable resolution. For a community to resolve unanimously that any suspected criminal caught be lynched without trial would not be reasonable. This would be an impulsive decision arising out of uncontrolled passion to take immediate vengeance on a suspect. Again, members of a community may think that it is reasonable to discriminate against strangers just because they are strangers but that would not be reasonable if members of that community may live in another land where they would also be counted as strangers.

It follows from the above that the term 'reasonable' has varied meanings both with time and also with social contexts. Determination of what is reasonable therefore is not tied to any absolute principle but one can continuously look or ask for the criteria in any situation. It is the ability to do this that Aristotle calls practical wisdom. To be a man of integrity is not to hold absolute moral principles but it is the ability to weigh values against one another in any given situation and to be courageous enough to do what is "reasonable" in the light of prevailing circumstances. One's integrity is usually put to a test in the context of a moral dilemma or a challenge that calls for moral insight, and it usually involves the ability to analyze the situation at hand, considering all the possible courses of action, deciding on a particular course of action and being committed to the course of action adopted. Hence, it would require more than moral habituation to produce a man of integrity. This is why Akinpelu thinks that moral habituation is usually relevant to teaching or inculcating rules of customs and etiquettes rather than being a procedure of moral judgement. In his view, procedure in moral judgement is weightier and more complex and deliberation and reasoning are special features of making significant moral decisions¹. Demonstrating moral integrity often calls for moral insight and critical thinking that can hardly be inculcated through moral habituation. However, Aristotle's moral habituation, and Akinpelu's emphasis in development of reasoning ability can be reconciled. It is possible to inculcate in the learners the habit of acting based on facts and what is reasonable and the habit of asking questions. It is possible to develop in learners, the habit of being themselves and challenging the status quo when need be, in the light of reason.

¹ Akinpelu, J. A. 2005 Op. Cit. 65

Justice is another virtue which is central to moral integrity. Justice is considered as a representative of all ‘other – regarding’ virtues. Aristotle considers justice as the greatest of all virtues¹. He differentiates between universal justice and particular justice. While universal justice is “just” as lawful, particular justice is “just” as the fair and equal². He thinks that the acts laid down by legislators are laws since their enactments aim at common advantage as they aim at producing and preserving the well-being of the society³. But are all laws for common advantage? For example, leaders whomake laws which entitlethem to indue high salaries while the masses live in abject poverty can not be said to be just. Again a law which makes it illegal to call leaders to account for their misdeeds cannot be said to be just. Hence, it is not all laws that can promote or preserve social well-being.

Aristotle considers justice as an important virtue because it is other-related. It is the mother of all other regarding virtues because it is relevant whether we are talking about the relationship between the ruler and the ruled, between neighbours or between friends. In Aristotle’s view, the best man is not he who exercises his virtue towards himself but he who exercises his virtues towards others and this is usually a difficult task.⁴ Hence, he submits that justice is not part of virtue of but virtue in its entirety and injustice is not part of vice but vice in its entirety. This implies that a just man would be honest in his dealings with others, he would be fair and he would be sensitive to other peoples’ feedings, needs and view points.

Aristotle divides particular justice into distributive and rectifactory justice. Distributive justice is concerned with distribution of honour (political offices) or resources or other things that have to be shared among those who have a share in a political community. To be just in this regard is to be intermediate and equal but these are relative. People ought to be given offices and resources according to their merit and it would be injustice not to give consideration to this in distributing the commonwealth. Aristotle thinks that there is injustice when:

either equals are awarded unequal shares, or unequals equal shares. Furthermore, this is plain from the fact that awards should be according to merit for all men agree that what is just in distribution must be according to merit in some sense⁵

¹ Nicomachean ethics. Book V. 1129 b 13. 108

² Ibid. Book V. 1129 a 23. 107

³ Nicomachean ethics, Op. Cit Book V. 1129 a 23. 107

⁴ Ibid. 1130 a 6. 109

⁵ Ibid. 1130 a 6. 109

By distribution of honours Aristotle means the distribution of office on the basis of free status, wealth, noble birth and virtue. Putting this propositionally, If A bears a certain ratio to B in merit, the task of the distributor is to divide the whole good available for distribution into two parts C and D in the same ratio and then assign C to A and D to B. For example, if A and B bear ratio 3 :1 to each other in terms of merit and they are to share a hundred unit of a good what belongs to each would be determined thus:

$$3 + 1 = 4$$

$$\frac{3}{4} \times 100 = 75 \text{ units}$$

$$\frac{1}{4} \times 100 = 25 \text{ units}$$

Hence A would take 75 units, while B would take 25 units.

Furthermore, Aristotle thinks that justice has to do with reciprocity in accordance with proportion. It would be just for a man to suffer for the evil that he has done in proportion to that evil. It is when justice is administered proportionately that a society is able to hold together, otherwise there will be disintegration and loss of its integrity. For peace, order, harmony and development to reign in society, it should not be possible for people to commit crimes and get away with the crime unpunished.

Justice is again important in securing what Aristotle calls “proportionate return” in society¹. As people are differently talented and skilled, each has to discharge his duty on the basis of his expertise to the other. As a doctor needs the service of a farmer to get his food, the farmer also needs the service of a doctor when he is ill. Exchange takes place between people who are different and unequal but these must be equated.

In Aristotle’s description:

*Let A be a builder, B a shoemaker, C a house, D shoes. The builder then must get from the shoemaker the latter’s work, and must himself give him in return his own. If there is proportionate equality of goods, then reciprocal action takes place. If not, the bargain is not equal.*²

¹ Nicomachean ethics. Book V. 1132 b 33, 118

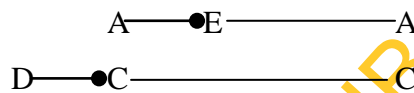
² Ibid. Book V. 1132 b 33, 118

Although the above description fits the era of trade by barter when money had not been introduced, it can be instructive to the modern times in respect of the interdependence of men and the need for each member of society to discharge his duty conscientiously to the others. This also has bearing with Plato's ideal society in which each member of society should be made to do that which he is best capable of doing. It would be a compromise of moral integrity on the part of any member of society either to fail to fully or not to do at all the work for which he is paid. It is also a compromise of integrity to get money for services not rendered.

The other kind of justice considered by Aristotle as part of particular justice is rectifactory justice. This is concerned not only with punishment of wrong doings, but with restitution. The good originally enjoyed by one party is represented by the line AA that of the other by the line CC. The second party has deprived the first of a good called AE and as being what the other party has gained is called DC¹.

$$AA - AE \text{ and } CC + DC$$

The task of the judge is simply to transfer DC to the injured party



By this, we know what must be subtracted from he who has more and what must be added to that of he who has less. This would not always be applicable in practice, especially when the good involve is not measurable.

From the foregoing examination of the moral philosophies of the two philosophers as they relate to moral integrity, it is evident that moral integrity is constitutive of many other virtues. Some of these virtues are self related, while some are other-related. It is shown that these virtues are a pre condition for human well-being both at the individual and collective levels. Aristotle believes that these virtues need to be practiced constantly until they become our habits such that we have no difficulty in acting on them. Akinpelu on the other hand appears to be skeptical about teaching moral principle through habits. He thinks moral habituation is more relevant to inculcating customary practices and etiquette rather than moral principles. He, therefore, lays more emphasis on development of the intellect and moral reasoning ability of the learners so that they will be able to make objective and mature moral decisions.

¹ Nicomachean ethics. Book V. 112 a 25. 118.

4.4 Aristotle and Akinpelu on Education for Moral integrity.

Aristotle makes it clear in his politics that ethics should not only be concerned with mere abstract knowledge but also about ability of individuals to choose to do that which is good. In other words, his aim is to produce individuals who possess character by which they know that what is right in any given situation and do what is right. In this regard, he writes:

The purpose of the present study of morality is not, as it is in other inquiries the attainment of theoretical knowledge: we are not conducting this inquiry in order to know what virtue is, but in order to become good, else there will be no advantage in studying it¹

It follows from the above that the real essence of discussing the virtues is to understand them and be able to apply them to real life situations. Aristotle classifies knowledge into three categories: theoretical knowledge, productive knowledge and practical knowledge. Theoretical knowledge aims at contemplation and it involves the study of truth for its own sake. This has to do with knowledge about things which are unchanging and eternal. He thinks that this kind of knowledge leads to the most excellent human life as it brings man closest to the divine.² This indicates an influence of Plato on Aristotle's view. On the other hand, there are practical and productive knowledge both of which are concerned with our daily needs as human beings. Productive knowledge has to do with how to make things such as chair, table and houses and how to repair them. In Aristotle's view, this type of knowledge is only fit for the slaves. This submission does not seem to be consistent with the modern reality in which emphasis is being placed on science, technology and professional studies that are necessary for improving our quality of life. It would be unrealistic to think that only moral and intellectual virtues can promote human well-being without the availability of material things that can minimise human suffering and make life more comfortable. In this regard, Akinpelu observes that Aristotle's society was one that depended on slaves for all the work that were necessary for the maintenance of free citizens, and that could explain why he underestimated productive knowledge³. We can not afford to say the same in our contemporary world.

¹ Lord, C. Trans. Aristotle. The Politics. Op. Cit 72

² Clayton E. 2005. Aristotle's Politics. 153

³ Akinpelu, J. A, 1981. Op. Cit. 35

As regards practical knowledge, Aristotle believes that it guarantees a good life as it is primarily concerned with actions of human beings both at the individual (ethics) and at the collective level (politics). He strongly believes that both ethics and politics are closely linked. This is because he contends that a virtuous life is only possible for someone who participates in politics and moral education is supposed to be the primary purpose of a political community¹. This suggests that politics should be about engendering virtuous character traits in the citizens and educating them such that they are disposed to performing noble activities. As shown earlier, Aristotle sees moral virtue as a mean between two vices, the one involving excess and the other deficiency. On how moral virtues can be acquired, he believes it can be acquired mainly from habits.

Aristotle is of the opinion that human nature, habit and reason should be consciously cultivated in education. By implication, learners should be deliberately exposed to situations that would enable them to constantly practice virtues that culminate in integrity. Learner's emotions have to be developed through cultivated through habits of perception, habits of thoughts and habits of actions that will make them to uphold integrity.

Unlike Aristotle, Akinpelu believes that morality is teachable through school subjects. He conceives education by definition, content and process as a moral enterprise as it is this flavour of morality that he thinks distinguishes education from indoctrination, conditioning, brainwashing and propaganda². He conceives moral education as the "inculcation of the ability to make good and reasonable decisions in learners". He believes that moral education should not be teaching of particular moral decision but rather teaching of the principles of morality and the skill of forming rational, mature, and objective judgements³. He calls for adoption of rational approach to moral education in which students are able to see the reason why they should be moral and therefore, be able to develop morally with little or no use of threats. Akinpelu however, notes that this rational approach is not for the infants and primary school children, who have to be made to do the right things until they reach the age of reason⁴.

¹ Clayton, E. 2005, Op. Cit. 154

² Akinpelu, J. A. 1972. What is moral education? Journal of Religious and Moral Education. Church and Society Books. No. 8. 20.

³ Ibid. 23

⁴ Akinpelu, J. A. 1972.Op.Cit.27

Akinpelu proposes “education in morality” which he describes as “education in the skills to handle moral decision”¹. The teacher is to lead the students systematically with the social practices and standards as the material content on which to apply the skills. This is very much akin to Aristotle’s idea of practical wisdom which equips an individual with a contextualized form of reasoning with which to determine what to do in any given situation. By implication, to educate for moral integrity, learners should be made to practice virtues such as courage, honesty, self-control and self denial. As they advance, they should be allowed to reflect and weigh these values against one another and be encouraged and allowed to make their moral choices in the light of reason. Therefore, Aristotle’s emphasis on habit formation and Akinpelu’s emphasis on the intellectual development are complementary: our activities and habits are mostly products of reason even when they appear intuitive or spontaneous.

This is a contrast to John Wilson who believes that skills in moral judgements can be taught directly in a course titled “moral education”, Akinpelu argues in favour of teaching morality through the subjects in the curriculum². He further argues that moral education is not synonymous with religious knowledge and civics. The two subjects, he contends, are potentially rich sources of moral education if they are properly taught by going beyond “what is” to “what ought to be”³. Besides, he thinks that all the school subjects including the sciences can be used to teach moral education. As regards the sciences, he thinks that:

*The emphasis that science lays on facts and evidence should be encouraged to carry over into moral judgement. A moral decision is only sound if based on ascertained facts*⁴.

He believes that in as much as the curriculum subjects are meant to instill the development of intelligent behaviour in the learners, every subject in the curriculum must have a contribution to the development of this intelligence which he describes as:

Reasonableness whose criteria include being sympathetic, being consistent, being fair, just and impartial; being

¹ Akinpelu, J. A. 1972. Op. Cit.21

² Ibid.24

³ Akinpelu, J. A. 1971, Students’ indiscipline is also teachers’ responsibility. *Education*. Vol 4 No. 1. 6

⁴.Akinpelu, J. A. 1972.Op. Cit.7

*mindful of the other people's interests and being moderately altruistic*¹.

The above qualities are the equivalents of the 'other-regarding' virtues which Aristotle put under the umbrella of justice. In order for learners to become people of integrity, Akinpelu believes that their reasoning ability need to be cultivated through a system of education that would develop in them the habit of being themselves, of rebelling if and when it is essential to do to maintain their authenticity and integrity². His use of the word habit suggests that he is not out rightly opposed to habit formation but he believes this should be complemented with intellectual development of the learners as they progress educationally.

Akinpelu concedes to the fact that the responsibility for moral education is primarily shared by the family, religious bodies and the school. Harold Howe II, has described this position as "a triangle of influence". Akinpelu however, thinks that the influence is rather rectangular than triangular as he identifies the "adult world" as another agency which though amorphous, has a pervasive influence on the moral development of children and the youth³. The adult world according to him consists of governments and governmental agencies, the business world, the mass media and the opinion leaders, especially the intellectuals such as academics, lawyers, and other professionals⁴. He contends that immoral acts being perpetrated by the adult world have considerable negative influence on the younger members of the society.

Although he recognizes the role of the home, religious bodies and the adult world, he strongly believes in the efficacy of the school as an agent of moral education. He contends that the three agencies have been grossly destabilized for various reasons and that they cannot justifiably be trusted with the moral education of younger people. The home, which is supposed to be the foundation of child's moral development has in contemporary times been destabilized by changes in the social, economic and cultural ways of life. A UNESCO⁵ report has it that the family is being threatened both in its form and in its substance as a result of the changing social,

¹ Akinpelu, J. A. 1972. Op. Cit. 7

² Akinpelu, J. A. 2005. The Existentialist Concept of Choice. Op. cit. 80

³ Akinpelu, J. A. 1987. Moral education at a time such as this. A text of guest lecture delivered at St. Patrick's Grammar School. 22nd October, 1987. 6

⁴ Ibid. 8

⁵ UNESCO. 1999. An international inquiry into the future of the family. Cited by Udefi, A. 2009. Family and the development of personal values. The Development Philosophy of Emmanuel Onyechere Osigwe Anyiam – Osigwe Op. Cit. 153

cultural, scientific and demographic trends nationally and internationally. Some of the indicators of these changes include: increase in the number of illegitimate births by adolescent girls, increase in the number of divorces, urbanization, and displacement of persons especially women and children during wars and advances in biology and medicine which have brought about gene manipulations and human cloning¹.

There has also been a considerable change in the role of religious agencies in promoting moral education in Nigerian. They appear to be more concerned with solving peoples' social and emotional problems than with inculcating moral values in believers. Akinpelu observed that many people attend syncretic religious houses for social reasons, to cope with their emotional problems or to occupy idle hours². As a result, he thinks that we can only meaningfully trust the school with moral education. He is not oblivious of the many possible criticisms against his proposal as he recognizes the all pervasive influence of the adult world into which the learner returns after school. It is also noteworthy that the school itself is in the very tight grip of the adult world as the teachers are also part of the adult world. It appears very difficult to separate the school from the society, but there appears to be no alternatives than to fortify the school and organize it in such a way that it can discharge this role of moral education.

According to Akinpelu:

In spite of these, the school, I am afraid, still remains a formidable agent of moral education and from all indications promises to be perhaps the most stabilizing influence on the future moral development of children³

Akinpelu further contends that the influence of the school in moral education will continue to be significant as school life gets extended to the very early years through day care centres, nursery and kindergarten schools. Despite its many faults, the school can provide a uniform and standardized criterion of what is morally right and wrong in view of the widely divergent moral standards and practices being exhibited by parents and the adult world generally. Akinpelu believes that the school is better structured and systematized and is therefore better placed to offer moral

¹ UNESCO. 1999.Op.Cit.153

² Akinpelu, J. A. 1987. Op. Cit. 10

³ Ibid.

education to the younger generation. He thinks that the school holds the best hope for the moral education of the young generation¹. Against the backdrop of the argument that learners spend more time in the school than at home, it is important to note that learners spend more time at home sleeping than other activities. This further shows that they actually spend most of their active day in the school. Therefore, whatever goes on in the school can have a far-reaching effect on their lives.

4.5 Appraisal of Aristotle and Akinpelu on Moral Integrity

Akinpelu described African traditional morality as closely tied to religion². In this regard, his view agreed with those of scholars like Bolaji Idowu, John Mbiti and Cosmas Haule. However, this position is challenged by scholars like Kwasi Wiredu and S. B. Oluwole who contend that African traditional morality is secular. S. B. Oluwole argues that those who claim that Yoruba morality is religious have conflated rules of custom and taboo with rules of morality³. While rules of taboo are attributable to gods and no explanation and justification are provided for them, rules of etiquette are customary rules which express formalism in action, while rules of morality are rooted in reasoning and they are explained in terms of social and utilitarian considerations⁴. Akinpelu also appears to later modify his view with respect to African traditional morality and became more dialectical:

What appears to be more correct is that while religious sanctions are invoked in serious moral situations, or as a last resort, secular sanctions are most frequently used in the vast majority of moral conflicts. A most effective negative sanction for morality among Africans is the public opinion or the public disapproval⁵.

It follows from the above that one does not have to be very religious to uphold integrity. Virtues such as honesty, fairness, considerateness and the like are embodied in the principles of social relationship of many societies. Yorubas, however, take recourse to God or gods when there is a case of misconduct that could not be unraveled by human judgements. They do this in order to bridge the gap between man's ability and divine sovereignty. For example, they may incur the wrath of

¹ Akinpelu, J. A. 1987. Op. Cit.12

² Akinpelu, J. A. 1972. What is moral education? Op. Cit. 18.

³ Oluwole, S. B. The rational basis of Yoruba ethical thinking. Cited by Omeregbe, J. 1993. Op. Cit. 137

⁴ Akinpelu, J. A. 1987. Op.Cit.137

⁵ Akinpelu, J. A. 2005. Philosophical – Anthropological approach to the study of African moral concepts: Yoruba concept of IWA as an instance. Essays in philosophy and education Op. cit. 137-138

Sango, the god of thunder, on a thief who fails to own up and a case could not established against him through physical means beyond reasonable doubt. It is noteworthy, however, that while Aristotle's virtue ethics is as much as possible devoid of references to spiritual authorities or any kind of transcendentalism. This difference can be attributed to the background of the two philosophers. Aristotle's father is a physician at the court of Amyntas II, king of Macedonia and very early in life he became exposed to science in its most practical aspect.¹ He is therefore more of a realist as he holds that reality inheres in particular things. He finds Plato's idealism unsatisfactory. His early acquaintance with the natural science has a profound influence on his way of thinking and has turned his interest in the direction of analysis, experiment, and classification.² He believes that with logic he can elucidate many things without taking recourse to mystical sense or intuition as Plato deems it necessary.³ Akinpelu's reference to beliefs is not unconnected with his cultural background and African worldview. He believes that in spite of modernization, cultural beliefs continue to have profound influence on people's ways of life.

On the prevalence of moral decadence in Nigeria and other African countries, Akinpelu contends that this could be attributed to "culture conflict"⁴. He traces the root of this culture conflict to Christianization, colonization and westernization of Nigeria and other ex-colonial African countries⁵. He opined that whether consciously or unconsciously, the moral code of the colonized countries have been drastically eroded by the passion to modernize. He thinks that the alien culture of the colonial masters have introduced a crisis in the African morality. To what extent can we claim that incursion of alien culture is the cause of moral decadence in our society? It is important to note that the relationship between Western culture and African culture in the 19th and 20th century was not a matter of cross-cultural understanding between equals or near equals, but rather that of subjugation⁶. In trying trying to learn the new way of life introduced by colonization, Africans went through the processes of borrowing, adoption and interpretation so that they sometimes

¹ Tomlin, E.W.F. 1950. *The western philosophers: an Introduction*. London: Hutchinson and Co. (Publishers) Ltd. 83

² Ibid. 63

³ Ibid. 83

⁴ Akinpelu, J. A. 1972. *Op. Cit.* 18

⁵ Ibid. 18

⁶ Curtin, P. D. 1972. *African and the west. Intellectual Response to European culture*. London: The University of Wisconsin Press. 231

“dewesternized” the values. The adoption disrupted their understanding of their own culture and yet they did not really comprehend the borrowed culture. Therefore, they are neither here nor there.

Amadi traces the genesis of corrupt practices in Nigeria to the arrival of the British who replaced the native systems (judicial, political and educational) with theirs. But the natives did not respect the new system and they did all they could to resist it¹. The natives who served as warrant chiefs, court clerks and messengers to the colonial masters saw the white man as an intruder who should be outwitted at every possible opportunity². The courts and the civil service especially were centres of bribery and corruption. The natives thought they were sabotaging the white man, but they were in fact destroying the moral fabric of their own society. After independence, this corrupt perspective persisted and the civil service was still regarded as a white man’s job in which it was acceptable to cheat. As the British officials were gradually replaced by Nigerians, the incidence of corruption increased. This mindset gave way to some expressions such as “*A kii sise oba ka laagun*” meaning “You do not sweat while doing government work”.

From the foregoing, it is evident that colonialism really had a negative impact on the moral psyche of Nigerians. This is not, however, to say that our forefathers in African societies were absolutely free from corrupt practices before the incursion of the colonial masters. Incidences of corrupt practices in traditional African societies were evident especially in the judicial system. Fadipe as cited by Amadi reveals as follows:

The acceptance of gifts of money from parties in trouble with a view to obtaining leniency was not considered reprehensible rather; it was looked upon by the authorities as a legitimate source of revenue. However, these gifts to members of a judicial tribunal very rarely led to the guilty party being adjudged the winner but it led to the party in the right getting less than he would have got if strict justice had been done to him³.

It follows from the above that, the claim that it was Western civilization that introduced moral decadence to Nigerian society may not wholly be justifiable. Even some of traditional African worldviews can undermine moral integrity. For example,

¹ Amadi. E. 2005. Ethics in Nigerian culture Ibadan ; Heinemann Educational Books Nigeria Plc. 87

² Ibid. 23

³ Ibid.86

Yorubas have a saying that “*A kii leni nimusan ka mu kikan*” meaning that “He who has a relation in the orchard is not supposed to eat unripe orange” or “*Bi a ba ti ni baba nigbejo bi a ba rojo ebi are lao je*” meaning “He who has a god father or mentor in a law court is never guilty.” This suggests that it is expected of an individual to always favour his kinsman, relations or friends wherever he is in charge. This kind of worldview can hardly be attributed to the advent of westernization or Christianization. There could have been less incidence of corruption in the indigenous African society because the society was simple and homogenous and therefore it was easy to build moral consensus. Moreover, the fear of the gods who were custodians of the people’s conscience made people to comply with the moral worldview of their communities.

Although African traditional societies are often praised for their sense of community and for encouraging being another’s keeper, this is often within members of very closed groups. The sense of community often gave way to immoral practices such as killing strangers for rituals and incessant tribal wars among the various communities before the white men came. The sense of togetherness and community that made the indigenous society cohesive also allowed negative attitudes such as favouritism and nepotism as the society became more complex. This aspect of African culture needs to be re-examined and young people especially should be educated well enough to address issues on the basis of our common humanity as opposed to ethnic or tribal affiliation. This is important because any culture that does not stress the need to act within the framework of a wider concept of common humanity would not help to instill moral integrity.

As shown earlier, Akinpelu believes and calls for collation and systemization of African ethical beliefs as they relate to views of human relationship, African code of conduct and African hierarchy of values¹. He thinks this could be possible through a thorough research in an academic discipline which he terms “philosophical anthropology” in which African views of human nature, African religious and metaphysical beliefs, and the structure of the relationship between the animate and the inanimate forces in nature could be investigated². He believes that we can make our culture the foundation of our philosophy of education by selecting aspects of our culture and teaching them in our schools so that these become assimilated by learners

¹ Akinpelu, J. A. 1971, Prolegomena to a philosophy of African education: (A) cultural consideration. *The Ife Educator*. Vol. 3 No. 1. 23

² Ibid. 23

as part of their personality. He thinks that we also need to get our cultural values integrated into our contemporary lifestyle and from there, begin to reflect them in our educational philosophy. He notes that the obvious snag in this proposition is that it is not all our culture that can agree with our modern day life. He therefore put forward his theory of rational reconstruction of the indigenous way of life and beliefs in order to actualize their re – integration into our contemporary life. According to him:

We need to “refine” many of our traditional beliefs and practices to make them coherent with the modern scientific outlook which we are rushing to adopt, and make them cognitively acceptable to the scientific and rational mind.¹

By rational reconstruction, he means grounding our acceptance of these beliefs in reasonableness. Akinpelu believes that this endeavour would be worthwhile because western civilization had to undergo this reconstruction in the 17th century in the hands of David Hume and Immanuel Kant². Prior to their times, morality in Europe was largely an admixture of reason and theology. It was impossible to separate religion from morality. Akinpelu contends that instead of outright condemnation of useful aspects of our culture that have religious basis, we can “articulate the unarticulated reasons which lay behind the minds of our ancestors³”. He however, noted that it is not all superstitious beliefs that are open to rational reconstruction. Some are squarely based in religion or traditional authority and are deemed unquestionable. Although beliefs in gods feature prominently in the life of Greeks during Aristotle’s times, he did not make reference to gods in his ethics. As explained earlier, this could be attributable to his scientific background and desire to use science and logic to explain reality.

Towards articulating laudable aspects of our culture in our educational system, Akinpelu calls for collaboration of the empirical and descriptive nature of anthropology and the analytic and prescriptive nature of philosophy with a view to critically examining some aspects of our indigenous culture that can be articulated in our contemporary educational system. He contends that this collation and systematization should focus on African views of human relationship, code of

¹ Akinpelu, J. A. 1971.Op.Cit.25

² Ibid.26

³ Ibid.26

conduct, and hierarchy of values. He highlights four categories of superstitions that he thinks can be rationalized to suit our contemporary life.

First are those that are mere inductive generalizations based on past association of events. For example, the belief that if a dog whines in one's backyard suggests that one should prepare for some bad news. This could have been informed by the belief that animals can be spirit-possessed or that they can experience extra sensory perception. The belief that walking under a ladder brings some bad luck could have been aimed at teaching someone to be conscious of the risk of the ladder falling on the person thereby causing injury. The second categories are those that are devised for the practical convenience of the person concerned. For example, "do not stand in the rain", "do not collect rain water with your hand", "do not walk with your back towards the direction in which you are going" and so on. The third category involve willed beliefs, like the belief in the effectiveness of amulets and sympathetic magic for self-defense, success in trying times, procuring supernatural favour and so on. The last ones are those that have to do with modern day telepathic communication. An example is to believe that when one's ear rings, someone afar must be talking about one or calling one's name or that one is a subject of discussion at a distant venue. One can observe that the above examples given by Akinpelu do not have any direct link with morality. This theory can be applied to more fundamental aspects of African ethical beliefs which can be cognitively acceptable to the modern mind and, therefore, enhance our moral thinking. This can be done by applying the theory critically and rationally in examining and analyzing proverbs and wise sayings that express African world view with regard to the virtue of integrity.

One aspect of traditional African beliefs that can have a profound influence on people's moral lives is the belief in retribution. Retribution is the belief that any free human action has inevitable consequences for the doer of the action. As shown earlier, Aristotle emphasises distributive and rectifactory justice in which he thinks a community should share resources and political offices on the basis of merit and that no wrong doing should be allowed to go unpunished. What appears to be the difference between the two worldviews is that Africans make appeal to metaphysical source of justice in case absolute justice is not realized through human judgement. In more contemporary times, John Rawls in his work, *'A theory of justice'* advanced a conception of justice that is devoid of any metaphysical appeal. He proposes that to attain justice in a society, it is important to establish equal basic liberties for all

citizens and to ensure that those with comparable talents and motivation face roughly similar life chances so that inequalities in society work for the benefit of the least advantaged¹. He illustrated this with a task of dividing a cake fairly among a group of individuals. To ensure fairness, the simple method would be to let the person who does the cutting receives the last piece². This would lead the person to cut all pieces as equally as possible in order for him to receive the best remaining share. By implication, if the person has done any injustice in cutting the cake, he would bear the brunt of the injustice. In this situation justice is to be ensured through the arrangement put in place by society. But in retribution it is held that even when human arrangements fail, natural law which is invariably divine would take its course.

If properly articulated, retribution can greatly influence the way people behave towards one another and their general conduct in society. It is expressed in a number of proverbs, adages and wise saying in Nigeria and globally. For example, Yorubas say that “*Irugbin ni iwa*” meaning “Every human action is a sown seed.” This tells us that when an individual performs any action, he has sown a seed into creation and the action will invariably bear fruit of the same kind as the seed for the sower. They also say that “*A kii gbin alubosa ko hu efo,*” that is ‘one cannot sow onion and reap vegetable, in other words, ‘Like begets like.’ The moral of these sayings is that one should always carefully consider the good and the bad aspects of one’s actions before acting in a particular way because the consequences must come sooner or later. They again say that ‘*eni deeru leeru to*’ meaning ‘ashes blow towards the direction of thrower’ ‘*eni to ta yeepe yo gba owo okuta*’ ‘whoever sells sand as salt will be paid in pebbles’, *A kii fi owo ekun ra oja erin*’ meaning that ‘one cannot procure joy with proceeds of calamity’.

The above sayings can be rationalized scientifically through the principle of cause and effect. Things do not just happen accidentally in nature, but they are caused. Particular causes lead to corresponding effects. If we plant maize in a cultivated soil in the presence of moisture, air (oxygen) and adequate warmth, there is germination of maize and not that of cowpea. Again, Newton’s third law of motion which states that for every (force) in nature there is an equal and opposite reaction. This upholds the belief that certain causes elicit corresponding effects and that there

¹ Rawl, J.1999. A theory of justice. Cambridge: Harvard University Press.45

² Rawl cited by Charles, D.K.1997.Justice as fairness. Retrieved 2nd February,2012 from [www.mailto:kaycd@wafford.edu](mailto:kaycd@wafford.edu)

is a kind of balance in nature. Hence, when belief in retribution is translated into a scientific law of cause and effect, it can explain a moral principle which if upheld by all, can considerably reduce the incidence of corrupt practices in our society. Since one cannot get away with any wrong-doing and every good or bad deed will also return to the doer, those who do evil can be sure that even if they escape man-made laws, the law of retributive justice or nemesis will take its course and they will bear the consequences of their action.

Belief in retribution hinges on the assumption that the universe is ordered. In the opinion of Joseph Omoregbe,¹ this order is both physical and moral (transcendental). Physical order is ensured by physical laws, while the moral order is sustained by moral laws and the two laws are maintained by the law of cause and effect. Physical laws can be said to be violated by human activities such as bush burning, indiscriminate felling of trees, blockage of drainages and the like. All of these lead to environmental degradation and in the end, result in imbalance in the physical order, having negative consequences for human well-being in the form of flooding, depletion of the ozone layer, unfavourable climate change and the like. In the same vein, moral laws are also governed by universal moral principles. When any of these principles are violated, the culprit upsets the structured and balanced universal moral order and he needs make up for this upset in one way or the other. Yorubas would say “*eniti hin yolee da, ohun buruku a maa yo won se*”, meaning that “he who breaks covenants secretly, suffers concealed misfortunes.

From the foregoing, it is evident that Akinpelu’s theory of rational reconstruction of African traditional values can be used to educate for moral integrity when these values are rationalized in a way that they can make learners to be morally sensitive to how their actions affect others and in the end also affect them. This mode of thinking can make people to uphold values such as honesty, fairness, self-control, self-denial and the like which are required to uphold moral integrity.

4.6 Summary of Chapter

An attempt has been made in this chapter to critically examine the moral philosophies of Aristotle and J. A. Akinpelu. It has been shown that both Aristotle and Akinpelu believe that man is a social being who cannot live a good life outside the community of other men. Aristotle contends that virtue lies as a mean between

¹ Omoregbe, J. 1993. Ethics : A Systematic and Historical Study. Lagos, Joja Educational Research and Publishers Limited. 29-33

two extreme vices of character traits . Character traits that constitute moral integrity have been examined especially in the light of Aristotle's ethics and this has shown that integrity in a sense is a mean between rigidity and wantonness. Akinpelu believes that man is a free and self-determining being whose authenticity and integrity lie in his ability to make choices and face the consequences of his action. Unlike Aristotle who emphasizes inculcation of moral virtue through habits, Akinpelu believes that morality is teachable and that it deserves a place in the school curriculum. His theory of rational reconstruction of indigenous African ethical beliefs has been examined in the light of belief in retribution and how this can serve as a panacea for moral decadence in Nigeria. The ideas of the two philosophers can complement each other because habit formation and moral reasoning are equally important aspects of moral behaviour. Habits make us to become a kind of person, while moral reasoning helps us to figure out what to do in particular situations that call for moral insight. Furthermore, the two are not mutually exclusive because most of actions that may appear to be intuitive and automatic also involve reasoning. It is important to inculcate the habit of rational and critical examination in learners so that as much as possible their actions are informed by reason and this becomes a way of life for them.

CHAPTER FIVE

POSSIBILITY OF EDUCATION FOR MORAL INTEGRITY IN NIGERIA

5.1 Aristotle and Akinpelu on Moral Integrity

In the last chapter, an attempt has been made to examine in detail the moral philosophies of Aristotle and J. A. Akinpelu. In this chapter, the researcher seeks to show how the ideas of two philosophers can serve as a philosophical framework for planning an educational programme for moral integrity in learners. An attempt shall be made to highlight the moral education orientation approaches and practices which can be derived from the ethical ideas of the two philosophers. From our earlier analysis, the two philosophers share the belief that man is rational and that moral education should make appeal to this rational nature of man. Whereas Aristotle focusses on moral habit formation, Akinpelu stresses development of moral reasoning. Put together, one infers that human action is a product of reason. From this assumptions, the researcher seeks to propose a possible programme of education for moral integrity.

5.2 Moral integrity as a possible aim of education in Nigeria

The first section in the National Policy on Education starts with the statement of the overall philosophy of Nigeria which is to live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principles of freedom, equality and justice and to promote inter- African solidarity and world peace through understanding.¹ The document further identifies the five main national goals which have been endorsed as the foundation for the policy.

These are building of:

- (a) a free and democratic society,
- (b) a just and egalitarian society,
- (c) a great and dynamic economy,
- (d) a united, strong and self reliant nation,
- (e) a land full of bright opportunities for all citizens.²

The policy goes further to list values that the educational enterprise should seek to inculcate and these are:

- (a) respect for the worth and dignity of the individual.
- (b) faith in man's ability to make rational decisions,
- (c) moral and spiritual principle in inter-personal and human relations,

¹ Federal Republic of Nigeria 2004. National Policy on Education. 4th Edition. NERDC. 1

² National Policy on Education. Op. Cit. 1

(d) promotion of the physical, emotional and psychological development of all children, and

(e) acquisition of competencies necessary for self-reliance.¹

Whereas moral integrity is not explicitly stated among the values to be developed, our earlier analysis of the concept of moral integrity shows that it is necessary for the survival of the individual and the society at large: our aspirations for the individual and the society are only attainable in an environment of moral integrity because it has to do with trustworthiness and reliability of people. A society in which a good number of the citizens are not honest, trustworthy and reliable will not achieve any significant development. Therefore, for education to be an instrument for national development, it should foster the development of moral integrity in learners. It is also noteworthy that most of the values such as justice, rationality, human dignity and the like that are highlighted in the National Policy on Education are component parts of moral integrity.

Much as it is important that education should equip learners with knowledge and skills for solving various human problems, it is critical that it also disciplines and ennoble the learner's mind such that he will be disposed to use his knowledge to benefit himself and others. In other words, the extent to which learners would be able to deploy intellectual knowledge to the service of humanity would depend on the mindset with which both the teacher and the learner have approached the learning in the first place. This should inform why we study the various subjects in the curriculum. Teaching and learning of academic subjects are not supposed to be just for storing up information but also to give learners the disposition to use knowledge beneficially. Richard Peters says of the concept of education,

*an educated person is someone who is capable of delighting in a variety of pursuits and projects for their own sake and whose pursuit of them and general conduct of his life are transformed by some degree of all round understanding and sensitivity.*²

It follows from the above that, knowledge, skills, and efficiency if not complemented with a favourable disposition and attitude to use them for the improvement of the individual and his society would not be worth-while. Frankena

¹ Federal Republic of Nigeria 2004. National policy on education. Op.Cit.3

² Peter, R. S. 1972. Education and the educated man. Dearden, R. F. Hirst, P. H. Peter, R. S (Eds) Education and the development of reason. London & Boston : Routledge and Kegan Paul.11

also submits that education is a process of fostering dispositions (belief, knowledge, habits traits, values) in the learners using an acceptable method¹. He presents this in his famous matrix that: X is fostering or seeking to foster in Y some dispositions D by method M where:

X = those doing the educating

Y = those being educated

D = the disposition that is desirable Y should have

M = the method that is satisfactory²

A social science concept of education ordinarily adopts the society as the one to determine the desirable disposition and the satisfactory method. Frankena and many philosophers however, condemn the social science concept of education for taking too passive a view of the role of those being educated and for encouraging a 'conformist' way of looking at education. This is premised on the idea that the issue of the disposition that is desirable and the method that is satisfactory should be left as open as possible to giving room for constant intellectual interrogation of what are the worthwhile dispositions and the satisfactory method of cultivating them in the learners.

Education for moral integrity is a programmatic conception of education which portrays education as a programme of action or a process which ought to inculcate in its recipients the dispositional quality of integrity. Applying this to Frankena's matrix, those doing the education for moral integrity are the teachers and all practitioners in the process of education. As shown earlier, Aristotle believes that politics and ethics are closely linked and one can hardly live a virtuous life without participating in politics. By politics, he does not seem to mean partisan politics but active engagement in the day-to-day activities that enhance the well being of society. He also contends that moral education is the main purpose of the political community³. In his view, the main function of politics is to develop qualities of noble character in the citizens so that they are disposed to engage in noble actions. This implies that whether moral education would occupy a pride of place in the curriculum is more of a political issue than an educational issue. The political leadership has a critical role to play towards ensuring that moral education is given a pride of place in

¹ Frankena, W. K. 1975. The concept of education today. Educational judgments. London & Boston. Routledge and Kegan Paul. 21.

² Frankena, W. K. 1975. Op. Cit.21

³ Lord, C .Trans. Aristotle. The Politics Op.Cit.1253

the national policy on education. Furthermore, political leadership has a key role to play to ensure that the teachers who are supposed to educate on behalf of society are adequately empowered to carry out this important responsibility.

It would be more rewarding if all teachers of every subject are empowered and educated in such a way that they see themselves as moral educators. Although some countries like Korea and Japan have departments of ethics education in their Schools and Faculties of education where they specially prepare moral education teachers¹, research findings have revealed that best results are achieved when every teacher of every subjects is made to be aware of the possible contributions he can make towards moral education. Mere inclusion of a special subject in ethics would not be able to permeate the entire life of the school and bring about all round character development.²

The target learners in this study are basic level students who are in their formative and florescent stages of intellectual and possible moral development. To educate for moral integrity, the four psychological foundation of moral agency identified by Bercowitz would be given consideration because of their relevance. These are: self control, self-esteem, social orientation and compliance with external standards³. As shown earlier, moral integrity entails ability to remain committed to one's self-chosen principles in the face of distractions and frustrations and at the same time being considerate of the perspective and well-being of other people.

While self control and self esteem are self related, social orientation and compliance with external standards are other- related. Self-control has to do with the development of the learners' the capacity to resist temptations, suppress their impulses and delay gratifications. People can compromise their integrity when their appetites rebel against reason and they are unable to bring appetite under the control of reason. When learners' intellect and reasoning ability are well cultivated, it could be possible though not definite that they would be able to bring their appetites and desires to cooperate with reason. Therefore, academic subjects should be taught to enrich learners' intellectual development and their disposition to make morally

¹ Beongwan C, Jangho, P. John D. H. 1996. Moral education: the Korean experience. Retrived 22/10/2011 from <http://www.hi-ho.ne.jp/taku77/moralissue>

² Timothy, G R, Thomas M F and Kenneth L B. 2010. Integrated character education: implementing the new paradigm. Center for Character Education, Civic Responsibility and Teaching. Duquesne University, Pittsburgh, Pennsylvania. U.S.A 13.

³ Berkowitz. M.W. 1998. Fostering Goodness: teaching parents to facilitate children's moral development. Journal of Moral Education. Vol. 27. No. 3. 371-391

justifiable decision when they are faced with challenges or moral dilemmas so that they are able to take moral decisions in the light of reason. Self-esteem is closely associated with the virtue of pride. An individual with proper self-esteem has a sense of honour and it is more likely that he or she would avoid actions that can bring him or her to dishonour and disrepute. Development of this position would be componential of a program of moral education that would be proposed.

The social orientation of learners has a lot to do with enabling learners develop interest in taking part in social interactions and relationships. This is critical because morality develops from showing concern for other people. Cultivating virtues such as honesty, fairness, sensitivity and the like are central to moral integrity and they stem from having concern and being sensitive to issues that relate to others. In this regard, traditional African world – views that seem to emphasise social relationships, communality and togetherness can be articulated in the educational process. Akinpelu’s idea of rational reconstruction could be instructive here so that the value of togetherness and sense of community that are inherent in traditional morality do not degenerate to other vices such as nepotism, racism and sectionalism.

Compliance with external standards also implies other-related virtues. A person of moral integrity is beneficial to society not because he is so principled that he becomes an island to himself but because he also adheres to external controls which promote social harmony. To achieve reconciliation of the “self” with “others” it is pertinent that the process of education involve application of necessary external controls especially before learners’ master self-regulation.

The desirable disposition that needs to be fostered through the educational process, in this context, is moral integrity. It has been shown earlier that moral integrity is a worthwhile human quality because it has to do with reliability and trustworthiness of people. It is an essential quality both for the leader and the followers as there can not be any appreciable progress and development in an atmosphere of distrust, deceit or subversion of truth. Hence, it is a quality that is necessary for social harmony. Our earlier analysis has also revealed that moral integrity is a cluster concept which includes overlapping character traits such as honesty, sincerity, fair mindedness, constancy, consistency sound judgment and the like. Each of these character traits need to be cultivated and modeled in the educational process.

The issue of how best a desirable character trait can be cultivated or fostered in learners is perhaps the most important issue in moral education. Education for moral integrity would share the attributes of general moral education. It, however, goes beyond moral habituation or ensuring compliance to rules and external standards at all cost, but should encourage and motivate the learners to challenge the existing social order when need be. Before an attempt is made to propose an educational programme for moral integrity, it is pertinent to examine some curriculum models and prevalent approaches to moral education.

5.3 Curriculum Development Models

Curriculum development is a process of transforming ideas and aspirations about education into programmes that will effectively realize the visions that initiated the process. It encompasses how a curriculum is planned, implemented and evaluated, as well as what people, processes and procedures are involved¹. Education for moral integrity like most other visions and aspirations would remain vague unless an attempt is made to translate it into an educational programme (curriculum). Three major orientations to curriculum development can be identified. These are: objective or product model, interaction model and process model.

Objective model was pioneered by Ralph Tyler. He suggests four fundamental questions which need to be answered if the process of curriculum planning is to proceed. The four questions are:

1. What educational purposes should the school seek to attain?
2. What educational experiences can be provided that are likely to attain these purposes?
3. How can these educational experiences be effectively organized?
4. How can we determine whether these purposes are being attained?²

In the objective or product model, the most crucial aspect is the statement of objective as clearly as possible as this serves as the most useful criteria for selecting content, for suggesting learning activities, for deciding on the kind of teaching procedure to follow and to carry out the vital steps in curriculum planning. It would also serve as the standard against which the programme is evaluated. The model has the merit of making easy a systematic study of educational programmes through

¹ O'Neill.2010. Programme design. Overview of curriculum models. Retrieved 28-4-2012 from <http://iearn.org/civics/may2003workkkkshop/understanding>

² Tyler, R.W.1949. Op.Cit.1

determination of the extent to which the stated objectives have been achieved. It also has an attraction of clarity. However, it has been criticized for being too simplistic as it cannot account for the many unpredictable outcomes of learning. Critics of the model have also argued that evaluation need not be a terminal stage, but should take place at every stage of learning.

The interaction model proposed by Wheeler and Lawton seeks to make up for the weaknesses of objective model. The model advocates that any of the curriculum elements can be a starting point. Lawton's model especially provides a five stage flow-chart on curriculum planning. The first and the second stages of the model deal with the need to clarify issues about the aims of education and the questions of the knowledge and values which should be the concern of education (philosophical and sociological questions). The third stage is the selection from culture, while the fourth stage deals with the effectiveness of the organization of learning and methods of teaching (psychological questions). The final stage is the examination of how the curriculum is organized¹. This model presents a more comprehensive approach to curriculum as it draws specific connections between curriculum form and content and the larger society. Again, its flexibility regarding the elements of curriculum can give room to creativity.

There is also the process model proposed by Lawrence Stenhouse .² The model places no emphasis on initial statement of objective but rather emphasizes content and, to a small extent, method of teaching. It does not endorse the notion that evaluation is of prescribed objectives³. In this model, what matters is getting the ingredients, that is, the processes, messages and conditions right and hoping that good outcome will follow⁴. It identifies the learning situations as the major issue in curriculum development. This model conceives of curriculum not as a physical thing, but rather as the interaction of teachers, students and knowledge.⁵ Stenhouse defines curriculum as an attempt to communicate the essential principles and features of an education proposal in such a form that is open to critical scrutiny and capable of

¹ Oloruntegbe, K.O. 1992. Op.Cit.45

² Omolewa, M and Sarumi. A. 2002. Government and curriculum development. Ajala, J.A Ed. Designing content of curriculum. Ibadan: MayBest Publications. 222

³ Ibid

⁴ O'Neill, G. 2010. Programme Design. Op.Cit. 5

⁵ Smith, M.K. 2000. Curriculum theory and practice. The encyclopedia of informal education. Retrieved on the 5th March 2012 from www.inded.org/bibli.curric.htm

effective translation into practice¹. Like the interaction model, it encourages curriculum development process to start at any stage. This suggests that as soon as the real problem in any given learning situation is identified, an appropriate stage of curriculum development may be chosen for a start. Although the model appears to be the nearest to practical situation, it is not a clear model follow. Again, since every human activity has a purpose, initial statement of objective cannot be underestimated as Stenvenson as advanced.

Having looked at the notable curriculum models, it is important to examine various ways in which curriculum has been used to teach moral education. There are those who believe that morality can only be taught by teaching religion. Proponents of the position are of the view that there is no need for separate curriculum for moral education as long as religious studies are being taught in schools. This position has been criticized earlier for being dogmatic and for having the potential of being problematic in a multi religious society like Nigeria. There is also the indoctrinative approach which embraces teaching of content. It involves highlighting a list of values or virtues that serve as the core of the curriculum². The highlighted values are then taught as specific topics. The approach has been termed indoctrinative because there is tendency to teach the selected values as absolutes, thereby preventing learners from questioning them or thinking of situations when such values may not be workable especially when they are held by other values. It may also suggest that moral education should exist as a separate academic subject in which the identified and selected values are taught. This approach to moral education would be inadequate for education for moral integrity because integrity demands that an individual is able to apply his practical wisdom to figure out what to do in specific, concrete situations.

There is also the romanticist or value clarification approach which considers content to be idiosyncratic and to be latent in the individual³. Here, there would be no content to teach but an attempt to develop the capacity of learners for moral reasoning. Value clarification involves raising moral issues and discussing real or hypothetical cases on which learners are allowed to freely make contributions. The teacher uses learners' responses to know their level of moral development and then help them to move to the next higher level. The approach can be productive if it is not

¹ Smith, M.K. 2000. Op. Cit. 3

² Berkowitz, M. W. 1997. Integrating structure and content in moral education. Paper Presented at a the meeting of the American Educational Research Association, Chicago. 3

³ Ibid. 4

implemented in a value free way as proposed by some of its proponents. Learners should ultimately be guided as to the moral way to behave. Value clarifications without the inculcation and modeling would however, not suffice for education for moral integrity. The competence of the teacher to effectively coordinate the discussions and guide the learners to discover what is moral and what is immoral is also critical for value clarification to be productive.

5.4 **Proposed Integrative Moral Education Model for Basic Education**

Although there is hardly any remarkable difference between Aristotle's ethics and Akinpelu's moral philosophy, it is evident that while Aristotle emphasises inculcation of specific character traits through constant practices, Akinpelu stresses teaching morality through the school subjects and he strongly favours rational moral education which emphasizes moral reasoning and decision making skills. The two philosophers emphasise the critical roles of the teacher, both as a model as well as a facilitator. It is on the basis of these two philosophical frameworks that this researcher seeks to propose an Integrative Moral Education Model (IMEM). This attempts to draw from the strength of the ideas of the two philosophers. The model makes use of the existing curriculum but it suggests ways of implementing it so that moral education becomes an integral part of all aspects of the curriculum. The model seeks to use the curriculum to deliberately expose learners to moral experiences in order to inculcate in them specific character qualities, and through teaching of academic subjects develop their capacity for objective moral reasoning and decision-making. The model suggests integration of moral education with the other components of the school curriculum. These other components are the programmes of learning, programmes of activities and programmes of guidance¹. Below is the diagrammatic representation of the Integrative Moral Education Model:

¹ Dada, A. 1999. *The teacher and the curriculum*. Ibadan: Tajama General Enterprises.10

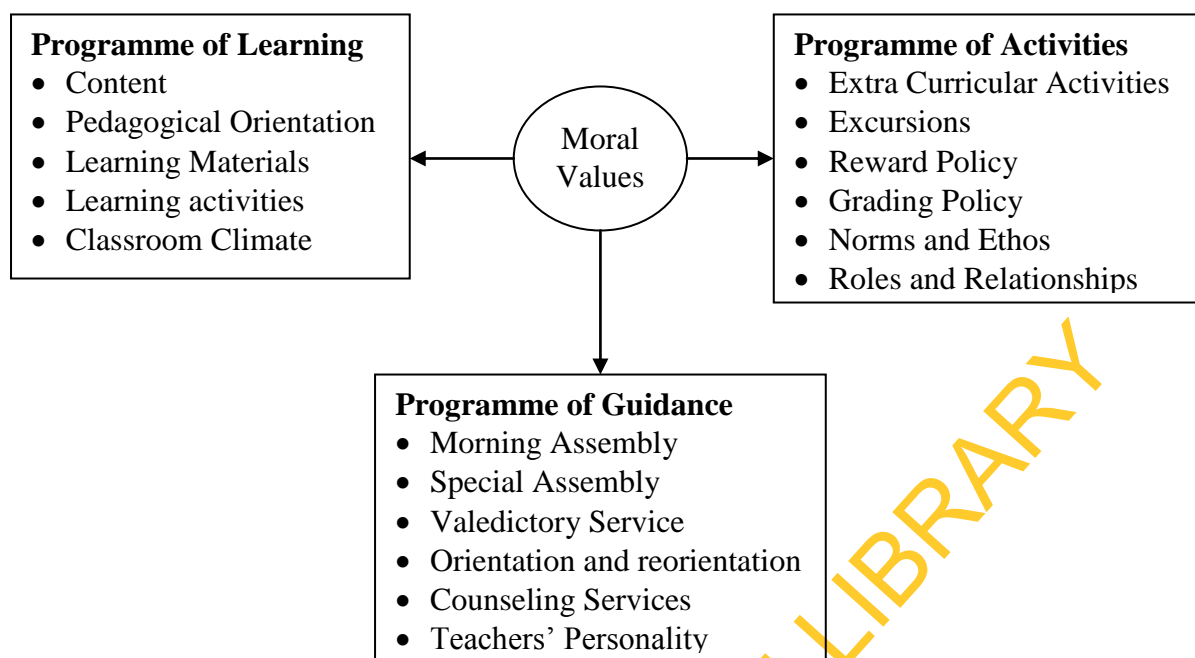


Fig. 5.1 showing: The Integrative Moral Education Model

As regards programmes of learning, the various school subjects would be used to foster moral growth of learners. Since every school subject addresses in one way or the other, human problems, needs, or ideals, there is always a way by which teachers can bring out the moral dimension of their subjects and show how it can positively impact the lives of their students. The fact that the academic subjects like social studies, history, sciences, literature and the like consist of the accumulated knowledge of humanity suggests that they can be useful in providing factual information to student with respect to “acceptable” ways of living and of dealing with social and physical problems facing mankind. This necessarily helps learners in moral decision making as they take decisions in knowledge and not in ignorance. Again, that all academic subjects foster intelligent behaviour is a pointer to the fact that teachers need to be motivated to see the potency of their subject to enhance learners’ moral growth. Teachers need to teach beyond facilitating cognitive learning; they should go further by consciously engaging the moral development potential of their learners. Below is an implementation model which can guide teachers in identifying and integrating moral dimension to any topic being taught.

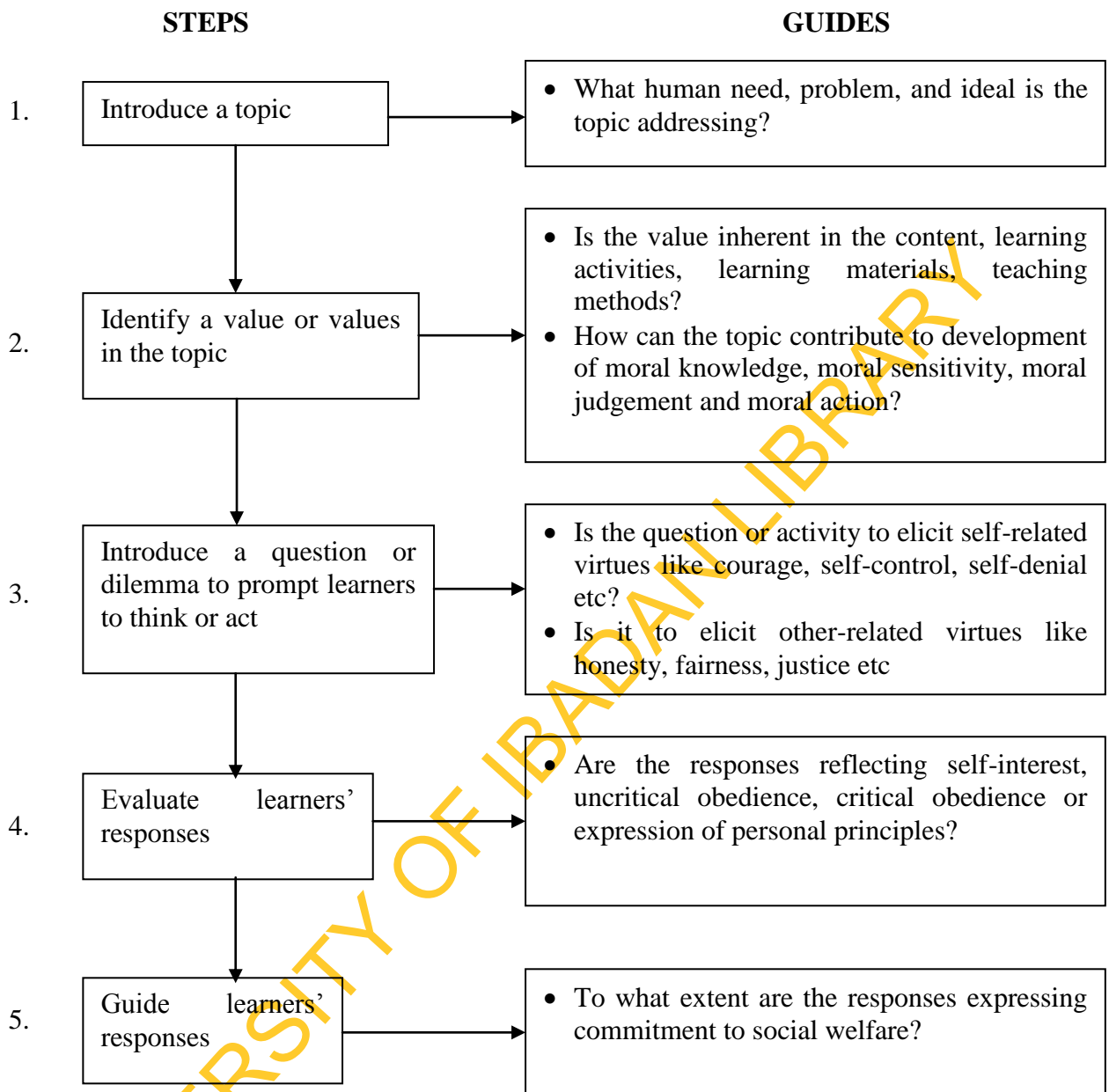


Fig 5.2 showing: The Implementation Model for Programme of Learning

In order to further illustrate this point, Basic Science would be used as an example. The curriculum shown in the appendices is an excerpt from the 9 year Basic Science and Technology Curriculum in which the thematic approach to content organization was adopted. Consequently, four themes were used to cover knowledge, skills and attitudinal requirements.

- These are:
- (1) You and Environment
 - (2) Living and Non-living Things
 - (3) You and Technology
 - (4) You and Energy

Moral values are inherent in Basic Science both in its content as well as in the pedagogical orientation that can be adopted in teaching it. A topic like ‘ethical issues in science, and development’ as shown in appendix 5 can be directly related to morality and so, the content can directly teach morality. However, a good number of the topics can have moral significance by the teachers’ pedagogical orientation and ability to draw out the moral implications of what is being taught as well as the learning activities involved. While teaching the topic, ‘environmental conservation and safety’, as shown in appendix 1, the teacher while explaining water, carbon and nitrogen cycles as evidences of the natural and physical order can as well draw parallels between the physical and moral order. When the physical environment is degraded, human life is also at peril, so, environmental preservation and conservation become a value. The teacher can as well draw out the social and moral implications from the topic that by negative social practices such as cheating, injustice, stealing, embezzling of public funds, the moral order and the social order are disrupted. By implication, as we need to maintain balance of resources in the physical environment, there is also the need to maintain the moral order considering the effect of our actions on other people. With this approach to teaching we can facilitate the development of not only judicious use of the environment but also inculcation of moral sensitivity.

The topic can also be used to enable learners to understand that man and other living things grow and develop under the influence of their environment. This can draw the attention of learners to the fact that things that are in nature, whether living or non-living, are inter-dependent and form an organic whole. This can help to cultivate an attitude of respect for life and the environment and can also enhance the development of other-related virtues.

While treating the topic ‘uniqueness of man’, as shown in appendix 2, the teacher show the students that intelligence is the unique characteristic of human beings. It is intelligence or ability to reason that makes human beings to be human and therefore liable, that is, to be morally responsible for any of their actions. The teacher should stress the need for them to make use of this unique quality before taking any action. To behave without prior reflection is then like a negation of ones humanity and it amounts to downgrading oneself to the level of lower animals. Drawing out this moral implication can encourage learners to make use of their sense

of judgement in anything they do. It can again help to develop their sense of self esteem and self worth. By this, the teacher is providing a rationale for pre-choice reflection before any action is taken.

Furthermore, the topic 'uniqueness of man' requires that learners should apply their basic intelligence in using measuring instruments to take measurement of length, time, weight, and volume. This would be in form of activity - based learning during which a teacher can foster values such as honesty, self-confidence and intellectual integrity. Encouraging students to take their measurements as honestly as possible and report as objectively as possible can be a way of inculcating values of honesty and self confidence. Teachers give directions and allow the students to follow this procedure diligently. When there is any error in following the procedure of any of the experiments, the teacher guides the students to discover the error rather than allow them to copy one another and end up having the same report. Encouraging them to report what they see and observe can help to foster intellectual integrity, honesty and development of personal autonomy.

Teaching the topic 'digestive system', shown in appendix 4 the teacher draws the attention of the learners to the fact that the human body functions as a result of collaboration of body systems such as the skeletal, respiratory, circulatory digestive, reproductive and excretory systems. This scientific fact can be used to teach cooperation and other related virtues such as sensitivity, benevolence and justice. If any of the systems is malfunctioning, the whole body malfunctions. As the integrity of human the body system depends on the wellness of the organs that constitute it, the integrity (well being) of the human society is a function of the wellness of each of the social systems and institutions. If all the systems are well but there is dislocation in one of the joints, the human body would not be able to function and the individual will be considered to be sick. Drawing out the moral and social implications of this can be used to foster a sense of integrity whereby learners begin to see that for any social system to work efficiently; all its members must work together efficiently. This can help to cultivate an attitude of respect for life and the environment thereby enhancing development of other- related virtues. By extension, for a society to progress, every citizen should perform his or her function and ensure that due processes are not subverted.

The topic again requires that learners should be able to perform simple food tests. This will require performance of experiments by using test tubes and reagents

for testing for carbohydrates, proteins and oils/fats. This type of activity can be a veritable avenue to inculcate values such as honesty, perseverance, courage and self-confidence. Learners should be allowed to carry out the experiments as objectively as possible and report what they observe. For example, addition of iodine solution to a piece of yam results in the yam turning blue-black. To test for protein, addition of Million's reagent to egg albumen results in formation of a precipitate which then turns black-red on warming. Adding of Sudan III solution to groundnut oil in water and shaking it results in the oil being stained red. Alternatively, adding a fat source to white paper results in the paper becoming translucent. The teacher needs not to tell the students these results before the experiments are carried out. Rather, they should be allowed to discover things themselves. The teacher can use different sources of starch, protein and fat for different groups or classes of students to find out if the same results would be gotten. By doing this, the emphasis of science on precision, facts and evidence would be used to foster the value of honesty and objectivity.

This above is an illustration of how a science subject can be used to foster moral values. Other academic subjects can also make contribution to learners' moral growth. For example, when teaching literature, the teacher needs to lead class discussions that would reveal the human qualities of the character under study. As they learn a plot, they also need to examine the values such as honesty, fairness, courage, benevolence, and any such values that may emanate from the plot. This can teach them decision-making skills and being responsible for their choices and actions. This can also be used to develop the habit of anticipating the possible consequences of their actions. As such, learners tend to learn how to be more thoughtful and painstaking before taking action and consequently more committed to the choices they make. While teaching history, students should not just learn what happened; they should be allowed to make ethical judgements about historical occurrences.

Social studies classes can be fruitful avenues for discussing current and contemporary events and issues that have moral significance. Issues relating to social problems such as corruption, poverty, infrastructure decay, falling quality of education, marriage failures and the like can be discussed to draw out relevant ethical issues. By this, the teacher is able to enhance the relevance of his subject to learners' life and therefore would be able to increase their engagement and interest.

Mathematics as a subject can be used to teach and inculcate moral integrity. Mental arithmetic written in word problems can be used to foster learners' moral growth. A scenario like this can be created and thrown for class discussion when teaching a topic like addition, subtraction, multiplication, percentage error and the like: Ade bought five apple fruits at the rate of fifty naira an apple. He gave the trader five hundred naira and the trader gave him three hundred naira as balance. The teacher can generate questions such as:

- 1) Did the trader give Ade more or less than she should?
- 2) How much more or less did Ade get?
- 3) What is the percentage of the difference?
- 4) What should Ade do to get the correct change from the trader?

The first three questions address the knowledge aspect while the third is a moral question which seeks to make learners reflect and make moral decisions. Adopting techniques such as this take teaching of Mathematics beyond the development of cognitive learning. Learners' moral growth is being fostered as the teacher is likely to get varied responses from the students and teacher should be able to guide them accordingly. This method tends to provoke and reinforce individual learner's reflection but the teacher needs to ensure that by the end of the process, they are able to differentiate between the acceptable and the unacceptable.

In order to use academic subject to enhance learners' moral development especially as it relates to the virtue to integrity, teachers should bear in mind that every subject is an aspect of human culture and ought to contribute something positive to that culture. Apart from helping learners to pass examinations teachers need to think of how his or her subject can enhance learners' character development. It is also important to pay attention to the social values of the subject.

Programmes of activities refer to activities which the learners are exposed to outside the scope of the programme of learning¹. These include activities of cultural groups, drama group, Junior Engineers, Technician and Scientists (JETS) club, Young Farmers' Club and excursion to places such as hospitals, prisons, farms, museums, industries, gameparks and the like with a view to drawing out the moral implications of activities that take place in those places. Programmes of activities form an integral part of the hidden curriculum. The hidden curriculum refers to learning that takes

¹ Seweje, R. O. 1994. *The theory and planning of curriculum*. Lagos Green line Publishers. 57

place within the school and during school programmes but which the school may not consciously put down as what is to be learnt in school¹. They are avenues for dealing with issues like attitudes, values, beliefs and behaviour. Both the structure and the culture of a school can be veritable avenues for moral development.

Structural sources are related to how the school is being administered and how school programmes are organized. These can send strong, serious messages to the learners. For example, faithfulness and adherence of a school to time scheduling of activities can send a strong moral message to the learners. A school where the school time-table is flouted at will or where teachers come for their classes late or stay longer than necessary is not likely to produce students who would have strong sense of commitment to rules of punctuality and timely performance of duties.

Furthermore, the grading and reward policy of a school can have serious implications for learners' moral development. If students' moral standing is incorporated to the overall assessment, it tends to send the message to the student that education is not only about learning but also about character. Learners should, therefore, be encouraged to aspire towards excellence both morally and academically. Academic excellence consists of demonstration of highest potential in any performance environment be it in the classroom, laboratory, playing field, school farm and the like. Moral excellence, on the other hand, demands that a learner, apart from excelling in learning, aspires to be his ethical best in relationships, and in his roles as a student and roles as a citizen. The structure of a school needs to ensure that the two excellences play complementary roles. This is because both the teachers and the learners require moral character such as honesty, fairness, courage, self-denial, self-restraint, and the like to build the kind of relationships that make for a positive learning environment. Hence, the grading policy of a school should integrate both moral and academic excellences. Furthermore, conduct of examination, appointments of students and even teachers to various positions have to be done fairly and transparently in order to build an atmosphere of trust.

Other structural sources of morality are the school extra - curricular activities. They should be organized in a way that ample opportunities are provided for students to experience real moral situations. For example, the school can encourage students to organize clubs in which contemporary controversial social issues are contrived,

¹¹ Moronkola, O.A, Akinsola, M.K, Abe, C.V. 2000. *The nature of curriculum*. Ibadan: Royal People Nigeria Limited. 8

discussed, dramatized or song. Literary and debating society can focus on ethical issues within and outside the school. For example, an attempt can be made to allow students in public schools to debate the justification or otherwise of students paying their teacher for extra afternoon lessons. If teachers can be courageous enough to throw up issues such as these, it can go a long way at fostering the virtues of critical thinking, fairness and courage on the part of everybody and everyday life of a school.

One way to make programmes of activities effective is to make them learner-centred such that they emphasis learners experience. The process of election of the school prefects and executives of activity groups and clubs, management of their finances and resources and conduct of their activities need to be done by the students themselves. By this, the school is organised as a microcosm of the society and learners are given ample opportunities to experience and practice their moral convictions.

Other sources of morality from the hidden curriculum are the ethos, norms as well as the rules and regulations of the school and how they are enforced. It also includes the type of inter and intra-group relationships that exist within a school, that is, the relationships between students, the relationship among teachers, the relationship between teachers and students and so on. The rules and regulations of the school need to be made known and clear to everybody and every member of the school community should know what is expected of him. It is also important that these rules and regulations are arrived at democratically. There should be enough good reasons for these laws and learners should be fully aware of the justification for the rules. It is equally important that any willful violation of the rules and regulations should attract commensurate consequences without any fear or favour. Any kind of selective justice within the school system would have serious negative consequences for learners' moral development. The teachers and school authorities have critical role in this regard. They have to be models of moral integrity with respect to school rules and regulations and not violate them. Teachers themselves have to model sincerity, commitment, courage, constancy and devotion in order to educate for moral integrity.

As observed by Nicgorski, the goal of character education is not only awareness and acceptance of the positive values in one's culture but contributing to

the ongoing realization of those values in new circumstances in a changing world¹. The learners should therefore be allowed to use their reason to discern what is of value and what requires modification in the culture of the school and in the larger society. Akinpelu's theory of rational reconstruction of indigenous African values can be instructive in this regard. Societal values have to be creatively integrated into the school programmes. Learners should be exposed to traditional values for them to adopt or reject them in the light of reason and evidence that should border on human well-being. As such, learners would be brought up not just to conform to social values but to participate actively in their renewal.

The school environment needs to be built on trust and confidence. A school climate that encourages free discussion, respect for human dignity, justice and fairness in its daily activities would produce persons of moral integrity. The school atmosphere should also be based more on cooperation than on competition and when there is need for competition, students should be treated fairly. This will go a long way at instilling in them a sense of trust and confidence.

Aristotle's emphasis on moral habituation appears to stem from the assumption that when we are faced with a dilemma, we respond according to our usual habit. Through good habits, he holds that emotions which usually stand between man's moral judgement and moral actions can be harmonized with the voice of reason. In other words, ability to reason may not be sufficient to transform and reshape emotions if one has not been accustomed to that pattern of behaviour through practice of good habits. Macintyre also observed that teaching morality requires more than pedagogical methods, but rather practices which both the teachers and the learners engage in order to foster particular virtues². This suggests that to educate for moral integrity, the virtues that constitute moral integrity need not only to be taught, debated and discussed but should also be practised. The teacher can teach honesty and fairness in social studies or literature class but his failure to demonstrate these virtues in his actual conduct in school can have a very damaging effect on learners' psyche. Therefore, the school should be replete with practices and activities that would enable moral integrity to become "existential modes" for learners

¹ Cited by Timothy G. R. 2010. Integrated character education. Implementing a new paradigm. Centre for character Education, civic responsibility and teaching. Duquesne university, Pihsburgh, Pennsylvania. USA.

² Cited by David, P.B, Andy,B, 2011. The relationship of narrative, virtue education and an ethics of care in teaching practice. Retrieved from 2-10-2010 from <http://www.jstore.Org/stable/2377013>

The above accentuates the power of the hidden curriculum in moral education. The hidden curriculum, as earlier shown, refers to messages that are communicated by the operation of schooling apart from the official and public statements school mission and subject area curriculum guidelines¹. It should complement rather than contradict the official curriculum. If there is a conflict, the hidden curriculum usually carries more weight than the official curriculum especially in matters of values, attitudes, beliefs and behavioural patterns. For example, a school authority that aids examinational malpractices has defeated any formal teaching on integrity. The hidden curriculum can make a remarkable impact on learners moral lives especially when it aggregates into a pattern of consistent messages. Programmes of activities in a school should enable learners to harmonize their pleasure seeking drives (emotions) with reason. More often than not, it is emotions that prevent us from acting on our moral judgements. Hence, to educate for moral integrity, efforts should be made towards helping learners to develop into moral human beings whose actions and behaviour are largely controlled by reason rather than by emotion. In other words, there is need to educate learners such that they would be able to control their emotions for them to be able to develop to persons of moral integrity. The school environment allows expression of various kinds of emotions such as happiness, joy, anger, hate, love and the like. Each of the emotions needs to be moulded if the learners are to develop morally.

Kohlberg posited that the first level of moral development is the egocentric stage in which the individual finds it difficult or unable to consider the well-being and perspective of other people. It is therefore the function of education to discipline this emotion of selfishness by creating necessary external controls that are necessary before the individual is capable of self-regulation. This will naturally take the form of reward and punishment, induction and modeling of moral sensitivity by developing the sense of empathy in learners. By this, learners would be able to appreciate the feelings of other people and therefore see themselves in the position of others.

Programmes of guidance as they relate to moral education are the various events, fora and opportunities provided by schools to give learners certain kinds of orientation about how to live a good life. Guidance can take place during the morning assembly. The morning assembly, although usually short, can be a good

¹ Cornbleth, C. 2011. School curriculum-hidden curriculum. Retrieved on the 9-10-2011. from <http://education.state.university.com/page/1899/curriculum-school-HIDDEN-CURRICULUM>.

avenue for moral clarification, moral sensitization and moral inculcation. It provides opportunities for the school to bring up issues that may not be clear to the learners with respect for rules and regulations. It also provides opportunities to impress on their minds virtues such as honesty, justice, fairness, discipline, courage and consideration for others. This can take the form of “virtue of the week/ month” approach in which a particular virtue that constitutes moral integrity is selected for consideration each week/ month. For example, if courage is selected, talks are given in relation to the virtue of courage. This can be in form of narratives, stories, contemporary issues in the society that relate to the virtue or brief examination of the life and times of personalities who have modeled courage. For example, the life of Nelson Mandela can be used to illustrate courage and consistency. Programmes of guidance can also take place in special assemblies when important personalities known to be men of integrity are invited to give special lectures. By this, the learners are encouraged to learn from them and take after them. Moral issues should also feature prominently in events such as valedictory services, orientation programme for new students and so on.

In implementation of the programmes of guidance, the school can also tap from cultural resources that are available within the community for moral education. Although most of the virtues that constitute moral integrity are universal, there is the need to avail learners of the benefit of moral value in our national and traditional worldviews and tradition for moral integrity. There should not be harmony between the values that are taught in school and the positive values of the society. There are some aspects of traditional world view that can enhance learners’ moral growth. Therefore, we need to tap on them. For example, while teaching the local languages, teachers should draw out the moral values of beliefs such as *esan* (retribution) apart from its linguistic usage. This can provide a kind of transcendental foundation for learners’ moral development.

Through the programmes of learning, programmes of activities and programmes of guidance, the processes of education focus on the whole personality of learners by integrating moral knowledge, moral sensitivity and moral judgment with moral action. This results in development of learners’ capacity for moral judgment which disposes them to moral action. It provides ample opportunities for learners to experience real life situations as they are given opportunities to freely make commitments and holding them accountable for their commitments.

5.5 A Teacher Education Programme for the new Paradigm

Teachers have a primary role to play to make any educational system successful. Therefore, for teachers to effectively implement the proposed Integrative Moral Education Model (IMEM), it is required that they have the necessary skills, attitude and orientation towards ensuring that their students do not only grow intellectually but also morally. Teachers can exert very great influence on learners both with their personality and their methods of teaching. Much depends on teachers' personality to foster moral integrity through both the official as well as the hidden curricula. There is no denying the fact that the moral character of the teacher is copied whether consciously or unconsciously by the learners. Through the teachers' actions in and outside the classroom, he or she initiates the learners to a pattern of behaviour which can be positive or negative. Therefore, teachers and in-service teachers should be exemplary in learning and behaviour.¹ In like manner, teachers through their methods of teaching can exert a great influence on learners' moral sense and moral development. Efforts towards empowering teachers to be able to implement the new moral education paradigm would take two forms: pre-service education and in-service education.

As regards pre-service education, there is a great need for stringent entry requirement for would-be teachers in Nigeria. Entrants to Colleges of Education and Faculties of Education must pass necessary integrity and aptitude tests that would qualify them for the teaching profession. There is also the need to integrate ethical issues into the existing teacher education curricula in areas such as curriculum planning and implementation, child development, psychology of learning, philosophy and sociology of education and educational administration. This would be a better and more integrative approach than creating a distinct department to prepare moral education teachers as is being done in some countries like Korea and Japan. With an integrative approach, every teacher would be made to know how to integrate learning of factual content with relevant ethical issues. For example, topics like meanings and interpretations of morality, philosophical theories on morality as expressed by thinkers such as: Plato, Aristotle, Immanuel Kant, Akinpelu and the like can be integrated to existing courses in philosophy of education. Also, psychological theories on morality as expressed by thinkers such as Jean Piaget, Lawrence Kohlberg, Carol

¹ Sutherland, M. 1988. Theory of education. U.S.A: Longman Group Limited. 157

Gilligan and the like can be incorporated into existing courses in psychology of learning and child development. Again, sociological issues such as the influences of the home, media, peer group and other social institutions in learners' moral development can be integrated into courses in sociology of education. More importantly, courses in curriculum planning and implementation should include the philosophical foundations of the various methods of teaching and the ethical dimensions to teaching various subjects. Teaching methods such as discussion method, co-operative learning, socratic method / questioning and value clarification approach should be included and taught with a view to exposing the would-be teachers to know how they can use the methods to promote learners' moral development.

The integrated teacher education curricula would be implemented through collaborative approach to teaching the courses by experts in the various fields and experts in moral education. Teaming or collaborative teaching is a method of instruction in which two or more teachers combine their individual subjects into one course which they teach as a team to a group of students.¹ The teachers working as team have to plan, conduct, and evaluate the learning activities together. It would require that team members meet regularly to share ideas and resources about the course they are to teach. For example, an expert in educational psychology can teach topics that relate to physical, cognitive and language development, while an expert in moral education provides follow up teaching in moral development of learners. In the same vein, while an expert in curriculum studies teaches topics in teaching methods and techniques, an expert in moral education can provide a follow up teaching focusing on the philosophical foundation of the various teaching methods and how each can be used to promote learners' moral development. This approach has the merit of exposing lecturers to the subject expertise of colleagues and to different methods of planning, organization and presentation of instructions. It also has the tendency to improve work climate and learners tend to achieve more in terms of learning. However, for effectiveness, the goals of the team and responsibilities of each member of the team need to be clearly defined from the outset, so that it does not lead to confusion and inconsistent classroom environment. Moreover, success of team

¹ Janel, F.2011. Team teaching. An eHow contributing writer. Deman Media Inc. Retrieved 7th July, 2012 from www.demandmedia.com.3

teaching would depend on administrative encouragement, resourcefulness, open-mindedness and flexibility of members of a team.

Professional teaching practice programmes should provide for the moral evaluation of the student teachers in their practising schools where they practice. Stringent employment examination and interview test should screen those who are to be admitted into the teaching profession. In order to achieve this, the teaching profession has to be made to be more attractive in terms of remuneration and conditions of service so that the best available hands can be attracted and retained in the profession.

In order to take care to those who are already in the teaching profession, there is the need for retraining programmes for in-service teachers. The objective of such refresher courses is to re-orientate them towards using the various school subjects to foster learners' moral development. The National Teachers' Institute has a key role to play in this regard. There is need for them to extend their retraining programmes for teachers beyond the various academic subjects by including moral education content and methods. Such retraining programmes should aim and work towards empowering and orientating the in-service teachers on the great responsibility the society has placed on them. . In summary, the training can cover areas such as.

- Value inculcation and Modeling
- Ethical issues in educational administration.
- Pedagogical issues, that is, how to use teaching methods to promote moral development.

5.6 Possible challenges to the proposed Integrative Moral Education Model (IMEM)

One major challenge to the implementation of the proposed model is the type of relationship that exists between education as a social institution and other social institutions. Much as education can influence the other institutions, it is also influenced by them. With regards to education for moral integrity, there is the challenge of a pervasively corrupt society to which the child returns after school. The learner is influenced significantly by the home to which he returns after school, the peer he relates with, the type of values being amplified in the media and the adult world. If it is from this perspective that any attempt to use education as an instrument of social change can be challenged. Again, all the stakeholders in the endeavour to

entrench moral integrity in the process of education are also being influenced by the pervasively corrupt political, economic and social system.

Secondly, there is the problem of the core curriculum. Nigerian education is organized around subject areas which are expected to teach learners knowledge, fact and information. These learners are expected to be able to master, retain and reproduce a lot of this knowledge, facts and information by passing both internal and external examinations. Failure to achieve this often attracts a vote of no confidence in the learners' ability as well as the teachers' competence. Hence, both the teachers and the learners are trying adequate mastery of the core curriculum. The prevailing examination-oriented system may give little or no time and attention for the kinds of programme of activities and programmes of guidance being proposed in the model. Related to this is the challenge of how the effectiveness of the programme can be evaluated. While it is easy to evaluate cognitive learning, moral learning is not easily evaluated by pen and paper tests. As examination bodies do not usually test moral and affective aspects of learning, teachers and learners may not be motivated to pay attention to the moral dimension of subjects.

As regards the idea of teaching morality through the various school subjects, it can be argued that each of the school subjects has its own structure and logic of approach. An attempt to introduce a moral dimension may threaten the integrity of the subjects. Apart from this, teachers have very limited time to teach and this creates some constraint in the execution of the educational programme. Another possible challenge is the paucity of expert in moral education at all levels of our educational system. Since very few experts are available in the area of moral education at all levels of teacher education programme, it may be difficult to execute it in our present educational programme.

5.7 Possible strengths of the proposed model

The model is hinged on the assumption that most of society's aspirations are achievable through education. As long as the education sector is the avenue for human capital development for the nation, it would be indispensable in any effort to influence human behaviour. If corruption is the greatest impediment to national development, moral integrity needs to be made an important virtue to be developed in the educational system. It is when concerted efforts are made along to do this that our education can be said to be relevant. If the essence of education is to produce people who should be able to behave in socially beneficial manner, then any attempt at

entrenching moral education would be a worthwhile one. Although education is part of society, it should set standards for the society in terms of everything that is lofty and noble. Hence, education has to be refocused so that it would be able to positively influence the entire society. Although this cannot be sudden but a gradual process, it would be a more enduring solution to the problem of moral decadence in the society. It should be possible to achieve this when entrants into the teaching profession are carefully chosen and properly screened before they are admitted for training as well as before they are admitted into the practice of the teaching profession. This is to ensure that person of questionable character are barred from entry. Recruiting the best in learning and character into teacher education and the teaching service can help in re-engineering the education sector and reposition it to change the entire society.

The proposed model would not in any way suggest that teachers would jettison teaching the core curriculum. It suggests that they should not lose sight of their role of helping the learners to build a system of values as they learn the core subjects in the curriculum. This would be possible since every academic subject in one way or the other addresses one human problem or the other for possible solution. All that is required of the teacher is to be able to use his teaching methods as well as the content of the curriculum to draw out the human values in the subject that he teaches. This can be possible when teachers ask basic questions which show how the subject benefits humanity and how it can be applied. Integration of moral education into the existing teacher education curricula and retraining of serving teachers through workshops and seminars would enrich their understanding of the concept of education and teaching. They would be able to see the process of education not only as a process of knowledge and skills acquisition, but also as a process of helping the learners to form desirable habits and develop high moral standards and positive attitudes.

With respect to the challenge of paucity of experts to take up the teaching of pre-service and in-service teachers, it is possible to adopt a train-the-trainer approach in retraining the teachers especially the in-service teachers. School administrators, that is, the head teachers and the principals be the first target for such training. This empowers them to facilitate the training of younger and lower rank teachers. Most times they are under authorities which are in better positions to influence to moral tone of the school. When the teachers at the top, administrative level are first retrained, they should serve as the moral change agents.

With respect to the challenge of evaluation of the affective learning, schools can design rating scales which score learners' pattern of behaviour with respect to values such as honesty, fairness, courage, reliability, selflessness and the like in the terminal report sheet. This should be based on their actual conduct within the school and their level of participation in school activities. Pencil and paper test may not suffice because the true test of moral learning and development is in the actual conduct of the learner. He or she may be able to explain why honesty is important in human relationship but not be honest in his actual conduct. Through personal observations and proper keeping of anecdotal reports, class teachers can effectively produce a record of learners' moral behaviour. This type of record can serve as a basis for issuing character certificates to students at the end of schooling. By this, learners would know that they are in school not only for academic learning but also for character learning and that their character is being evaluated as much as their academic learning.

5.8 Summary of Chapter

An attempt has been made in this chapter to propose a model of moral education that integrates the strengths of the ideas of Aristotle and J. A. Akinpelu. The model is termed Integrative Moral Education Model because it proposes that the entire school life and culture, every teacher and every subject and all the resources that are available within and outside the school should all be used in synergy to ensure that learners are helped to become persons of moral integrity. Some possible challenges to the proposed model such as the possible negative influence of the larger society, emphasis on examinations, lack of enough time, and paucity of moral education experts are examined and possible solutions are also provided. It is shown that if our educational system is to meet the requirement of relevance, efforts should be made to reposition education to produce individuals who would uphold strong moral principles that can promote social harmony. This could be possible when we admit only individuals who are sound intellectually and morally for teacher education. Moral education should be incorporated into teacher education as well as inservice retraining programmes.

CHAPTER SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Summary of the Research.

This study has been motivated by a concern for Nigeria's development which is being hindered by fraud, dishonesty, subversion of truth and due processes in significant aspects of national life. This pervasive lack of integrity calls for a comprehensive moral education programme for the country in order to develop the virtue of moral integrity in the education of the younger generations. Religious approach to moral education seems to have proved inadequate in improving the moral life of the nation, and in order to meet the need for a common value system in a multi cultural society like Nigeria, this study examined a rational approach to moral education as espoused in the moral philosophies of Aristotle and J.A Akinpelu.

An attempt has been made to examine the possible meanings and interpretations of the concept of moral integrity as well as the ideas of other philosophers on the concept of moral integrity. An analysis of the philosophical basis of the concept of moral integrity has revealed that it is human quality that is essential for social wellbeing. It has also been shown that it is a cluster concept which ties together other character qualities such as honesty sincerity, open-mindedness, fair-mindedness, constancy, consistency, harmony and sound judgement to discern moral issues and to be able to act consistently based on self-chosen principles that promote social harmony.

The philosophical methods of doing research, that is, the analytic, speculative and prescriptive methods were discussed. These methods have been used to analyze the key concepts in the study and the concept of development as an example. This has shown that a holistic conception of development should incorporate both the material and the human dimension of the concept. Development of a society depends to a large extent on a holistic development of individuals that constitute such society.

A critical examination of the moral philosophies of Aristotle and J. A. Akinpelu has shown that the two philosophers believe that man is a social being who cannot live a good life outside the community of other men. Both of them also share the belief that man is a rational being and rationality is man's most important characteristic. Aristotle's ethics revolves around virtue which lies as a mean between two extreme character traits which are vices. Akinpelu emphasises character development and contends that character is the most important human quality.

Character traits that constitute moral integrity have been examined in the ideas of the two philosophers. With respect to Aristotle's ethics, integrity has been shown, in a sense, to be a mean between rigidity and wantonness. Akinpelu believes that man is a free and self-determining being whose authenticity and integrity lie in his ability to make choices and face the consequences of his actions. While Aristotle emphasizes inculcation of moral virtues through habits, Akinpelu places emphasis on development of learners' capacity for moral reasoning through teaching of academic subjects. Again, while Aristotle's ethics does not take any recourse to any kind of transcendental belief or divinity, Akinpelu concurs to some extent that traditional African beliefs and world views can be rationalized to enhance learners' moral development. An attempt has been made in this study to apply Akinpelu's theory of rational reconstruction to the belief in retribution and show how it can be used to foster moral integrity in peoples' lives and promote the culture of integrity in our contemporary society.

From the ideas of the two philosophers, the study proposes an Integrative Moral Education Model (IMEM). The model proposes that the entire school life and culture, every teacher and every subject as well as the resources that are available within and outside the school should all be harnessed to ensure that learners are helped to become persons of moral integrity. Some possible challenges which may hamper the implementation of the proposal have been shown the possible solutions to the challenges were discussed and resolved.

6.2 Implications of Research

6.2.1 Implications for Teacher Education:

Teachers are important stakeholders in any educational system. In order to educate for moral integrity, there is need for committed teachers who are professionally and morally sound to implement the programmes. Criteria for admission to teacher education programmes should address the intellectual ability and also the moral standing of would-be-teachers. However, this would only be possible when teaching is made a choice profession by improving on the conditions of service and remuneration of teachers. By doing this, the best minds in terms of intellectual ability and moral character would be attracted to the profession. Unless entry into the profession is competitive it would be difficult to select the best among the applicants. The present situation in which the profession hardly attracts and retains the best hands available would not support education for moral integrity.

Moreover, the entire teacher education programmes at all levels should be very sensitive to moral issues. Faculties and colleges of Education should heavily sanction negative social behaviour such as examination malpractices, stealing, and misappropriation. Furthermore, teachers who teach in colleges of education and faculties of education should be models of integrity. This would have a spill over effect on the entire educational system. Again, the professional practice programmes should not only assess the intellectual ability and teaching skills of the would-be teachers, but also their character in terms of honesty, self discipline, fairness and their general conduct during the exercise. These should be consciously observed and documented as part of the overall assessment. This suggests that affective learning should be emphasised as much the cognitive and pedagogical abilities at all level of teacher education in Nigeria.

In order to take care of those who are already in the teaching service, in -service education should be a regular exercise and this should include orientation of teachers on the great responsibility they owe the society as custodians of the future of the nation. This should also include equipping them with the pedagogical skills which will enable them draw out the moral significance of their subject.

6.2.2 Implications for Teachers' Registration in Nigeria

Teachers' Registration Council of Nigeria (TRCN) is the agency of the federal government of Nigeria with the mandate to regulate and control the Teaching Profession at all levels of the Nigerian Education system. The Council determines the standard of knowledge and skills to be attained by persons seeking to become registered as teachers. The Council as it operates at present does not seem to pay attention to personal qualities and professional competence of applicants for registration. They are concerned about collecting the registration fees from anyone with NCE, B.Ed, P.G.D.E certificates without due consideration for the moral standing of the individuals. For ethical rejuvenation of Nigerian education, the Council should properly screen those to be registered as teachers both in terms of their moral standing and professional competence, so that they can positively influence the learners. The present situations of registering anyone with the certificates and who is ready to pay the registration fees, would be counter productive to education for moral integrity. Furthermore, the Council should pursue its statutory responsibility of control and regulation of the teaching profession by applying necessary sanctions on teachers who are found wanting in the discharge of their duties. The council needs to

be alive to its responsibility as the custodian of the ethics and codes of conduct of the teaching profession in Nigeria.

6.2.3 Implications for school administrators.

School administrators such as the head teachers, principals, provosts and vice-chancellors can do a lot to influence the moral life of learners through exemplary leadership styles. When they model integrity, it goes a long way to positively influence not only the learners but also everybody within and outside the school community. Conversely, when people in such positions of authority show wanton disregard for truth, order and due process, they can do a lot of damage to the moral psyche of learners and even the entire society. If education is to positively influence the larger society, leadership of educational institutional institutions needs to exemplify moral integrity in all their activities so that the institutions would be ahead of the society in terms of everything that is noble.

Furthermore, educational administrators need to facilitate and encourage the use of both the hidden and the formal curricula to foster learners' moral growth. The administrative style and all the activities within the learning environment should aim at promoting moral integrity. Again, most of the programmes suggested in this study are school-wide moral educational programmes and they can best be implemented with the support of school administration. Therefore, there is the compelling need for them to have an understanding of the significance of moral education in the life of a school.

6.2.4 Implications for Political leadership.

Political leaders should see moral education of citizens especially the younger generations as top priority. To achieve this, they have to make policies that will promote the moral development of citizen by formulating enabling policies for implementing moral education programmes in Nigerian schools. Political leaders should see national development beyond the material resources and give a deserving attention to the development of the human capital in terms of skills knowledge and attitude required by them to promote development. The best way to do this is through education. Education without the flavor of morality would not be able to produce people who would be able to use their knowledge and skills to pursue national development. Also, development should not be measured only in terms of science, technology and economy ,but also in terms of social and cultural development of the

people. In this regard, moral education and cultural studies would play a key role and should be given all the necessary support by the political leadership.

Furthermore, there is a compelling need for people of moral integrity in the leadership recruitment process in Nigeria. This is with a view to attracting persons of integrity to participate effectively in the processes. A good number of persons of integrity consider the political governance in Nigeria as a “dirty game” which they cannot venture into without soiling their names. If people of integrity do not participate in partisan politics, then, individuals of questionable character will continue to constitute the leadership cadre of the nation. This cannot be in the interest of the nation. In the same vein, ‘people of integrity’ should endeavour to participate in the political and electoral processes in order to bring more sanity into the system rather than avoiding or being nonchalant to participation in politics.

The government again needs to strengthen and support the law enforcement agencies so that they can enforce the rule of law and fight corruption, recklessness and impunity. This would ensure that corrupt individuals are brought to justice and necessary sanctions are applied without fear or favour. Doing this would send good signals to the public and reinforce education for moral integrity.

6.2.5 Implications for Policy Makers

It is clear that the National Policy on Education is replete with moral values which are expected to give direction to the Nigerian educational system. However, not much is being done to ensure that these aspects of the policy are implemented as educational programmes in schools. Therefore, there is need for policy implementation that would promote inculcation of moral values in the educational process.

6.3 Conclusion

The possible conclusion of this research is that the moral philosophies of Aristotle and J.A Akinpelu are relevant and complimentary as philosophical framework for planning a moral education programme for Nigeria. Akinpelu’s emphasis on a development of the capacity of learners for moral reasoning and Aristotle’s emphasis on moral habituation can complement each other to give us an integrative moral education model which can facilitate education for moral integrity. If the possible impediments to the proposed model are properly addressed, it can bring about an educational revolution necessary for making education an instrument of social change and national development.

6.4 Recommendations

6.4.1 Review of teacher education curricula

This would be by way of integrating ethical themes into the existing courses in teacher education programmes. This should be directed at empowering would-be-teachers on the moral significance of their subjects and to the fact that their role as educators is not just to teach their subjects, but also to guide their students to live a 'good' life. This would enable the learners to cope positively with moral issues that may arise in a school setting, and equip them with the skill of using both the hidden and the formal curricula for learners' moral development.

6.4.2 Institutional support for moral education

The Nigerian Educational Research and Development Council should develop curricula that would include moral education for different levels of education for which they are responsible. The National Commission for Colleges of Education (N.C.C.E), the National Universities Commission (N.U.C) and other regulatory agencies should incorporate give a pride of place to inclusion ethical themes into courses and programmes during accreditation processes. The National Teachers' Institute also should extend their role of training and retraining of teachers for moral and intellectual development. They need to build moral education into their Millenium Development Goals (MDG) workshop series. Faculties and colleges of education should provide necessary training for the teachers in primary and secondary schools.

6.4.3 Conducive Social Environment for Development of Moral Integrity

The home, the media and the whole community (adult world) all need to be strengthened to be able to complement the efforts of educational institutions. When moral integrity is modeled by these institutions, it would go a long way at reinforcing the efforts made in schools. This is critical because one of the possible challenges facing moral education is the influence of other agents of socializations on learners' moral outlook.

6.4.4 Adequate Funding of Education

Schools should be adequately funded to organize programmes of activities and programmes of guidance that can enhance learners' moral growth. When schools are properly funded, it would be easier to provide the necessary training and retraining for the pre-service and the in-service teachers. The necessary logistics for programmes of

learning, programmes of activities as well as programmes of guidance require proper funding of education.

6.5 Suggestions for Further Studies

This research is an investigation into the relevance of the ideas of two philosophers: Aristotle and J. A. Akinpelu and how they can be relevant to education for moral integrity. Further research can be done to investigate the ideas of other philosophers like Immanuel Kant, Kurt Baier, Alasdair MacIntyre and so on in relation to moral integrity. As this study focuses on the basic and secondary education levels, further studies can be done on how to inculcate moral integrity at the higher levels of education.

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APPENDICES

APPENDIX 1:

| TOPIC | PERFORMANCE OBJECTIVES | CONTENTS | ACTIVITIES | | TEACHING & LEARNING MATERIALS | EVALUATION GUIDE |
|--|---|--|--|---|---|---|
| | | | TEACHER | STUDENTS | | |
| 1. Environmental Conservation and Safety I (Maintaining Balance) | Students should be able to: 1. State the source of the earth energy; 2. Explain water, carbon and nitrogen cycles; 3. Explain the conservation of energy, water and wildlife; 4. Discuss the importance of maintaining balance of resources in the environment. | 1. Sun as source of earth's energy. 2. Sun's energy captured by plants, eaten by animals, reverted to earth in form of elements. 3. Carbon, water and nitrogen cycles. 4. Conservation of energy, water and wildlife. | 1. Guides students to identify the sun as the source of earth's energy. 2. Uses chart to show energy flow. 3. Uses charts to illustrate the natural cycles. 4. Leads discussion on the importance of conservation of natural resources. 5. Organizes field trip/excursion. | 1. Participate actively in discussions. 2. Observe and study the charts on energy flow and natural cycles. 3. Go on a nature visit/field trips/excursion. | 1. Charts 2. Film/pictures of wildlife | Students to: 1. Name the major source of earth's energy; 2. Explain how water carbon and nitrogen are maintained in nature; 3. Explain the significance of maintaining balance of natural resources; 4. Mention 2 natural conservation centres in Nigeria; 5. List 2 importance of conservation of energy, water and wildlife. |

Source: Federal Ministry of Education.2007. 9 Year Basic Education Curriculum. Basic Science. NERDC.

APPENDIX 2:

| TOPIC | PERFORMANCE OBJECTIVES | CONTENTS | ACTIVITIES | | TEACHING & LEARNING MATERIALS | EVALUATION GUIDE |
|----------------------|---|--|---|--|--|--|
| | | | TEACHER | STUDENTS | | |
| 1. Uniqueness of Man | Students should be able to: 1. Describe intelligence as a characteristic of human beings; 2. List the uses of intelligence to human beings; 3. Apply basic intelligence skills e.g. observation, measurement of time and weight inference. | 1. Uniqueness of human beings: - reasoning - problem 2. Intelligence, skills, inquisitiveness, observation, measurement, inference. | 1. Leads discussion on the importance of the brain, human reasoning and intelligence. 2. Guides students discussion: the use of intelligence for survival and manipulating the environment. 3. Using appropriate instruments, guides students to take measurement of: - length - time - weight - volume | 1. Participate in discussion, 2. Follow teacher's instruction to carry out listed measurements. | 1. Film on human exploits 2. Pictures 3. Model 4. Chart 5. Metre Rule 6. Clock 7. Weighing scale 8. Spring Balance 9. Measuring Cylinder | Students to: 1. Explain why man is unique among living things; 2. Use their intelligence to solve a problem e.g. how many teaspoon full of water will fill a bottle of coke. |

Source: Federal Ministry of Education. 2007. 9 Year Basic Education Curriculum. Basic Science. NERDC.

APPENDIX 3:

| TOPIC | PERFORMANCE OBJECTIVES | CONTENTS | ACTIVITIES | | TEACHING & LEARNING MATERIALS | EVALUATION GUIDE |
|------------------|---|---|---|--|---|--|
| | | | TEACHER | STUDENTS | | |
| Digestive System | Students should be able to: 1. Identify parts of the alimentary system and the roles they play in digestion. 2. Describe digestion and absorption processes. 3. Describe the chemical nature of food. 4. Perform simple food tests. | 1. Parts of the digestive system from mouth to anus. 2. Digestion process at various stages. 3. Absorption of food. 4. Simple food test. | 1. Uses charts models or preserved specimens to describe alimentary system. 2. Dissects a chicken to display its alimentary system for students' observation. 3. Leads discussion on process of digestion and absorption of food. 4. Provides materials for simple food tests. | 1. Examine charts models or present specimens of the alimentary system. 2. Observe displayed alimentary system. 3. Participate in discussion and write down points on digestion and absorption of food. 4. Carry out simple food tests. | 1. Charts 2. Models 3. Preserved specimens of alimentary system 4. Chicken/Pigeon 5. Test tubes and reagents for testing carbohydrates, proteins and oils/fats 6. Bunsen burner etc. | Students to: 1. Draw and label parts of the alimentary system. 2. Describe the process of digestion in the mouth. 3. Mention the end products of carbohydrates and protein digestion. 4. mention materials and reagents for carrying out food tests and; 5. give the results of various food items. |

Source: Federal Ministry of Education, 2007. 9 Year Basic Education Curriculum. Basic Science. NERDC.

APPENDIX 4:

| TOPIC | PERFORMANCE OBJECTIVES | CONTENTS | ACTIVITIES | | TEACHING & LEARNING MATERIALS | EVALUATION GUIDE |
|---|--|--|---|--|--|---|
| | | | TEACHER | STUDENTS | | |
| The human body 1. Skeletal System and Movement | Students should be able to: 1. Identify the part of the body responsible for movement; 2. Observe how the bones are put together to function; 3. name the components of joints; 4. Describe the importance of movement to human being. | 1. Part of the body responsible for movement: bone, joints/muscles. 2. Reasons why human beings move. 3. Importance of movement to human beings. | 1. Provides a model of human skeletal system. 2. Guides students to name, feel and count bones of the body. 3. Leads discussion on the functions of the skeletal system and joint in aiding movement. | 1. Study the model of the human skeleton. 2. Feel, name and count bones of the body. 3. Leads discussion on the functions of the skeletal system and joint in aiding movement. 4. Leads students to list why human beings need to move. | 1. Model of the skeletal system 2. Charts 3. The learners. | Students to: 1. Identify the parts of the body responsible for movement; 2. Explain how the bone and muscle works together for movement; 3. State 3 reasons why human beings need to move about. |

Source: Federal Ministry of Education.2007. 9 Year Basic Education Curriculum. Basic Science. NERDC.

APPENDIX 5:

| TOPIC | PERFORMANCE OBJECTIVES | CONTENTS | ACTIVITIES | | TEACHING & LEARNING MATERIALS | EVALUATION GUIDE |
|--|--|--|--|---|---|---|
| | | | TEACHER | STUDENTS | | |
| 1. Ethical issues in Science and Development | Students should be able to: 1. Express their views on right and wrong application of science; 2. Discuss the implications of the application of science to the development of the society. | 1. Meaning of right and wrong application of science 2. Implications - destroys individual life; - adverse effect on a country. | 1. Guides class discussion on topical issues in the application of science to human development. 2. Groups students and guide them to choose topics on good and bad scientific practices. | 1. Participate in class discussions 2. Carryout projects 3. Write and report on projects. | 1. Reference books 2. Pictures 3. Newspapers 4. Magazine clippings | Students to: 1. List two examples each of good and bad scientific practices 2. Give reasons for each of the above; 3. Submit group project reports for assessment. |

Source: Federal Ministry of Education.2007. 9 Year Basic Education Curriculum. Basic Science. NERDC.