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PHILOSOPHY OF NIGERIAN EDUCATION IN MODERN TIMES

E.M. NWABUISI CSSp
PHILOSOPHY OF NIGERIAN EDUCATION IN MODERN TIMES

E.M. NWABUSSI C.Ssp
PHILOSOPHY OF

NIGERIAN EDUCATION

IN MODERN TIMES

BY

E. M. NWABUISI, C.S.SP.

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ONITSHA.
Dedication

To Mary my Mother
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In the past it was debated whether we have African Philosophy talk less of African Philosophy of something. Today, that there is African Philosophy is no longer a matter of debate. Events are proving themselves. African philosophers and elites are now harnessing the rich wealth of Western ideologies as a kick-off to explore, emphasize and enrich our African Thought and Culture. Even though work on African thought system has increased considerably, yet it appears that there has been an inadequate research into the pedagogical domain. We hear of the American philosophy of education which is said to be pragmatism, otherwise known as "instrumentalism" "functionalism" or "experimentalism". Many of us Nigerians cannot say definitively what our philosophy of education is.

In his book entitled: "Philosophy of Nigerian Education in Modern Times", Rev. Dr. Nwabusil spells out the very nature of Nigerian Philosophy of Education thereby, making a very significant contribution, in fact an intellectual break-through. His work is analytical speculative, prescriptive as well as practical. It touches on the actual situation in Nigeria. This work presents a novel, strongly systematic masterpiece which will evoke considerable interest to undergraduates, graduates and professional educationists in the universities, colleges of education and other tertiary institutions.

His work is a major introduction to the Nigerian Philosophy of Education and it may take its place as a standard introduction in this discipline.

Rev. Fr. Dr. Godfrey Agu
Bigaa Seminary
The Concept of this book came about through the suggestion and encouragement of my friend and colleague, Prof. Mkp a A. Mkp a of Abia State University some years ago.

He felt that there was a vacuum in the provision of a suitable text book in the area of educational philosophy for undergraduate students and students in colleges of education. He did not only encourage me to write but he arranged with a publisher whom he thought would publish the book with dispatch to take up the publication of the book.

The book, *Philosophy of Nigerian Education in Modern Times* was therefore designed to serve a wide variety of readership. First and foremost it is meant to bridge the gap that exists because of lack of a suitable text book for University undergraduate students and students preparing for the Nigerian Certificate in Education (N.C.E.). The existing text books were either too technical and foreign or simply above the students level of understanding. It can also serve as a text book for introductory courses in Logic. Among the beautiful aspects of the book is its simple and appropriate language. It is a book a layman can pick up and read with easy understanding. It therefore presents to the ordinary man the philosophical and educational concepts and theories in understandable language.

Among other things, the book covers relevant philosophical and educational philosophical courses as delineated in the *Approved Minimum Standards in Education For All Nigerian Universities*. These courses are prescribed for Universities in Nigeria by the Federal Government through the National Universities Commission. Courses such as philosophy and Logic, Philosophy of Education and Introduction to Philosophy of Education are covered in the book. The above mentioned courses are in the area of Philosophy of Education and they are among the courses in the *Minimum Standards In Education For All Nigerian Universities*. 
When the book was being planned the different colleges of Education Syllabi were examined in order to accommodate those areas that involved philosophy of Education in the present work. This makes the book a veritable text book for students in colleges of Education.

This is a portable book of six chapters. The first chapter after giving the introduction to the work, examines as the concept of philosophy and the concept of education separately, the relationship between philosophy and education, and the relevance of philosophy of education in teacher preparation. Chapter two treats the different branches of philosophy. This includes metaphysics, epistemology, and axiology. Logic which in fact is part of the major branches of philosophy received extensive treatment in chapter three. The rudiments of the soundness and truth of arguments, argument indicators, basic propositional forms, and the classical square of opposition are considered. An attempt has been made to present symbolic logic in some simplified manner. In this connection, truth functional connectives, negations, conjunctions, disjunctions or alternations, conditionals, biconditionals and logical equivalences were given adequate treatment. This chapter next considered logical quantification. Under this section universal quantification and existential quantification got a fair treatment. The chapter ends with a brief consideration of inductive logic, logic of inquiry, logic in teaching, and fallacies.

Chapter four considers the different schools of philosophy and other educational theories. This is a chapter that dealt with major ideas that influenced and continues to influence Education. The schools include idealism, realism, pragmatism and existentialism. Some of the schools that influenced education treated in the chapter are perennialism, reconstructionism and essentialism.
In chapter five the aims of education in general were delineated. The aims of education at different times and in different parts of the world received a fair treatment. There, the aims of Hebrew education, ancient Greek education and aims of Roman education were considered. Then those of modern education, Whitehead’s, John Dewey’s, R. M. Hutchin’s, the Islamic and Marxist aims of education all came under the content of this chapter. The aims and objectives of Nigerian education are handled in chapter six. This includes the treatment of the aims and objectives of Nigerian education in the past, according to the National Curriculum conference of 1969, and the aims and objectives of education in National Policy on Education of 1981 edition.

My aim is to present a text book of philosophy of education that can be used in institutions of higher learning and readable to the Nigerian public.

University of Nigeria,
Nsukka.

Chapter One

PHILOSOPHY AND EDUCATION

Introduction:
Philosophy of Education or Philosophy and Education are two closely related concepts. This chapter is captioned Philosophy and Education because philosophy as a discipline is defined and education as another discipline is also defined. The chapter after separate delineation of the concepts of education and the concepts of philosophy the relation between philosophy and education was underlined.

Reasons why philosophy or philosophy of education should be included in teacher preparation were highlighted. This chapter is an effort to introduce the student of education to the important concepts in the area of philosophical foundations of education.

The Concept of Philosophy

Etymologically speaking philosophy means love of wisdom. Plato attributed this word to Socrates who called his students lovers of wisdom. This word originated from two Greek words—"philia" which means, lover and "sophia" which means wisdom. In combining the two words we have "philosophia".

Philosophy can be considered from its strict sense or from its popular sense. It is considered from its strict sense or professional sense when philosophy is treated as an academic discipline which engages scholars. They use logical consistent and systematic thinking in their efforts to reach consistent, coherent and sound conclusions about man, the world, and everything that exists—natural and supernatural. In philosophy pure reason is used to clarify ideas by asking questions. It is unlike physical sciences which use empirical data to establish the truth of their findings.
There are three modes of philosophising. When an individual attempts to establish a coherence throughout the whole domain of experience and the whole domain of thought one is engaged in what is known as speculative philosophy (Okafor, 1984, p. 13, Kneller, 1972). The philosopher in this case thinks systematically about being or existence. Philosophy seeks to put order and wholeness in disordered thought and experience. Philosophy also sets standards for judging conduct, assessing value, arts beauty and ugliness. This aspect of philosophy is known as prescriptive philosophy (Kneller, 1972). Philosophy can also focus its attention on words and meaning. It, in this case, examines concepts and notions to determine the various meanings they have in different contexts. In other words it can inquire into the accuracy of meaning and logic of language. When philosophy engages in examining the meaning of words and concepts it is said to be analytic philosophy. The three modes of doing philosophy therefore include speculative, prescriptive and analytic modes.

**Philosophizing**

Doing philosophy is not the presentation or committing to mind inert body of ideas and knowledge. It is precisely the consideration of a particular way of dealing with problems in such a way that the students can engage in the activity of philosophizing in any given field by himself. The ancient philosophers such as Plato and Aristotle were interested in the pursuit of knowledge and truth in all things that were in existence. Their activities centred around the world as a whole in their endeavour to discover answers to questions that could arise regarding the explanation of the world, man, and God. Their sole aim was to present a picture of good life for man.

These early Greek philosophers did not limit themselves in their sphere of philosophical operation. Aristotle's works alone contain treatise on areas like ethics, political theory, logic, epistemology and natural science. Ever since the time these
ancient Greek philosophers, philosophy as a discipline, has given
birth to many other disciplines including theology, history, physiology, sciences, sociology, anthropology and many other
disciplines. This explains why "philosophy" has been defined as
"the science of the more general laws governing the development
of nature, society and thought, which is the conclusion of all
knowledge amassed by mankind". The general concept as
described above shows that philosophy is used as a guide post in
different disciplines. That is why there is a philosophy of history,
philosophy of science, philosophy of religion, philosophy of
education and so on and so forth. There is no knowledge which is
outside the realm of philosophy.

Philosophy in its popular Sense

In popular sense philosophy denotes a person's or group of
persons' attitude to life. We understand attitude as a person's or
group of persons' general pattern or habitual way of responding
to events and circumstances.

In this popular sense philosophy can also stand for a person's
or group of persons' world view, that is, his or their beliefs,
attitudes, prejudices partly inherited and partly acquired in the
process of living. Either or both of these can represent a person's
or group of persons' philosophy of life. It then goes without saying
that the profound sayings of the elders, accumulated wisdom
expressed in profound sayings, words of experience, as well as
African world view stand for African philosophy (Akinpelu, 1984
p. 2)

The Concept of Education

Our concern here is to define education in philosophical
sense. Education can be defined in sociological terms, an
eexample is Cremin's (1971) definition. He says that education is
"a deliberate, systematic and sustained effort to transmit, evoke,
or acquire knowledge, values, attitudes, skills and sensibilities(p.
viii) or, Durkheim's (ND) definition: "Education is the systematic
socialisation of the younger generation by which the latter learn
religious and moral, beliefs, feelings of nationalit" and collective
opinions of all kinds". These are not philosophical definitions of education.

Philosophical definition of education avoids locating the teaching and learning activity necessarily given in a society. Its concern is more general.

The word education can be considered either in broad sense or in technical or strict sense. Where education is considered in a broad sense it will include all those processes through which he acquires the experiences which enable a person to gain new knowledge or augment the knowledge he already has, or those activities through which the intellect or the will is strengthened. This definition includes the experiences one gains both within and outside the school; such as experience in the home, in the church, or the mosque, on the farm, in the market or in the mechanic's workshop.

When education is considered in strict sense one is thinking of what happens within the school. The etymological definition of education is two-fold. Two schools are involved. One school of thought holds that education comes from the Latin word *educere* which means to lead out. This school of thought is made up of idealists led by Plato. This philosophical school holds that the learner has innate ideas which only need to be squeezed out or pulled out and expanded. The second school of thought says that education originated from the Latin word *educare* which stands for "to form", "to train". They believe that the child's or learner's mind is a "tabula rasa". In other words when a child is born his mind is like a blank or erased slate on which to write. It is the sensations that come from external objects which put impressions on the mind and feed it with information and knowledge. This theory has been challenged by some scientists who contend that the "clean slate" theory should be rejected or at least questioned because sometime before birth the baby's mind becomes active in such a way that it can receive some information or data.
Strictly speaking “education” is used to mean the consciously planned systematic imparting or acquisition of knowledge in a system we call school. This is what is known as formal education. Plato said that “a good education consists in giving to the body and to the soul all the beauty and all the perfection of which they are capable.” It is the view of Horace Mann that “education alone can conduct us to the enjoyment, which is, at once, best in quality and infinite in quantity.” Peters (1966) said that education “implies that something worthwhile is being or has been intentionally transmitted in a morally acceptable manner”. According to Hirst and Peters (1979) p. 19) educating people suggests a family of processes whose principle of unity is the development of desirable qualities in them. It is interesting to note that we are not told what the “desirable qualities” are. John Dewey said that education should be considered as “intelligently directed development of the possibilities inherent in ordinary experience”. He regards education as a reconstruction of experience which aids a person to the direction of subsequent experience. The concept of education necessarily implies that some change for the better must occur. It also implies that the method of achieving education must be a non-objectionable one.

Dewey takes education as a process of living. It is not a preparation for future life, it is a continuous process of growth. An experience is an educative experience only when it can be transferred.

Festus Okafor (1984) defined education as “is process of the development of the potentialities, and their maximum activation when necessary, according to right reason and to achieve thereby his perfect self-fulfilment”.

Education is not and cannot be an end to itself. It is a means to other ends. Its end is life and living. This implies that education must be functional. This does not mean that it should be exclusively functional. The greater part of education should be functional taking into account the circumstances. The ultimate end of education is man’s happiness.
There are a number of terms closely related to education which should be distinguished from education. They include:

1. **Education and Schooling**

   Education is not synonymous with schooling. The concept of education is wider than that of schooling. Education includes schooling. Schooling is the formation which takes place in a formal setting. It takes place in a special setting called the school. It has a systematic body of knowledge experience called curriculum. This body of knowledge experience is normally directed by a specialist called teacher. This is what is known as formal education. In addition to formal education or schooling, there is informal education or non-formal education.

2. **Conditioning**

   This is a process of learning whereby a subject gives automatic response to a stimulus without reflection. There are two kinds of conditioning namely: classical conditioning, or respondent conditioning and operant conditioning.

   **Classical or Respondent Conditioning**

   In respondent conditioning a specific kind of response is elicited by a specific kind of stimulus and the stimulus always precedes the response. Examples of classical or respondent conditioning include the knee jerk in response to a tap on the patellar tendon, perspiration in response to heat, and salivation in response to food.

   Pavlov, a Russian physiologist discovered that a respondent behaviour can be conditioned. This means that a novel event can be made to elicit the response. Pavlov's experiment showed that meat powder elicited salivation in a dog. If a bell is repeatedly paired with the meat powder, the bell eventually elicits salivation. The reflex in which the bell elicits salivation is called a conditioned response.
reflex while the bell which is conditioned to elicit the response is called a conditioned stimulus.

Operant Conditioning

In operant conditioning, a behaviour is strengthened or weakened by the events that follow the response. It must be noted that respondent behaviour is controlled by its antecedents while operant behaviour is controlled by its consequences. Consequences which strengthen a behaviour are known as reinforcers or rewards. A reinforcer is any event which increases the strength of any operant behaviour. An example of operant conditioning is when a food deprived animal emits a variety of responses, if any or all of them are followed immediately by food, those responses that are followed by food will be strengthened.

From our definition and understanding of education conditioning can not be called education in the strict sense.

3. Habituation and Drilling

The results of conditioning are normally habituation and drilling. In this, an effort to achieve the facility to perform an act through the repetition of the same act over and over again over a period of time is made. Habituation and drilling are important in education - when they are accompanied by understanding. When habituation and drilling are employed without understanding, then they cannot be said to be education.

Teachers therefore must realize that an important aspect of their work is their constant effort in bringing their pupils to understand or develop understanding in their pupils when engaged in drilling and habituation. They must also be careful to avoid the danger of allowing their drilling and habituation activities to degenerate into mere conditioning.

4. Conditioning Vs Teaching and Learning

Teaching and learning form two very important components of education. To contrast conditioning with teaching and learning is the same as contrasting conditioning.
and education. Teaching and learning are both intentional and deliberate acts. Teaching and learning engender the development of understanding. Conditioning which by its nature does not imply understanding is not and cannot be synonymous with teaching, and being conditioned cannot be synonymous with learning.

5. **Training**

Training is designed to prepare a trainee through the acquisition of the skills necessary for performing a certain trade for assuming the role of an artisan. The acquisition of the competency skill in a particular trade is such that the trainee learns through the actual practice of the trade. The end of a training programme is to familiarize the trainee in the process of performing that particular trade through practical experience. It is very narrow in scope in that it equips a person with skills to perform a particular trade only. It has as its objective immediate practical results. It has short-term goals. To illustrate the point being made, a person training to be a carpenter learns to make a table, a chair, a door, a window, or roof a house by actually observing and imitating the master trainer, in the process of making a table, a chair, a door, a window, or roofing a house. After a number of practising on the work of carpentry the trainee acquires the proficiency skills in performing the work of a carpenter.

6. **Training and Education**

Training as we have said has short term goals. Education on the other hand is more inclusive. Some training can be educational. Some educational programmes can also involve training. A training programme attempts to answer the "why", "where", the "when", and "how" from the theoretical point of view. While training is
detached from literary and cultural subjects that form the substratum for cognitive, and effective development of the individual, education has for its foundational backing a well planned systematic curriculum which takes into consideration all aspects of human development including cognitive, affective and psychomotor development. That makes a world of difference between training and education. One can then see the distinction that exists between the programme of training and the programme of technical education. In addition to the exposure to practical experience a student of technical education backs up his practical knowledge with theory, and educational foundation.

The education of teachers at a lower level is called teacher training. At this level the acquisition of the skills of teaching rather than the acquisition of the subject matter is emphasized. This type of system of teacher preparation is gradually losing its importance in Nigeria. Some States have decided to phase out this system of teacher preparation. This implies that all Teacher Training Colleges in the States were to be closed down.

The Federal Government had made N.C.E. the least qualification for teachers in all schools in Nigeria. Currently the term teacher training college is replaced with teacher education. In this system of teacher preparation emphasis is led on subject areas and the lowest qualification is N.C.E.

7. Indoctrination

Indoctrination is the process of transmitting and acquiring a body of doctrine, belief, or ideology presented as if there were no other alternative by an authority. It is a kind of education and the person being indoctrinated does not have the chance of verifying the truth or falsity of the content of the belief, doctrine or ideology.

In the school both verifiable and unverifiable materials are transmitted to students. The verifiable materials include
such matters as $2 + 2$ gives 4: the capital of Anambra State is Awka; empirical research findings; and Zeburudaya is a national programme in the N.T.A. There are however unverifiable materials we have both in the school and at home. Contents of what we teach in our different religions cannot be verified empirically. The belief we have about Ogbanje and "Ndiolu" cannot be proved. There are also ideological views which are impossible to verify.

When our beliefs, doctrines and ideologies are presented with the deliberate intention to prevent the person from reasoning and asking questions regarding the beliefs, doctrines, and ideologies so that the person will not consider other alternatives then there is indoctrination. So indoctrination is distinguished from teaching by its content, intention, and the method.

**Indoctrination and Education**

We have seen what both education and indoctrination mean. While education promotes the spirit of inquiry, indoctrination stifles that. Indoctrination makes deliberate efforts to prevent people from reasoning in such a way that the person receiving indoctrination will not see alternatives from what is presented. While education treats both empirical verifiable topics and indoctrination deals with such unverifiable topics as doctrines, beliefs, and ideologies.

In education one carries experimental research to prove or disprove what is taught, one discusses and questions the teacher so that one can have greater understanding and knowledge of what is taught. Indoctrination on the other hand does not allow experimental investigation, questioning or discussion which can promote greater knowledge, understanding, and growth. The content of indoctrination is not amenable to empirical investigation and proof, its method is dogmatism, and its intention is to present a belief, a doctrine or an ideology in such a way that no other view can be considered.
**Instruction**

This is a situation where the teacher (who is considered superior) hands down some information, order, facts, or regulations to the pupils (considered inferior). In instruction the exercise of intelligence and reasoning is minimal. There is no full understanding of the rationale of what is transmitted. The medium of instruction is normally verbal. The role of the receiver of instruction is to passively assimilate the content of instruction. Instruction as an educational method is suitable for children of pre-primary school age. Children of this age have not come to the use of reason. Instruction therefore is preliminary to teaching. It becomes bad when it is used with the motive to close the mind of the child against the spirit of inquiry and reasoning. In this case, it is indoctrination and not education properly so called. Education involves, among other things, the understanding of principles while instruction does imply that. One can apply moral or religious instruction to preprimary and primary schools. In institutions of higher learning it is called religious or moral education.

**Philosophy of Education**

The treatment of the concepts of philosophy and education separately still leaves one with the question of what philosophy has got to do with education, or what education has got to do with philosophy. In other words, what is the relationship between philosophy and education? What is philosophy of education?

Philosophy in the content we are using it here is a tool used to do education. It is an aid for those whose job is education to examine ideas, arguments, problems, and innovations involved in the actual practice of education.

Philosophy is a guidepost for education. It directs education. The fundamental problems of philosophy and those of education are closely interrelated. Many innovative changes in education were brought about by philosophy. There are other changes of consequence which have been introduced in education but which
did not take consideration of the philosophical problems involved. From time immemorial the process and practice of education have ever been retarded by philosophical implications (Rubacher, 1966). This is exactly true of Nigerian education and its relevance to the individual and the society.

Education by nature, is a process of change. It has the need of guidance. It is philosophy that can give this peculiar guide post to education. The concern of education is the problem of what man may become. This creates the necessity to enquire about the aims of education. In order to establish this, basic philosophical questions are posed. What could good aims of education be? What is the meaning of the good? These questions are treated in that branch of philosophy called ethics. Other philosophical problems are evoked by these ethical questions. How can man come to know the good? What is knowledge anyway? How can you as an educator know that what you think you know is true? What is truth? These questions intrinsically connected with education are asked by that subdivision of philosophy called epistemology. Other educational problems are posed by philosophy. These problems include what the nature of the world in which education takes place is like. Is it ever changing always in a flux or are there some elements of stability from which education can take its bearing. Should man be educated only for this world or for a future world? What is the nature of man who is to be educated? In other words, philosophy seeks to discover the nature of all reality. The branch of philosophy that asks these questions is metaphysics.

Education is as old as man himself. But perhaps there was little or no systematic conscious philosophy of education. Education as the conserver of the past which ensured the continuity of race experience gave the people a measure of security they enjoyed. The problem that faced the kind of education that existed then was the impression that whatever was, was right. Those days witnessed a sort of stagnation in
folkways or mores. If there was any change at all it was very slow. The prevailing assumption was that whatever existed, had always been. If whatever was, has always been, then this has been the nature of reality itself. The function of education for these people was to conserve the status quo (Brubacher, 1966).

In the ancient Greek era the prevailing social conditions that led to the great rigidity in the folkways and customs came under attacks when the old way of doing things and living became very unsatisfactory. Educational problems became more pronounced as the people became aware of the fact that the existing customs no longer fitted the new order of things. The dilemma that faced the people was why they should continue to perpetuate the old customs that were no longer adequate through the education of the youth, and how to embark on the new and untried ones that had not received general acceptability.

It was Sophists, according to available records, that, perhaps for the first time addressed themselves to the problems of education created by the prevailing social unrest. They applied reason to criticize the traditional transmissive pattern of education whose sole aim was to preserve accepted social forms. They preferred selecting their curricula on rational grounds and in terms of the needs of the individual they instructed to the uncritical transmission and perpetuation of customs that were no longer useful or meaningful. Man rather than custom became the measure of things. This change brought about by Sophists changed the then system of transmissive education from custom oriented to rational and person oriented.

The philosophy that underlies the educational system of a people should take into consideration the true nature of these people and their needs, their life, and the ultimate purpose of that life. The system of education inherited by Nigeria from the colonialists had a philosophy which did not take into consideration the needs of the society and those of the individual. Even though it took account of the ultimate purpose of man's life it was too elitist and made Nigerians ever dependent.
folkways or mores. If there was any change at all it was very slow. The prevailing assumption was that whatever existed had always been. If whatever was, has always been, then this has been the nature of reality itself. The function of education for these people was to conserve the status quo (Brubacher, 1966).

In the ancient Greek era the prevailing social conditions that led to the great rigidity in the folkways and customs came under attacks when the old way of doing things and living became very unsatisfactory. Educational problems became more pronounced as the people became aware of the fact that the existing customs no longer fitted the new order of things. The dilemma that faced the people was, why should they continue to perpetuate the old customs that were no longer adequate through the education of the youth, and how to embark on the new and untried ones that had not received general acceptability.

It was Sophists according to available records, that, perhaps for the first time addressed themselves to the problems of education created by the prevailing social unrest. They applied reason to criticize the traditional transmissive pattern of education whose sole aim was to preserve accepted social forms. They preferred selecting their curricula on rational grounds and in terms of the needs of the individual they instructed to the uncritical transmission and perpetuation of customs that were no longer useful or meaningful. Man rather than custom became the measure of things. This change brought about by Sophists changed the then system of transmissive education from custom oriented to rational and person oriented.

The philosophy that underlies the educational system of a people should take into consideration the true nature of these people and their needs, their life, and the ultimate purpose of that life. The system of education inherited by Nigeria from the colonialists had an ability of which did not take into consideration the needs of the society and those of the individual. Even though it took account of the ultimate purpose of man's life it was too elitist and made Nigerians ever dependent.
The Relevance of Philosophy of Education in Teacher Education

Education is always confronted with the problems of explaining the nature of man, the society, and the world itself whether in arts, social science, biological sciences, physical sciences, or behavioural sciences. This need for explanation sometimes comes from one area at a time, or from different spheres at the same time. The teacher will need philosophy of education to be able to put order, harmony, and meaning to the different and conflicting data that will emerge in an effort to solve the problems encountered. Education in our society in particular is assigned the duty that is prescriptive in nature. This is evident from the document of the National Policy on Education (1981).

The teacher will have the task of interpreting and specifying the aims and objectives of Nigerian education in concrete terms. He also has to spell out the means of achieving those aims and objectives. The teacher is also expected to have been equipped with necessary mental ability through his preparation to examine the rationality, the educational ideas presented in the new policy, the consistency of those ideas with other educational ideas and concepts. The teacher in this way can discover distortions and illogical ideas in these concepts. It will be extremely difficult, if not impossible, for the teacher to perform all these tasks without philosophy of education.

Apart from the above mentioned points, it is the work of the teacher to develop in the child rationality and reasonableness, and equip him with the ethical and esthetic principles that have guided man in his society through the ages. The child learns from his teachers ways in which he can order his thoughts and experiences in such a way that they have cohesion.

In summary, this chapter has made the effort to examine the concepts of philosophy and education separately. This was followed by the consideration of philosophy and education together and their interrelationship. The reasons why philosophy of education must be undertaken in teacher preparation were treated.
Chapter Two
MAJOR BRANCHES OF PHILOSOPHY

In the olden days philosophy embodied all branches of knowledge. Other disciplines were contained in philosophy. It asks fundamental questions regarding all beings including man, the universe, the spirits and God. It is however broadly divided into the following branches: metaphysics, epistemology, axiology and logic. These are the main elements of philosophy.

1. **Metaphysics**

   This word originated from the Greek *Meta ta physika*. The English equivalence of this term is literally speaking, “after the things of nature”. Aristotle wrote a number of texts whose subjects he himself referred to as philosophy, theology or simply wisdom. Today this group of texts is called the *Metaphysics*. Metaphysics is not something we can experience with our senses as we can see a cow walking on the road, perceive the odour of its droppings, touch its hairy body or taste its flesh. The reason then the term *metaphysics* is used is because the subjects discussed in the *Metaphysics* were further removed from sense perception. They were difficult to understand.

   Through the centuries metaphysics had been used to mean different things. But our concern is its present usage. It is in general an area of philosophy that probes into the kinds of things that exist, their nature and mode of being. The subject matter of metaphysics when used in this sense embraces the concepts of existence, thing (ens), property and event. It also includes the concepts of distinctions between individuals and classes, particulars and universals.
The following are also among the subject matter of metaphysics: the concept of the nature of relations, change, causation, effect, the nature of matter, space and time.

Different schools of philosophy have different theories about metaphysics. We shall examine these in chapter four of this work. Each school of thought tried to deal with the questions of being as we mentioned earlier. Controversies which these questions generated among philosophers are still unsolved.

Metaphysics is made up of ontology and cosmology

Ontology deals with being and existence. It examines all that exist. Everything that has existence. Those things that exist include both corporeal and non-corporeal beings. Whatever exists, if it does exist is a being. It is the work of ontology to consider the whatness (quidditas or quiddity) of a being.

Cosmology

Cosmology as a term stands for the study of the visible universe, there are two main subsections of cosmology. One section belongs to philosophy while the second one belongs to science. When cosmology is considered in its philosophical sense, it belongs to metaphysics. The concern of cosmology is the physical world as a reality that has order. It enquires into the cause and the characteristics of the universe. A. E. Taylor says that the task of cosmology included examining the "meaning and validity" of the most universal conceptions. In this area of philosophy we seek to understand the nature of the individual objects which make up the experienced physical world. 'extension', 'succession', 'space', 'time', 'number', 'magnitude', 'motion', 'change', 'quality' and the more complex categories of matter, force, causality, interaction, thinghood, and so forth (Elements of Metaphysics, London, 1931 p. 43). For St. Thomas Aquinas God is the author of the cosmos who...
ordained the laws which the universe must abide by. There are other philosophers however who conceive the universe as a product of chance which developed through the process of evolution. These philosophers hold that man is a mere matter that has no end beyond this world. He has no soul. He is like every other animal.

Metaphysics and Education

The metaphysical stand of a person has an overriding influence on his education or system of education. A person whose concept of man is that of a creature with body and soul, who conceives the universe as having an end determined by its maker, and who sees man’s end as extending beyond this world, must of necessity have an educational system that will reflect these metaphysical stands.

In other words he will educate in order to attain the end for which he is created. Such subjects as religious education and moral instruction will feature prominently on the curriculum. He educates for this world as well as for the world to come.

But for a person whose philosophy is that of materialistic evolution the universe happened by chance. There is no God. Man is no different from any other animal. He has no soul. His ultimate end is to attain the maximum happiness on earth, since, for him, there is nothing like heaven or hell. What cannot be perceived by the senses are non-existent. Only those things that can be quantified are in existence.

The educational system of such a person will automatically exclude religious and moral aspects of man that will enable him to exploit his environment for his greatest benefit without the development of spiritual or moral aspect of man. This type of educational system is at variance with the National Policy on Education (1951, p. 7), which stated, among other things, that the quality of instruction at all levels of education in Nigeria "has to be oriented towards cultivating moral and spiritual values in inter-personal
Any claim of knowledge to be a valid claim must fulfill the conditions concerning grounds, truth, meaning, and possibly other things. It is the task of philosophy to investigate these conditions. A philosopher has it as his prime duty to elucidate, and explain the theory of knowledge in order to establish these general conditions for knowledge.

Human beings have certain general capacities which are tools of acquiring knowledge. These capacities include the senses. These senses enable human beings to acquire the knowledge of the world around them. They also possess memory which enables them to retain some of the knowledge they have acquired. Most philosophers accept that human beings have these capacities. But they dispute the ways in which perception and memory provide or constitute knowledge. Therefore the need to enquire into these arises. This makes it necessary for philosophers to ask the kinds of questions posed about knowledge also in the areas of perception and memory. They ask what these capacities amount to, what counts as instances of each of them. Some philosophers maintain that all knowledge is founded on perception in one way or the other. The important question philosophers strive to answer is whether we can have knowledge that is not in any direct sense founded on experience at all. It is obvious that without perception and memory it will be impossible to have the knowledge of the world. What about other forms of knowledge which do not involve the knowledge of the physical world? Does a priori knowledge for example require any reference to perception? The Thomistic view is in line with Aristotelian assertion that all human knowledge starts from the senses. For this tradition there are only two sources of natural cognition, namely: sense knowledge and intellectual knowledge. The original source of human knowledge is the sense perception. Hence nihil est in intellectu quod prius non fuerit in Sensu. There is nothing in the intellect that has not first been in the sense.
and human relations”. Teaching methods adopted by individuals or groups of individuals are also affected or influenced by the metaphysical theories espoused by the people concerned.

EPISTEMOLOGY

2. Nature of Knowledge

Epistemology is the theory of knowledge. This branch of philosophy asks questions about the knowledge of the world, of ourselves, and of other people. Questions and answers arising from these make up this area of philosophy known as epistemology. Included in this are theories concerning truth, perception, memory and so on. The nature and extent of knowledge are dealt with in this theory.

Some of the questions posed in regard of knowledge, its nature and its extent or scope include the following:

What is knowledge? What is understood by the term knowledge? What is the scope of knowledge? Generally speaking, what deserves to be called knowledge? We are not referring to particular knowledge of the specialist within some discipline. That is why we say generally speaking. The claim of knowledge made by a scientist, a historian or any other specialist can be verified only by those who possess the same specialist knowledge, or those who have the techniques or knowledge of the special methodology suitable for such discovery of the truth or falsity of the claim. The same can be said of claims of knowledge made by the man in the street. One needs to have the relevant facts regarding the claims in order to make a valid judgement concerning the claims. A philosopher however can validly say that some particular claims cannot amount to knowledge. He can make this assertion because of his insight into what knowledge is and what generally amounts to knowledge. From his insight the philosopher knows that nothing of this or that kind of claim could amount to knowledge. The conditions necessary for any claim to be genuine knowledge are not fulfilled.

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The Process of Human Knowledge

The process of acquiring knowledge involves three essential elements: (a) the knowing subject, (b) the object and (c) the mental act that establishes a relationship between the knowing subject and the object known. In human knowledge, the subject comes to possess the object intentionally. There is a union between the knower and the known and thus the subject grasps the object. The object becomes present to the subject through a contact established. Before this contact the object is merely an object but in and through the act of knowing, as described above, it becomes an object to and for the mind. When this happens the object becomes known. It must be noted that this "object to and for the mind" is no longer physical but cognitional. This cognitional presence is achieved through perception and thought.

All the theory of knowledge is developed as a defense against skeptics who hold that it is impossible for man to know a thing. Man cannot know an object as it is. It is however against this theory that at least five sources of knowledge have been identified.

**TYPES OF KNOWLEDGE**

1. Revealed knowledge
2. Intuitive knowledge
3. Rational knowledge
4. Empirical knowledge
5. Authoritative knowledge

When knowledge is given to man by divine inspiration it is said to be revealed knowledge. God disclosed some knowledge to man from time to time. Some of this body of knowledge has been written down. The divine inspired truths written down are contained in different religious books. The Christian and Jewish...
religions have their own divine inspired or revealed knowledge contained in the Holy Bible. The Muslims have theirs in the Holy Koran and the Hindus have theirs in Bhagaved-Gita and Upanishad. For the adherents to these religions believe that these books contain eternal truths which are God's own words.

Some knowledge comes to man in the moment of insight. Such knowledge is known as intuitive knowledge. This kind of knowledge is sudden and gives a person who gains such knowledge some joy at the moment the knowledge is acquired. Great artists and scientists who made great breakthroughs made use of intuitive knowledge.

When one is engaged in pure reasoning one is making use of rational knowledge. Rational knowledge uses the principles of logic. The truth of such knowledge can be verified through logical reasoning. The knowledge that can be verified by the senses is known as empirical knowledge. We gain the knowledge we have of the world through the senses. This is what is used in gaining scientific knowledge. It is used in scientific investigation whereby hypotheses are tested by observation and experimentation.

When a truth is accepted on the grounds of the authority of the proposer of the truth, we have authoritative knowledge. The person accepting the truth does not see the necessity for trying to verify the truth therein because of the authority of the person giving the knowledge. He is an expert in that field of knowledge.

All the theory of knowledge is developed as a defence, against skeptists who hold that it is impossible for man to know a thing. Man cannot know an object as it is.

3. Axiology: Values

The study of values in general is called axiology. Values are involved in every aspect of our lives. It concerns itself with the goodness and badness of realities. The term "value" is used even in conflicting ways. It deals with all
Value judgments. Value influences our decisions and choices. We judge how people behave always. We judge the government and the programmes it initiates. Education programmes are judged and evaluated. Students pass judgements on their teachers and teachers in their turn pass judgment on their students. Parents put value judgement on their children's behaviour. They decide how the children should behave and consciously or unconsciously bring them up to behave that way.

The word value or valuation are used by philosophers and non-philosophers variously. According to Frankena (1967) "Value" (in the singular) is at times used as an abstract noun. (a) In a narrower sense it is used to cover such terms as "good", "desirable", or "worthwhile", (b) It is also used in a wider sense to stand for all kinds of rightness, obligation, virtue, beauty, truth and holiness. "Value" can also be used to cover the whole range of scale plus, minus, or indifferent. All those things on the plus side are positive value while those on the minus side have negative value.

Axiology as a general study of value possess three questions which have been the concern of philosophers from time.

1. Are values subjective or objective?
   This question can be asked in another way. Are values personal or impersonal?
2. Are values changing or are they constant?
3. Have values hierarchies?
   These questions are answered by philosophers in various ways.

Some philosophers claim that there are objective values. This means that for these philosophers some values exist in their own right whether we acknowledge their existence or
Values as goodness, beauty, and truth are among objective values. They are part of the nature of realities. There are things which by their nature are inherently good; others are beautiful in themselves while many other things are objectively true.

When an individual maintains that values are subjective he is claiming that those values depend on people’s preferences to determine that those things are valuable. They are not valuable in themselves. For people who hold this view, to say that education is valuable, value is placed on education by those people alone. Other people might determine that education is not valuable to them. Education is not valuable by itself for such people.

A number of people hold the view that there are absolute values. They are eternal. They are valuable for all people everywhere. Charity, for example, is one of those values that are good for all people at all times. Other people, however, hold firmly that all values are relative and do not therefore have universal validity. For these people, all values depend on the desires of people. External circumstances which determine people’s desires and needs bring about changes in values.

Idealists maintain that there is a fixed hierarchy of values. Spiritual values are higher than material values. Religious values are higher because they help man gain his ultimate end — unity with the spirit order. According to realists, empirical and rational values are highest on the hierarchy of being because they help man to maintain the rule of logic, the laws of nature, and objective reality. Pragmatists deny the hierarchy of being.

There are values which are private and others which are public. The values are valid for the society.
Lewis Classification of Values

Lewis had proposed many kinds of values or forms of goodness. According to him values are classified as follows:

1. Utility or usefulness for some purpose. The thing is valuable for specific reasons.
2. Extrinsic or external value. These are values that are good as a means to some other good, or something desirable.
3. Inherent value or goodness. A good example of this value is the aesthetic value of some work of art which produce good experience by being contemplated on or heard.
4. Intrinsic values. These values are good or desirable as an end in itself.
5. Contributory Value. In this kind of value an experience or part of an experience contributes to a whole of which it is a part. Note that this value is not a means.

Ethics

Ethics is variously defined. It has a lot to do with limits, values and the inner life of a man. Almost each user of this word defines it to suit his need. Some people define it as representing those things people of a given culture think to be right and wrong. This is a sociological definition and it deals with morals as understood in given culture. Ethics is also taken as an almost purely theoretical science. In this case ethics examines the notions of good, right, and obligation. When ethics is treated in this respect it is more of a branch of metaphysics. "There are people for whom ethics stands for a kind of etiquette in some sphere of life. It is a code of good behaviour within that group of people but it has no ultimate basis in reality. When ethics is used in this sense, even thieves can have ethics. Ethics can also be identified with the moral teachings of the great religions. Some people even identify ethics with the golden rule or with the injunction to take what
Even though ethics is concerned in all the things mentioned above, it is not identified with any of them. It is, broadly, a moral enterprise (Kneller, 1971). It deals with the goodness and evil of human actions and human institutions that can be ascertained by reason. It concerns itself with what people think is good or evil as long as this can supply valuable clues.

What is and what ought to be form the vital concern of ethics. Ethical principles must apply to the life of the individual, to his relations with other people and the society in order to be useful. Ethics as a subdivision of philosophy that engages in the interpretation of the right and wrong in human conduct and has the tendency to base its judgment on the kinds of acts that

- a person ought to do;
- a person ought not to do;
- a person may either do or not do

These are generally the bases on which people judge others at all times and in all places. Ethics investigates these three kinds of human acts in all their ramifications. In considering human conduct ethics examines its rightness or wrongness. It focuses its attention on the “oughtness” of human conduct. Ethics is interested in what a person does only when what he does is compared with what he ought to do. Those actions are right when they are action that a person ought to do and they are wrong when they are actions he ought not to do.

The concept of right and wrong, good and bad, what is to be done and what not to be done are moral concepts. One can safely say therefore that the concept of “ought” is a moral concept. Moral and morality are human in the sense of “ought”. It is normative. It deals with what human beings “ought” to be. What humans ought to do is moral and what they ought not to do is immoral.
Ethics and The Teacher

Since ethics bases its judgment of human acts in what they ought to do, how could the teacher bring it to his classroom? In this case the teacher focuses his attention on what he or she ought to do every moment of his class interaction with his students. He is also concerned with what the student ought to do in class which is presumed to extend to the child's home.

The National Policy on Education (1981) enumerated the values which the teacher should pursue to inculcate in the child at all levels in order to achieve the national educational objectives as contained in the same document. These values include:

1. Respect for the worth and dignity of the individuals;
2. faith in man's ability to make rational decisions;
3. moral and spiritual values in interpersonal and human relations;
4. shared responsibility for the common good of the society;
5. respect for the dignity of labour;
6. promotion of the emotional physical and psychological health of all children. (p. 7).

All the above mentioned values that should be pursued by every teacher seem to be more theoretical than practical. It is not just the teacher who is responsible for forming the child. The family and the Nigerian society at large are also very much involved in the formation of the child. There are therefore a number of problems which must be resolved in order for the teacher to inculcate these values.

(a) How do the Nigerian people regard "respect for the worth and dignity of the individuals"? If the leaders of the nation who expect the teacher to inculcate respect for the worth and dignity of the individuals in the school engage in eroding the "worth and dignity" of individuals through their actions and laws they promulgate, it will be impossible
for the teacher to transmit that value.

(b) What is "faith in man's ability to make rational decisions"? Have the government and the leaders realized that man has the ability to make rational decisions? Has the teacher got the freedom to make rational decisions in teaching his students? This type of value is meaningless in authoritative system of government. This faith in man's ability to make rational decisions implies all sorts of freedom. Does the teacher have the freedom in the first place?

(c) The inculcation of moral and spiritual values in inter-personal and human relations is praise worthy. It seems to embody the whole ethics for the teacher. It has been said that what a person ought to do is moral and what he ought not to do is immoral. When the Nigerian society is sharply divided into two distinct religious groups which war against each other to the point of attempting vigorously to destroy each other, one wonders what sort of moral and spiritual values the teacher is given to inculcate. Is the teacher expected to inculcate the sort of "moral" and "spiritual" values which produced the immoral acts of intolerance culminating in all kinds of criminal acts in the name of religion? The moral and spiritual values to be inculcated should be such which will enable the child learn to do what he ought always to: live in Nigeria with other Nigerians as brothers and sisters irrespective of tribe of origin, religious affiliation and ideological conviction.

(d) What is the common good? Who in Nigeria cares about the common good of society? The common good for an average Nigerian means nobody's good. How is the responsibility for the common good to be shared? May be the sharing of responsibility for the common good is left to the teacher who in any case pays his tax and rate through those who control his salary for the benefit of those who spend it as they want. Sharing the common good should not mean the unethical
method of grabbing "the national cake" when possible. It means the equitable distribution of our nation's wealth

Among the aspirations of Nigerian nation are those of being a strong and self-reliant nation with a great and dynamic economy. The achievement of these aspirations will be impossible if Nigerians have not cultivated respect for the dignity of labour. The teacher who engages in his private business enterprise during the school period cannot inculcate in his students "reverence for the dignity of labour". Even if the teacher were to successfully work his efforts will be frustrated when his student enters the world of work where older workers who are paid to work do not really work, but would rather make it difficult for the younger person who is willing and ready to work.

How the teacher will promote the emotional, physical and psychological health of the children may not be obvious. Many people think, wrongly, that the teacher is called upon to embark on the treatment of emotionally, physically and psychologically sick children. This is very far from being the case. The teacher is rather called to promote emotional, physical and psychological growth of the children through his daily interaction with them. A teacher can easily ruin the emotional and psychological health of his students in the way he relates to them.

It is easy to see that there are problems facing a teacher in carrying out the task of inculcating the above-mentioned values in the children. The teacher who expects the teacher to inculcate these values in the children should understand the very practice of those values. wickedness in what they are doing early. The teacher should not be expected to transform a society which is not in fact willing to be transformed. The teacher is not even told what the values are. He is not informed on how to go about inculcating these values.

In summary, one can easily say that it is a period of value.
crisis in Nigeria. While the child is expected to be a champion of all values, the adults around him, who are supposed to teach him by the way they live out those values, destroy the very values by their own lives, thus creating double bond in the child.
Chapter Three

LOGIC

In our treatment of the branches of philosophy we have so far considered metaphysics, epistemology, and axiology. In the present chapter we shall examine that area of philosophy called logic. Logic is the study of arguments and methods to determine correct and incorrect arguments.

When we have sequence (a number) of statements together with a claim, then we have an argument. Sequence itself is made up of two or more statements while the claiming is one of the statements known as conclusion. The other statements in an argument are called premises. The following are examples of arguments:

1. All dogs are mammals
   All mammals are animals
   Therefore, all dogs are animals

   There are two premises and one conclusion in the argument. The statement is made up of three different terms. You can observe that one of the terms that make up our argument occurs twice. This term occurs in each of the premises. It is called the "middle term". Each of the other two terms is found in the middle term and one of them in the conclusion.

   Taking our argument once more, "mammals" occurs once in each premise. This forms the middle term. "Dogs" and "animals" each occurs once in a premise and once in the conclusion. Both of them make up the end terms. This is the kind of argument known as syllogism.

2. All men are mortal
   Socrates is a man
Therefore, Socrates is mortal.

3. If Okey passes this course,
   Then he won't repeat the examination
   He won't pass this course
   Thus he will repeat the examination

4. Mr. Nde is from Uwani and is short
   Mr. Eji is from Uwani and is short
   Mr. Okeke is from Uwani and is short
   Hence all men from Uwani are short.

5. Kwame Nkrumah was from Nigeria
   All Nigerians are Africans
   Therefore Kwame Nkrumah was African.

6. Kwame Nkrumah was Nigerian
   All Nigerians are Europeans
   Therefore Kwame Nkrumah was European

7. Kwame Nkomah was a Ghanaian
   All Ghanaians are Africans
   Therefore Azikiwe is an African

8. S • X 9 S • X
   X • G  G • S
   S • G  G • X

We have seen examples of arguments. The function of logic is to determine the soundness (validity) and unsoundness (invalidity) of arguments. It also strives to make the conditions under which an argument is acceptable as precise as possible.

An argument itself is made up of certain statements or propositions. These are called its premises. It is from these statements or propositions that certain other statement or proposition is claimed to follow. In other words, the conclusion follows from the premises. When an argument is made, the person making the argument is asserting the premises to be true and also the conclusion to be true "on the strength of the Premises". If a conclusion follows from the given premises, then
the argument is sound. But if the conclusion does not follow from the given premises, then it is unsound.

**Soundness and Truth of Arguments**

One must distinguish soundness or unsoundness from truth or falsity of propositions or premises. In an argument, A true conclusion can, for instance, be soundly drawn from false premises. Look at our argument (3) of the examples of arguments.

You can see that a true conclusion is soundly drawn from a false premise. The first premise in that argument is false and second true.

Argument (6) is a typical example of an argument that has a false conclusion soundly drawn from false premises while (5) has a conclusion drawn from a mixture of true and false premises. If you look at argument (7) you will find that all the premises are true and the conclusion is also true. But the conclusion is not soundly drawn from the premises. Argument (8) is faulty, while argument (9) is the correct version.

The conclusion does not therefore follow from the premises. Arguments (3) and (4) are unsound. Argument (4) can be sound if all men in Uwani are examined and found to be short.

**Soundness or Unsoundness Truth or Falsity of an Argument**

(1) If the premises of an argument are all true and its conclusion is false, the argument is not sound. For sound reasoning, "from truths only truths follow". This condition is not a sufficient one for soundness. This is evident from our argument (7) where we have true premises and true conclusion but not a sound argument. For an argument to be sound, however, all the premises and the conclusion must at least be true. It must be borne in mind that the concern of logic is first and foremost the conditions for soundness and not the actual truth or falsity of the premises and the conclusion. There is however a connection between soundness or unsoundness and truth or falsity in logic.

**Argument Indicator Words**

Sometimes the claim of an argument is made explicitly, at other times it is not. In our second example of arguments, the
arguments claim is explicitly made by the word "therefore," "Socrates is mortal!" is the conclusion. The other two statements are premises. The same thing is applicable to (3), the third statement is the conclusion, the remaining two statements are premises. The argument claim is made by the word "thus". Finally, in (4) the argument claim is made by the word "hence", the first three statements are premises and the fourth "all men from Uwani are short", is the conclusion.

So it is important to know how to identify an argument. As we have seen every argument contains the conclusion and at least one premise. At times the clue for identifying a premise and conclusion is provided. This is done by the use of what is known as argument indicator words. It should be noted that not all arguments contain this clue, but when they occur they enable people to identify an argument. Our eight examples of arguments contain the following as argument indicator words: "therefore", "thus", and "hence". Each of these words is an argument claim word and in that way tells us that what follows it is a conclusion and that what precedes it is a premise. For illustration, the following words indicate arguments: "So", "therefore", "for", "since", "because", "thus", and "consequently". Let pr stand for premise and c for conclusion:

\[
\begin{align*}
\text{Pr} & \quad \text{So} \quad \text{c, because} \quad \text{Pr}, \\
\text{Pr} & \quad \text{therefore} \quad \text{c, Pr thus c,} \\
\text{c for} \quad \text{Pr, Pr hence c.} \\
\text{since} \quad \text{Pr, c, Pr consequently c,} \\
\text{c since} \quad \text{Pr, because} \quad \text{Pr, c.}
\end{align*}
\]

Note that the conclusion of an argument is not always the last statement in the argument. An example of this is:

(9) Socrates, being a man, is mortal, since all men are mortal.

This example also shows how an argument can be contained in a sentence. This argument can be structured thus:
All men are mortal
Socrates is a man
Therefore Socrates is mortal.

So the clause following "since" is a premise. "Being a man" is the middle term. The conclusion comes in the middle of the sentence: "Socrates is mortal".

Basic Propositional Forms: A, E, I, O:

In this section we shall discuss the four basic term relations in Aristotelian logic. The following illustration is an example of the four types of propositional forms:

(a) All Igbo are Nigerians
(b) No Igbo are Asians
(c) Some Nigerians are Igbo
(d) Some Nigerians are not Igbo.

They can be better demonstrated in a diagram.

<table>
<thead>
<tr>
<th>AFFIRMATIVE</th>
<th>NEGATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>All A are B</td>
<td>E: No A are B</td>
</tr>
<tr>
<td>I: Some A are B</td>
<td>O: Some A are not B</td>
</tr>
</tbody>
</table>

Common Properties:

The propositions stated by the sentences (a, b, c, d) above normally have common properties. The common properties include:

(1) There are exactly two terms in each proposition.
(2) For each proposition there is a subject. This subject shows what the proposition is about. The second term does the work of a predicate. It indicates what the proposition says about the subject.
(3) The subject term is "quantified" in each proposition as either universal or particular. It is easy to see that (a) and (b) fall within the universal. They are claims about all their
subjects. They are represented by A and E in the diagram. On the other hand (c) and (d) are claims about some of their subjects. It is easy to see that they are in the area of particular and are represented in the diagram by I and O.

(4) Each of the propositions either affirms, or denies that the predicate applies or belongs to or includes the subjects. Each proposition asserts without qualification that the predicate does or does not belong to the subject.

Any of the four basic forms studied in classical logic must have propositions with all the above mentioned properties.

**Differences:**

Just as there are common properties in the basic propositional forms there are also differences

The propositions differ in content, in quantity, and in quality.

(i) The terms in which they are composed are different. Even though these terms are different these differences do not matter in formal logic. Any general terms could have been used. There would be no change in the propositional form. It would have remained the same irrespective of what the content would be.

(ii) A difference in quantity matters in formal logic. So the difference between (a) and (b) on one hand and (c) and (d) on the other would be an important difference in logic. We know the differences in quantity as universal and particular propositions. The proposition applies either to the whole (universal), or some part (particular) of the subject. An example of universal statements or propositions are (b) "All Igbo are Nigerians" and (b) No Igbo are Asians. A good example of particular propositions are (c) "Some Nigerians are Igbo" (d) "Some Nigerians are not Igbo".

It is important to note that in the English word "Some" does not have its ordinary meaning. Ordinarily "Some" means more than
The meaning of some in classical logic is that at least one member of the Igbo family is Nigerian as in (c) and at least one Nigerian is not Igbo as in (d).

(iii) The third difference is the difference between affirming or denying the predicate. In our example (a) and (c) each affirm a predicate of one of the subjects, while (b) and (d) indicate that their subjects are partially or wholly excluded by, or from, their predicates. We have the difference if, when we are considering differences in affiming or denying.

In considering quantity and quality we shall see that each of our four examples has a different form from each other. Each of the Aristotelian logical basic term relations each belong some of the following: (1) to all, (2) to some, (3) to none, or (4) not to some, of another term. The four propositional forms in the relations are asserted and called in the order listed, universal affirmative, universal negative, particular affirmative, and particular negative. These terms are normally indicated by the vowels of Affirmo and Nego. These words are Latin words for "I affirm" and "I deny".

Universal affirmative propositions such as "All Igbo are Nigerians" are known as A propositions. Universal negative propositions such as "No Igbo are Asians" are called E propositions. The particular affirmative proposition such as "Some Nigerians are Igbo" are I propositions, while the particular negative propositions such as "Some Nigerians are not Igbo" are O propositions.

### A Classical Square of Opposition:

<table>
<thead>
<tr>
<th>A (All)</th>
<th>E (None)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Super-contradictories</td>
<td>Super-contradictories</td>
</tr>
<tr>
<td>Alternatives</td>
<td>Alternatives</td>
</tr>
<tr>
<td>Sub-contradictories</td>
<td>Sub-contradictories</td>
</tr>
<tr>
<td>O (Some)</td>
<td>I (Some)</td>
</tr>
</tbody>
</table>
Of two contrarieties, one must be true, one false.
Of two contraries, one must be false (both can be false)
Of two subcontraries, one must be true (both can be true)

A subaltern follows from its super altern.

When the same terms are used as subject and predicate in all cases in the Aristotelian square of opposition the following inferences can be made:
If A is true, then E is false, O is false and I is true.
If A is false, then O is true.
If E is false, then I is true.
If I is true, then E is false.
If I is false, then E is true, A is false, O is true.
If O is true, then A is false, E is false, I is true.

Symbolic Logic:
So far we have been discussing logic from the traditional point of view. This traditional mode of logic includes the Aristotelian syllogism. Let us discuss briefly a most useful device in logic. This is the adoption of special symbolism or logical notation. Rules are given in the use of these notations. That is why it is called symbolic logic. It is sometimes called mathematical logic. It has characteristics common to mathematics.

(a) "The rigour achieved is similar to that already belonging to mathematics";
(b) Contemporary logicians have been especially interested in arguments drawn from the field of mathematics.

Just as symbolism is important in mathematics so also is it important in logic. A simple example in algebra will illustrate the point well.

\[ x^2 - y^2 = (x+y)(x-y) \]

It will be extremely difficult and cumbersome to express this simple algebraic equation in ordinary language. The use of "X"
"Y"; brackets, the minus and plus signs gives it the simplicity, precision and brevity that cannot be obtained in a day to day language. This may be the best way of rendering (11).

(12) When the square of one number is subtracted from the square of a second number the result will be the same as adding the two numbers; subtract the second number from the first and multiplying the results of the two calculations. If (11) is compared to (12) it will easily be discovered that (11) is briefer, clearer, and more exact as an expression for the same proposition. Logic has the same advantages of brevity, clarity, and exactness - when special logical symbols are used.

Our equation (11) has the same advantages for any pair of numbers for \( X \) and \( Y \). If for instance 6 is substituted for \( X \) and 3 for \( Y \) the result will have the same qualities as in (11).

\[
(13) \quad 6^2 - 3^2 = (6 + 3)(6 - 3).
\]

The use of mathematical symbols makes it easier to do and check mathematical calculations. This holds true of logical symbols. They are very necessary for arguing correctly and for checking the soundness of arguments. Logic, as treated in symbolic logic, investigates forms of arguments rather than actual arguments. It studies conditions for sound arguments irrespective of the field from which the arguments are drawn. Consider the following arguments:

(14) Thirteen is an odd number.  
No odd number is divisible by two.  
Therefore thirteen is not divisible by two.

(15) Oxygen is an element.  
No elements are molecular.  
Therefore oxygen is not a molecular.

These two arguments are sound. One is drawn from mathematics, the other from chemistry. The two examples (14 and 15) have something in common. The common thing they have is called logical form.
When the arguments are analyzed, we see that the first premise of both (14) and (15) affirms that something, call it Q—thirteen in (14), and oxygen in (15)—possesses some property, let it be p (odd number in (14) and element in (15)). The second premise of (14) and (15) establishes that nothing with this quality p has a certain quality. Let it be S (divisible by two in (14) and molecular in (15)). The conclusion states that the object does not have the property S.

When we use the logical form to restate (14) and (15) we have this:

(16) Q has p
    Nothing with p has S
    Therefore Q does not have S.

This principle stands for every field. Once you can extract the logical form the argument will ever be sound. It takes the same pattern. Take Okoye as an example.

(17) Okoye is a bachelor
    No bachelors are married
    Therefore Okoye is not married.

Using our logical form principle let bachelor be P and married be S. You can work the rest out. You have a sound argument just as we have in (16).

For the sake of symbolic logic, logic can be defined as the study, by the use of symbols, the accurate conditions for the patterns of sound or unsound arguments.

Truth-Functional Connectives:

Let us look at Statement connectives. These are particles (words or phrases). They are used to make compound statements from less complex or single statements. The following are examples of statement connectives: "and", "because", "if... then....", "despite the fact that", "after" and "or".

Truth-functional connectives are those connectives which join or connect truth-functional compounds. A few connectives are
often truth-functional in English. There are five most common and logically important truth-functional connectives. There are also five sorts of truth-functional compounds which correspond to them. The truth-functional compounds include Negation, conjunction, disjunction, conditionals, and bi-conditionals. We shall treat each of these shortly.

In truth-functionally compound statements the truth or falsehood of the statement is its truth-value. When the truth-values of the compound statement is completely the function of its components then we have truth-functional compound. In order words, if the truth-value - of a compound statement is 'determined under any possible circumstances by the truth-values of its components; and these alone' then we have truth-functional compound statement. Examples of this are:

(18) Not every Nigerian on National Service carries his badge.

This statement would be false if the component "Every Nigerian on National Service carries his badge" were true, and true if the component were false.

(19) Most people are often generous and Okechukwu always is. Statement (19) would be true if, but only if, both "most people are often generous" and "Okechukwu is always generous" were true; and false if either component, or both were false the compound would be false.

Consider this:

(20) If everyone helps everything will go well, otherwise something goes wrong.

Example (20) is true if either (a) Everyone helps and Everything goes well are both true, or (b) Everyone helps is false and Something goes wrong is true. The compound is false in any other case. The compound is truth-functional since its truth-value has been determined under all circumstances by the truth-values of the components.
1. **Negations:**

A statement is a negation of the other functional compounds when the first will be true if and only if the second, its component, is false.

In English the word “Not” is often used to indicate negations. Ibrahim has not been to the library today.

Not all Nigerians can read and write. There are other ways of expressing negations.

(21) The story of Mammy Water is unbelievable.
(22) He denies that he was in the house when thieves visited their house.
(23) Ibrahim hasn’t unhappy today
(24) Ibrahim and Okoye won’t both be here.
(25) You won’t see either Ibrahim or Okoye today.

Negation is represented by prefixing a tilde \( \sim \) (read it is not the case that” or “not”).

(26) \( \sim \) Ibrahim has been to the library today.
(27) \( \sim \) all Nigerians can read and write.
(28) \( \sim \) the story of Mammy Water is believable.
(29) \( \sim \) he was in the house when thieves visited their home.
(30) \( \sim \) Ibrahim is happy today.
(31) \( \sim \) (Ibrahim will be here and Okoye will be here).
(32) \( \sim \) (You will see Ibrahim or you will see Okoye today).

<table>
<thead>
<tr>
<th>( A )</th>
<th>( \sim A )</th>
</tr>
</thead>
<tbody>
<tr>
<td>T</td>
<td>F</td>
</tr>
<tr>
<td>F</td>
<td>T</td>
</tr>
</tbody>
</table>

The negation is false if its component is true, and true if A is false.

\[ A \text{ is false if its component } A \text{ is true, and true if } A \text{ is false.} \]
(III) **Conjunctions:**

We have a conjunction when a compound of any two statements would be true if and only if both of these component statements were true. In English "and" often serves as the connective:

(33) Ngozi is a girl and Aijibola is a boy.

(34) Ngozi and Aijibola are Students Conjunctions are indicated in different ways.

(35) Ibrahim and Okoye did not come, but we did not miss them. Conjunction is represented by interposing the ampersand "&" (read "A and B") or "."

(36) ~Ibrahim came & ~Okoye came & ~we missed them.

The Truth-table explains it better;

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>A &amp; B or A.B.</th>
</tr>
</thead>
<tbody>
<tr>
<td>T</td>
<td>T</td>
<td>T</td>
</tr>
<tr>
<td>F</td>
<td>T</td>
<td>F</td>
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<tr>
<td>T</td>
<td>F</td>
<td>F</td>
</tr>
<tr>
<td>F</td>
<td>F</td>
<td>F</td>
</tr>
</tbody>
</table>

Any conjunction A & B is true if both of its conjuncts A and B are true. It is however false when either one or both of its conjuncts are false. In other words a conjunction A & B is true if and only if B & A are true. The order of A or B is not necessary.

(iii) **Disjunction (Alternation)**

A compound of two statements is the disjunction of the two statements if only at least one of these component statements were true. "Or" is usually the connective in English:

(37) Masquerades are men or spirits have got material bodies.

(38) Either there is a meeting or everyone goes home.
Each person should have either a pen or a pencil.

The disjunction of two statements A and B is represented by inserting wedge "V". This symbol is called "or". A and B are called the disjuncts of disjunction AVB (read: A or B).

Masquerades are men V spirits have got material bodies.

Either there is a meeting V everyone goes home.

Each person should have either a pen V a pencil.

The truth-table for "V":

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>A V B</th>
</tr>
</thead>
<tbody>
<tr>
<td>T</td>
<td>T</td>
<td>T</td>
</tr>
<tr>
<td>F</td>
<td>T</td>
<td>T</td>
</tr>
<tr>
<td>T</td>
<td>F</td>
<td>T</td>
</tr>
<tr>
<td>F</td>
<td>F</td>
<td>F</td>
</tr>
</tbody>
</table>

In the case where the antecedent A is true and the consequent B is false, the conditional A → B is true, that is, if A and B are both true, however the conditional A or B is true if A is false or B is true, that is, A → B in this way is logically the same as the negation ~ (A & ~B) of the conjunction A & ~B. It also has the same logical force as the disjunction A V B.

It is worthy of note to know that in our day to day usage many statements that have "if A, then B have the same force as above. But others have something more.

They have what can be called causal force as well. They do not have the same force.

"If Ajayi continues reading with bad light he will develop eye problem". This also means that "Ajayi will develop eye problem because he continues reading with bad light". When the conditionals for this
statement. \( A \supset B \) are considered it will be seen that “they” does not have the same force. “They” therefore does not portray the full meaning of such statements. It is good to check when one has an if-then statement whether it “would be true and would be false” under the same conditions as the corresponding negation \(((A \land B) \lor (A \lor B))\) or corresponding disjunction \((A \lor B)\). When the answer is positive then the use of \( A \supset B \) is proper. The use of \( A \supset B \) is illustrated well in the truth-functional table as set forth above for \( \supset \). For “\( \lor \)” the disjunction \( A \lor B \) would be counted true if either one or both of its disjuncts \( A \) and \( B \) were true. This fact makes “\( \lor \)” correspond to what is called inclusive “or”. There is however in English exclusive “or”. When an “or” statement would be true, only if exactly one of the components were false if both (or either) were true then we have exclusive “or”. An example of exclusive “or” will illustrate the meaning better. (43) (44) (45) Ekaite will lead or Amaka will lead. This becomes (46) \( (\text{Ekaite will lead } \lor \text{ Amaka will lead}) \land \neg(\text{Ekaite will lead}) \land \neg(\text{Amaka will lead}) \) (IV) Conditionals: The conditional of \( A \) and \( B \) (in that order) is a compound of two statements of \( A \) and \( B \) which would be false if and only if \( A \) were true and \( B \) false. This is represented by interposing the horse-shoe “\( \supset \)” (if... then...). \( A \) is the antecedent and \( B \) the consequent of the conditional \( A \supset B \) (read “\( A \); then \( B \))

\[ \begin{array}{ccc|c}
A & B & A \supset B \\
T & T & T \\
T & F & F \\
F & T & T \\
F & F & T \\
\end{array} \]
"If today is Oye, then tomorrow is a market day".
This statement can also be rendered in another way:
"If tomorrow is not a market day, then today is not Oye".

It is good to remember that:
(a) A conditional is counted true when its consequent is true, whether the antecedent is true or false.
(b) A conditional is considered true if the antecedent is false, whether the consequent is true or false.

Statements which probably can be rendered as truth-functional conditionals.

If it rains, then we will work on the farm.
We shall plant the yams provided that the farm is tilled.
Uja could not reach his village unless he was ferried in the boat.
We will work on the farm if it rains.
We shall plant the yams provided the farm is tilled.

Sometimes a statement A (or its truth) is regarded as a sufficient condition for (the truth of) a statement B when \( A \implies B \) is true.
An A statement is also said to be a necessary condition for a statement B when \( A \iff B \) that is why \( B \implies A \) is true.

Often B \( \iff A \) is called the converse of A \( \iff B \).

Examples of sufficient and necessary conditions are helpful.

My car is safe to drive if it has good brakes. This and No. 48 are examples of sufficient condition.

The crippled man cannot walk unless he has clutches. This
and No. 51 are examples of necessary conditions.

**Biconditionals:**

In the case where a compound of two statements A and B would be true if A and B have the same truth-value, and false if their truth-values were different, then there is a biconditional of the two statements.

(54) Mary will be a seminarian if and only if she is not a girl.

(55) Daudu will be an Alhaji if he made a pilgrimage to Mecca, otherwise he will not be.

(56) Bola will watch the Rangers International and the Bendel Insurance at Ogbe Stadium, unless of course it rains.

(57) Just one of them will be there - Bola or Emeka. The biconditional of two statements A and B is represented by interposing "⇔" (read if and only if):

Mary will be a seminarian ⇒ ∼ she is a girl.

(58) Daudu will be an Alhaji ⇔ he makes a pilgrimage to Mecca.

(59) Bola will watch the Rangers International and the Bendel Insurance at Ogbe Stadium ⇔ it rains.

(60) Bola will be there ⇔ Emeka will be there.

or

(61) ∼ Bola will be there ⇔ Emeka will be there

or

(62) ∼(Bola will be there) ⇔ Emeka will be there.

**Truth-table for "⇔":**

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>A ⇔ B</th>
</tr>
</thead>
<tbody>
<tr>
<td>T</td>
<td>T</td>
<td>T</td>
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<td>F</td>
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<td>T</td>
</tr>
</tbody>
</table>
A careful observation of the truth-table and the examples given will show that the biconditional $A \equiv B$ of two statements $A$ and $B$ has exactly the same logical force. That is, they would be true and would be false under exactly the same conditions as the conjunction of conditional $A \supset B$ with its converse $B \supset A$.

In other words, $A \equiv B$ is true, $A$ is true, and $A$ is said to be a necessary and sufficient condition for $B$.

A Summary of the truth-conditions we have considered:

<table>
<thead>
<tr>
<th>$A$</th>
<th>$B$</th>
<th>$\sim A$</th>
<th>$A \supset B$</th>
<th>$A \land B$</th>
<th>$A \lor B$</th>
<th>$A \equiv B$</th>
</tr>
</thead>
<tbody>
<tr>
<td>T</td>
<td>T</td>
<td>F</td>
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</table>

Logical Equivalences:

There are a number of statement forms which are logically equivalent to one another. We have treated at least two of them. It was shown that a conditional statement is equivalent to its contrapositive. That means that $A \supset B \equiv \sim B \supset \sim A$.

It is also demonstrable that a biconditional statement is equivalent to a conjunction of two conditional statements. Our point can be better illustrated by a truth-table.

<table>
<thead>
<tr>
<th>$A$</th>
<th>$B$</th>
<th>$\sim A \lor \sim B$</th>
<th>$A \land B$</th>
<th>$A \lor B$</th>
<th>$A \equiv B$</th>
</tr>
</thead>
<tbody>
<tr>
<td>T</td>
<td>T</td>
<td>F</td>
<td>F</td>
<td>T</td>
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<td>F</td>
</tr>
</tbody>
</table>

47
The table in close examination shows that column 6 has an F value at the third line. Every other line has a T value. The reason for this is that the antecedent A has an F value and the consequent B a T value. The conjunction of columns 5 and 6 are represented by column 7. That is why it has a T value in each line which columns 5 and 6 both have T's and an F in every other line. The truth-value in columns 7 and 8 are identical.

When two statement forms have the same truth-functionally, the two are equivalent to one another. If any letters A B C D etc. are substituted for one another into a true statement. In the same way, any substitutions which make one false will also make the other false. This in effect, implies that any equivalent forms can be exchanged with one another anywhere in any argument. The validity of the argument is not altered. Statements with equivalent forms must have the same truth value. In assigning truth values, it is not right to assign truth values to the constituent parts so that one is true and the other false. The exchange of a form for an equivalent one does not transform the valid form into an invalid one. It cannot also change an invalid argument form into a valid one. The reason for this is that the validity of an argument form depends completely on "the fact that none of its instances can have true premises and a false conclusion".

In the way of example of what we are trying to say, it is known that affirming the antecedent and denying the consequent are both valid argument forms. Typically speaking in the equivalence between conditional statement and its contrapositive, the validity of denying the consequent follows immediately from the validity of affirming the antecedent. The two argument forms are stated as follows in so far as "A B" is equivalent to hence the two forms:

\[(63) \ (a) \quad \sim A \quad \sim B \quad (64) \ (b) \quad B \supset \sim A \quad \sim B \quad \sim A\]

Both of (a) and (b) are valid, otherwise both of them must be
Invalid. If \( \sim B \) is substituted for \( A \) and \( \sim A \) for \( B \) as in

\[(65) \quad \begin{array}{c}
A \\
\sim A \\
B
\end{array}
\]

Any substitute statement for the letters "\( A \) and \( B \)" as in form (c) will not yield an argument with true premises and false conclusion.

The substitute can be positive or negative, it does not make any difference. For instance:

\[(66) \quad \begin{array}{c}
(d) \text{ If the Rangers International did not win the march it won't carry the cup.} \\
\text{It did not win the march therefore it did not carry the cup.}
\end{array}
\]

This is an example of form (c) it also has form (b). In any case, any argument that has form (b) will also have form (c) (but not conversely).

**Rules to Remember:**

1. Statements can be substituted for the letters in valid forms to show that the resulting argument is valid.
2. A statement form can be substituted for the letters in the argument form. This is a way to show that additional argument forms are valid hence the validity of (b) & (c).
3. A statement form can be replaced with a logically equivalent form (see form a above). One can apply the method or denying the consequence to prove the validity of the disjunctive syllogism as in.

\[(67) \quad \begin{array}{c}
(e) \quad \text{AVB is equivalent to } A \supset \sim B. \text{ The equivalence of (e) has implications, thus (f) if Bola does not pass English, then he cannot graduate, is the same as}
\end{array}
\]

\[(68) \quad \begin{array}{c}
(g) \quad \text{Unless Bola passes English, he cannot graduate.}
\end{array}
\]

It is easy to see that (g) is equivalent to
69) (k) Either Bola passes English or he cannot graduate.

The word "or" in (h) has its inclusive meaning. This means that "unless" in (g) has the same meaning as "or" (in inclusive sense).

When we make statements as in (l) and (g) we are making necessary conditions. In the present example passing English is a necessary condition for graduation. A condition is necessary for result when the result cannot occur without the condition being fulfilled. For A to be a necessary condition for B we represent it this way \(~A \rightarrow B\). We have seen that \(~A \rightarrow B\) is equivalent to \(B \supset A\). This can be translated into B if only A.

This is another way of asserting that A is a necessary condition for B. A good example is "Bola will graduate only if he passes English".

For A to be a sufficient condition for B if means that B will obtain if A does obtain. This also means \(A \supset B\).

(70) If Anini was hanged, then he would die. The implication of this is that hanging was a sufficient condition for Anini to die. Hanging was not a necessary condition because Anini could die by some other means e.g. by firing squad, decapitation, auto accident etc. Hanging therefore is not the only means by which Anini could die. In the case of Bola graduation, English even though is a necessary condition, is not sufficient condition. Bola will pass some other subjects as well.

It has been shown that a bi-conditional is equivalent to a conjunction of two conditionals as in:

\[(71) A \equiv B \text{ is equivalent to } (A \supset B) \land (B \supset A).\] It is important that the first conditional should show if A then B and the second only if A then B. In other words the two conditionals can read A if and only if B. The first conditional indicates A as a sufficient condition for B while the second shows that A is a necessary condition for B. In bi-conditional A is a necessary
and sufficient condition for B. Not being divisible by two is a necessary condition for a number to be odd. In the case of A or B in the exclusive sense of "or" one or the other but not both of the statements is true. It is shown as (72) (k) \( (A \lor B) \iff (A \land B) \). You notice that A and B are stated in the inclusive sense of "or" the addition of the statement that qualifies the former statement, showing that "A" and "B" are not both true. Another way of saying the same thing is:

\( (A \equiv B) \)

**Logical Quantification:**

In this section of symbolic logic we shall treat what is known as logic quantifiers. Quantifiers carry two important symbols, namely \( (\forall X) \) for universals and \( (\exists X) \) for existential quantifications. These symbols are called quantificational symbols. The reason for this is that they answer the question "how many X's we are talking about.

**Universal Quantification \((\forall X)\):**

The symbol \( (\forall X) \) corresponds closely to "for all x's" or for any "x". The "x" stands for a range of things in a class. Whenever \( (\forall X) \) is used it is used to stand for a class of things and not for any specific individual thing, even when an individual thing is specified. The "x" is normally used as a variable when one is expressing material conditional statement. A good example would be when we are making general claims about any class of things, thus \( (\forall X) \) if x is so and so, then x is such and such). In other words \( (\forall x) \) if x is a man then x is mortal stating it in logical form \( (\forall x) (x \text{ is a man}) \implies (x \text{ is mortal}) \) stating it in logical form. Suppose we take M to stand for man, L for mortal then we can represent our statements as:

\[ (\forall x) \text{M}x \implies \text{L}x. \]
The universal quantifier which means "for all x's is more properly translated as "for all existing x's". Our statement will then be translated as "all men that exist are mortal".

Another example is:

No vox wagens are trailers:

\[ \forall x. (Vx \rightarrow \neg Tx) \]

You will see that in our two examples "x" appeared three times in each case. The last two "x's" stand for the neutral pronoun "it" in if it is a man, then it is mortal and in "if it is a vox wagen, then it is not a trailer". no vox wagens are trailers. The "x" in the universal quantifier \( \forall x \) which is translated to mean "Take anything you will". So we can say, "Take anything you will, if it is a man it is mortal. Remember that "For all "x" can be taken to mean "Take anything you will. The parantheses that enclose \( (dx) \) and \( (Vx \rightarrow \neg Tx) \) are there only to facilitate the reading. There are cases where it is inevitable that parantheses must be inserted e.g. snow is white. X is snow \( x \) is white in \( (Vx) (x \rightarrow \neg TAx) \).

Consider this claim

Every body loves everybody. Take whatever you will it loves it, 

\[ \forall x. (x \rightarrow \forall y. X. loves everybody) \]

There are now two variables in the universal, the first everybody and the second "everybody" these will be represented by "x" and "y" so we have \( (\forall x) (\forall y) X. loves everybody \) which is rendered as \( (\forall x) (\forall y) (x \rightarrow y) \).

You observed that there are two quantifiers in this statement. The letters "x" and "y" are called term variables, or individual variables, or simply variables. The following letters are used as term variables: x, y, z, x', y', z', x'', y'', z'', etc. There is an order in arranging the letters and it is called alphabetic order. The conditions quantifiers must meet to be true.

When we consider the sentence

52
All men from Uwani are short. 
Which can be stated thus

\((\forall x)(x \text{ from Uwani are short})\).

The truth-value of a statement like this does not depend on that of "x" from Uwani are short. It depends on truth-value of various statements involved in \((\forall x)(x \text{ from Uwani are short})\).

To be able to claim that everything is thus-and-so that the first is thus-and-so, the second is thus-and-so, and the third is thus-and-so etc. until you examine all those things. In other words all men from Uwani will have to be examined and found to be short before we can establish the truth-value of \((\forall x)(x \text{ from Uwani are short})\).

Hence Mr. Nde is from Uwani and is short, Mr. Eju is from Uwani and is short, Mr. Oleke is from Uwani and is short until every man from Uwani is found to be short.

\(a^1\) is from Uwani and is short
\(a^2\) is from Uwani and is short
\(a^3\) is from Uwani and is short

\(a^1, a^2, a^3\) are terms that can be used to designate somethings on one occasion and others on another occasion. A set of those things being talked about on any particular occasion is known as the universe of discourse; or domain. One's individual terms are called members of this set.

Existential Quantifier \((\exists x):\)

The existential quantifier symbol \((\exists x):\) corresponds very closely with the English. There exists at least one \(x\) such that. It is good to note from the beginning that this symbol does not correspond to the normal English usage of "some" where "some" implies none existent thing. The logician's \((\exists x):\) implies that at least one really existing thing in the class being spoken of exists.

An example of existential quantifier is...
Some gold is expensive. This means that there exists at least one gold that is expensive. G stands for gold and E for expensive.

Thus $(\exists x) (Gx \land Ex)$.

A second example can be some animals are not carnivorous. This means that there exists at least one animal that is not carnivorous.

It can be symbolized as $(\exists x) (Ax \land \neg Cx)$.

This will be equivalent to $(\neg (\forall x) (Ax \lor Cx))$.

The symbol $(\neg (\forall x))$ is then equivalent to $(\exists x) \neg$.

In the same way $(\neg (\exists x))$ can be equated to $(\neg (\forall x))$.

The quantifiers become very useful when we deal with the logic of relations. There are many variables involved in it. Let us have a look at our earlier example of

"Everybody loves everyone" which we rendered as $(\forall x) (\forall y) xly$.

Symbolically it is represented as $(\forall x) (\exists y) xly$.

"Somebody loves somebody" becomes $(\exists x) (\exists y) xly$.

These two statements are straightforward. The first is a universal statement with the universal quantifiers while the second is an existential statement with existential quantifiers all through. It is a little complicated when there is a mixture of universal and existential quantifiers. Let us continue with using "love" example:

"Somebody loves everybody". This statement is represented by using both universal and existential quantifiers. The rendition is $(\exists x) (\forall y) ylx$.

"Everybody is loved by somebody". The symbolic representation runs thus:

$(\forall y) (\exists x)xly$.

When we observe the order of the quantifiers, you will notice that they differ. The order of the quantifiers will determine the meaning. The meaning of the two statements are quite different.
The first statement says that "Someone loves everybody" while the second says that "Everyone is loved by somebody." One is the contrast of the other. This rule applies to the following:

Someone is loved by everybody:

\[ (\exists y)(\forall x) \ x y. \]

Everyone loves someone:

\[ (\forall x)(\exists y) \ x y. \]

In our example that "Someone loves..." and "someone is..."

Whether many people are involved in each case or not, the main meaning is that in either case at least one person is involved.

As we know that a mixed quantifier is a statement which involves the universal quantifier and existential quantifier, the order in which the quantifiers are arranged is very important for determining the meaning of the statement. We should bear in mind that it is a fallacy to reason from "every" to "all". This fallacious reasoning is stated like this:

Every member of the Social Club has a "V Booth" Mercedes Benz to drive.

Therefore there is a "V Booth" Mercedes Benz that all members of the Social Club drive.

The analysis of the above argument shows that a relation exists between two classes, the class of Social Club members and the class of "V Booth Mercedes Benz" (V). In the argument every member of the former class has the relation with some member or other of the latter class. The conclusion shows that the same relation holds for the same two classes. It says that all members of the Social Club have that relation to some single member of the "V Booth Mercedes Benz".

The form of the argument can go this way:

For every "S" there is some "V" to which it has the relation R; therefore there is some "V" to which all "S" have the relation R.
Inductive Arguments:

In an inductive argument, the claim of the argument is such that the conclusion follows from the premises in such a way that it is improbable that the conclusion is false, considering the truth of each premise. The degree of improbability may vary from argument to argument.

Inductive arguments take all sorts of forms and sizes.

1. All the coal we found so far in Nigeria is black. Therefore coal everywhere is black.

2. Ten remalads have been observed. Each one has been found to be green. Therefore all remalads are green.

3. Well over two million remalads have been observed. Each one has been found to be green. Therefore all remalads are green.

The above three examples illustrate what inductive arguments are like. Argument (1) cannot be generalized because the probability of the conclusion being true is very limited. It is very weak. If every coal observed so far in the world is found to be black the probability would be strong enough to be generalized. Besides this, coal has been observed to be brown in some places. Argument (2) is also weak. Only ten remalads (a kind of precious stone) have been observed to be green. If one compares the above first two arguments with (3), one would find that the “well over two million remalads” observed have higher probability than (1) and (2). It would make it easy to say that the inductive claims are not justified because there are many more coal fields other than those in Nigeria and that there are more remalads than those ten observed. The statement or assertion of inductive argument is not tentative.
The Logic of Inquiry:

John Dewey believes that education is meant for problem solving. Logic for him should be used by students in resolving problems that arise in our everyday life. He therefore proposed logic of inquiry. This is a process of inferring. Its sole function is to establish the principles which should be observed in order to arrive at valid conclusions. According to Kneller (1972) the following six steps guide an individual to what is known as "warranted assertion":

1. All thinking forms a response to some difficulty that cannot be resolved by instinct or routine. A student is always learning. He is always confronted with problems and difficulties. He is not satisfied with the facts he has because they do not help him in the problem confronting him.

2. On realizing how important what he is learning is he changes his dissatisfaction into a form of problem or question he needs to resolve. He inquires into the reasons for the events in question.

3. Having formulated a problem he needs information which will help in the resolution of the problem. The definition or formulation of the problem gives him some clues about the areas to investigate.

4. He at this juncture evaluates the possibilities that might have led to the problem in order to see how consistent they are with other hypotheses that he formulated. He will be able to discover some causes of the event. Some will be more important than others. Each hypothesis will be evaluated in relation to both the facts contained in it and other explanations. Some of these hypotheses shall be rejected.

5. Those hypotheses that are more promising are tested using experimental procedure.

6. There is a necessity to co-ordinate the hypotheses that have been objectively verified. When this is done "warranted
assertions' can now be made. This means that hypotheses have been justified through the information that has been examined. Even after this any statements of assertions made shall be tentative because more information, or stronger hypotheses, or better reasons may arise in future which will invalidate the previous assertions. Assuming that the knowledge gained from this may not be final, it however can form the basis for further inquiry. Lastly, it is important to note that logic of inquiry is a high species of inductive logic.

Logic In Teaching:

There is relationship between a teacher's teaching and his belief system. He is logical when there is consistency between his teaching and his belief system. The use of logic is involved in the way the teacher directs the pupil's behaviour in class. The words the teacher uses, for instance, his asking a child to define, classify or explain a thing, the way he directs the child by asking him to write on the chalk board, or read a passage, and the way he praises or blames, or reassures school children influence the child's behaviour. The way the teacher demonstrates in class, what he would want a child to do or not to do influences the child. The child gets to know the teacher's tone of voice, his facial expression and his body movement. All the above constitute the teacher's logical functioning.

The child expresses his own logical operations when he uses words to indicate that he understands what he is taught; when he acts or behaves he is precisely doing that to practise what he is taught. He also behaves in such a way that he expresses his feelings. These are included in his logical behaviour.

Logic in teaching is not the normal and ordinary way logic is used. It nevertheless has the qualities of logic. It has property structure, and rationality in teaching.
Fallacies:

People construct arguments that are illogical without realizing that they are embarking faulty reasoning. A fallacy can be described as an incorrect argument which may appear in some context to be a correct one to some people. There are formal and informal fallacies. An invalid deductive pattern of argument is such that people can be misled into thinking that it is a valid one. When this happens it is called fallacy. It is formal fallacy.

If Ijeoma went out, then she wore her cover shoes.
Ijeoma did not go out
Therefore Ijeoma did not wear her cover shoes. This argument is faulty. The fact is that Ijeoma wears her cover shoes all the time whether she goes out or not. It is an example of a formal fallacy. Formal fallacies are incorrect arguments because they have a structure that is incorrect. Their form is logically incorrect.

This argument can be made clearer symbolically. Let p & q represent two statements in the argument.

2. If p, then q.
   not p.
   Therefore q.
3. If Ijeoma went out, then she wore her cover shoes.
   Ijeoma did not wear her cover shoes
   Therefore Ijeoma did not go out.
4. If p, then q
   not q
   Therefore not p.

Informal fallacies are arguments that are not correct but their not being correct is not owing to their invalidity rather it is due to the ambiguity of the language or lack of attention to the matter of the argument. Generally fallacies of ambiguity are deductive arguments that appear to be valid but which are not. There is a shift in the use of words, phrase, or sentence. Material fallacies are arguments which are incorrect for reasons other than
ambiguity of language. There are fallacies of insufficient evidence and fallacies of relevance in material fallacies. Fallacies of insufficient evidence are incorrect inductive arguments. While fallacies of relevance are arguments whose premises are irrelevant to the conclusion. The information contained by the premises is not relevant in establishing the conclusion as true.

1. The material Fallacy of Relevance
a. The Ad Hominem Fallacy

Instead of arguing through a presentation of relevant reasons against an opponent's view one directs one's argument against the person holding the view (the opponent). This is the argumentum ad hominem. Argumentum ad hominem can be either abusive ad hominem or circumstential ad hominem. An example of abusive ad hominem

A affirms P
A is defective in such and such a way
Therefore, P is false.

An example of circumstential ad hominem
A affirms P
A is prejudiced because of his special circumstances
Therefore P is false.

b. The Tu Quoque Fallacy:

The tu quoque means, you to another. This fallacy is committed when replying to an opponent's argument by making similar or the same charges against the opponent.

During one of the religious disturbances in the North the argument to justify the action of the Moslem group for attacking the Christians went this way.

The Christians claimed they were mobbed up and thoroughly beaten by the Moslems in the Church.

The Moslems countered this by arguing that the Christians while in their Church abused or preached against the Holy Book Koran and the Holy Prophet. Mohammed.
c. The Ad Populum Fallacy

This occurs when one in an argument bypasses relevant reasons altogether and makes recourse to popular sentiment, pity, fear, or other emotions to reject or accept a conclusion.

Supposing that during the political campaign an individual would address the people in his constituency in the Northern part of the country as follows:

Don't support Okere for governor, for he is one of those Igbo people.

This appeal is to the prejudices these people may have against Igbo people. Prejudices are in many cases as a result of jumping to a conclusion. All the members of a group - the Igbo people - are judged on the grounds of a few isolated cases.

It is clear from the opinion polls that Shagari shall be re-elected by an overwhelming majority, so join the winning party and re-elect Shagari by voting N.P.N. This is an appeal to popular sentiment.

d. The Ad Verecundum Fallacy:

People often attempt to support a conclusion by citing some person who asserts the conclusion, such arguments go this way (let P represent some statement)

A asserts P

Therefore P

P cannot necessarily be true because A asserts it. If however A is a reliable authority concerning P, that A asserts P is good grounds for concluding that P.

So the argument can go this way

A is a reliable authority concerning P.
A asserts P.
Therefore P.
In this case this is a correct argument pattern.

e. The Ad Ignorantiam Fallacy:
There must be one of the following two forms for any ad
 ignorantiam fallacy to exist.
1. There is no proof (or you have not proved) that p is false.
Therefore P is true.
2. There is no proof (or you have not proved) that P is true.
Therefore P is false.

f. The Petitio Principii Fallacy:
Two argument patterns are traditionally the fallacy of
 petitio principii (begging the question). They are:
1. P is true (sometimes other statements are included).
Therefore P is true.
2. P is true because q is true. And q is true because r is true.
And r is true because p is true (the length of this claim can
vary). The second form of argument is called circular
argument. Both arguments are deductively valid. Petitio
arguments can be reduced to saying that P is true because P
is true. Arguments of this form fail to give reason why P
should be true. P cannot be the ground for asserting that P is
true conclusively.

There are other material fallacies of Relevance.
The Fallacy of Inconsistency:
These are arguments with contradictory statements which
have opposite truth as clues. That means that P contradicts q
if when P is true q is false, and when q is true p is false and
vice versa.
h. **Genetic Fallacy:**

When the genesis of a view is attacked rather than the view itself, we have genetic fallacy. That means an occasion where the manner or source in which the view is acquired or criticized is attacked. This kind of argument is meant to cast doubts on the view itself.
Chapter Four

SCHOOLS OF PHILOSOPHY AND OTHER EDUCATIONAL THEORIES

In the previous chapters we have considered the concept of philosophy and the concept of education. We have seen how philosophy and education are related. We also considered the major branches of philosophy and how each can be applied to education. It was shown in those chapters that philosophy serves as a guide post to education.

We have also considered some aspects of logic. It is important that any educational system be based on a philosophical system and that the philosophical basis of the education system be stated clearly. Nigeria has stated her educational aims and objectives but there is no particular philosophical system that is specifically spelled out as an influencing factor on the Nigerian educational system. Does it mean that Nigeria has no philosophy of education qua tale? Does the Nigerian educational system really need such a pure philosophical basis?

When we talk of philosophical system that underlies an educational system we refer to the schools of philosophy or one of the philosophical theories. In this chapter the two classical schools of philosophy of idealism and realism and the more recent schools of philosophy of pragmatism and existentialism shall be considered. They shall be treated from their metaphysical, axiological and epistemological points of view. Some educational theories shall also be considered.

1. **Idealism:**

   Idealism as a philosophical viewpoint traces its origins to
Plato. There are different types of idealism, but the central themes that constitute them into a common school of thought is that they try to explain all existence or beings in terms of the mind and its function.

**Idealist Metaphysics:**
The idealist believes that the ultimate reality is spiritual and not material mental and not corporeal. Plato says that there are two worlds: the world of reality, which is the world of ideas and the world of shadows. This world of shadows is the world of the senses. It is not the real world. The real world is the world of ideas. Kant believes that all phenomena are a priori categories of the mind. The nature of the mind is such that it can understand the world only in terms of the categories. The mind posesses all the traits formally thought to belong to objective reality. Instead of the mind conforming to objective reality the objective reality conforms to the mind. The world of reality is assimilated to the mind. In other words, the mind imposes its categories upon the world. In Parmenides' words, "What cannot be thought cannot be real". The external world perceived by the senses is not ultimately real but the "manifestations of a more fundamental incorporeal reality" (Kneller, 1977). The ultimate reality for the Christian is the God of the Blessed Trinity, that is, three persons in one God. For Hegel the ultimate reality is the Absolute Mind, Idea, or Spirit which is continually evolving in self-consciousness of the plan of development already set forth. The theory of thesis, antithesis and synthesis was proposed by Hegel. This system of dialectic process would continue until the perfect ideal world was realised. The idealist Descartes used methodic doubt to prove existence: *cogito, ergo sum*, meaning "I think, therefore I exist.

**Idealist Epistemology:**
The common understanding of knowledge has been that the mind makes a copy of reality. It is impossible to know the world
as it really is. But since the idealist sees the mind as the author of reality, the mind would now have to build from within itself its idea of the world of reality. For Kant, education is training or aiding the righteous will to realise itself. Hegel saw education as a process of self-realization. The dynamics of self-realization can be actualized through a dialectic process of reconciling the opposites. In the educational process one starts with the thesis. The child is held in bondage to nature from the beginning of his life. By nature he has subjective sense, feelings, and bondage. The opposite, or antithesis of bondage to nature is to free life of the objective mind or spirit. In the process of the child's development there is a need to reconcile the opposites. This is achieving synthesis of these opposites.

Most contemporary educationists have written off idealist theory as an irrelevant theory to our educational system. Idealist theory has had tremendous influence on our national educational system until of recent. Our system of preprimary educational theory is based on the idealist theory. It was Friedrich Wilhelm August Froebel (1782–1852) who made the greatest contribution in this area. He maintained that the aim of life and education is for each person to develop and realize the indwelling divine unity within himself. The child by nature is made this way. The child's essential character is that of a striving self-activity. The child does not need to be stimulated. He is already spontaneously self-activity. The child is activity. Froebel was the first to perceive the educational significance of children's play. Play is the natural mode or outlet for the expression of self-activity. It is the "outward expression of the inward endeavor to achieve self-realisation". The child established what Froebel called the connectedness between his inner striving and its outward expression. In this way he exhibits in his own life the divine unity that rules the world. Froebel was all the time looking for evidences in play that symbolized the awakening of the nature. He chose and designed toys and games that he thought had the symbolic significance for children.
For Froebel, education was a process of development or of "unfoldment." The child has everything he will need in the future and it is only through development that he can attain self-realization. Froebel insists that "All the child is ever to be and become lies - however subtly incalculable - in the child and can be attained only through development from within outward" (1887).

This is the basis of Froebel's symbolism. The initial appearance of stages in a developmental series was thought by Froebel to foreshadow the latter fully developed. For Froebel the unfoldment implied the actual parallel to plant growth, that is why he visualized school as a garden of children. This is the origin of the concept of "undergarden." The educational growth of children was compared to the growth of plants. According to Froebel the undesirable native impulses could and should be stifled by starving them and not giving them the opportunity to grow and unfold.

The main contribution of Froebel to education is his highlighting play as a vehicle of children's expression. He went further to design toys to suit children whereby they could express the latent seed of their personality. The ultimate aim of education is the pupil's self-learning. The responsibility of this learning rests on the pupil not on the teacher.

Idealist Axiology:

Values are absolute. God, truth and beauty do not change. They are immutable and constant. The teacher should impart enduring value to the student so that he can live by them. The child should be trained to act not only as he wants but as he ought. Kant held that the sense of oughtness is the product of the a priori structure of the will, not of experience. The will, which has a native inclination toward righteousness is hindered from realizing itself by more immediate desires. Education has the duty of training the righteous will to realize itself. Kant prescribed practical imperative as the direction in which the good will may hope to realize itself. He advised: "To act - to treat humanity,
whether in thine own person or in that of any other. In every case
as an end withal, never as a means only”.

2. Realism:

Realist Metaphysics:

Aristotle is to realism what Plato is to idealism. For the realists
the material world and human experiences really exist. They exist
whether we know them or not. They are objective realities and
they are also extramental. This means that they are different from
the mind. The object of knowledge exists whether it is known or
not. Human knowledge does not create it. It is essentially
independent of human knowledge.

Aristotle (384—322 BC) based the theory of the nature of
being or existence on Matter and Form hypothesis. This
hypothesis is known as hylemorphism. By this hypothesis all
phenomena, all the world of experience including the heavenly
bodies, have matter and form. Matter is the principle of
potentiality while form is the principle of actuality or the
principle of individuation. It is the form that makes one matter
different from another. The union of matter and form results in
the Formation of a thing. Each thing has its own identity and it is
the form that endows a thing with its unique identity or essence.
According to Aristotle a thing becomes the thing by virtue of its
essence. It is the essence that gives the thing a meaning. It gives
the whiteness (the quiddity) of a thing. There is an absolute
independent first cause. It was through this absolute independent
first cause that every other thing came to be.

Besides the Aristotelian realism there are also realism of the
scholastic tradition and pragmatic or scientific realism. The
scholastic realism originated from St. Thomas Aquinas' efforts to
harmonize faith and reasoning through Aristotle's philosophy of
realism. For St. Thomas Aquinas existence is the principle of
actuality while essence is the principle of potentiality. Existence
needs essence to make a being. There are both spiritual and
material beings. In the hierarchy of being the inanimate beings are
the lowest followed by plants, animal, man, pure spirits and God.
There is some order in the organization of the world.

For the scientific or pragmatic realism all realities can be
experienced. Anything that cannot be reached through the
senses cannot be in existence.

**Realist Epistemology:**

Since the world exists independent of the mind or the knower,
knowledge is objective. The process of knowledge is the mind
responding to impressions made upon it from external beings. An
idea or a proposition is true only when it corresponds to reality.
For the scientific realist only realities that can be verified
empirically are objects of knowledge and they are the only things
in existence.

The theory of education for the realist is teacher-centred. The
function of education is to develop the mind to know the truth as
it is. The teacher determines what the pupil learns and the subject
matter in the class. Our senses are sources of knowledge. If what
we claim to know corresponds to reality then our claim of
knowledge is true.

**Realist Axiology:**

According to realists values exist and they are objective.
Values can be discovered in objects whether the individual
appreciates them or not. We do not determine values. This means
that values are not subjective. We discover values.

Spiritual values are higher than material values. Values and
virtues are closely related. Virtue is the state of character
concerned with choice. The choice must lie in a mean. This
explains the old saying: *Virtus stat in medio* (virtue lies in the
mean). There are intellectual and moral virtues. Intellectual virtues
include philosophic wisdom, understanding and practical wisdom
while moral virtue consists of liberty and temperance. This is the
classification of virtue according to Aristotle.
The scholastics categorized virtue into two:
(a) Speculative, consisting of the virtue of understanding science or knowledge and wisdom.
(b) The practical virtues which include prudence and art.

These are four moral virtues: justice, temperance, prudence (this is also an intellectual virtue), and fortitude.

For the Christian or scholastic realists virtues form the main values to be inculcated to children in school. The moral law which has been established by the Author of life can be known by human reason. It is universal, absolute and permanent. It is the rule of human conduct which should guide man in his action.

The pragmatists or the scientific realists hold that values are relative. They are not based on absolute principles. Basing values on absolute principles limits the dignity of man. Man is the author of his values. Values are not permanent and they are not universal. Only those animals that behave with instinct can have permanent type of mode of behaviour. Values for man must be worthwhile and verifiable.

3. Pragmatism:

Pragmatism has its roots in the philosophies of the ancient Greeks, and down through the ages, in the subsequent philosophies of the modern times. Elements of the pragmatic philosophy were propounded before Socrates. Heraclitus, for example, taught his students that everything was always changing. Pragmatism seems to, consciously, take up those old philosophical doctrines which were rejected by both Plato’s idealism and Aristotle’s realism. Protagoras, the Greek sophist, preached the doctrine that “man is the measure of all things.” These ancient philosophical doctrines removed the Absolute, Universal, immutable. First Universal Cause from the elevated position of first among all beings which was given to him by the ancient Greek idealists and realists to a position where he is absolute, spontaneous unnecessarily, and nonexistent being.
Protagoras all knowledge was empirical whose basis was sense perception.

Since the time of these ancient philosophers, great men who pioneered the scientific breakthroughs helped to shape the thoughts and actions of the originators of the theory of pragmatism. Among these pioneering scientists are Sir Francis Bacon (1561 - 1626), Johann Amos Comenius (1592 - 1670), and John Locke (1632 - 1704). Others include Jean Jacques Rousseau (1712 - 1778), and Johann Friedrich Herbart (1776 - 1841). Herbart is regarded by many people as the man who established pedagogy on a firm foundation.

The theory of evolution by Darwin which revolutionized the ancient doctrine of the creation of the world from nothing by God contributed a lot to prepare grounds for pragmatism. God is no longer necessary in the creation of the world. The positivism of Auguste Comte (1798 - 1857) which held that philosophy should deal only with the positive data of sense experience is based on observable data.

The factors that influenced the formation of pragmatic educational theory started from the ancient times and was not limited to any geographical region. The North American educators assembled these philosophical theories and articulated them in such a way that they formed the basis of their educational theories. These North American educational innovators used both theory and practice of scientific method to solve their peculiar problems. Akpinpelu (1984) suggested that the most influencing factors that helped to develop pragmatism were:

(a) the doctrine of evolution by Darwin
(b) the development of empirical psychology and its implication to education, and
(c) the socio-political situation of America at the time of the formation.

Among the leading American pragmatists are Charles Sanders Peirce (1839 - 1914), William James (1842 - 1910), and John...
Dewey (1859 – 1952). John Dewey has been the most widely known among these educational giants. **Pragmatism and Metaphysics:**

Pragmatists reject metaphysics, especially the idealist and realist metaphysics. Their metaphysical stand is shown very well in their principal doctrines of existence. They preach with fanatical tenacity.

i) the reality of change,

ii) the essentially social and biological nature of man,

iii) the relativity of values,

iv) and the use of critical intelligence.

Pragmatism makes the bold effort to avoid metaphysics. Objects of human experience become paramount. Nothing is permanent; nothing is absolute; and nothing is universal. Change, relativity and sense experience become the essence of being. All reality must be *experiential and verifiable*. All reality should also be within the ambit of scientific investigation. Man being a biological organism acts on his environment and his environment changes him.

Man's action cannot be taken as an intelligent action unless it is directed by anticipated consequences. Man does not have any spiritual quality or spiritual principle known as the soul. *Experience is the criterion for judging all reality. His mind or thought cannot be separated from his experience.*

For the pragmatist, truth is always relative and in degrees. *Truth is bound up with experience. Those claimed truths that cannot be known through experience or are not verifiable empirically cannot be regarded as true.* Abstractions which cannot be translated and used to attain open and scientific success are not useful in the domain of truth. It is the practical consequences or results of intellectual conception that determine the validity of an idea. *True hypotheses are only those that work.* "A thought that works out right is true. The measure of truth lies in the usefulness of an idea when put into practice."
Pragmatism therefore emphasizes experiences, consequences, verification, and workability as terms that portray its major concepts. All these and only those things that possess the above terms are things that man can know.

**Pragmatist Epistemology:**

The pragmatic epistemology is built on scientific method. The problems of what we can know, the validity of our knowledge, and how we come to know what we claim to know are solved through scientific method. We arrive at true knowledge by the use of experimental method. This implies that our knowledge, all of our knowledge comes from human experience. We know by doing. The interaction between the person and the environment generates knowledge.

According to Dewey the act of knowing is divided into stages. His steps of knowing developed in 1933 include:

1. Suggestion, in which the mind leaps forward to a possible solution;
2. Intellectualization of the difficulty or perplexity that has been felt into a problem to be solved, a question for which the answer must be sought;
3. The use of one suggestion after another as a leading idea, or hypothesis, to initiate and guide observation and other operations in collection of factual material;
4. The mental elaboration of the idea or supposition as an idea or supposition of reasoning; and
5. Testing the hypothesis of overt or imaginative action.

The earlier version of the steps by which we come to possess knowledge shows that the process of acquiring knowledge starts with emergence of a problem. This creates the need to seek for solution to the problem. The formulation of a hypothesis, the analysis or testing of the hypothesis and the testing of the outcomes to discover the probable solution are all parts and parcel of our knowledge acquisition. Even when we choose the
The oughtness in human conduct is judged with the consequences of the action as criterion. Moral act is tentative, relative and changing. Whatever works best and whatever fits every part of life best and satisfies the collectivity of experience's demands is true. Value is based on consequences. This is not limited to individuals or to groups but extends to the community or society. No value transcends the community or society for its ultimate frame of reference. This means that public consequences are the highest frame of reference. An act can be good for the individual but if it goes counter to public interest, that act ought not be done. It is not a moral act.

Consequences of an action are liable to change. The implication is that when the consequences of an act change the moral aspects of the act must also change. In this case experience plays an important role. It tells us the moral state of our acts and how valid our value is.

Existentialism:

Existentialism is highly subjective philosophy. It differs remarkably from the two traditional philosophies of idealism and realism. It resembles pragmatism in that it emphasizes human experience. It arose as a reaction against

(a) Skepticism which maintained that human experience was deceptive, nothing could be known for certain, and all metaphysical conceptions were provisional;

(b) traditional philosophies of idealism and realism which held that basic features of experience derived from some reality are not accessible to human experience.

Rejecting these, existentialists maintained that the real is what we experience.

The fathers of existentialism include the Danish philosopher, Soren Kierkegaard (1813 – 1855) and the German thinker, Friedrich W. Nietzsche (1844 – 1900). These two men attacked Christianity and the speculative philosophy of Hegel. Kierkegaard...
fought against Christianity hoping to revitalize it within, while Nietzsche concentrated his efforts in dehumanizing the other worldliness of Christianity. What he called the overman took the place of the other worldliness. The overman is the human being who has organized the chaos of his passions, given style to his character and become creative. Being aware of life's terrors he affirms life without resentment. Leading existentialists of modern times are Martin Heidegger, Jean-Paul Sartre and Martin Buber represent existentialists with religious leaning. Gabriel Marcel was a Roman Catholic, Paul Tillich, a Protestant, and Martin Buber Jewish. Maxine Greene is one of the present-day existentialists.

Existentialism and Metaphysics:

For existentialists, philosophy should be reason informed by passion. Ultimate realities are manifested in states of heightened feeling. The whole man is disclosed through passionate reason. "It is reason at grips with those fundamental realities of freedom, death, and other people with which human beings must contend" (Kneller, 1972).

Apart from man the world has neither meaning nor purpose. It is only those things we feel, see and touch that are real and that exist. Philosophy should therefore concern itself with human beings in their concrete existence. An existentialist does not define man in general. He defines a man as a living person who is conscious that he is alive; that he has feelings and emotions; that he thinks; and that he has the ability to make decisions on what he wants to do and what he wants to be.

Man cannot do anything without being in existence. Existence does not make him. According to Sartre, existing man makes himself. "Man is nothing other than what he makes himself". He is not only what he makes himself, he is also what he wills himself. His existence precedes his essence. This means that man is able to define himself only after his existence.

Freedom:

The ability of man to choose and to make himself through the
choice he makes is very important in existentialist philosophy. Freedom is defined in concrete terms. It is potential for action. A man can choose to make himself. The first principle of existentialism, according to Sartre (1957) is that man is nothing else but what he chooses to make himself. The freedom to make a choice is offered to man in every situation. It is the way he uses this freedom in dealing with the obstacles of everyday life that he makes himself. He can choose to confront the obstacles and take the appropriate steps to surmount those obstacles; he can also choose to avoid them or simply run away from them by refusing to live in the society where obstacles are encountered. The individual can also handle the obstacles and difficulties by acquiescing with or living with, or even identifying with "Oppressive conditions". In each case the person makes a free choice. He can choose to make himself. He can also allow others choose for him thus allowing them to make him what they want him to be. Every choice has its own consequences and the individual must bear the full responsibilities for the consequences of his choice.

The teacher as a free man must expose and combat all these forces in culture and society that tend to dehumanize man by denying him his freedom. That is why Maxine Greene (1982) defined education as

The kind of activity that releases all sorts of human beings to reach out from their own places their own locations in the world, to make sense of what they live and what they encounter around themselves.

The teacher must endeavour to repudiate the subordination of the person to economic "laws", the tyranny of majority over dissenting minority and the stifling of individuality to conformism (Kneller, 1971). We can understand this better by quoting Maxine Greene (1984) once more. According to her:

If nothing else, educators and teacher educators are challenged to try to make audible, not only what they care for, but what they understand about injustices and
deficiencies in society, as they affect the persons they teach. They may be challenged as well to talk about the consequences of felt powerlessness and the discrepancies between existing value systems and the technologies that are altering (if not threatening) human lives.

Freedom is dreadful because a man is responsible for what he becomes. We have made ourselves through our free choice and we can make ourselves again. We can be what we want ourselves to be. The very time of choice is important. "I am free, therefore I become". Each time I make a choice, I make myself. "I throw myself into the future". The danger I have is that I can make a wrong choice or a right one. Whether I make a wrong choice or a right one, I must choose. The painful thing is that I can lose an opportunity by my wrong choice. The hardest choice is choosing between alternative goods.

Existentialism and Epistemology:

Like pragmatists, existentialists regard experience as the most important source of knowledge. The most authentic knowledge is personal experience. In personal knowledge a person is emotionally and passionately involved. First hand experience is unique. It can neither be duplicated, initiated, nor adequately described by another person. The only person who knows what being poor is like is a poor person. No amount of studies can convey to a rich person what it feels like being poor. Even when a person goes to live among the poor he cannot know fully what being poor is. The existentialist does not pay much attention to scientific objectivity and rationality. These two factors have been a means used to delay action when people are intuitively sure that there should be a change. While very unpleasant situations persist to exist more and more research and more and more analysis of the situations are advocated and carried on. What is needed is immediate action dictated by intuition informed by reason. That explains why Greene (1982) suggests that

What seems crucial is that young people learn what it is, not simply to know and to feel, but to act, to break through what
Based on the above, she further said that education, and particularly, peace education should be anticalculative education and that it should lead to the critique of what she called technical talk and control. According to her, young people should be empowered to ponder new possibilities to destruction and war. The teacher should assist them to speak with their own voices, to love the world.

Being that is mysterious is unknowable. It is not the same thing as some thing that is unknown but which can be known. Each person must understand being for himself. The subject matter for learning is neither a means nor an end in itself. It is not a means for preparing young people for future occupation or career. It should be directed towards the students' development and self-fulfillment. School subjects should be devoted to realization of the person. The student should internalize and assimilate these subjects in such a way that they become part of him. All subjects are important. None is more important than the other. The subject in which a person finds more self-fulfilling, an awareness of the world, is the most important subject for the person. Different subjects appeal to different people. The young people should be helped to think out truth for themselves. The existentialist does not imply abstract truth. When presented with established truths the student should be told that the truths have been found to be true by many people. He should be encouraged to find out for himself whether those things are true or not. If they are not true he should say so without fear. Discuss with the student. Education has the job of dealing with the experiences which man is most aware of. These experiences include all human conditions such as suffering, death, conflict, and guilt. Man cannot run away from these experiences. Education should provide insight into these experiences. The existentialists emphasize the Socratic method and role.
playing. These methods involve the learner in activity. The best teachers are the parents and the family. The members of the family accept the child no matter what problems or deficiencies the child may have. The teacher is a second best.

In general, the development of the child must be based on his cultural resources. This is necessary for the child "to make right judgement. The curriculum is to be constructed with the view of what is available in the cultural environment of the child. The existentialist regards the method of teaching more important than either the content or the curriculum."

Existentialist Axiology:

Value is relative, subjective and personal. It is the person who is interested in a thing that values it. Man creates his own values. He determines what is valuable. He freely chooses what is good for him. Nobody ever chooses what is bad knowingly. Before he makes his choice he considers all possible factors, then decides on what to choose by himself, according to his conscience. This means that he is fully responsible for his action, for his choice.

This explains why Maxine Greene (1982) said that she was interested in educating critical and self-reflective men and women, with commitments to values, than she was in equipping them with certain competencies, skills, even certain kinds of information. She thought that it was the way of being in the world and engaging in the world that was important. For her the danger facing man lay in his becoming accommodated to the idea of objectively existent reality, defined by others, usually official others, and taking reality for granted. Education should always foster value consciousness. It must inculcate in the child sensitivity to lacks and deficiencies in the world around. The teacher should teach the child the willingness to take the proper action to repair those lacks and deficiencies. Moral education involves a consciousness of principles that govern the way people choose to live together. This means that some norms, standards, if you like, some imperatives must govern the lives of the people.
living in a society. These norms, standards or imperatives must be only for the sake of living together and nothing else. The principles, norms, standards or imperatives, are incarnated or created by the people themselves. Classrooms must be norm governed. Both the teacher and his students must constantly talk about what it means to live together in accord with identifiable norms or principles. Such topics as freedom, honesty, fairness, justice, one nation, and decency should be discussed.

In all, the alternatives must be delineated in such a way that the individual can always make a choice. Conscious that he is living with others and that "social factors must enter into his" determination of what is good or right to do, he should not be blinded into accepting a norm that is unjust, or injurious to others. If the necessity arises that he must decide against the norms of the society, or against the majority, he will be right to do so. The fear is being unpopular after taking a stand against the unjust status quo. This unpopularity should not be a hinderance to courageously being true to one's conscience, to being authentic, and being true self - (Akinpelu, 1972).

The Nigerian society is full of unjust and injurious status quos which need existentialists who act according to their conscience, their authentic self, and convictions to rectify without fear of being unpopular.

Education Theories of Modern Time

There are a number of educational theories that influenced educational practice. These theories include perennialism, progressivism, reconstructionism, essentialism, and analysis. We shall treat perennialism, reconstructionism and essentialism here.

Perennialism:
Metaphysics: Perennialism is strongly rooted in realism. It
originates from the thoughts of St. Thomas Aquinas. It can rightly be called Neothomism or Neoscholasticism. As we can recall, Aristotle, the father of realism, held that every being was made up of matter and form. This theory has been modified by St. Thomas Aquinas, who though accepting Aristotelian view said that it could not fully explain being. For Aristotle matter was a principle of potentiality while form was a principle of actuality. St. Thomas Aquinas endorsed this theory but posited that existence was necessary to explain being. He said that Aristotle failed to raise the issue of the existence of essence. Essence is the combination of matter and form. Essence became the principle of potentiality while existence was the principle of actuality in Thomistic theory.

Aquinas was able to reconcile the christian principles of faith with the realism of Aristotle. There is Pure Existence or Pure Actuality. This is God. People can know Pure Existence only through revelation. Man can however know about it through reason. Reason deals with the world of nature while revelation or faith deals with the world beyond nature. Faith is superior to reason and where reason has reached its limits faith or revelation takes over.

St. Thomas held that the world of nature was open to the tools of the scientists. "The world of nature is distinguished from the world of theology. The world of theology is the domain of faith and revelation. It is beyond the scope of the realm of reason. For St. Thomas Aquinas there are two worlds, namely the world of faith and the world of reason. These two worlds are quite apart. The problem is the relationship between the two worlds. The difference between the two worlds is such that there is no meeting point. While the world of reason deals with the world of material beings faith deals with what cannot be observed by the senses or reached by mere reasoning. It is through revelation that faith bases its authority. Faith however takes precedence over reason. Sense data are used to support the conclusions reached by revelation or faith where necessary. In situations where there are conflicts between
sense data and revelation or faith the world of the senses give way to the world of faith and revelation. This has been blamed for the unfortunate incidence of Galileo Galilei's trial for heresy in 1616 and the forced renunciation of his scientific findings at the age of 70 years before the Inquisition in the Convent of Minerva on 22nd June 1633 (Cubberley, 1920 p. 323). Some eminent fathers of Vatican II mentioned the condemnation of Galilei several times during the council sessions from 1963 - 1965. Bishop Spuebeck of Meissen, Germany urged that the council should not permit a repetition of the condemnation of Galilei in the case of Pierre Teilhard de Chardin. He said that the "Disagreement between science and faith has been caused not so much by ill will as by lack of mutual understanding" (Council Day book, Vat. II 1965 p. 1985).

In as much as perennialism propounds that there are certain everlasting values to which we must retain and which must be brought to the attention of all youth in school it is no longer as strong as it used to be. With the attitude of some members of the hierarchy towards the recent scientific breakthroughs. Thomistic philosophy which used to be the only system of philosophy taught in seminaries is now losing its exalted position. The change of attitude is manifested in Cardinal Suenens’ plea on October 29, 1964 regarding the Galileo’s trial. He implored the Council Fathers thus: “I implore you, brothers, let us avoid another Galileo trial. One is enough for the Church” (Council Daybook, Vat. II. 1965, p. 209). Cardinal Suenens of Malines - Brussels, Belgium was one of the Bishops that worked hard for the transformation of the Church during the second Vatican Council.

We have discussed perennialism from the ecclesiastical point of view. There are lay perennialists. They include Jacques Maritain, Mortimer Adler, Robert Maynard Hutchins, and Sir Richard Livingstone. These lay perennialists have the same identical or near identical theory. The only difference is only in emphasis. For the lay perennialist pure Existence is not equated to God but rather to Nature.
In summary, the perennialist takes existence as being higher than essence. Existence has the same relationship to essence as form has to matter. The essence of Being is existence. Being is equated to God. God is known only through faith and revelation. The Ontology of perennialism has two distinct worlds: The natural world of the sense and reason, and the supernatural world of faith, revelation and intuition.

For the perennialist ontology is teleological. Man and the entire universe are moving to some ordained end or goal. The goal or end is the realisation of actuality or Absolute Being.

**Perennialist Epistemology:**

Knowing the truth about an object is the same thing as knowing the essence of the thing. Intuition, faith or revelation is necessary for knowing the entire truth about reality. Faith and reason are two different and separate realms. The operations of the faith are regulated by divine revelation while those of the reason depend on whatever data that are brought to the mind through the senses. The interchange of data that can exist between the two realms could be when the evidence of the senses is evoked to support revelation. If there is conflict between the two spheres, what has been revealed must take the upper hand. It must be accepted as an objective truth. It is a higher kind of knowledge than reason. It is based on self-revelation.

We have seen that the perennialist ontology is teleological. It is therefore important to know that the essence of all reality is logical, permanent, and unchanging. Truth is also logical, permanent, and unchanging. For perennialist a number of things are self-evident. The structure of knowledge rests on those self-evident truths man have come to know.

A self evident truth is seen as an analytic statement. It contains its predicate in its subject. It is the opposite of synthetic statement. Synthetic statement depends on experience. Analytic statements do not give knowledge from experience. This implies that they cannot give new knowledge even though they have
meaning. The analytic statement, which a self-evident truth is a first principle and man is able to intuit first principles. First principles can be received through revelation—self evident truths are beyond the science. Science cannot search them. We must remember that for the perennialist truth can be reached (1) by reason, (2) by intuition, and (3) by faith or revelation. Reason plays a very important role in the epistemology of perennialists. This entails Aristotelian logic. From our previous discussions we know that Aristotelian logic involves deductive reasoning. As realists perennialists start with sense experiences; these are then organized into general rules.

Educational Aims:

The ultimate aims of education are the same for all men in all places at all times. The aims of education are simple. They are the development of the intellect and the spirit. Education should aim at achieving the optimal development of the intellectual capabilities and the spiritual capabilities of the individual. It is not the business of the school to involve itself in social matters and physical wellbeing of the student. This can however be done if social matters and physical wellbeing are means of intellectual and spiritual training of the child. Education is a moral and religious undertaking. Education should not divorce itself from the objects of revelation and faith.

The Student:

The student as a rational being tends toward knowledge and truth. The rational powers of the learner should be developed. These rational powers include reason, will, and memory. The faculty of reason is to be trained through those disciplines that have logical organisation. Such subjects as logic and mathematics are included in this. The faculty of will is trained through helping the student engage in tasks that are unpleasant and which require perseverance to complete. Then the faculty of memory by letting the student memorize.
The Teacher:
The teacher should be champion of those qualities he is to develop in students. These qualities include highly developed logical skills, the ability to teach logical thinking and the use of reason to his students. Not only that the teacher is a person who can work with the natural tendencies of students toward reason, he must be such a teacher who will be firm and consistent in guiding the students in exercising their minds so that they can develop their rational faculties. For most perennialists, the teacher is a spiritual leader.

Subject Matter:
There are two broad areas of subject matter: those of the intellect and those of the spirit. The lay perennialist emphasises the area of intellect while the ecclesiastical ones would integrate the two.

Method:
The method of teaching advocated by perennialists is lecture method. This method will engender mental discipline and the training of the intellect - while the child follows his natural tendencies, and natural curiosity. Another method considered is the method of memorization of materials.

Axiology (Values):
Man tends toward the moral life in the same way he tends toward knowledge. Just as knowledge is attained through reason so also the moral life is one that agrees with reason. Good act is the act controlled by man's rationality. The good man's will is habituated to and subservient to the intellect.

There is a values hierarchy. Knowledge and love of what is above time are higher, and 'embrace and quicken knowledge and love of what is within time'. The supreme virtue is the Charity that loves God and embraces all men. The wisdom that knows things eternal and creates order and unity in the mind is superior to influence or knowledge through particular causes. In the same
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way the speculative intellect which knows for the sake of knowing comes before the practical intellect which knows for the sake of action.

The educational theory of perennialism has great influence on the educational practice of our former missionary school authorities. The reason for this is that until very recently the philosophical studies which their authorities went through has been completely Thomistic philosophy.

Reconstructionism:

The first half of the 19th century witnessed the burgeoning of new and untraditional educational theories intent on reforming the old systems. These new theories which advocated radical changes appeared alike yet they were different. These new educational doctrines wanted a system of education based on the needs and demands of the people and the time. They advocated the educational system that is based on the human experience.

Reconstructionism is one of those theories. It was John Dewey who suggested that term Reconstructionism in his book entitled Reconstruction in Philosophy in 1920. A group known as "Frontier" Thinkers wanted the school to champion the creation of a "new" and "more equitable" society in the 1960s. Among members of this group were George Counts and Harold Rugg. Through their publications these men spell out their theory of Reconstructionism. Counts authored the following books: The American Road to culture (1930) and Dare the Schools Build a New Social Order? (1932) Rugg published Culture and Education in America (1931). It was about this time that the Progressivists W. H. Kilpatrick and John Childs were insisting that education should be aware of and commit itself to its social responsibilities As early as this time the two movements disagreed in one fundamental area. While the progressivists stressed the general end of social growth through education the reconstructionists devoted its efforts to directing education to concentrate on specific social reforms.
Brameld summarised the theory of Reconstructionism as follows:

1. Education must commit itself here and now to the creation of a new social order that will fulfill the basic values of our culture and at the same time harmonise with the underlying social and economic forces of the modern world.

2. The new society must be a genuine democracy, whose major institutions and resources are controlled by the people themselves. This means that all those things that affect the public interests, be it pensions, health or industry should be taken care of by elected popular representatives.

3. The child, the school, and education itself are conditioned inexorably by social and cultural forces. Civilized life, in fact human life in general is by and large group life. As such groups should play an important part in the school. The educationists should through sound diagnosis aim to build a social and educational programme that will help resolve their (group) longings, reduce their immoralities and release their humane potentialities. That is the way education will become “self-realization”. The individual should through education develop the social side of his nature and also learn how to participate in social planning.

4. The teacher must convince his pupils of the validity and urgency of the reconstructionist solution, but he must do so with scrupulous regard for democratic procedures. He therefore must allow open examination of evidence both for and against his views. The teacher should present the alternatives fairly well and also permit his student to defend his ideas or views. This is what Brameld called the principle “defensible refashioned”.

5. The means and ends of education must be completely refashioned to meet the demands of the present cultural crisis and in accord with the behavioral sciences. The whole
system of education should be examined and reconstructed to suit the demand and culture of the people in accord with human nature. For this reason the way the curricula are constructed, the subjects they contain, the methods used in imparting the contents, the structure of administration, and the ways in which teachers are trained should be re-examined and reconstructed.

Essentialism:

Essentialists hold that there are certain essentials that all men should know if they are to be considered educated. They devoted their time and efforts to

(i) re-examining curricular matters
(ii) distinguishing the essential and nonessential in school programmes, and
(iii) re-establishing the authority of the teacher in the classroom.

By 1938 some educators formed the Essentialist committee for the advancement of American Education. Members of this movement include William C. Bagley, Thomas Briggs, Frederick Breed, and Isaac L. Kandel. Herman H. Horne supported this group. William Brickman propagated the view of essentialists held that subject matter should be re-established at the centre of educational process.

Essentialists agree in very few things among themselves. They hold different philosophies. They do not agree on the ultimate nature and value of education. They however agree on four fundamental principles:

1. Learning of its very nature involves hard work and often unwilling application.
2. The initiative in education should lie with the teacher rather than with the pupil. Even though the essentialist holds the
principle that learning cannot be successful unless it is based on the capacities, interests, and purpose of the learner he also believes that “those interests and purposes must be made over by the skill of the teacher” who is a specialist or master of the subjects and who understands the process of educational development.

3. The heart of the educational process is the assimilation of prescribed subject matter.

4. The school should retain the traditional methods of mental discipline.

   How essentialism differs from perennialism.

   Essentialism has much in common with many philosophic traditions but not linked with any. It differs from perennialism in the following:

   1. Essentialism advocates a less total “intellectual” education, it is concerned with the adjustment of the individual to his physical and social environment.

   2. It is more ready to absorb the positive contributions that progressivism made to education.

This chapter has so far treated schools of philosophy and some educational theories that formed and continues to form the guiding principles of education for different people at different times. Since we are dealing with philosophy of Nigerian education, what philosophic systems or ideas guide Nigerian system of education?

Since the introduction of Western type of education into Nigeria, the idealistic theory of education had prevailed in the system. The spiritual realities became the over riding aim in the educational system. It is true that realist theory was there to a certain extent, but the spirit was exalted more above the body. Preparation for the other worldliness was considered more important than living the present life. Because of this exaltation of the spirit over the body, Nigerian education of the past was very elitist. The attempt of the missionary educators had been to
prepare the person for the next world. In this way the Nigerian educational system was influenced very much by idealism in the past.

The pre-primary school system as they exist in Nigeria is based on Froebel’s idealist theory of kindergarten. It is also influenced in the past by the realist thought of Aristotelian-Thomistic Brand.

At present the system of Nigerian education is a system of compromise. Instead of throwing away the old system of education completely it retains the education for the other worldliness. The emphasis this system enjoyed in the past has however been shifted. Even though there is on the timetable periods for religious and moral education, the number of periods and the intensity of instructions have been reduced.

At present the system embraces the realist theory of pragmatic strand with some modifications. While the Nigerian education system is poised to help the educand solve his every day problems, it also prepares him for the life hereafter. That is, it rejects the pragmatic view of man who has no soul. Nigerian education aims at developing the whole man. While the educated Nigerian is prepared to live a life in a world which he builds to suit his needs, he is also prepared for the next life in the world to come.

This explains why while laying emphasis on the education of Nigerians through the use of science and technology to make the world of Nigerians better, Nigerian education system as in the National Policy on Education stipulated that students should be given religious and moral education.
Chapter Five
AIMS AND OBJECTIVES OF EDUCATION IN GENERAL

We have seen in chapter one that education is as old as man himself. Man from time continues to prepare his young ones for life. This preparation for life is what is known as education. It is not certain whether there were aims and objectives of education in those days as spelt out as we have them now. If there was any it must be the same with life itself.

But eventually when objectives and aims of education appeared in primitive time, there were no changes. There was no chance for introducing new ideas regarding aims and objectives of education. The primitive people did not have many options. The aim of education in those days was to maintain the folkways or the status quo. The maintenance of the status quo gave the people a sense of security.

In the era of oriental civilization the conservative stance was also maintained in their aims of education. In China, for instance. an indirect educational examination was carried out in selecting public officials. This indirect educational test on the would be officials was a test on archery. This method of measuring, indirectly, the educational aims of China was fossilized into a static routine even when the exercise was meaningless. The test on archery was carried out even when "wars were being fought with firearms". This is a typical example of a system of education that has advanced beyond primitive education but whose aims are still very primitive and have no relevance to the life of the people. The ancient Chinese culture was known for maintaining an educational system that perpetuated stagnation. India another oriental country, followed that kind of education system whose aims were conservative. The main aims of education for the Hindu
Indian consisted in seeking Nirvana. This is a state of selflessness in which the individuality of the person is absorbed in the universal spirit. The Indian education aimed at achieving this state through the practice of patience, resignation, and docility. The social aims of education of patriotism, economic advancement, social progress, or the individual aims of education such as ambition, personal responsibility and self-reliance which was espoused by the occidental aims of education have no place in the oriental educational aims.

Hebrew Education:

With its emphasis on obedience to parents the ancient Hebrew system of education had aims that were conservative in outlook. These conservative elements were engrained in the Old Testament. The Hebrews, and subsequently Christians, were advised to "train up a child in the way he should go". The assurance was that "when he is old he will not depart from it" (Prov. 22:6). It is in the fifth commandment that the children were enjoined to "Honour thy father and thy mother" (Exod. 20:12). In this way the adherence to conformity to the older generation's points of view as a way of life was secured. There would be little or no changes even when changes are necessary.

The Ancient Greek Aims of Education:

The aims of education of the Greeks reflected the culture and the mode of living in ancient Greece. In Spartan for example the people needed such educational programme that would enable them maintain social survival. Their educational aim was mainly training in physical fitness. So the education of the Spartan youth concentrated on military training. For the Spartans the main aim of education was to render to the State the duty of protection. This they did by training their youth in the art of warfare. The emphasis was laid on the physical training and physical fitness of the youth. In that way the state would be defended against the enemies that surrounded them. The educational system therefore
aimed at acquiring and perfecting the military virtues of gallantry, courage, endurance, respect and obedience to superiors, patriotism and loyalty to the state.

The Athenians brought revolution into the field of education. Their aim of education was progressive and it took into account the needs of the individual while not neglecting those of the society. This change in the area of educational enterprise was brought about in the first place by Plato, then followed by Epicurus and Lucretius. Aristotle, a student of Plato, came next. These Athenians sowed the seeds of Western Education. The Western educational system owes its origin, growth and development to the Athenian aims and objectives of education.

Plato who spearheaded the change classified all the citizens into three distinct groups namely: the elites who were made up of philosophers, the warriors, and the artisans or the craftsmen. Intellectual development was not made for everyone. Each person should be trained according to his natural endowments. The educational aim of each person depends on the service he is going to render to the society.

The three distinct classes of citizens each had its own function in the state. The artisans were to be trained to do the menial work that required the use of hands. They were lowest in the classification of the citizens. They were the people who were ruled by the philosopher king. The warriors were trained in the use of arms. They were to protect the people against the attacks of an external enemy. They were soldiers and came next to the philosopher in importance. The philosopher was the guardian of the state. Because of his high intellectual ability he had "the duty of guiding the state in the light of their unremitting search for metaphysically true and good".

Plato’s educational aims and objectives were opposed to those of Epicurus and Lucretius. Epicurus and Lucretius maintained that education was for all citizens. In their view, age, sex, background or social class should not limit anyone from
acquiring education. For them education should be enjoyable. The function of education consisted in the identification of the greatest pleasures and the means of attaining them. The emphasis of their educational activities was laid on the cultivation of the senses. The development of the intellect was not much taken into consideration.

Aristotle advocated a system of education that was progressive in his days but very conservative in the present time. He opposed the Epicurians by positing that the ultimate aim of education was the same as the greatest good for living, or the supreme aim of living. The aim of supreme living is happiness. The ultimate aim of education was therefore happiness. The attainment of happiness did not consist in the cultivation of sensual experience but rather in the development of the intellect. The citizen whose education would promote his happiness is a freeman. He is both a political and economic being. As a political animal the freeman voted, held public office and bore arms. On the economic side of the freeman, Aristotle maintained that the free citizen did not have to do menial work; the slaves work. For Aristotle the aims of education for the freeman was the acquisition of liberal education. That is, the citizen would develop his intellect and the development of the intellect was the way to nurture happiness. Happiness and mere pleasures are not synonymous. Pleasure was attained through the development of the sensual activities while the attainment of happiness was dependent upon the cultivation of the intellectual activities known as virtue. Virtue is an intellectual activity. Aristotle told us that the exercise of virtue included the activity of contemplation. Contemplation therefore is also an act of intellect. When man develops the intellect he is cultivating his highest faculty for the intellect or reason is the characteristic that differentiates man from mere animal.

Roman Aims:
The early Roman education aimed at developing those virtues in the citizen which would make him a good man for the
preservation, "strengthening" and perfection of the state. The individual citizen's happiness did not count as much as the welfare of the state. When therefore Roman education aimed at inculcating the virtues of firmness, fortitude, bravery, reverence of the gods, prudence, self-restraint, dignity and justice, it was meant not specifically for the happiness of the individual educand but for the good of the state. It was a way of training the citizen for practical life whereby he would contribute his quota in the state. The aim of Roman education, unlike that of Greek education, was very utilitarian in nature. This might be the reason why Quintilian (39—103) described "the orator as educational ideal". He was an idealized man of affairs. Quintilian described his aims in these terms: "My aim, then, is the education of the perfect orator. The first essential for such one is that he should be a good man, and consequently we demand of him not merely the possession of exceptional gifts of speech but of all excellencies of character as well. The man who can really play his part as a citizen and is capable of meeting the demand both of public and private business, the man who can guide a state by his counsels, give it a firm basis by his legislation, and purge its vices by his decisions as a judge is assuredly no other than the orator of our quest" (Butler, 1971—1922).

**Christian Aim Of Education:**

Christian Aim of Education is quite distinct from the Greco-Roman aims. The Greco-Roman aims and objectives of education were more of civic naturalist, and utilitarian in nature. The Christian aims and objectives of education came from the Judeo-Christian aims — and objectives. A typical example of such aims and objectives are contained in the prologue of the book of Proverbs Chapter 1:2-4. The text reads that the aims are:

For learning what wisdom and discipline for understanding words of deep meaning for avoiding an enlightened attitude of mind — virtue, justice and fair dealing; for teaching sound judgement to the ignorant and knowledge and sense to the young.
The author of this book has as his aims and objectives of education much deeper aim than the civic aims of education. His is more spiritual, the acquisition of the virtue of religion or religious devotion. That is why in verse 7 the author says that "the fear of Yahweh is the beginning of knowledge". It is only the fools who spurn wisdom and discipline. The system of education must endeavour to inculcate wisdom which can be found in nature. It is the natural phenomena that manifest the spiritual, the divine and the supernatural in general.

These theologico-spiritual aims were taken over by Christians as these aims were made more urgent in the New Testament. The fullness of wisdom and understanding of God was incarnated in Jesus Christ. Christians in their efforts to model their lives more closely to that of Christ emphasized in their education cultivation of the maxims of Christ. Their aims and objectives of education inevitably became the spiritual welfare of the members. The more one became Christlike the more one was assured of one's eternal salvation. Christians were expecting the end of the world at any time. That made them focus their aims and objectives of education on the preparation for the world to come, neglecting education for the present world in their lives.

The Middle Ages witnessed the height of the aims and objectives of education which sought to prepare the people for the other worldliness in the monastic life and activities. The monastic education aimed at the achievement of the salvation of the monk through the denial of material and worldly desires. In other words, the aim of education consisted in the training in ascetic life. At that time the preoccupation of monks in the area of education, among other things, was the copying of the ancient manuscripts. It was towards the end of the Middle Ages that the monks went from copying manuscripts to studying them. It was at this time that ancient Greek Philosophy was used to support Christian doctrines. The aims and objectives of education had now expanded. Men were now trained in those areas that would promote their happiness both in the present world and in the
next. Education has to develop in the child the discipline of the mind and the body. St. Thomas Aquinas, a Dominican, and the greatest Catholic theologian used his deep knowledge of the writings of Aristotle to determine the aims and objectives of education. He said that the aim of education was the attainment of happiness. This happiness can only be acquired through the exercise of both moral and intellectual virtues. These are the aims and objectives of education espoused by scholasticism. For the ultimate happiness of man is embodied in the salvation of the individual.

Besides monastic and scholastic aims of education, Christians have two other groups of people who have their own aims and objectives of education. These are chivalry and the guilds. Chivalry was made up of knights. These were a group of men who took and maintained the triple vows of honour, bravery and religion. These people's educational aims and objectives were to defend the king, women, the weak and all those who might need their assistance. The knight's formation must include great physical courage, and military discipline and prowess. He must also be a gentleman of honour. Another group of people whose educational aims and objectives were prominent was the guild. These were the artisans, craftsmen, technicians and other workmen. They formed an association made up of middle class men. Their aim of education was vocational in nature.

Modern Aims of Education

Whitehead's Aims of Education:

Alfred North Whitehead said that education should aim at producing men and women who possessed both culture and expert knowledge in some area. He detested inert ideas. Inert knowledge is not only useless but it is harmful. He maintains that expert knowledge would give the individual a basis from where to take off while their culture would lead them to philosophy and arts. In the education of the child inert ideas; those ideas and knowledge that cannot be put into use, must be avoided. The knowledge imparted to the child must be tested and put into fresh
Different subjects must be utilized by relating them:

To the stream, compounded of sense perceptions, feeling, hopes, desires, and mental activities adjusting thought to thought, which forms our life.

Education should be and it is "the acquisition of the art of the utilization of knowledge". Therefore it is of paramount importance that the teacher should make his subject not only meaningful but relevant to the life of the educand. This is a difficult task. But genuine efforts on the part of the teacher will enable him to relate his teaching to life situation.

Whitehead maintained that all subjects being taught in school should be connected. The lesson in Algebra for instance should be framed in such a way that it can be applied to real life situation. Start with application of simple Algebraic principles. The same thing is applicable to other subjects.

John Dewey’s:

John Dewey’s educational theory has influenced to a very great extent the system and practice of education in many countries. It shaped the educational systems of North America, cast its shadow on the views and utterances of eminent educationists in Western Europe, is replacing the elitist, purely intellectual educational system inherited from colonialists by Africa. Dewey emphasized the importance of experience and the scientific method in education. As one of the founders of pragmatism he advocated that system of education that can be translated into life situation is educative. He said:

I assume that amidst all uncertainties there is one permanent frame of reference: namely, the organic connection between education and personal experience; or, that the new philosophy of education is committed to some kind of empirical and experimental philosophy.

Some experiences are not educative. These experiences can be
regarded as miseducative. Such experiences are those that retard or arrest or distort the growth of further experience. Defective experience cannot be called educative experience.

As far as he is concerned the aims of education are within educative process. His reason is that all aims belong to the activity or process in which they operate. Aims should not be imposed from without. In every aim there is "an orderly and ordered activity, one in which the order consists in the progressive completing of a process". Dewey saw in each element the process a temporary place and order which led each prior event into its successes. The successive event in its turn "takes up what is furnished and utilizes it for some other stage, until we arrive at the end, which, as it were, summarizes and finishes off the process". The motivating force that feeds and sustains these activities is what is known as "foresight". "An aim" can be said to be "foresight in advance of the end or possible termination" of the activity. The foreseen end gives direction to the activity. It also influences the style adopted in reaching the foreseen end. The principle of foresight is very important in Dewey's educational theory. It is the foreseen result that determines the action and the means of achieving the result. In order for an aim to be a correct aim there must be at least two criteria, namely:

(a) The aim must be based on a concrete thing that is present at the time. This includes the means of achieving the aim, the difficulties that can be encountered inherent in the process of achieving that particular aim. According to Dewey, the aim should not be outside the concrete existential situation. The same is applicable to the process of activities of achieving the aim. He explained that when aims are "foreign to the concrete make-up of the situation" it becomes mechanical and imposes limitation on intelligence. The aim should not therefore emanate ready-given from some authority external to intelligence. If it does it nulls intelligence of the freedom of
choice.

(b) The aim must be flexible so that it can adapt to situations as they arise. Aims therefore are not rigid and fixed. They are tentative amenable to changes to suit situations and circumstances. That is a characteristic of a good aim. It is experimental, tentative and adaptable to situations and circumstances. The method of achieving a good aim should be activity in nature. The methodology must be testable, manipulatable and capable of being corrected if need be.

R. M. Hutchins’ Aim Of Education:

Hutchins’ educational aim is different from Dewey’s conception of the aims of education in the degree of emphasis and in the total exclusion of other areas of man by Hutchins. While Dewey departed completely from the traditional aims of education, Hutchins embraced traditionalist aims. He is traditional in approach. For Hutchins, education should aim at the perfection of rational faculty and the spiritual aspect of man. In other words, the development of those aspects of man which make him different from other animals should be the sole aim of education. The rational perfection of the individual should preoccupy all formal educational endeavour because, according to him, the task of education is the development of “the elements of our common human nature”.

He rejected the idea of educating a person to adapt to situations and places. His reason is that human nature is the same everywhere. Truth is universal and human intellect has the capability of attaining universal truth. He said that “Education implies teaching, teaching implies knowledge, Knowledge is truth. The truth is everywhere the same.” He went on to say that since truth is everywhere the same and those things that make up human nature are also “the same in any time or place, the notion of educating a man to live in any particular time or place, to adjust him in any particular environment, is therefore foreign to the concept of education.” The function of education should be to cultivate the highest faculty of man. The intellect being the highest faculty of man
should therefore be the business of education to develop. The intellect is the ultimate good. All other goods should serve as means to achieve the ultimate good — the cultivation of the intellect.

The Islamic Aims And Objectives Of Education:

In order to give fair treatment to the Islamic educational aims and objectives it is very important to know that the Muslim believes in and submits to Allah. This forms the unifying force in all he does or says. Hence in the Holy Book, the Koran (Koran IV: 163) we read:

say: Lo! My worship and my sacrifice and my living and my dying are for Allah, Lord of the worlds.

It is clear from the above quotation that whatever action man may engage in should be connected to Allah. The linking of one's action to Allah has no limit. In other words the connection of one's action to Allah is not restricted to any particular time, nor to any particular place in one's life. The Islamic reference to Allah is holistic. This all embracing attitude towards belief and submission to the will of Allah is founded in the Islamic culture and entrenched in the Koran where Allah says that why He created the jinn and mankind was that they might worship Him. For the Islam belief and obedience to the will of Allah are concretized in his life. It is not an inert body of law of knowledge contained in the holy book. It is a way of life. That explains why Okafor (1984) said that:

Theocentrism is at the roots of Islamic culture. There is no compartmentalization of religion. Traditional Islam is all-embracing. Unlike modern Western society, all social relations are defined, determined and sanctioned by religion. There is no division between temporal and the religious, between the secular and the sacred. The entire parameter of life — private, political, social, economic, and religion — is permeated by Islamic spirit. Hence in an Islamic state religion and society become a seamless robe.

With this preamble one can talk about the aims and objectives of Islamic education. It is presumed that from this kind of preamble a non-Islam reader can understand the aims and objectives of Moslem education. In Nwabusi (1986) the aims and objectives of Islamic education had been treated to a limited degree.
The general aim of Islamic education is to build up the individual who will be Allah’s Khalifah or at least to put them on the path that leads to such an end (Abdullah, No date). When a person becomes Allah’s Khalifah, his preoccupation is to believe in and completely submit himself to the will of Allah. It is taken that he also should accept the message of Islam completely. A person has been brought up to accept all the ideals contained in the Koran and to subject himself to the will of Allah. The general aim of Islamic education has a subdivision which is to promote the spirit of loyalty to Allah alone and to implement the morality contained in the Koran which the Prophet (Mohammed) exemplified in his conduct.

These aims of Islamic education have three main objectives which cover all aspects of a person, namely: (1) spiritual (ahdah rubiyah), (2) the body, and (3) the mental (call - ahad al-khilyah). These three objectives of Islamic education attempt to cover all areas of human needs.

The efforts of those who design the Islamic education is to make sure that the three components of body, spiritual, and mind are well covered. By covering the three areas of human need it is assumed that persons who are qualified to be Allah’s Khalifah will be produced through their system of education. Any education that neglects any of the three components is likened to a triangle whose one of the three sides is removed. The figure is no longer a triangle. So also, any activity that neglects any of the three components of body, spirit, and mind cannot be said to be education. This implies that in Islamic education there are physical aims (ahdah jamliyyah) spiritual aims (ahday rubiyah) and mental aims (ahdai khilyah).

1. Khalifah: The person who succeeds another. Any group of people that succeed another.
2. Allah’s Khalifah: One who is viewed as being truly good. Allah comes first.
3. Khalifah: The word used in Islamic teaching.
The physical aim of Islamic education encompasses such areas as education for physical strength, physical appearance, physical health, provision of both low and higher needs of the body. In other words, Islamic education aims at caring for the human body by providing the student with relevant facts about his body. The khalifah should interact with his environment and therefore should be a man with strong physical strength. This was typified in the choice of Saul as king by Allah. In the Koran 2:247 Allah said.

Lo! Allah hath chosen him (Saul) above you, and hath increased him abundantly in wisdom and stature.

Education therefore should aim at helping the individual student acquire the skills that will make him stronger, and instill in him positive attitudes to the body.

Islamic education not only has physical aims, it also has spiritual or religious aims. This aim of Islamic education can be said to be the most important aim of education for believers. It implants, confirms, and strengthens faith and loyalty to Allah with uncompromising insistence. While the inculcation of the ideals contained in the Koran forms the primary spiritual aim of Islamic education, the promotion of the spirit of loyalty to Allah alone and the implementation of the Koranic morality which the prophet portrayed in his life form the second subdivision of this aim. In this way Islamic education combines both the theory and practice of religion in their educational system.

Some authors classify the Islamic educational aims into religious aims and secular aims. Religious aims include those that have the following as their bases: the form as a source of knowledge; equality of men; dependence upon Allah.
supremacy of the prophet and the subordination of secular subjects to the religious ones (Abdullah, no date). Secular aims are anchored on the tradition "which urges the Muslim not to neglect this world for the sake of the Hereafter. It must be borne in mind that for the Islam there is no dichotomy between the religious and the secular.

It is very necessary that every Muslim must adopt the Koranic ideas. This is made evident from the passage of the Koran that praises this adoption while having doubts about them have been repudiated. Those who do not believe in these ideas have been described as having disease in their hearts in the Holy Book:

In their hearts is a disease And Allah increases their disease. A painful doom is theirs because they lie (2:20).

The Koranic ideas have been constituted into an educational aim. As we have seen, antagonistic attitude to these ideas is viewed as inimical and intolerable in the sight of Allah and therefore the believers. The eradication of such negative attitude necessarily becomes part of the aims of Islamic education. The need for the purification of individuals with such attitude because of primary importance.

Having considered the physical and spiritual aims of Islamic education we now turn our attention to the mental aims. The Muslims have been instructed that:

To seek knowledge is a duty of every Muslim man.
Seek knowledge even though it be in China.
The Savants are the heirs of the Prophets.

This injunction from the Holy Book has made Muslim educators to devote their time in the development of intelligence. The hope has been that through the development of man's
intelligence he will be able to discover the ultimate truth. In his development of the intellect the individual will be able to study Allah's signs. These signs have order and from the order in the signs man shall come to discover the designer of all things including the orderliness in the signs. If a person thinks that he has developed his intelligence without discovering from it the order in creation the person who caused all that exist that individual must be suffering from the most serious mental deviation. As important as the signs may be, they are not the final end. They are only a pointer to the ultimate end of man. - Allah.

The Moslem maintains that there are signs which cannot be reached by senses alone. Included in this category of signs are the signs of Allah in history and His revealed signs.

If allowed by conservative elements in Islamic religion, Muslim education is capable of equipping the individual with such educative experiences that will make him a balanced citizen that can help the society through his contributions. The students are enabled to acquire the facts and mental skills that can help them build up their society. History has confirmed this through concepts of innumerable and important break-throughs in the early centuries of Muslim religion made by famous scholars and scientists of the Islamic faith (Okafor, 1986). It is true that during the primary school stage of Islamic education students are drilled through the contents of the Koran in Arabic which they commit to memory with all other Islamic prayers. This is not by any means an indication that their educational aim was to study by rote learning. Throughout the other stages of the educational system students are encouraged to understand what they learn and to reason out things by deep thinking. Marxist Socialist Aims of Education:

This Chapter looks at the aims and objectives of education from different perspectives. It first of all traces the beginning of the aims of education from the appearance of man on the face of the earth through the ages to the modern times. The treatment not only cut across times and periods but also treated the
educational objectives and aims of different nations and peoples.

The treatment of the aims and objectives of education in this chapter purposely left out the aims and objectives of the Marxist Socialist Utopian aims and objectives of education. The intent of the Marxist - Leninist theory of education or any other theory for that matter was to bring about the radical "transformation of the social world in the working people's interests". The efforts are to educate the ordinary man to "join in the progressive forces, struggle against social injustice and oppression".

According to Seleznev and Fetison (1985) it was the view of Marx and Engels "that the emergence of the proletariat was a natural result of the development of the capitalist mode of production. According to this theory the growth of capitalism necessarily breeds the oppression of the working people. The exploitation of the working people by the capitalist has grown to such an extent that the world seems to have been divided into the capitalist and the working people's groups. In the face of such a dichotomous groups, no other force will be able to liberate the proletariat from the clutches of capitalist oppression except the working class themselves. It is "the only class capable of overthrowing the existing order". In the last analysis, according to Marx and Engels, it is the proletariat that is the only force which will be capable of replacing capitalism with socialism.

It is logical, in the view of Marxist theory, that a scientific if you like, educational programme should be drawn "for the proletariat activity, showing what it had to do to emancipate itself and all the other working people from social oppression and how to go about it".

This kind of educational aims has far reaching consequences. It is however important to note that there was serious social problem of oppression and exploitation at the time of Marx as we have right now. It is also important to note that the creation of a classless society would not be possible. Once you overthrow one class another class will inevitably emerge to take its place. And where do we end up.
The ultimate aim of education for the Marxist socialist society is the eventual arrival at a communistic society where everyone will dissolve into a union of oneness in terms of having and living. When that time arrives there will be no distinction between the haves and the have-nots. The means of production would lie in the hands of the working people. The Marxist theorist hopes to achieve his educational aim through the use of scientific method. He intends to study the facts and processes of life scientifically.

**Appraisal:**

As has been said the aim of education might not have been explicitly spelt out at the early stages of man’s life on earth, yet there had been some aim in the minds of the early man in educating his child. But with the passage of time the aims of education started to be systematized and formalized with changes in the lives of the people. Education of the people was static. According to the available records it was the sophists who for the first time effected a change in the aims of Greek education. They advocated such education system that was tailored to suit the needs of the individuals and those of the society. In that way the educated person would be able to solve his daily problems which the existing transmissive system did not help him to do.

From the accounts of the aims and objectives of education recorded in this chapter it can be seen that at the beginning of each aim it was meant to help the people to solve the existing social problems. The problem with evolved aims and objectives arose when there was no longer any necessity for such aims and objectives in the education of the youths, and the people refused to change the old aims and objectives for new and useful ones which can be used to solve the present problems.

At the time the Chinese people needed their officials to be proficient in archery it was necessary that each man holding a responsible post should be able to defend the nation against external invaders. The only way to make sure that was done was to make the art of warfare part and parcel of Chinese education and to assure that every official passed a test in archery. Long
after such need was no longer there in China, the Chinese education continued such archaic method of education. Even if it was necessary that every Chinese official was to defend the nation, the use of the primitive method was no longer in vogue in the order of world development in warfare.

The ancient Jews would want their youths to be obedient to their parents. In being obedient to their father and mother those children would be sure that they would have the wisdom and blessings of the parents. The parents were known to mediate the blessings of God to their upsprings (Gen. 27:1—34). It therefore was of paramount importance that the children should be educated in the way they would obey their parents. Hence obedience of parents was enshrined in the decalogue, the fourth commandment. The education of children to be obedient to their parents is still very valid. There are stages and circumstances in a person's life when obedience would not be necessary. When a person reaches the stage of the use of reason he is no longer bound to obey his parents as the time he is a mere child. There is a time when blind obedience to parents will engender retrogression rather than progression, stagnation instead of advancement, backwardness instead of forward looking. This had been a major cause of retardation in the growth of the systems of education through the ages, That is the root of maintaining the status quo at all costs.

The Greek Education:

The Spartan system of education of preparing the youths for war served its purpose at the time. It was too limited. Other areas of human development were totally neglected. Even when the invaders were no longer menacing the people the old way of preparing the young people for war still prevailed.

The Athenians brought some changes in their own educational system. Plato's classification of the citizenry into three distinct groups was an improvement on the Spartan military preparation of the young people. There were elements of
intellectual development, muscular development, and if you like, technical development. But the philosopher in fact was the only person who should be systematically educated. In the real sense of it he would be lacking in other spheres of human development. He originated the elitist education. The philosopher king would need the development of other areas of his human potentialities. The soldier or the military man will need the intellectual knowledge that would enable him to take wise decisions and plan the strategies in carrying out war against an enemy. The artisan also would also need high intellectual knowledge to improve on the primitive way of producing those things which were necessary to make life liveable. So Plato's aims and objectives of education did not make for the development of the whole man.

The Epicurians were right in saying that education was for every citizen but their aims of education which made the development of the senses and the attainment of pleasure as the highest end of education was wrong and should be rejected. Aristotle however came up with the educational aim which made happiness the highest end. For him the attainment of happiness consisted in the cultivation of the intellect. The intellect should therefore be developed to such an extent that it will offer to man the highest good he can ever have. He over emphasised the cultivation of the intellect to the detriment of other human faculties. This kind of educational system did not encourage all round type of education. It is too intellectual. The same criticism levelled against Plato and Aristotle applies to Hutchins.

The Roman system of education resembled that of the Greek educators. While the Greek system was spiritual and for the personal growth the Roman system was mainly utilitarian and for the state. Man has spiritual needs which also should be developed. Those personal needs that promote happiness should be taken into account by the Roman educational system.

**The Christian Education:**

Christian education is of Judeo-biblical origin. God was at
the centre of Judeo-biblical education. This was incarnated in Christ who was the image of his father. Christ strove to fight the social evils of his time. Through his utterances and actions he fought against the forces of evil. He enjoined his followers to fight evils with everything they have including their lives. In order to qualify to be his follower you must be able to deny yourself take up your own cross daily and follow him. This means, in effect, that the Christian (his follower) must be in such a disposition that would oppose evil wherever it may be. This means that the education of the Christian must be a replica of that of Christ who denied himself every comfort, even his life, to bring justice to the down trodden, food to the hungry, relief to the afflicted, and hope to the hopeless and forgiveness to the sinner. The ultimate aim is to gain eternal salvation which assures eternal happiness.

In their efforts to follow Christ more closely, the monks embarked on austere self-denial whereby all material and worldly desires were denied. This did not help very much in fighting the social problems and social injustice that existed then. The scholastic education was also too intellectual and too spiritual. The development of those areas that would enable man to overcome social ills was not very much developed. The chivalry aim to defend the defenseless was good but the idea of defending the king who was already too powerful would not be of much help to solve social problems. The educational aims of the guild was praiseworthy but it should include both spiritual and intellectual dimensions of human education.

Eventhough christian education emphasized the spiritual and intellectual welfare of the individual it also was concerned with the cultivation of human faculties. It was at this time that the guild of workers concentrated on the development of vocational education. Their interest focused on commerce and industry. It is purely utilitarian and secular while the scholasticism which set out to defend the Catholic faith through pure reasoning form a sort of complementary role.

The modern educators followed to some extent the Christian
traditional method. Whitehead would want the child to be educated in such a way that his education would be utilized in future life. In his detest for inert ideas he advocated that system of education where the subjects could be tested by linking each subject in such a way that the student would make full use of whatever he is taught in school.

John Dewey in his educational aim says that all education should be experiential. This means that activity that cannot be experienced cannot be educative. The method of education is experimental method. True education is the life of the individual. Education is not for the preparation for the future life. The aims of education cannot be experiential. There are realities in existence which man cannot experience. These include spiritual realities. To reduce all realities to experience would be limiting the aims of education. This means that there is no ultimate reality which in fact forms the supreme end of education. In any case, the aims of education according to Dewey gives room for the development of man to use his education to solve his daily problems.

Islamic Aims Of Education:

It has been pointed out that the Islamic education is apparently all embracing. It includes in its endeavour the cultivation of cognitive, psychomotor and affective domains. This is praise worthy if the powerful forces of conservatism can give such education a chance to flourish.

There is however, a fundamental flaw in the educational aims and objectives of Islam. A non believer of the Islamic religion is looked upon as a non-human or at best a semi-human being who must be humanized by either conversion or destruction. Granted that there was a time in history when non-believers were a threat to the very existence of members of the Islamic religion. It could be understood that non-believers were enemies. But at a time like ours, teaching young children that all non-believers of Islamic religion were enemies who must either be converted or killed would be a gross miseducation of the young. That is where well meaning Muslim members should resist with all their might.
all temptations of conservative elements of their faith

The Marxist aims of education have a lot of good going for them. The efforts to bring justice in a world of injustice and gross inequality is praiseworthy. The aims are badly limited in many areas. The method of achieving justice and equality among men is too idealistic. By converting the Hegelian spiritual dialectism into materialistic dialectism does not show the end of injustice and gross inequality among men. It is impossible to create a classless society. The evolution from thesis to antithesis and the eventual synthesis will logically and philosophically result in another thesis which will start the cycle all over again. The hope that the resulting synthesis would evolve a state of communism is a colossal wishful thinking of a dream world. The Christians of the primitive Church were the first people to try to live the life of Communism (Acts 4:32-35). The Marxist educational aims is also flawed by assuming that every educational activity must be experimental. There are realities which we cannot subject to the experimental tube. Such realities are God and other spiritual realities.

In summary, this chapter has examined the major aims and objectives of education in different ages and in various systems. The advantages and disadvantages of each system have been highlighted. No one aim and objective of education in any of the systems has given man the all round type of education that would satisfy the cultivation of the person to attain the highest end here on earth and the supreme good hereafter. One area of human endeavour has been overemphasized to the detriment of other areas by the systems that have been examined. What then would be the ideal aim and objectives of education that would assure the development of man in his physical, intellectual spiritual and emotional domains in such a way that he would use his education to reach the summum bonum both here on earth and in the hereafter?
Chapter Six
THE AIMS AND OBJECTIVES OF NIGERIAN EDUCATION

Introduction:

In the last chapter we discussed the aims and objectives of education in general. That chapter gives us an overview of the aims and objectives of education through the ages among different groups of people.

It was from that chapter that we saw that the aims and objectives of education were determined by the needs of the people concerned at a particular point in time. In many cases, after the solution of the problems or when there was no need to continue the old system of education brought about by a prevailing situation, the people continued educating the younger generations in the old system that did not have relevance to the life of the people.

Some of the purposes of education considered in the previous chapter originated from ideologies which over emphasized some aspects of man, leaving certain areas of human make up untouched. Educational systems built on such basis are in danger of neglecting to develop the man in all his humanness, in his entirety.

Aims and Objectives of Nigerian Education in the Past:

The Nigerian people have had education from time. Education for them in the past had been to prepare the youth in such a way that they would be able to live a meaningful and fruitful life. The children were educated in such a manner that they would be able to contribute to the development of the community in which they lived.

With the entrance of the Western education, those who
obtained the white man's education acquired the white man's way of life, his language, his Religion, and to a great extent, his culture. Most of what he received as education did not address the problems facing the Nigerian in his everyday life.

The National Curriculum Conference of 1969

When it was seen that the type of education the Nigerian received was unable to prepare him for tackling his problems, a conference was in 1969, convened by the Nigerian Educational Council to consider the National Curriculum for educational institutions in Nigeria. It was christened National Curriculum Conference. It had been noted that "The conference has long really been overdue" (Adaralegbe, 1969).

The Rapporteur-General of the Conference, Adaralegbe, expressed the great need for the overhauling of the National Educational Curriculum beautifully and I quote:

"The facts of our late twentieth century world, a rapidly changing Nigerian societal life, the ever-explosive store of knowledge, the need for better understanding among different ethnic groups at home and other peoples of the world, and our faith in education for individual development as well as for national reconstruction - all these constantly point to us on the one hand the immediacy for a national curriculum reform which on the other hand create for us some basic problems relating to the definition of goals and objectives of a national curriculum (p.xiii)."

This conference was summoned to review the existing goals of Nigerian education and to "identify new goals for education in Nigeria at all levels (primary, secondary and tertiary)". This conference was to give the guidelines on the task of the new system in the following areas:

1. The needs of youths and adult individuals in the society.
2. The socio-economic needs, values, aspirations and development of the society.
3. The curriculum substance, the subject content of the
It was from these that the three major tasks that gave the conference some sort of structure emerged.

(a) Identification and clarification of a national philosophy, goals, purposes and objectives.
(b) Statement of issues and problems.
(c) Development of implication and recommendations for national curriculum reform.

Among other things, the different papers presented during the conference raised questions about the school role in dealing with national problems particularly in the areas of national unity, national development, national reconstruction, social and economic well-being and personal development of the citizenry.

According to the summary of the papers presented at the conference a number of crucial questions were raised. These questions touched the role and relevance of the kind of education to be given to a Nigerian child.

Prominent among these questions are:

(a) The problem of designing a school curriculum which would develop the potentialities of all members of our nation within the framework of our unity in diversity.

(b) The role of the school in dealing with national problems specifically in the areas of national unity, national development, national reconstruction, social and economic well-being, and personal development of the citizenry.

(c) Conscious of the then school curriculum which was overly elitist, some of the papers raised the question of the extent the curriculum for the future schools would be geared toward the preparation of the youth for present and future occupational opportunities and the national manpower development.

(d) With the sad experience of one-sided type of curriculum
which was prevalent in the school system of those days and the fact that for the full development of the individual many disciplines were necessary in the school curriculum. Participants of the conference raised questions about the appropriate and balanced curriculum for the individual and the social, political, and economic dimensions.

These and other issues raised in the conference need adequate and honest answer for the survival of the individual and Nigeria as a nation. At the time of the conference Nigeria was on the verge of ending a bitter civil war which would have given a precedent to the unity of Nigeria. A lot of hard work needed to be done in order to heal the wounds inflicted on both individuals and society by the war. Nigerians needed to develop the spirit of patriotism among the citizens. The participants knew the power of education in the transformation of the individual, hence they enlisted the assistance of the school in the development of individuals potentialities in such a way that they can use their education to solve the everyday problems they encountered. The above points shaped the aims and objectives of Nigerian education as suggested by the conference.

The Aims and Objectives of Nigerian Education — National Conference of 1969:

The National Curriculum Conference of 1969 laid the foundation for far reaching changes in the Nigerian Education system. It was the aims and objectives of education recommended at the end of the conference by the participants that the nation adopted as its aims and objectives for Nigerian education (see the National Policy on Education, 1971, reversed 1981). The aims and objectives of Nigerian Education recommended at the conference covered the primary, secondary, and tertiary levels of education. The three levels of education must include the cognitive, psychomotor, and affective domains of human development.

The old system of education which over-emphasized the cognitive domain to the detriment of the other two domains m.
be avoided. The education received by the Nigerian child must be relevant to his everyday life and must be such that will help him to solve the problems that confront him from day to day.

The primary education which used to be terminal for a great majority of Nigerian children would henceforth be a transitional programme. That is why the members of the conference recommended that secondary schools and other educational facilities be provided to reach all the children in the country. The primary and secondary education will last six years each while the University will take four years. Such level of education must be designed so that the students will receive enough intellectual education, adequate manipulative and physical training, well grounded emotional, social and attitudinal guidance proper for each level. The substance of the proposed aims and objectives of education in Nigeria will be treated in a more detailed way in our discussion of the aims and objectives of education as they are found in the National Policy on Education (1981). This is an adaptation of the recommendations of the proceedings of the National Curriculum Conference of 1969.

The Aims and Objectives of Nigerian Education according to the National Policy on Education (1981):

The aims and Objectives of education is based on the five main national objectives of Nigeria contained in the Second National Development plan.

The five main objectives include the following:

1. A free and democratic society
2. A just and egalitarian society
3. A united, strong and self-reliant nation
4. A great and dynamic economy
5. A land of bright and full opportunities for all citizens.

These national objectives form the foundation of the philosophy of Nigerian Education. The national philosophy of education aims at integrating the individual Nigerian "into a
sound and effective citizen, and equal educational opportunities for all citizens at the primary, secondary and tertiary levels both inside and outside the formal school system."

It is in order to achieve this that the following aims and objectives of education in Nigeria had been proposed:

1. The inculcation of national consciousness and national unity;
2. The inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society;
3. The training of the mind in the understanding of the world around; and
4. The acquisition of appropriate skills, abilities and competencies both mental and physical as equipment for the individual to live in and contribute to the development of his society.

The aims and objectives of education in Nigeria are meaningful if only these aims and objectives can be translated into real life situation. Translating the aims and objectives of the education of the children into practical life situation can work only when the adult members of the society help to inculcate these aims and objectives in the children, outside the classroom situation. As can be seen from the main general aims of education, the most important and the foundation of the aims is not limited to the four walls of the school. The parents, authorities, and the general adult world will do a lot to help the teacher to be effective in translating the aims and objectives of Nigerian education into real life in the children. Let us treat the four general aims and objectives one by one:

1) The inculcation of National Consciousness and National Unity:

This aim of education is very important if Nigeria is to
realise her dream of being “a united, strong and self-reliant nation”. What would national consciousness mean? This means creating a special place in one’s behaviour, actions, and words for Nigeria as a nation. It means taking Nigeria into a special consideration of tenderness and filial regard in all one’s undertaking. While the singing of the National Anthem and the recitation of the National Pledge is among the ways of creating the national consciousness in the children, there are a whole lot of other things to do to concretize the singing of the National Anthem and the recitation of the National Pledge. This concretization is not the work of the teacher alone. The child must be taught by word of mouth and action both in the classroom and other places, the importance of treating Nigeria, as a nation, with the greatest regard and respect before oneself, before one’s village or town, before one’s Local Government Area, before one’s State and above all, before one’s ethnic group. The consciousness of Nigeria as a nation transcends the narrow religious and ethnic politics.

This implies that the child should be taught that his actions and behaviours affect the dignity, the pride, the reputation, and respect of Nigeria as a nation. If a person does not respect Nigeria through his behaviours and actions, that person will not be respected internationally. Above all, Nigeria and her citizens lose respect and dignity expected from other people and nations, because Nigerians display unpatriotic and anti-social behaviours in foreign nations.

In other words, all sorts of unpatriotic actions and behaviours show that they do not have national consciousness. If they do they would not be unpatriotic. The child, therefore, should be taught to avoid different unpatriotic acts in any shape or form. The unpatriotic acts which these children observe in adults create very serious psychological problems in the children. That is why it is very necessary that the adults of Nigeria will help the children by
having the national consciousness in their lives. When they have it, Nigeria as a nation will be a reference point in the behaviours and actions of the adult Nigerians. When this happens most of the ills that beset the nation will be on the way for healing. If we have come to realize that our actions, behaviours and words affect Nigeria as a nation this will be able to change some of these behaviours, actions, and words that tend to erode our national dignity and pride. Many Nigerians behave the way they behave because Nigeria as a nation does not mean much to them except when they can use the name of Nigeria for their selfish motives. That explains why the social evils rampant in Nigeria are transported to other places where Nigerians are living.

National Unity:

National Unity is very important for Nigeria to make any progress in our national aspirations a reality. It will be impossible to be “strong and self-reliant nation” if Nigeria is not a united nation. Children should be taught the essence of Nigerian unity, the necessity for every Nigerian to strive and uphold the unity of Nigeria. Teachers should be helped in this regard by making laws and policies that do not undermine the unity of Nigeria. One of the ways in which Nigerian leaders undermine the unity of Nigeria is the over emphasis on the State of Origin. So many things that do not promote the unity of Nigeria happen in the name of State of origin. We know that our states are created in such a way that once the name of a state is mentioned, the ethnic groups of the state can easily be identified. The result is that all sorts of discriminative actions and attitudes are carried out in the name of state of origin. There should be a law that any Nigerian who has lived at least two to three years in any state, automatically becomes a citizen of that state, with all obligations and privileges. Under no account should a Nigerian working in any part of Nigeria be employed on contract basis because he or she is not from

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the state in question. These will go a long way to promoting the unity of Nigeria.

Parents and the adults in general will help in promoting the national unity of Nigeria. Everyone should bear in mind that children learn what they live. When the parents treat a fellow Nigerian as an enemy simply because he is from another part of the country, the child cannot but regard that fellow Nigerian as a person from another country altogether who should be treated worse than a stranger. In his own country, parents should therefore help the children by treating fellow Nigerians from other parts of the country, other than their own, as their brothers and sisters. The parents' behaviour and attitude to other Nigerians will help very much in inculcating national consciousness and national unity. Nigerian leaders should also help teachers in their work by avoiding making laws and policies that work against the unity of Nigeria.

The Inculcation of the right type of values and attitudes of the individual and the Nigeria society:

This is a very difficult question to answer because Nigerians are known for emphasising values that are not very important for the survival of the individual and Nigeria as a nation. For the child, acquiring a paper certificate is more valuable than acquiring the knowledge. For him, acquiring money through any means is more highly regarded by Nigerians than working hard and acquiring moderate amount of money by honest means. Material acquisition is respected while spiritual and moral values tend to be played down, almost disregarded. This is why the young generations should be helped to acquire the right type of values. The teacher should be able to teach the child that there are hierarchies of values. All values are not equal. Spiritual values are higher than human values. Human values on their own are higher than material values. The misplacement of values has great consequences for the individual and Nigeria.
Spiritual and Moral Values:

Even though Nigeria is a secular state, Nigerians believe in God and other spiritual values. This entails the fact that the child shall be helped to develop his faith in the religion of his parents' choice without any coercion from anyone. God is the highest value that can exist and all other values should be sought in such a way that they will not contradict spiritual values. Moral values go hand in hand with spiritual values. The teacher should do everything to inculcate both the moral and spiritual values to the child through his words and action. Parents and other adults are the models of the children. Teachers can teach in the school but what the parents and the adults do matter a lot. Parents and other adults have therefore a very important part to play in the inculcating of values in the child.

Human Values:

The value of the person comes next in the hierarchy of values. Respect for human life and everything that touches the person of the individual is of importance. No one has the authority to destroy human life under any circumstances except in self-defence. This applies to upholding the good name of another person and respecting his rights as a fellow human being. God himself would not want anyone to destroy another person's possession or misappropriate them or destroy his good name or reputation.

Material Values:

Material values are the lowest of all values. They are in service of man. Everything that is below man is therefore for man's growth and development. That being the case, no creature should be placed above any human being. Money, wealth in general, examination or qualification or any other thing can never be equal to or above human values. They

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should be placed in their proper position — belo. man.

The implication of this is that in seeking the material values one should seek them using legal and moral means. The acquisition of any material values must be done in the proper way. A typical example is acquiring money. The moral way of acquiring money is doing an honest work for it, or obtaining it as a gift from another person who has worked for it. Another good example is obtaining a certificate. Certificates are awarded to people to show that the individuals concerned:

1) have completed a course of studies.
2) have passed the prescribed examinations and
3) are found worthy of possessing the certification intellectually and morally.

The certificate just points out that a person who holds it has fulfilled the above mentioned conditions. It will be wrong for people to seek to possess material wealth through depriving others of theirs by force, or depriving others the means of acquiring material wealth legally and morally because one has the power to stand in another person's way. This is a misplacement of value. It is also a misplacement of values to obtain certificates through immoral and illegal means. Teachers and parents will teach the children better by adjusting their own values and priorities.

The inculcation of the right type of values is very necessary for peaceful coexistence of individuals in the society. Every adult is responsible for this inculcation. The sample of some values the adult world will strive to inculcate in the young children incude:

i) value of spiritual well-being,
ii) value of the individual person. This involves:
(a) treasuring the sacredness of human life; (b) Respect for the value of individuals good name and reputation.
(iii) Value of things:

It is very important that a person should learn to place
the proper value on things. The problem of values in Nigeria is that of misplaced values. Things that should receive very high values are given little or none at all, while those that are of less value receive extremely high value. Money, for instance, is given exaggerated high value. This disproportionate high value on money is influenced by the Nigerian value and belief systems. Things that have little or no value at all consume a lot of Nigerian money. Titles, and title-taking, flashy and expensive cars and funerals. The values placed on these status and status symbols are overly exaggerated.

Very little value is placed on hard work and merit and therefore productivity. That is why high values are placed on paper certificates and not on what the person has learned. Or who is your mentor who will work for your promotion in your work. Whether you deserve promotion or not, on the title you have, on how much influence you display irrespective of how the wealth was acquired and so on and so forth. We thus educate for consumerism.

The set of values that will be proper for Nigerians must be that which will depart radically from the truncated set already operative in the country. How can such set of values be inculcated? Raths, Harmin, and Simon (1979) suggested different methods of developing values. These include:

1. Setting an example either directly or indirectly.
2. Persuading and convincing the child with arguments and reasons why one set of values is preferred to another set. The pitfalls and fallacies of other values are highlighted.
3. Limiting choices by giving children choices only among values acceptable to the group.
4. Inspired by dramatic or emotional pleas for certain values. This is often followed by models of behavior associated with the value.
5. Rules and regulations which are intended to contain and
mold behaviour. There are rewards and punishments attached to the behaviour.

(6) Cultural or religious dogma presented as unquestioned wisdom or principles. The justification of such behaviour is 'our people have always done it this way'.

(7) The last traditional method is making appeals to the conscience. This has the power of arousing feelings of guilt if one's conscience suggests something that is wrong.

**Inculcation of the Right type of Attitude:**

Attitude is an acquired tendency to react, whether covertly or overtly, in a manner which is expressive of a certain degree of favourability or unfavourability in relation to certain objects, persons, ideas or situations in our environments’ (Abiri, 1966). Attitude takes time to form. It comes as a result of gradual internalisation over some time. The kind of attitude a person has is determined by the type of persons or group of persons an individual is associated with. A highly subjective mental readiness or an individual's responses influences an action, reaction, utterances and feelings towards a person or group of persons, an event or a situation.

Attitudes like values do not have the normal regular class periods when the teacher can inculcate attitudes. Children acquire attitudes and in fact, values through the process of socialisation. The school, the family, the mass media are some of the potent agents of socialisation and therefore of inculcation of attitudes.

The set of attitudes that everyone must help to inculcate in young Nigerians are:

- Attitudes to spiritual values.
- Attitudes to Fellow Nigerians and fellow human beings in general.
- Attitudes to material things, including attitude to money.

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When healthy attitudes are inculcated in our children in these areas we have the right type of attitudes. This means that Nigerians will be able to react in each of these areas appropriately. In other words God and spiritual beings will be given their proper places in the lives of Nigerians. Nigerians will react to Nigerians as brothers and sisters. Human life will be valued higher than any material entity. Money and other material things will be given the proper position in human life and human affairs. The same method used to inculcate values can also be used to inculcate attitudes.

The Aims and Objectives at Different Levels:

The National Policy on Education (1981) spelt out the aims and objectives of education in the following levels of education:

1. Pre-primary Education
2. Primary Education
3. Secondary Education
4. Higher Education including Professional Education
5. Technical Education
6. Adult and Non-formal Education
7. Special Education
8. Teacher Education

Through the aims and objectives of education it is hoped that:

a) Education will reach everybody in Nigeria, including children and adult.

b) Education will be a tool to achieve the five national objectives as contained in the second National Development Plan.

We cannot do better than give the aims and objectives of Education for different areas and levels.

Pre-Primary Education:

The purpose of pre-primary education should be:

a) Effecting a smooth transition from the home to the school;
b) Preparing the child for the primary level of education.

c) Providing adequate care and supervision for the children while their parents are at work (on the farms, in the markets, offices etc.)

d) Inculcating social norms:

e) Inculcating in the child the spirit of enquiry and creativity through the exploration of nature and the legal environment, playing with toys, artistic and musical activities, etc.

f) Teaching co-operation and team spirit;

g) Teaching the rudiments of numbers, letters, colours, shapes, forms; etc. through play and

h) Teaching good habits, especially good health habits.

**Primary Education:**

a) The inculcation of permanent literacy and numeracy, and the ability to communicate effectively;

b) The laying of sound basis for scientific and effective thinking;

c) Citizenship education as a basis for effective participation in and contribution to the life of the society;

d) Character and moral training and the development of sound attitudes;

e) Giving the child the opportunities for developing manipulative skills that will enable him to function effectively in the society within the limits of his capacity;

f) Developing in the child the ability to adapt his changing environment;

g) Providing basic tools for further educational advancement, including preparation for trades and crafts of the locality.

**Secondary Education:**

The broad aims of secondary education within our overall national objectives:

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

In specific terms the secondary school should:

a) Provide an increasing number of primary school pupils with the opportunity for education of a higher quality, irrespective of sex, or social, religious and ethnic background.

b) Diversify its curriculum to cater for the differences in talents, opportunities and roles possessed by or open to students after their secondary school course;

c) Equip students to live effectively in our modern age of science and technology;

d) Develop and project Nigerian culture, art and language as well as the world's cultural heritage.

e) Raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labour, and appreciate these values specified under our broad national aims, and live as good citizens;

f) Foster Nigerian unity with an emphasis on the common ties that unite us in our diversity;

g) Inspire its students with a desire for achievement and self-improvement both at school and in later life.

Higher Education including Professional Education:

Higher education should aim at:

a) The acquisition, development and inculcating of proper value-orientation for the survival of the individual and society;

b) To provide the technical knowledge and vocational skills necessary for agricultural, industrial, commercial and economic development;

c) To provide people who can apply scientific knowledge to the improvement and other solution of environmental problems.
problems for the use and convenience of man:
d) To give an introduction to professional studies in engineering and other technologies:
e) To give training and impart the necessary skills leading to the production of crafts-men, technicians and other skilled personnel who will be enterprising and self-reliant, and
f) To enable our young men and women to have an intelligent understanding of the increasing complexity of technology.

Adult and Non-formal Education:
The objectives of adult and continuing education should be:

a) To provide functional literacy education for adults who have never had the advantage of any formal education;
b) To provide functional and remedial education for those young people who prematurely dropped out of the formal system;
c) To provide further education for different categories of completers of the formal education system in order to improve their basic knowledge and skills;
d) To provide inservice on-the-job, vocational and professional training for different categories of workers and professionals in order to improve their skills for public enlightenment

Special Education (p. 36):

53 The purpose and objectives of special education should be:
a) To give concrete meaning to the idea of equalising educational opportunities for all children, the physical, mental, emotional disabilities notwithstanding;
b) To provide adequate education for all handicapped children and adults in order that they may fully play their roles in the development of the nation;
c) To provide opportunities for exceptionally gifted
children to develop at their own pace in the interest of the nation’s economic and technological development.

Teacher Education (p. 38):

58 The purpose of Teacher Education should be:

a) to produce highly motivated, conscientious and efficient classroom teachers for levels of our education system,

b) to encourage further the spirit of enquiry and creativity in teachers,

c) to help teachers to fit into the social life of the community and society at large and to enhance their commitment to national objectives,

d) to provide teachers with the intellectual and professional background adequate for their assignment and to make them adaptable to any changing situation not only in the life of their country, but in the wider world;

e) to enhance teachers’ commitment to the teaching profession.

Government has set out different measures which will be taken to implement each aim and objective in all the levels and areas of education in Nigeria. If the aims and objectives of Education in Nigeria are realised, the five National objectives as in the second National Development Plan will be realised.

The aims and objectives of Nigerian Education provides the means through which Nigeria can be great if well implemented. The National Policy on Education not only provided the aims of Education but has enunciated the steps and means to be taken in order that the aims and objectives it presents to the nation can be better achieved.

It is now left to every Nigerian to make the objectives and aims of Education in Nigeria a reality. Even though a teacher is professionally prepared to teach, it requires every Nigerian to take part in making the aims and objectives of Nigerian Education
a reality. There should be a mass education for all Nigerians on their role in the implementation of the contents of the Policy on Education. This is necessary because the young people will need both the parents and governments to put into practice what they learn in class. In this way an attempt will be made to avoid what happens to students of urban planners in Nigeria. They are not given the chance to plan the urban areas in Nigeria. This mass education can be done with the help of mass media.
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