A PHILOSOPHICAL ANALYSIS OF THE CONCEPTS OF RESPECT AND COOPERATION IN NIGERIA'S CIVIC EDUCATION CURRICULUM

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ABSTRACT

Respect and cooperation are concepts of social values that accord dignity, honour to others and ensure collaboration to achieve a common goal. They are very important in the intellectual and moral development of learners and in the social transformation of learners for the development of the society. Many researches in philosophy of education have focussed more on the cognitive and psychomotor domains of learning than on the affective domain. However, one can see value decadence as exhibited by graduates of our schools. This study, therefore, examined the concepts of respect and cooperation and their place in the philosophy of education, the Kantian categorical imperatives, as well as Mill and Bentham's philosophy of utilitarianism. It also explained the relevance of the nation's academic curriculum in Civic education to the attainment of national goals through the values of respect and cooperation. This is with a view to identifying the Civic education curriculum as a possible avenue for developing the values of respect and cooperation which constitutes part of our national goals of education.

The Civic education curriculum by the Federal Ministry of Education for the basic education and senior secondary schools 2009 and 2011 respectively were examined in this study with focus on the attitude development components. The study employed the speculative, normative and analytic philosophical methods conjointly to analyse the target concepts and establish the ideals as well as relationship between thought and experience about the world. The methods were also adopted to prescribe how to inculcate and acquire knowledge of social values in the society.

Social values are qualities, principles and attributes that make human behaviour acceptable socially and are very significant in ethics and education. These values include respect and cooperation. They are cognitive and affective and are pertinent for individual and social development as contained in the Civic education curriculum. These values encourage positive social relationships as exemplified in Kant's imperatives as well as Mill's and Bentham's utilitarianism. In Kant's imperatives, respect enables individuals to treat others as ends not as means of attaining ends, while this value in utilitarianism stipulates that we ensure maximum benefits for the greatest number of people. Cooperation on the other hand inspires team work in Kant's imperatives while it produces greatest benefits for the people through collaboration in utilitarian ethics.

A curriculum model that would incorporate both cognitive and affective development of the values of respect and cooperation was developed and illustrated.

Key words: Respect and Cooperation, Civic education, Philosophy of education.
Word count: 400

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CERTIFICATION

I certify that this work was carried out by Samuel Idowu MEROYI in the Department

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DEDICATION

This work is dedicated to

Dr. Emmanuel Olufemi Adeniyi

(Provost, Federal College of Education (Special), Oyo)

He brought me into Philosophy of Education

and

Yemi, Ibukun, Ire, Iyanu.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

One vital function of education is the development of learners intellectually and morally. This is expected to result in the transformation of the individual both intellectually and morally. This transformation is expected to be shown in well-informed and cultured minds who live acceptable lifestyles that show that they value and care for themselves and others too. The process of education employs several means to achieve both the intellectual and moral development of learners. These vary from the academic contents of the school curriculum to instructional techniques that can enhance the cognitive, psychomotor and affective development of learners.

Agulana[1] identified a major factor that determines the classificatory scheme into which societies fall. According to him, this depends on how the nation responds to those ideas that have a transformative intent and which aid the development of the human mind and social life. The classification of Nigeria as a developing or underdeveloped nation points to the fact that the country and her citizens have not responded favourably to those ideas that have a transformative intent and the development of the human mind and social life. One agent of social transformation and development is the educational system. It can be said that beneficiaries of our educational system have not fully responded positively to the transformative and developmental intents of Nigeria's educational process.

Globally, the educational system has been a significant agent of human and social transformation. The second Reich in Germany for example, used education to promote national unity by a conscious programme of education for patriotism.[2] The Americans achieved remarkable degree of national unity, patriotism and commitment to democratic principles using planned and systematic educational policies.[3] The need for a similar transformation in Nigeria necessitates that education be employed to attain desired level of social growth and development. Oladipo[4] submitted that if

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[1] C. O. Agulana, 2009. An exposition of Anyiam-Osigwe's metaphysics. In: The development philosophy of Emmanuel Onyechere Osigwe Anyiam-Osigwe. Volume 1. Personal values, personal awareness and self-mastery. Edited by Olusegun Oladipo and Adebola B. Ekanola. Nigeria: Hope Publications, Ibadan. Page 15.

[2] F. Agu 2010. Civic education and ethical revolution in Nigeria 2010. Nigerian commentaries. http//nigeriancommentaries.blogspot.com/

[3] Ibid.

[4] O. Oladipo, 2009. Holistic approach to existence and development. In: The development philosophy of Emmanuel Onyechere Osigwe Anyiam-Osigwe. Volume 1. Personal values, personal

development involves enhancement of human capacity for self-realisation and social harmony, it can neither be properly conceived nor realised in a sustainable manner outside the framework of an understanding of the nature of our educational system and the scale of values that is derivable from such understanding. In other words, human capacity development and social harmony cannot be achieved outside the framework of the values which are derivable from the process of education. For human capacity to be developed and social harmony to be attained, the mind of the individual beneficiary of the process of education needs to be nurtured in the right way, since it is from the mind that actions, dispositions and thoughts spring. According to Oladipo,

> …. if society is an aggregation of the individuals within
> it and   the set of institutions that regulate their activities then
> the health or state of a society cannot be divorced from
> the configuration of thoughts and behavioural dispositions that
> shape the lives of the people.[1]

This implies that social transformation will require relevant, appropriate mental and moral framework for the society to achieve her goals. In other words, development of appropriate and relevant social values will be indispensable in achieving this.

Education as an 'instrument per excellence' is the process for social transformation through the inculcation of both social and moral values. Social values can be described as the ways of life of particular groups of people that develop a distinct identity which works for the benefit of the people and subsequently cultivating what can be referred to as virtue. It teaches the acceptable ways of life of a society as well as what can be termed as social means of adaptation to both indigenous and imported cultures in such a society. Social values can be regarded as rules by which we judge right or wrong, or good or bad. Dictionary.com defines (social) values as beliefs of a person or social group in which they have an emotional investment (either for or against something).[2] This reveals that social values are what societies believe can lead to the achievement of desired goals and objectives hence, the need to inculcate these values in members of the society. Social values include

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awareness and self-mastery. Edited by Olusegun Oladipo and Adebola B. Ekanola. Nigeria: Hope Publications, Ibadan. Page 23.

[1] O. Oladipo, 2009. Op. cit. Page 28.

[2] www.dictionary.com

hard work, respect for others, diligence, honesty, truthfulness, trustworthiness, cooperation, loyalty, integrity, discipline, commitment, among others.

Social values form the basis for moral values and formation of attitudes and actions of individuals in a society. Thus, moral values are those social rules which prescribe behaviour of individuals in a society. A breach of these values usually results in strong disapproval or punishment. They are shared acceptable principles of behaviour common to all. Moral values can therefore be seen as the standards of good and evil, which govern an individual's behaviour and choices. Apart from the society, morals may also derive from religion or self.[1] When a child is instructed in a particular way with reward/punishment supporting obedience or otherwise, the child can develop the capacity within himself to distinguish right behaviour from the wrong. This reveals morals being derived from self. On the other hand, most religions have built-in moral codes by which adherents live. Members of religious sects generally obey injunctions by following the religion's moral code, not necessarily from a personal principle.

The negative behaviours of the products of our educational institutions have become worrisome and therefore call the efficiency of our educational system in inculcating the right type of values[2] into question. Right from schools to the society at large, different types of negative behaviours have questioned the value of education in significant ways. The various social problems confronting Nigeria have always involved largely the products of our educational institutions. The Boko Haram and Niger/Delta crises which have occasioned wanton destruction of lives, properties, oil wells, assassinations and kidnappings. Various forms of ethnic and regional violence like the Ife/Modakeke unrests, Zango Kataf, recurring Jos crises and religious disturbances, all reflect lack of social values of respect for both human and material possessions, cooperation with others, discipline and integrity among several others. Ignorance of necessary and appropriate social values which promote cordial human relationship which are required to improve communal living appears to be the bane of Nigeria's social and physical development.

The need for the inculcation of the appropriate values through the process of our education and the application of this knowledge by the recipients has become

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[1] www.allaboutphilosophy.org/philosophy

[2] Federal Republic of Nigeria 2004. National Policy on Education Nigeria: NERDC Press, Yaba, Lagos. Page 7.

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imperative in our days. When the mind of the individual is rightly directed in acquisition of appropriate knowledge, this can rightly influence his social behaviour. From this state, man apprehends the inherent mental and physical energies from which he derives the vision and motivation applied to the endeavours, duties and responsibilities[1] of right ethical behaviour and moral values in the society. Sofola[2] stated that when children (that is, learners) learn (acquire) certain techniques (knowledge) and ideas, these factors have a lasting effect on their adult life. According to Sofola,[3] a pattern of life that works well enough to ensure the group's (that is, society's) survival and to satisfy the basic needs of the people is thereby designed. In line with Kant's categorical imperatives, an individual in his actions takes into account what he considers to be the expectations of others in the society. He will expect others to act towards him based on his behaviour towards them. These mutual expectations and a person's evaluation of them are shown in the individual's social role. These social roles according to Sofola[4] are expected to be taken as far as the social relationships are concerned with tenacity backed with altruism. The emphasis is on wholesome human relationship at all times. All these point to the fact that certain social values are required to be (re-)emphasised in our schools to make every recipient of our education to be properly and adequately educated. This study is therefore concerned with how appropriate social values can be developed in learners through the process of education in order to ensure that our educated citizenry practise the social values of respect and cooperation among several others in social life.

1.2 Statement of the Problem

The National Policy on Education stated the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society in learners as one of its national educational goals.[5] The nation expects the educational process to produce learners and graduates of our educational institutions who will uphold the social values which are in accordance with the aspirations of the Nigerian society. However, there seems to be a lack of culture of respect and cooperation

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[1] W. Olajide 2009. Personal awareness, self-mastery and leadership qualities. In: The development philosophy of Emmanuel Onyechere Osigwe Anyiam-Osigwe. Volume 1. Personal values, personal awareness and self-mastery. Edited by Olusegun Oladipo and Adebola B. Ekanola. Nigeria: Hope Publications, Ibadan. Page 99.

[2] J. A. Sofola 1978. African culture and the African personality: what makes an African person African. Nigeria: African Resources Publishers, Ibadan. Page 2.

[3] Ibid. Page 5.

[4] Ibid. Page 69.

[5] Federal Republic of Nigeria 2004. National Policy on Education. Op. cit. Pages 7-8.

among other 'right type of values' in learners and other members of the society. Negative attitudes and behaviours of learners, school graduates and people in authority have made many to wonder what actually the school and its process are imparting to the beneficiaries. The 9-Year Basic Education Curriculum of the Civic education for Junior Secondary Schools appears to address the enormous nature of the problem in the country and therefore, the challenge it poses to our process of education. When learners and graduates of our educational institutions do not behave or act morally, the education system needs to be revisited in order to make it relevant in this regard.

At present, it appears that material values have superseded moral values in our natural life. Negative government actions have militated against national morality. Absence of any government welfare policy which can advance people's well-being has impoverished many citizens. The dearth of respect and cooperation among others has been a major factor which has been responsible for the inability to realise educational objectives of Nigeria. We often see people in positions of authorities failing to obey rules and discharge their responsibilities appropriately thereby bringing various forms of hardship on the populace and society. These show lack of the value of respect for self, others, social structures and rules. When people find it difficult to abide by the rules, protect infrastructures, lives and social structures, it shows lack of the attitude of respect. All these also indicate absence of social value of cooperation since such acts fail to demonstrate collaborations with others through their attitudes in obeying rules and regulations to move individuals and society forward. Although the concepts of respect and cooperation are clearly stated in the nation's National Policy on Education and Civic education curriculum, little attention has been given to how these concepts can be internalised by youths. Researches have been carried out in the cognitive and psychomotor domains of learning but this study focuses on the affective domain because it is interested in changing attitudes and behaviour of learners.

This study is conceived to critically analyse the concepts of respect and cooperation in Nigeria's Civic education curriculum, because they are among the values which Nigeria seeks to inculcate in learners as stated in her educational policy and the curriculum of Civic education. Civic education is designed to develop in Nigerian children and youths, the need for social and moral outlook which would help to promote our national image. It is described as that type of education that helps us

understand our government, how it works, as well as our rights as members of society. [1] Everybody in the society needs Civic education to enable both the government and citizens to be aware and perform their respective duties in the society.[2] Its benefits include among several others, teaching people to respect one another in the society. [3] The society places high premium on the school as a disseminator of knowledge, which include the knowledge of respect and cooperation as social values. These among others are expected to be put into practice by learners in their daily social behaviour and relationships. But if the learners are unable to do this, society is at risk of perpetual chaos and destructive competition in all areas of social life.

1.3 Research Questions

This study addressed the following research questions in the theory and practice of education;

1. What are social values and their place in philosophy of education?

2. What are respect and cooperation as social values?

3. What is the place of respect and cooperation in John Stuart Mill and Jeremy Bentham's philosophy of utilitarianism?

4. What is the place of respect and cooperation in the Kantian Categorical Imperatives?

5. How relevant is the nation's academic curricula in Civic education to the attainment of our national goals in fostering the values of respect and cooperation?

1.4 Focus and Scope of Study

This research attempted a philosophical analysis of the concepts of respect and cooperation in our Civic education curriculum in Nigeria. It showed how the curricular can be used in promoting development of social values in learners in the educational system. The study was however limited to the Civic education curriculum which was recently introduced into the Nigerian Primary, Junior and Senior Secondary schools.

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[1] F. K. Alonge, J. O. Onwuka, S. M. M. O. Niworu and Oyetunde 2009. Civic Education for Nigerian Primary Schools. Book 1.
Nigeria: University Press Plc, Ibadan. U.B.E. edition. Page 4.
[2] Ibid. Page 6.
[3] F. K. Alonge, J. O. Onwuka, S. M. M. O. Niworu and Oyetunde 2009. Ibid. Page 8.

This research examined the social values of respect and cooperation which the National Policy on Education described as 'shared responsibility for the common good of society' in the same national document, to ensure achievement of better human relationship for social, cultural, economic, political, scientific and technological progress.[1] The researcher is of the view that for positive transformation of the Nigerian society to be achieved, there is the need for commitment to basic moral values. Transformation has to begin at the level of the individual citizen so that each person can make a meaningful difference and contribute to social morality. This again re-asserts the importance of education in achieving social change.

1.5 Significance of the Study

Social values and education are mutually interdependent. A beneficiary of education is expected to know the social values which will make him/her disposed to practice socially acceptable behaviour. Thus, better social behaviour as a result of the acquisition of right and appropriate social values through the school process is expected from educated persons. The knowledge acquired from our educational institutions should make the recipients to live right and harmoniously with others around them.

This study is significant for Nigerian education because it is expected to show the importance of the concepts of respect and cooperation as social values in the practice of education. The study is also significant because it seeks to show how educators can use cognitive learning in Civic education curriculum so that the knowledge can be used to develop learners' moral behaviour.

1.6 Explanation of Terms

Affective domain of learning: the process of learning which influences the attitudes of learners. It specifically relates to the development of positive attitudes and values which result from the acquisition of knowledge.

Cognitive domain of learning: the aspect of learning which has to do with development of learners' intellectual powers by the use of reasoning, intuition or perception.

Psychomotor domain of learning: the area of learning in the process of education which pertain to development of physical abilities and skills.

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[1] Federal Republic of Nigeria 2004. National policy on education Nigeria. Op. cit. Page 8.

CHAPTER TWO

PHILOSOPHIES OF SOCIAL VALUES

In this chapter, an attempt will be made to discuss social values, human nature as well as the human person and virtue. This will lead us into an examination of the philosophies of social relationships. Value theories will also be discussed with reference to the ideas of John Stuart Mill, John Dewey, Bertrand Russell, as well as that of Soren Kierkegaard. Subjectivity and relativism in social values will also be examined while value theories and social values in relation to Nigeria's process of education will be given some consideration in rounding off the chapter.

2.1 Social Values and Philosophies of Social Relationships

The word value as a concept in the ordinary usage is given a range of meanings. When considered in economic terms, it is expressed in money or other media of exchange that is thought to be an equivalent exchange for a commodity. It can also be expressed as the adequate or satisfactory return on or recompense for investment. In language theory and usage, value is also seen as worth and is taken as the exact meaning that is, the significance of a word. In mathematics, value is expressed as a numerical quantity assigned to a mathematical symbol. In music, it is the length of time that a note or pause is held. In graphic arts especially with respect to painting and drawing, it is the lightness or darkness of a colour. From these various definitions, we can infer quality, degree, as well as standard in relation to the word value. Thus, value can be seen from the standpoint of standard as principle(s) that can guide human behaviours.

Etymologically, value is derived from the Latin word *'valere'*, translated to mean 'be powerful'. It shows the strength, worth, importance or usefulness of a thing or somebody. It could also mean the regard for somebody or something. For example, we can value somebody as a friend. Generally, the word is considered a quality, something of great worth, usually desired by many people. It could be tangible, visible, intangible or invisible. It could also be used to describe the aesthetic nature of man, a quality which endears people to others.

Values are contingent upon the cognitive intuition of what is appropriate or right which, according to Harts,[1] grasps the rightness of an object. It is based on one's

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[1] S. L. Harts 1972. Axiology – the theory of values. In: *Philosophy and Phenomenological Research.* A quarterly journal. Marvin Farber. Ed. Volume XXXII, September 1971–June 1972. International Phenomenological Society. USA: University of Buffalo Foundation, Inc. Pages 29– 30.

understanding of particulars, issues or things in a correct or right state. For instance, the perception of particular colours for certain art works by a particular artist is conceived as the best (that is, right) based on the professional's judgement and therefore makes it valuable. Value is also believed to be contingent upon desire. According to Ehrenfels,[1] we can desire things not because we comprehend certain indescribable quality that is, value in them, but we ascribe value to them because we just desire them. We can hold certain things, issues or events in high esteem just because they mean a lot to us. For example, thirst or hunger may cause a person to have an indescribable desire for water or food. At that point in time, water or food is of great value to his/her existence. Perry[2] defines value in terms of interest. Interest is a necessary condition for anything to have value. To him, value is a relation between an object and an interest-taking subject. This is corroborated by Prall[3] who sees such affective states as liking, favouring and delightful contemplation, to be essential constituents of value but that the value is more than an objectified entity since the immediate liking is predicated on ascertained qualities of an object. However, Prall went further to make a clear distinction between a mere subjective imputing of valuational qualities and an objective imputing of values. The latter according to him, is determined by

> the properties of things as well as by the properties of minds or
> bodies that see these things so qualified, by physical conditions,
> in other words.[4]

Social values are very important in every social human relationship. They give meaning to human action which can be considered as good or bad, right or wrong, positive or negative. Such actions lead us to classify people as good or bad that is, well-behaved or ill-behaved persons. Among the various values which societies appreciate and hold in high esteem are respect and cooperation. Respect is a concept with varying meanings depending on the contexts and situations to which it is applied. As a social value, it is a concept that generally accords dignity and honour to people Cooperation on the other hand is a social value that enhances peoples' willingness to work together especially to achieve common goal(s). It involves compliance, collaboration, teamwork and establishing harmony among people.

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[1] S. L. Harts 1972. Axiology – the theory of values. Op. cit. Page 30.
[2] B. R. Perry cited by S. L. Harts. Ibid. Page 31
[3] Ibid.
[4] Prall cited by S. L. Harts. Ibid.

Social harmony is a principal factor necessary for the attainment of peace and tranquillity in all facets of human life. Respect and cooperation are attitudinal concepts of human ethical conduct and can be used to categorise individuals either positively or negatively in the society. Immanuel Kant's theory of respect states that respect involves the acknowledgement of the dignity of another man that is, a worth which has no price, no equivalent for which the object of evaluation could be exchanged.[1] In other words, human beings are considered as entities so honourable, a fact which must be acknowledged at all times and in all circumstances. Man cannot be exchanged or replaced by any other person(s), substance(s) or situation(s). His worth exceeds any form of substitution hence, the need to always treat him with utmost dignity. Thus, man ought to be respected, honoured and given due worth by fellow human beings. This is also expected to be reciprocated. Kant expatiated on the process of achieving this through his categorical imperatives; a term he states as an unconditional, necessary, and absolute moral law, believed to be a rational foundation for moral conduct. 'So act', according to him, 'that the moral of thy doing shall, at thy will, become a universal law.'[2] In other words, moral choices can be said to be valid if they are choices that everyone should hold on to at all times. In Kant's view, the categorical imperative was an injunction to be obeyed as a moral duty, regardless of an individual's impulses, to produce a humanitarian society based on reason and created by free will. However, as much as there are adherents to these rules, dissidents are often found. This is expected as we are bound to have people with divergent views from the general consensus in the society.

There is a common thread linking Immanuel Kant's categorical imperatives and Jeremy Bentham's utilitarianism. Both are philosophies of social relationships. Utilitarianism states that what is useful is good, and consequently, that the ethical values of conduct is determined by the utility of its results. The term utilitarianism is more specifically applied to the proposition that the supreme objective of moral action is the achievement of the greatest happiness for the greatest number. This philosophy thrives most on the principle of cooperation. These philosophies are taken as basis for this research, with the intention to give direction to the study for a coherent flow of thought.

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[1] C. Cranor 1975. Toward the theory of respect for persons. In American Philosophical Quarterly Nicholas Rescher. Ed. Volume 12, Number 4. October, 1975. Oxford: Basil Blackwell Publishers. Page 310.

[2] C. Cranor 1975. Toward the theory of respect for persons. Op. cit.

2.2 Human Nature and Social Values

Man is otherwise referred to as a human being or any individual of the species *Homo sapiens*. Scientists categorise all living humans as members of this species. According to the Contemporary English dictionary, human beings carry out moral action which stem partly from man's spiritual and autonomous nature. This is corroborated by Oladipo[1] who asserted that human beings are essentially spiritual beings, while Anyiam-Osigwe[2] sees human person as a composite of the material and the spiritual. This shows man's dependence on the supernatural or the divine in his thoughts and actions. On the other hand, man can be autonomous in nature. This reveals his freedom to act without reference to an outside or external authority. Human freedom makes it mandatory for man to assert his liberty and expect others to do the same.

Cranor[3] identified at least two meanings of being a person. A 'person' can denote a being with human characteristics which qualify him for inclusion in the moral community. These include possession of qualities of behaviours and attitudes that distinguish man from other creatures. 'Person' in the second sense can denote having character-traits and virtues which are important enough to commend or condemn the human being. Character traits or virtues like tolerance, selflessness, honesty, integrity, respect, right attitude to work and cooperation among others, attract social approval. But behaviour of dishonesty, deceit, arrogance, selfishness, among others attracts disapproval or condemnation.

However, the possession of these traits or qualities is just an indication of certain inclinations which are latent and therefore need to be activated. For Kant, a 'person' is a living human being who is capable of understanding, formulating and applying categorical imperatives in his actions. Kant believes that this is a rational moral principle, valid under all circumstances and which can be universalised. Kant's second categorical imperative is based on the law or principle of humanity: 'act in such a way that you always treat humanity, whether your own person or in the person

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[1] O. Oladipo, 2009. Op. cit. Page 26

[2] E. O. O. Anyiam-Osigwe cited by Adebola B. Ekanola 2009. A critical exposition of the views of Emmanuel
Onyechere Anyiam-Osigwe on youths, education and social development. In: The development philosophy of Emmanuel Onyechere Osigwe Anyiam-Osigwe. Volume 1. Personal values, personal awareness and self-mastery. Edited by Olusegun Oladipo and Adebola B. Ekanola. Nigeria: Hope Publications, Ibadan. Page 136.

[3] C. Cranor 1975. Toward the theory of respect for persons. In *American Philosophical Quarterly* Nicholas Rescher. Ed. Volume 12, Number 4. October, 1975. Oxford: Basil Blackwell. Page 317.

of any other, never simply as a means, but always at the same time as an end'.[1] This implies that anyone who applies the principle in his lifestyle will be praised and vice versa, going by Cranor's submission.

For John Rawls, a 'person' is a human being with a conception of his/her own good and a sense of justice. This implies that man is capable of autonomous moral actions and just decisions. Plato expects the human person to exhibit the highest hierarchy of character traits. The 'good', which is the form of knowledge, should be man's ultimate concern and pursuit. This 'good' is likened to the sun that illuminates all other ideas.[2] Although, the 'good' may vary in perspectives but it can be described generally as the final outcome or the end of a pursuit or endeavour, which is desirable and acceptable in the society.

Scholars generally identify humanity with two closely related aspects of rationality. One is the capacity to set goals/ends and the other, the capacity to be autonomous. Both of them are capacities to be a moral agent.[3] Kant highlighted the laws of humanity and autonomy in his formulas for categorical imperatives. The law of humanity is to propel individuals to think about actions and execute or exhibit them to ensure that no evil, hurt or disaffection is meted out to others. What is considered as right thinking is taken as the basis of every moral action. The rational actions carried out must not be intended to jeopardise the well-being of others. Thus, human beings are expected to be capable of rationally setting goals based on the laws of positive human relationships. Similarly, Kant highlighted the ability of man to take autonomous decisions/actions that are in consonance with the law of humanity and which must be universalisable. This distinctively sets humans apart from other species. A human being is expected to be able to personally and independently identify and carry out appropriate character traits and actions in order to attain desirable goals perhaps, without major influences from any one. These set goals are expected among others to satisfy positive human and societal yearnings. The human person should be a rational being who is expected to take or perform actions which show the better or best aspects of human character in all activities or endeavours. This serves the good ends that make man distinct from other creatures.

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[1] K. Babarinde and J. A. Farayola 2005. Kantian moral test for deregulating education in developing societies. In: *Nigerian Journal of Educational Philosophy (NJEP)* Volume 12 No. 1, 2005. A. Owan Enoh. Ed. Published by Philosophy of Education Association of Nigeria. Nigeria: Saniez Printers, Jos. Page 8.

[2] F. M. Cornford, 1969. Plato's republic. London: Oxford University Press. Page 14.

[3] Stanford Encyclopedia of Philosophy 2007. Respect. www.jstor.org Page 14.

A rational action is characterised by its good towards attainment of social goals. A child who opted to use his spare time to study his books or carry out necessary chores at home would be considered to have rationally made a good choice of action among various options available at the particular point in time. The choice of action is good both to him and the home. Thus, it can be taken that a rational person is an individual who shows ability to apply to particular situations, knowledge of general rules which he has laid down for himself on the basis of his experience and insight.[1] With regard to general rules, this is applied consistently and without the agent being distracted by extraneous considerations. Therefore, the capacity to exhibit the 'good' will involve the ability to take rational and independent decision based on the law of humanity as well as society's norms and practices. In essence, these moral principles, according to Kant's arguments, must be based on the categorical imperatives, to which the human person is unconditionally committed, regardless of whatever inclinations, interests, goals or projects the individual might have. All these characterise the human person and make him worthy of inclusion in the moral community.

Arguments have been raised as to whether man actually possesses a nature that promotes and/or influences his actions or not. In other words, questions are raised whether the quality of man's actions can be related to nature, bearing in mind that societies demand acceptable actions that is, actions that are of value. In response to this, Kurtz[2] identified the naturalist theory of human nature. The underlying assumption of this theory is that there is a universal essence or nature of the human species, and this controls man in relation to his actions. Life has its own tendencies and intrinsic ends but man is expected to reveal his ends and provide the conditions which will enable him to fulfil them. The Stoics agree that man must live in accordance with nature. In other words, human nature participates in the natural scheme of things. Nature has been described as the force(s) that control(s) the phenomena of the physical world independently of human volition or intervention.[3]

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[1] M. Ginsberg 1939. The function of reason in morals. In *Proceedings of the Aristotelian Society*. New Series. Volume XXXIX, 1938 -1939. London: Harrison & Sons, Ltd. Page 251.

[2] P. W. Kurtz 1951. Human nature, homeostasis, and value. In *Philosophy and phenomenological research.* A quarterly journal. Volume XVII, No. 1. New York: University of Buffalo, for the International Phenomenological Society. Page 36.

[3] Microsoft ® Encarta ® 2008. Dictionary. © 1993-2007 Microsoft Corporation. Op. cit.

Aquinas referred to it when he gave a definition of virtue as the force through which a being can follow its impetus.[1]

The naturalist theory of human nature is invariably concerned with the descriptive search for basic laws of motivation which are simply the basic needs of life that drive man, rather than just the ends. Munoz[2] also contributing described nature from the point of view of the primordial conscience. According to him, primordial conscience is a natural innate attitude (habitus) of the human mind. Through it, man makes a primary and infallible judgement about the 'good' as an end and about the meaning of human action. He stated that the content of the voice of conscience is a natural moral law, which indicates the natural awareness of ethical natural law. Munoz went further to state categorically that the voice of the primordial conscience, the basic principle of human action, is determined by man, which presents itself to cognition (reason). The law of reality thus becomes the basic law of all human actions in the voice of the primordial conscience.[3] Munoz clarified that what ensures this is the natural inclination or potency of every being.

Hedonism is a philosophical doctrine that sees pleasure as the sole or chief good in life and that the pursuit of it is the ideal aim of conduct. The Cyrenaics or egoistic hedonists espoused the doctrine in which gratification of one's immediate personal desires, without regard for other persons, is considered the supreme end of existence. The Epicureans or rational hedonists on the other hand, contended that true pleasure is attainable only by reason. They stressed the virtues of self-control and prudence. Man generally is a desire-seeking or pleasure-seeking animal who may use reason to justify self-interest or pleasure. The desire of man, all things being equal, is to achieve profitable goal(s) which is expected to improve his well-being. For man therefore to improve his well-being, he requires logical thinking that is, reasoning, which is one of his features. This in essence is a combination of rational and egoistic hedonism. The reasoning involves consideration of the universal essence of man's existence which is basically to maximise pleasure. He therefore thinks about the desired end(s) and with his thinking capacity, chooses actions that ensure attainment of these pleasurable ends. Relating this with Munoz's submission on human nature (as

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[1] St. Thomas Aquinas, *Quaestio disputata de virtutibus in communi,* a. 1. In L. J. Munoz. 1996. Virtues: An inquiry into moral values for our times. Nigeria: Sefer Books Ltd., Ibadan. Page 11.
[2] L. Munoz. 1996. Virtues: An inquiry into moral values for our times. Nigeria: Sefer Books Ltd., Ibadan. Page 37.
[3] Ibid.

stated above), man's reason can naturally see as good everything towards which man has a natural inclination. Although it may be argued that not all reasoning has the capacity to assist in achieving these desired pleasures; nature itself may work contrary to expectations. For instance, achieving success in business enterprise can be considered a desired pleasure. After a careful thought, an individual may decide to venture into a business enterprise which is expected to bring about huge profit thereby achieving desired pleasure. Circumstance beyond the control of the individual may prevent achieving this desired pleasure of attaining success in the business. However, efforts are usually made to curtail experiences that may obstruct attainment of such pleasures since these tendencies of oppositions are not new to man. Therefore, with reason, based on human nature followed by action, man can maximise self-interest or pleasure.

Kant argued that in seeking this pleasure, others should be considered. In other words, the thinking or reasoning capacity of man should take care of the effects of his thoughts and actions on those around which must not be to use them to achieve his own end. Rather, the reason that informs the action must be universalisable and acceptable when reciprocated. This explanation of the theory of human nature refers to the autonomous, self-sufficient individual. The basic laws (that is, natural laws) that motivate human actions are influenced by his reasoning ability.

Kant's metaphysics that explains the possibility of morality in man shows that human beings possess freewill on which morality hinges. This re-asserts that man has the nature of self determination that is, ability to decide what actions to take independently as earlier stated. Human beings can have inclination, which is always motivated by tastes, expectations, computed benefit, desires,[1] and so on which may not be moral. This shows that for man's actions to have moral worth, it has to be inspired by the knowledge of the 'ought' that is, being informed by what is expected. This will then be followed by actions that perpetrate what society wants, which is what is in existence that is, the 'is' in the society.

In philosophy, essence is an attribute or set of attributes that make an entity or substance what it fundamentally is, and which it has by necessity, and without which it loses its identity. The concept of essence originated with Aristotle, who defines it literally as 'the what it was to be'. Essence in metaphysics is often synonymous with

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[1] K. Babarinde and J. A. Farayola 2005. Kantian moral test for deregulating education in developing societies. Op. cit.

the soul. For Kierkegaard however, the emphasis was upon essence as nature. For him, there is no such thing as 'human nature' that determines how a human will behave or what a human will be. Sartre further explained this existentialist tenet by refuting any metaphysical essence, any soul, and arguing instead that there is merely existence, with attributes as essence.[1] Thus, in existentialist discourse, essence can refer to physical aspect of a person that is, the character or internally (personally) determined goals, within the human which can be lost or developed.[2] From this, it can be inferred that since man possesses essence, he thus has the attribute to determine acting towards a particular goal as a result of what can be referred to as instinct. This can make him act or react in relation to certain drives or dispositions. For instance, the essence of gold is to attract man for beauty and wealth thus the essence of social values like respect, cooperation, etc is to attract man for valued and moral actions since it is the 'ought' that man must be determined to carry out or perform. However, this may not hold in all cases.

Kant revealed that there are two moral values rooted in existence; person and moral imperative.[3] Individual men are persons. By their very nature, they are more than things. They are minds, personalities and souls. As such, they have potentials far higher in quality and ultimate worth than are found in any other forms of existence. Therefore, they are ends and can never be means. One of Kant's concrete moral implications is that man has an intrinsic worth, that is, dignity.[4] This can be said to imply that persons are sources of values; since they have dignity, they are not just things that can be replaced just any how and by just anything. Therefore, in the pursuit of goals, man is precluded from being used as a means, which will violate the sanctity of other persons.[5] Man has to respect the other person's liberty and autonomy. All these imply concern for the interests of others, helping to promote their happiness and to prevent their suffering.[6]

Man lives in an environment and the environment in which man finds himself to a large extent, dictates and characterises what motivates and becomes of his desires. The environment, through its forms, structures man's experience by its conceptual

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[1] www.plato.stanford.edu/entries/aristotle-metaphysics
[2] De Wulf 1911. Nominalism, realism, conceptualism. In: The catholic encyclopedia. Volume 11. New York: Robert Appleton Company. www.newadvent.org/cathen/11090c.htm
[3] K. Babarinde and J. A. Farayola 2005. Op. cit. Page 9.
[4] I. Kant. Foundations for the metaphysics of morals. Section 11, paragraph 54. Page 69.
[5] Ibid. Page 70.
[6] K. Babarinde and J. A. Farayola 2005. Ibid. Page 9.

scheme, making it objective by its symbols. These forms constitute information in man, which prompts the direction of his actions or desires. The information garnered through the environment therefore becomes basic articulations whereby the whole of experience becomes intelligible to him. What is articulated are prompted by, and therefore not strange to, the environment. In other words, they are what the environment inspires or dictates, some of which are considered appropriate and good for the society. Thus they become values and hence, their social acceptability. These socially acceptable articulations which are also referred to as values, are conceived by the mind and influenced by the forces of forms generated from the surroundings that is, the environment.

From all these, one can see that man possesses character traits that can be used to esteem, praise or condemn him. He has the will and can take autonomous actions depending on the demands of the environment in which he finds himself. Man is also said to possess nature that influences his actions; this is directed by the basic law of motivation. Thus, man has the ability to carry out actions or practise moral values which enable him to exhibit the 'good' which Plato claims is the highest in the hierarchy of character traits. In all, it can be inferred that actions that bring satisfaction, pleasure or happiness is the 'good' to man, and these can also be regarded as of value to him.

2.3 The Human Person and Virtue

Man is the originator of values through his reasoning ability based on environmental influences. Societies or environments do influence man in significant and different ways. This can explain the difference(s) identified in races, tribes and groups whereby individuals are recognised as Africans, Europeans, Asians or Nigerians.

Being a person implies having a personality, which Sofola[1] conceives as the individual's organisation of attitudes and values with emphasis on the prevalent patterned organisation of a group's attitudes and values in the personal life of the individual person. According to Sofola, the individual may be appropriately characterised by the prominence of the type of organisations and values which are peculiar to him. From this, one can say that there is a basic personality which comprises the deeper, more unconscious aspect of the personality which is often

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[1] J. A. Sofola 1978. Op. cit. Page 1.

referred to as the 'character-structure'.[1] It is said that this is more stable and more difficult to change. This personality is developed by individuals through interpersonal relationships or interactions with others in the environment (society), from which values or ideas are generated, derived, acquired and internalised to formulate one's personality, nature or disposition.

Thus, the African personality is reflected in those cultural characteristics which are distinctively African. According to Sofola,[2] this can be likened to an innate spirit, or the practical manifestations of these African social and cultural ideas in the form of attitudes and characters. This indicates that these attitudes and actions will suit an environment (society) because they are shaped and moulded by it. In the words of Sofola,

> …… the people develop rules of order which would govern
> their practices, which rules, in turn, would reflect the
> people's philosophies in regard to life and their human
> values all within the scope of experiences achieved in
> the environments. A pattern of life that works well enough
> to assure the group's survival and to satisfy the basic needs
> of the people is thereby designed.[3]

Thus, the inculcation of society's rules to govern one's actions helps to develop 'character structure' valued by the society to achieve desired goals. Individuals with such 'character structure' are said to possess personality valued by the society and can be claimed to have acquired virtue(s) or virtuous characters.

Personality has also been defined as the totality of somebody's attitudes, interests, behavioural patterns, emotional responses, social roles, and other individual traits that endure over long periods of time.[4] This explains that man is actually embodied in a set of characteristics which make him appealing, as Spirkin also noted that one cannot conceive of personality as something separate from the human being.[5] Therefore, personality is a set of distinctive qualities of person who is developed socially in the form of virtuous character traits, and possesses a relatively stable system of socially significant personal features and who also performs corresponding social roles which originate from his reasoning and thinking capabilities based on his nature or environment. These corresponding social roles, actions and attitudes

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[1] J. A. Sofola 1978. Op. cit. Page 4.
[2] Ibid.
[3] Ibid. Page 5.
[4] Microsoft ® Encarta ® 2008. Dictionary. © 1993-2007 Microsoft Corporation. Op. cit.
[5] A. Spirkin. 1983. Dialectical materialism. Moscow: Progress Publishers. Pages 269-270.

however must be of immense value to the society. In other words, they must be of social importance.

One of the major attributes expected of the human person in the society is virtue. This can be described as an admirable quality of being morally, socially, spiritually and intellectually good among others. In other words, virtue can be said to be an excellent human trait. Aristotle defines moral virtue as a stable state of character concerned with choice. This states that individuals possess choice of steady or regular pattern of behaviour consistently exhibited everywhere and at all times. Aquinas stated this more clearly as he says that virtue enables us to follow our natural inclinations[1] persistently. This is the inclination of one's own nature, in the right way. Therefore, we may admit that virtue can assist man to attain excellence partially, with time. Thus, we may agree with Munoz to some extent that virtue can be seen as the ultimate that man's sense or reasoning can take him that is, the final point of what man can possibly be or attain.[2] This submission by Munoz however may be faulted, since virtue alone may not ensure attainment of highest point in life or career.

Aristotle divides virtue otherwise referred to as excellence into two; intellectual and moral virtue. Morality, which is practical, is conceived more accurately as dispositions to act in moral ways or as virtues, rather than articles of faith to which allegiance is sworn. One who seeks to act morally must determine the actions towards his fellows that can be freely accepted, for good reasons. To paraphrase Cicero,

> a moral community is not any collection of human beings
> brought together in any sort of ways, but an assemblage of
> people …….. associated in an agreement with respect to justice
> and a partnership for the common good.[3]

This reveals that human beings are communal by nature. In other words, community or society refers to man. What binds human groups together is not just biological needs, but also abstract social relations through shared sets of common meaning or symbols, feelings of unity, and system of mutual obligations, as well as virtue which endears the individual to others positively.

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[1] St. Thomas Aquinas, *Summa Theologica,* I-II, 108, 2. In L. J. Munoz. 1996. Virtues: An inquiry into moral values for our times. Nigeria: Sefer Books Ltd., Ibadan. Page 10.
[2] L. Munoz. Op. cit. Page 11.
[3] F. M. Cornford 1969. Plato's Republic. Op. cit. Page 288.

Generally, virtue can be seen as a character determined by rational principles commonly carried out by a man of practical wisdom. To Aristotle,[1] the intellectual virtue or excellence can be attained and acquired by learners through teaching while moral virtue comes as a result of repetitive corresponding acts. In other words, virtuous character can be developed as a result of regular performance of virtuous acts.

Plato categorically stated that virtue is the excellent trait for which a thing is created. Moral virtue or excellence can be said to be characterised by such concepts like perfection, respect, altruism, cooperation, among others. These are necessary to refine human behaviours and make him good and excellent. According dignity to human persons in the society is an absolute and incomparable value, just as perfection, cooperation and altruism, are. For persons to be honoured or dignified implies that they must never be treated merely as means or as things that we use anyhow in order to advance our personal interests. Persons must always be treated as the supremely valuable creatures that they are. Therefore, to honour and dignify persons is to regard them as absolutely, unconditionally and incomparably valuable. Thus, the process of education is to assist in inculcating these virtuous characters in learners through the various subjects learnt in schools. These virtuous characters when repeatedly exhibited could guide learners to act morally towards others in the society.

The basis of rational actions can be accepted to be morality which involves norms of right human conduct. Goodness in conduct may be either good as ends in themselves or good as a means because they conform to a particular moral standard. In morality, some considerations other than the agent's own self-interest may justify action, and can in at least some possible cases of conflict override and so require the sacrifice of the agent's self-interest. In other words, morality may require a person to act in ways that may conflict with the maximisation of his own self-interest.

Baier[2] seeks to demonstrate that moral reason is actually superior to reasons of self-interest; that there is a basis for regarding moral reasons as superior to all others. His claim is that man's very purpose in 'playing the reasoning game' is to maximise satisfactions and minimise frustrations. This purpose according to him, in turn provides the criterion that best serves the interest of everyone by which reason is to be assessed as good or not, and by which the hierarchy of reasons is to be established and

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[1] David Ross 1989. Aristotle – The Nicomachean ethics Revised by J. L. Ackrill and J. O. Urmson. New York: Oxford University Press. Page 28.

[2] Baier cited by Dan W. Brock 1977. The justification of morality. In *American Philosophical Quarterly.* Nicholas Rescher (ed). Oxford: Basil Blackwell. Volume 14, 1977. Page 74.

justified. He then argues that everyone's interest is better served in a world where everyone accepts moral reasons as overriding reasons over self-interest than in a world where everyone simply follows reasons of self-interest. Thus, moral reasons become superior to, and ought to override, reasons of self-interest.

Apart from acting in self-interest and social morality, expediency is another factor that can influence one to act in specific ways. It is common to distinguish acting morally from acting expediently. For example, a person may not steal simply because it is wrong to do so. Moreover, he may realise that it is too great a risk to be caught therefore, it is in his own interest or expedient for him not to steal just as it is moral for him not to. However, many philosophers would insist that only in the former case does his action have moral worth, knowing personally that it is wrong to steal. In this case, he exhibits good will and deserves moral approval. But in order for moral action to be justified, for moral reasons really to be good reasons for acting, it must be expedient to act morally. It is possible that an individual puts his life in danger for telling the truth. It will still be expedient for such a person not to tell a lie in order to stay alive.

A significant distinguishing factor between morality and expediency is motive. The motives of moral person and expedient action remain different. Moral action is backed by the primary reason that it is morally right.[1] Expedient action is performed because it is proper or appropriate. This however does not signify that being moral would imply ignorance of what is expedient or vice versa. Both moral and expedient actions are based on these two reasons but the doer will choose either for reason(s) each preferred. However, if morality requires and receives justification in terms of expediency, we cannot distinguish the two in this way, for the moral person has become the expedient person. The person who acts on a moral reason only accepts that reason as a good reason or justified basis for action because it has been shown that what makes the action moral also makes it expedient. It is necessary that a person's mode or system of moral reasoning conforms to the requirement of expediency. By this, it may become difficult to distinguish one person as doing something because it is morally right from the person doing something because it is

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[1] O. A. Oyeshile 2002. Morality and its rationale: the Yoruba example. *Ibadan Journal of Humanistic Studies*. Nos 11 & 12, 2001 -2002. Olusegun Oladipo. Ed. Nigeria: Faculty of Arts, University of Ibadan.

expedient. The propriety of that action that the person believes ultimately justifies his performing it, is its expediency as well as its morality.

We may not completely rule out the fact that a moral decision may at times defy the expediency criterion. For instance, it may be moral to be honest but not expedient in certain situations. This would not make honesty to become immoral. A man that mistakenly or accidentally murdered a person may not inform a known enemy of his action for obvious reasons. The conformity of moral reason with that of expediency can be compared with that of the act utilitarian who adopts rule decision-making guides such as 'do not steal', because doing so will be more likely to produce the maximisation of utility in his actions than will in applying the utilitarian standard case by case. As much as such rules may be effective as a decision-making guide, their adoption may not really result in a standard of rightness or system of practical reasons justifying action, different from act-utilitarianism. Precisely, the same is true if morality is justified only if, and to the extent that, its adoption is expedient or maximally promotes one's self-interest. Thus, the adoption of morality may not produce a standard of rightness justifying action different from expediency or the promotion of one's own interest in certain exceptional cases.

From the above, we identify important principles as expediency, morality, virtue and rationality, which are necessary in entrenching the social values of respect and cooperation which is the focus of this study. Similarly, personality or 'character-structure', human nature and the environment are vital human components of developing social values. From the analysis, when individuals take expediency into consideration in acting or taking decisions, such actions or decisions all things being equals, are usually deemed or considered appropriate thereby becoming acceptable in the society. When a man acts morally, he is generally believed to act in consonance with the society's norms although exceptional situations may not be ruled out. Such a person is considered fit for the moral community hence, he is not condemned by his act(s). When a person acts in a virtuous way, he is accepted to possess an admirable character.

Furthermore, when a person acts in a rational way, he is claimed to have the capacity and/or ability to reason logically and judiciously in order to arrive at socially desirable ends/goals even autonomously. This means that when individuals imbibe and act according to these principles, they are able to promote the overall interest of the society. In the end, every one is able to satisfy his interests or desires through

manners that do not contradict society's overall goals. Thus, when we act expediently, morally, virtuously and rationally, which are praise worthy attitudes, we are in essence, implicitly or explicitly according honour to, and mutually relating/agreeing with others in ensuring unity and peace in the land.

When we carry out actions that are appropriate and in accordance with society's norms, the recipients of such actions are simply being respected. Likewise, when our actions are virtuous and expedient, we are cooperating with others in ensuring harmony in the society. By respect, we honour and dignify people's worth, opinions, quality, personality and socially acceptable desires. In the same way, we are also cooperating and relating with others in a friendly manner to accommodate their views, desires and ideas in such a way that depicts tolerance in line with the society's tenets of social stability and growth. All these show that humanity thrives best as cordial and friendly societies through peaceful coexistence of people. They also show the relevance of Kant's moral theory which states that we should show concern for the interest of others, helping to promote their happiness and prevent their suffering.[1] Therefore, we can say that the Kantian imperative of respect for humanity occupies a vital position as a standard for moral behaviour as it prohibits all anti-human activities and actions which fail to allow people to be accorded the dignity they deserve or to reduce persons to objects as mere means. Kant's categorical imperative of respect for humanity therefore becomes a factor for a harmonious society. From the foregoing, it can be inferred that expediency, moral reasons and principles of rationality should serve as basis for actions to make people moral in order to achieve social harmony.

2.4 Value Theories

A theory can be described as an assumption or system of assumptions, as well as accepted principles and rules that are based on information or knowledge which is devised to analyse, predict, or explain the nature of behaviour of a specified issue or thing. As a scientific principle, it explains phenomenon. It can also be taken as a set of facts, propositions or principles which is analysed in its relation particularly to an issue. It can serve as rules or ideas that apply to a subject.

In the process of education, theories are cardinal in the impartation of knowledge. Many school subjects employ the tool of theories to pass across to learners the contents of their lessons in a better way. This has proved efficient in the

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[1] K. Babarinde and J. A. Farayola 2005. Op. cit. Page 9.

dissemination of knowledge and therefore shows its importance in analysing, predicting and explaining topics or issues for clarity to learners in the process of education.

A value theory is capable of indicating the characteristics of values of different kinds. The kinds of values, or realms of values according to the Encyclopedia of Science and Religion, are always said to include moral and aesthetic values. However, Taylor[1] listed six other kinds which include intellectual, religious, economic, political, legal, and customary realms of values. All values theorists claim that even though there are striking or important differences between kinds of values, their similarities are more fundamental. As Perry[2] puts it, values theory pulls concerns 'dispersed among the several philosophical and social sciences' into a single 'comprehensive inquiry' in which these various pursuits are 'unified and distinguished,' so as 'to bring to light the underlying principles common to these sciences, and then to employ this principle for the purpose of arbitrating between them'.

Values theory is a nineteenth-century development in Western philosophy. Its initiator is usually said to be the German philosopher Rudolf Hermann Lotze who sharply distinguished fact and value, arguing that fact was the province of the natural sciences, whereas the humanities concerned themselves with value. According to the Encyclopedia of Science and Religion, values theorists after Lotze can be grouped into two strands: those who claim that values are discovered or created solely by minds, and those who claim that values are empirical features of things or actions. Contemporary analytic philosophers belong to both strands, differing from their predecessors by limiting their investigations to the language used in asserting or recommending a value. Some metaphysicians reject this limitation and offer grounds for thinking that values are ontologically fundamental.[3]

Brentano[4] belongs to the group or strand that believes values are discovered or created solely by minds. He argues that values are rooted in human emotions, in the contrast between favourable (e.g. love) and unfavourable (e.g. hate) intentional

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[1] P. W. Taylor 1961. *Normative discourse.* Englewood Cliffs, N. J. Prentice-Hall. In: ww.enotes.com/science-religion-encyclopedia.

[2] Barton Ralph Perry 1926. *General theory of value: its meaning and basic principles construed in terms of interest.* New York: Longmans Green. Reprinted, Cambridge, Mass.: Harvard University Press, 1950. Page 9.

[3] Encyclopedia of science and religion. www.enotes.com/science-religion-encyclopedia.

[4] F. Brentano 1889 translation. Roderick M. Chisholm and Elizabeth H. Schneewind. London: Routledge and Kegan Paul, 1968.

attitudes towards objects and events. Meinong[1] elaborates this notion by identifying four aspects of any value experience: a value subject who experiences, a value feeling or emotion, a value object towards which this feeling is directed, and an existence judgment that ascribes the feeling's cause to the object. For example, a person watching a football match has a positive emotional feeling, which the person claims is because of the game. Meinong argues that a value emotion is neither independent of publicly verifiable (that is, scientific) fact, as Lotze claims, nor reducible to fact rather, it is a subjective feeling that can be judged to be reasonable or not by reference to the relevant facts.

On the other hand, Findlay[2] gave a version of the views of Brentano and Meinong. According to him, consciousness has an 'intentional' structure: it is always of an object. Belief to him is an unconditional assent to the reality of the object of an intention, while action is an endeavour to bring an intended object into existence. These go to mean that it is possible for man to develop an entity in his mind in the process of consciousness which enables him to configure an object inside of him. He tends to create a trust or certainty in what is configured or conjectured in his mind which may prompt his actions or reactions. For an action to be sustained over the time needed to achieve this goal, the feelings of assent and endeavour that accompany it need to persist. A person's values will therefore be those ideas or feelings that function as 'the relatively fixed points of the compass' by means of which ones 'choices are guided' according to Findlay. The basis of the values by which a person is guided is rationalised by abstracting from the particularities of the several values and framing general integrative `guiding principles that are detached from the urgency of particular pragmatic interests. According to him, the highest point of importance of this generalisation process is the formulation of 'absolute values' and norms governing both individual and collective endeavours.[3] Religious values, Findlay argues, are absolute values extended beyond those associated with human beliefs and efforts, having to do with intentional structures that are holy and became inclusive.

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[1] A. Meinong 1894. *Psychology-ethische untersuchungen zur wettheorie.* Graz, Austria: Leuschner U. Lubensky. In: Encyclopedia of science and religion.www.enotes.com/science-religion-encyclopedia.

[2] J. N. Findlay 1961. *Values and intentions: a study in value-theory and philosophy of mind.* New York: Macmillan. Page 204.

[3] J. N. Findlay 1961. Op. cit.

They are radically impersonal, however, expressing "the pattern of a detached, suprapersonal, norm-setting *mind*".[1]

The second group of value theorists claimed that values are empirical features of things or actions. Feelings or intentions according to them are unobservable mental states. Those who want value theory to be a scientific enterprise therefore turn from feelings to interests, from intentions to behaviours, from introspection to 'motor-affective responses'.

As often stated, ethical values are simply standards or qualities considered worthwhile and desirable. Moral values on the other hand are beliefs about right and wrong. Ethical or moral values could be absolute or relative. Absolute is a term used to denote whatever is in no way dependent on or limited by anything else. Thus in ethics, an absolute value is one that is good in itself rather than useful for obtaining something else, and an absolute principle is one that permits of no exceptions. In political theory, an absolute right is a right that society cannot take away from an individual. Relative is comparative in nature; it is often measured in comparison with other things. It could change with circumstances. That is, it is not permanently fixed, but having a meaning or value that can only be established in relation to something else and will change according to circumstances or context.

Whether absolute or relative ethics/morals, one factor that can be considered important is the mind or conscience. Conscience can be termed as the sense of what is right or wrong that governs somebody's thoughts and actions.[2] In other words, it is a term denoting various factors in moral experience. Thus, the recognition and acceptance of a principle of conduct as binding can be considered as conscience. In theology and ethics, the term refers to the inner sense of right and wrong in moral choices, as well as to the satisfaction that follows action regarded as right and the dissatisfaction and remorse resulting from conduct that is considered wrong. In earlier ethical theories, conscience was regarded as a separate faculty of the mind having moral jurisdiction, either absolute or as a representative of God in the human soul.[3]

John Dewey argues that values theory is a response to the expulsion of teleology from nature. Values theories of almost any sort can be challenged by attacking the metaphysical presuppositions of modern science, arguing that the natural

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[1] Ibid. Page 399
[2] Microsoft ® Encarta ® 2008. Dictionary. © 1993-2007 Microsoft Corporation. Op. cit.
[3] Ibid.

order is in some sense purposive, that ends and ideals are features of all natural processes, and that to exist is to have and to be making value.

A contemporary example of such value-based metaphysics is found in the work of Frederick Ferré. He argues that 'the process of an entity's coming to be something definite' involves 'the generation of intrinsic value for the entity concerned'.[1] The basic factual entities of the universe are self-fashioning processes involving the integration of diverse elements into a definite unity, a harmony. To achieve any sort of harmony is to generate beauty. So for Ferré, a cosmos composed of beauty-fashioning entities is "inherently kalogenic." Given such a universe, an ethic obviously follows in which not only persons but other organisms, indeed entities of every sort, should be treasured for the value achieved in their existing and for their relevance to possibilities for future value realisation.

Scholars in the field of philosophy have employed theories to analyse, evaluate, assess, study, measure and examine phenomenon, subjects, questions or problems. In this study, the tool and instrument of theories are therefore not exempted in clarifying concepts relating to the focus of this research which is ethics, with special emphasis on social values of respect and cooperation. This takes us to the examination of values theories of some scholars.

2.4.1 John Stuart Mill's Value Theory

There are several values theories by various scholars that explain the phenomenon and nature of man's behaviour. These theories give insights into reasons behind human actions and therefore, helping to predict man's actions. John Stuart Mill's values theory shall be considered in relation to his principle or theory of utilitarianism. Utilitarianism in ethics is the doctrine that what is useful is good, and consequently, that the ethical value of conduct is determined by the utility of its results. The term utilitarianism is more specifically applied to the proposition that the supreme objective of moral action is the achievement of the greatest happiness for the greatest number. This objective is also considered the aim of all legislation and therefore can be seen as the ultimate criterion of all social institutions.

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[1] F. Ferré 1996. *Being and Value: Toward a Constructive Postmodern Metaphysics.* Albany: State University of New York Press. Page 357.

The utilitarian theory of ethics is generally opposed to ethical doctrines in which some inner sense or faculty is made the absolute arbiter of right and wrong. Utilitarianism is likewise at variance with the view that moral distinctions depend on the will of God[1] and that the pleasure given by an act to the individual alone who performs it is the decisive test of good and evil.

Utilitarianism as value theory predominantly expects every individual to act in accordance with the rules that produce the greatest benefits to the majority in the society. This implies that the theory or principle of utilitarianism enables man to carry out social actions that will not negate the welfare of the populace. Thus, J. S. Mill is of the opinion that man's actions should be subsumed under the assumption that man ought always to act in order to improve the wellbeing of the generality of the people. This values theory invariably presupposes that valued actions be rooted in man's mind and emotions which can prompt consciousness of valued actions as proposed by Brentano and Meinong. This consciousness of a valued action (which must be intended or consciously carried out) thus develops to become a belief which has been said to be an assent or agreement with the reality of the object of an intention. In other words, Mill through his values theory, advocates entrenching valued actions that bring about the greatest benefits to the greatest number of people in the consciousness of man and subsequent trust in that consciousness to the point of carrying it out as an action.

Although it is argued by the second group of the values theorists (referred to above) [2] that feelings and intentions are unobservable however, consciousness, feelings or intentions are expected to generate interests which metamorphose into behaviours and actions which are desired for general wellbeing of the society. This then becomes the norm for the individual or persons as it is repeatedly carried out. Introspection, self-examination, brooding or reflection over interest in taking certain actions brought about by consciousness or feelings eventually lead to what they term 'motor-affective responses' which in essence is the outward expression of thoughts, feelings and intentions through actions that become observable for scientific verification.

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[1] Mary Warnock. Ed. 1962. Utilitarianism: John Stuart Mill. Great Britain: Collins/Fontana. Page 51.
[2] See pages 24 - 25.

2.4.2 John Dewey's Value Theory

John Dewey's philosophy regards human experience, intelligence and communities as ever-evolving mechanisms. His value theory is based on the belief that human beings can solve problems, including social problems, through inquiry. Dewey held that traditional ideas about knowledge, truth and values, in which absolutes are assumed, are incompatible with a broadly Darwinian worldview[1] in which individuals and society are progressing. In consequence, he felt that these traditional ideas must be discarded or revised. Indeed, for pragmatists, everything people know and do depends on a historical context and is thus tentative rather than absolute. He advocated elitism and social engineering in his philosophical stance.

Dewey derives norms for valuative criticism from experience. The change from unreflective, impulsive and customary values judgement to critical appraisal is the result of learning from experience. Observation of results obtained, of social consequences and their agreement with, and difference from ends anticipated or held in view, provide the conditions by which desires and interests are developed and tested. This means that nothing more contrary to common sense can be imagined that the notion that we are capable of changing our desires and interests by means of learning what the consequences of acting upon them are or, as it is sometimes put, of indulging in them.

Dewey's axiology has to be understood in the light of his passion for moral reconstruction, which is based on the valuational commitment that social well-being ought to be the guiding norm. In other words, what should be considered right and appropriate must be based on what the society wants and that will guarantee social stability and peace. Once we share this view, we cannot help but agree that when theories of values do not afford intellectual assistance in forming ideas and beliefs about values that are adequate to direct actions, the gap has to be filled by other means. Therefore, it is expedient that every society requires commitment to theory of values which stipulates ideals based on intellectualism which is ability to reason rationally, and not merely on sense perception and non-experiential factors or elements since the absence of intellect may demand a substitute that may end up in

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[1] Microsoft ® Encarta ® 2008. Dictionary. © 1993-2007 Microsoft Corporation. Op. cit.

social disarray. For instance, the Niger-Delta crisis may be partly linked to intellectual lag of the youths; the absence of socially desirable knowledge through academic impartation, which led to deficiency in values commitment. The intellectual lag is believed to have necessitated substitution with various forms of social vices like theft, assault, arson, vandalism, kidnap and assassination. Although, it cannot be totally ruled out on the other hand that the Niger-Delta youths are pressing for social justice and fair play in resource distribution, and that their patrons and some of the youths are educated. However, the approach employed is inimical and condemnable as it relates to disrespect for human sanctity and it also derided desired social values.

Dewey opined that valued actions should be based on and motivated by experience in order to bring about clamoured change in the society. When man through his past experiences prompts actions, it should be directed towards correcting the ills and anomalies perpetrated in the past. This tends to correct attitudes and actions that offend others or destabilise the sanctity of the society. Dewey's value theory can thus be applied to inculcate desired social values as they help individuals acquire right moral attitudes and behaviours in the society so that they behave in ways that are socially desirable. His value theory emphasises valuational commitment to social well-being guiding members of the community in acting in accordance to principles that will ensure this. This further reveals Dewey's values theory as essential in inculcating and establishing social norms of justice, respect, cooperation, honesty, and so on in the society through the individual's attitudes and actions based on past experiences.

2.4.3 Bertrand Russell's Value Theory

Russell's major contributions were initially in logic, epistemology and mathematics but he has also been preoccupied with ethical problems all the time. As one of the champions of a better and rational society, Russell was opposed to Dewey's theory of values. He stated that the questions of values lie outside the realm of truth and falsehood. To him, a disagreement of values is a disagreement of taste. In essence, our value judgements express our feelings and desires. Unlike value emotivists and subjectivists, Russell does not subscribe to the belief that satisfaction and desires are beyond appraisal. He argues for a social, rational ethics which treats desires (just like Dewey) in term of their special consequences, for an enduring

satisfaction as well as harmonious desires and ethics of cooperation. This kind of ethics distinguishes desires as right and wrong. According to him,

> right desires will be those that are capable of being
> compossible with as many other desires as possible:
> wrong desires will be those that can only be satisfied
> by thwarting other desires.[1]

This ethics disclosed that general goods are more rational and harmonious with socially acceptable desires. Contrary orders or actions may be classified as incompatible in the society. Through this, efficient norms are believed to be established in the context of social living. However, stating that right desires must be in conformity with several other right desires may not be totally admitted, or ascribing what is right or right desires with the majority's interest or desires and the minorities' underplayed, may be questionable. Similarly, classifying those desires that are thwarted by other desires as wrong may sound very absurd. It cannot be argued that all right desires must conform with, and help other right desires. Likewise, desires thwarted by other desires may not be wrong desires either. The socially right desire of truth telling may not necessarily conform to the social desire of digging out the truth in legal proceedings as certain facts may require official secrecy at certain point in time before the truth is eventually revealed. The fact that the thwarting of the desire to acquire academic success by the desire of immediate gainful employment does not make the former a wrong desire. Similarly, the right desire to receive western education in preference to a non-formal education does not make the latter wrong. Though the rationale behind Russell's submission may not be quite explicit, a close look may suggest its acceptability since rationality is admitted as the foundation for decision making in the society. Russell like Dewey can be said to be motivated by the belief that a better knowledge of human nature and intelligence are the best methods of ascertaining true values.

2.4.4 Soren Aabye Kierkegaard's Values Theory

Soren Aabye Kierkegaard was a Danish religious philosopher, whose concern with individual existence, choice and commitment greatly influenced modern

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[1] S. L. Harts 1972. Axiology – The Theory of Values. In *Philosophy and Phenomenological Research. A Quarterly Journal.* Marvin Farber (Ed) Volume XXXII, September 1971 – June 1972. International Phenomenological Society. USA: University of Buffalo Foundation, Inc. Page 40.

theology and philosophy especially, existentialism. His work is generally considered to be deliberately unsystematic. He applied the term existential to his philosophy because he regarded philosophy as the expression of an intensely examined individual life. He stressed the ambiguity and paradoxical nature of the human situation. According to him, the fundamental problems of life defy rational, objective explanation and that the highest truth is subjective.[1]

Kierkegaard's theory of value is enclosed in the philosophical doctrines of existentialism. Existentialism is the philosophical thought which holds that the starting point for any philosophical thinking is the experiences of the individual. It claimed that moral and scientific thinking do not suffice to understand human existence, therefore a further set of categories, governed by a norm of authenticity is necessary to understand human existence.[2] By authenticity, it means being true to one's own personality, spirit or character.[3] Existentialism began in the middle of the 19th century as a reaction against the dominant systematic philosophies, such as those developed by Hegel and Kant. Soren Kierkegaard, generally considered to be the first existentialist philosopher, posited that it is the individual who is solely responsible for giving meaning to life and for living life passionately and sincerely. Existentialism is the philosophy that places emphasis on individual existence, freedom and choice. In principle, existentialism stresses the individuality of existence and the problems that arise with it.

The idea of the highest ethical good can be found in philosophy since the days of Socrates and Plato. It was generally held that this good was the same for everybody; as a person approaches this moral perfection, he becomes moral. Kierkegaard reacted to this way of thinking by saying that it was up to an individual to find his own way of determining what is value. Other existentialists like Jean Paul Sartre, Albert Camus and Martin Heidegger have followed this way of thinking. An individual must decide what prompts his/her choice, make his/her own individual paths without the assistance of universal idea or guidance in deciding what is considered as values. For Kierkegaard, there must be a personal endorsement of some values. Values are

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[1] Microsoft Student with Encarta Premium 2008 DVD.

[2] The continuum companion to continental philosophy. Mullarkey, John and Berth Lord. Eds. London. 2009. Page 309.

[3] Merriam Webster entry for "authentic" www.merriam-webster.com/dictionary/authentic

translated from the objective to the subjective realm by an act of choice that under no circumstance can be avoided.[1]

Choice is very important in the philosophy of Kierkegaard and of course, existentialism. One learns from making choices and being committed to those choices. According to Kierkegaard and other existentialists, humanity's primary distinction is its freedom to choose. There is no fixed instinct that drives humanity to do what it does. Choice is inescapable; not making choices is choosing to not choose.[2]

The traditional view that moral choice and determination of what is value involve an objective judgment of right and wrong has been faulted by Kierkegaard. He argued that no objective, rational basis can be found for what is considered as value and moral decisions,[3] and that the individual must decide what is value and which situations are to count as moral situations. This implies that in Kierkegaard's theory of value, subjectivity is very important. Passionate choices and actions are highly significant. Personal experience and acting on one's own convictions are essential in arriving at personal truths and values. According to him, a better understanding of a situation is gained when one is in the middle than watching from the sidelines with a detached view. Systematic reasoning and acting is therefore avoided at all costs in existentialism and Kierkegaard's theory of value.

Despite his anti-rationalist position, Kierkegaard cannot be said to be 'irrationalist' in the sense of denying all validity to rational thought and determination of value. He held that rational clarity is desirable wherever possible, but that the most important questions in life are not accessible to reason or science. Furthermore, he argued that even science is not as rational as is commonly supposed. Nietzsche, for instance, asserted that the scientific assumption of an orderly universe is for the most part a useful fiction.

Kierkegaard's theory of value generally advocates subjective determination of valued actions by individuals. That is, each person is capable of developing what is of value, right moral attitudes and characters as he personally considers the situation and

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[1] E. J. Power 1982. Philosophy of education in philosophies, schooling and educational policies. New Jersey, USA. Prentice Hall International.

[2] www.fortunecity.com

[3] Ibid.

issues surrounding him which will direct his moral thought appropriately. This is particularly so because the theory believes that man is capable of carving a niche for himself as he realises his existence and freely chooses what his actions and desires should be. Kierkegaard's theory of value therefore allows the individual to select the best of criterion which is to make appropriate choice of values based on thorough critical appraisal of available choice options. His theory advocated the development of a person's cognitive processes rather than the end products of such processes.[1] Human generated conclusions are erroneous or fleeting at best; thus, one must focus on the processes utilised to obtain the conclusion.[2] From an educator's perspective, Kierkegaard's emphasis is on meta-cognition or thinking about the way one thinks. He also asserts that every individual must make an essential choice to live this process in order to experience truth in both teleological as well as an ethical manner. He stated that one should not strive to teach "truths" that are ultimately unattainable. Educators, instead, must concern themselves with the efficacy of this "truth" and the discovery of "a mode of existing in the world, that has to be practiced at each instant, and the goal of which is to transform the whole of the individual's life".[3] Ultimately, knowledge is about a process that is lived, practiced, and actualised rather than an end product reached through esoteric reasoning. This, for Kierkegaard, is the sort of thing that is worth knowing and of value.

2.4.5 Subjectivism and Relativism in Social Values

Another perspective to the examination of value theories will be in the consideration of the terms subjectivism and relativism in ethics as means of interpreting social values. These terms have generated arguments from scholars quite often. Monro[4] defines subjectivism as any theory that regards ethical terms as presupposing certain attitudes. These attitudes may include wishes, intentions, emotions, recommendations, or some combination of these, whether they are held to be asserted or merely expressed. In the words of Ewing, subjectivist ethical theory is the view that ethical judgments assert only that the person who makes the judgment

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[1] Risa Della Rocca, Michael Foley and Colin Kenny (Analysts). The educational theory of Soren Kierkegaard. http://www.newfoundations.com/GALLERYKierkegaar.

[2] Ibid.

[3] Kevin Gary. Philosophy of education. Yearbook 2007. Pages 151-158. www.newfoundations.com/GALLERY/Kierkegaar

[4] D. H. Monro 1967. Subjectivism versus relativism in ethics. In *Analysis*. Margaret Macdonald. Ed. Volumes XI-XII, 1950-152. Oxford: Basil Blackwell. Page 19.

has or tends to have certain feelings.[1] The subjectivist in his ethical theory argues that the ultimate moral attitude to which he appeals is common to all men. This means that what he considers as ethical or moral is what ought to be others' as well. That is, what he sees or approves as worthy should also be approved by others. If this is accepted, then it follows that to judge between one's own attitudes and conflicting one held by someone else is only reaffirming one's own attitude, and that nothing else, is possible. When individuals claim rightness of actions based on what can be termed personal convictions, then this could mean that perhaps, no two people could mean the same thing when they assert 'this is good'. This is because each would be asserting that 'this' was approved by him/herself. In agreement with Ewing, each person will therefore mean different things on each occasion when he asserted 'this is good'.[2] Thus, Acton[3] suggests that personal subjectivism implies that 'good' means different things to different people only in the sense that 'I' means different things to different individuals. When a person uses the word 'I', there is a sense in which he means something different from what others mean when they use the word, since each has used it referring to him/herself. The thesis of personal subjectivism according to Acton therefore, is that 'good' is a word like 'I' which is systematically employed by each user to refer to a different thing.

Relativism on the other hand is considered as the theory that men do genuinely differ in their ultimate moral judgments, and that there are no grounds for preferring one such moral judgment to another. The relativists, contrary to the subjectivists, have argued that we ought not to prefer one man's desire to another's. This is the principle of impartiality. It might be deduced from this that the principle of impartiality is a rule which enables us to distinguish a moral attitude from one that is not. It is a characteristic of moral approval that we accept the same kind of action whoever the agent may be, provided the circumstances are similar. However, in this form, the principle may be said to be compatible with subjectivism.

Taking an argument from the anthropologists, the anthropological evidence suggests that value judgments are a function of the culture. If we happen to be born into a particular society at a particular time, we may accept or believe that slavery is right, but if we are born into another society or into that same society at a different

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[1] J. Ewing 1947. The definition of good. London: Routledge and Kegan Paul. Page 4.

[2] Ibid. Page 5.

[3] Acton 1948. Moral subjectivism. In: *Analysis*. Margaret Macdonald. Ed. Volume 9, 1948-1949. Oxford: Basil Blackwell, Broad street, oxford. Page 3.

time, we may accept that it is wrong. The appeal here is to our feelings; and our feelings according to Monro, are themselves peculiarly the product of a particular culture.[1] Going by Monro's assertion, this means that in practice, when we try to decide between one set of value judgments and another, all we do is to treat the prejudices of our own culture as universal principles. The nineteenth century European missionary was against certain native practices; he tried to alter them. He was quite sure that he was right to alter them; but the native was equally sure that he was wrong. The anthropologist will conclude that the nineteenth century missionary was wrong to have behaved as he did; and that a more enlightened European in his position as an anthropologist rather than a missionary, would treat the natives differently. If moral judgments are merely the reflection of our culture, they will continue to reflect our culture whether we realise that fact or not. If on the other hand, to realise that a moral judgment is merely the reflection of culture is to deny the validity of judgment, in the words of Monro, then it would seem to follow, not that all moral judgments reflect the culture, but only that invalid one do.[2]

Putting this in another way, if the anthropologist's practice differs from that of the missionary, then he is affirming the principle of impartiality. That is, his (missionary's) own prejudices, being merely prejudices, are not to be preferred to the prejudices of the native. He cannot assert this and at the same time maintain that all such judgments are prejudices and cannot be anything else. Putting the relativist argument in its simplest form, then it will be that most subjectivists assert that moral judgments are ultimately expressions of desire. Since one man's desire is not to be preferred to another's simply on the ground that it is his, it follows that we ought not to prefer one moral judgment to another. When the relativist denies 'the objectivity of morals', he is denying that there is any real difference between taste and morals. However, the need for moral judgment arises often especially when the issue of behaviours and relationship among people come up. In this case, moral judgments could be the reflection of our cultures as well as our desires. Often, what makes one ethical statement or reason valid rather than another would be that it is in accord with the way in which people actually use words or at least with their actual attitudes to the kind of questions, things or actions we call ethical. When actions run contrary to what society accepts, then it is judged unethical.

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[1] D. H. Monro. Op. cit. Page 22.
[2] Ibid.

Objectivism is a philosophical belief that moral truths or external objects exist independently of the individual mind or perception. It emphasises external realities rather than beliefs or feelings. According to Rand,[1] philosophy of objectivism encourages individuals to pursue their rational self-interests. Unlike subjectivism, objectivism's central tenets are that reality exists independent of consciousness; human beings have direct contact with reality through sense perception; one can attain objective knowledge from perception through the process of concept formation and inductive logic; proper moral purpose of one's life is the pursuit of one's own happiness (or rational self-interest); that the only social system consistent with this morality is full respect for individual rights embodied in laissez-faire capitalism.[2] Rand characterised objectivism as "a philosophy for living on earth", grounded in reality, and aimed at defining human nature and the nature of the world in which we live.[3] Put in another form, objectivism puts into consideration the importance of external influence on the validation of facts or issues.

Ewing[4] stated in agreement with Toulmin that the main issue between the objectivist and the subjectivist is whether there are valid reasons in ethics. We can agree that when the subjectivist is directed to act from the point of view which he considers as good based on the culture prevalent in the society, and the objectivist as well as the relativist act without prejudices from the social context, then reasons for actions by both will coincide. This will culminate in actions emanating from personal desires, but reflecting culture of the people or society. Thus, valid reasons will emanate for ethical behaviours and actions whether as a subjectivist or relativist/objectivist.

From the discussions of John Dewey and Bertrand Russell's value theories as well as the consideration of the foregoing subjectivist and relativist's theories of values, it is realised that Dewey's theory seems to project social values as human ability to pursue and make social change and well being the individual's guiding norm. It helps in our valuational commitment to the goodness of the society. When individuals are committed to positive social change and well being, persons are able to achieve desires which are in agreement with that of the society. Ensuring the

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[1] Ayn Rand 1943. The fountainhead. Microsoft student with Encarta premium 2008 DVD.
[2] Objectivism (Ayn rand). http//www.wikipedia.com/aynrand. Modified 16th July, 2013.
[3] Harriret Rubin 2007. Ayn rand's literature of capitalism. The New York Times. Retrieved September 18, 2007.
[4] Ewing 1967. A middle way in ethics? In: *Analysis*. Margaret Macdonald. Ed. Volume XIII-XIX, 1952-1954. Oxford: Basil Blackwell. Page 38.

welfare of the society denotes guaranteeing peoples' happiness and wellbeing, which is what the principle of utilitarianism entails. When the wellbeing of the people is guaranteed, it implies that Kant's imperatives of making individuals ends and not means are invariably established.

Russell's value theory reveals that our value judgment expresses our feelings and desires. Since feelings and desires emanate from personal and individual points of view, each one is aware of the intricacies involved in the 'I' of arriving at judgments in satisfying our desires thus, satisfactions and desires can be appraised by each person. The theory also emphasised that ethics should treat desires in their special consequences. This implies that every one is capable of evaluating, assessing or as Russell puts it, appraising the overall consequences of actions, to ascertain their concurrence with society's demands. When consequences of actions are ascertained through our value judgment which express our feelings and desires based on society's requirements, individuals will often act in line with the utilitarian principles since every consequence of actions will not only be directed towards personal gains rather, each one will be interested in what brings benefits to others as well. This value theory thus encourages Kantian imperatives to be imbibed through the evaluation of our desires and consequences of actions which at the end promote social values.

Aligning the theory of subjectivism with Russell's value theory, each person considers his/her actions through the imperatives of the 'I' which will always be arrived at via personal feelings based on the society's culture. This also works in line with the satisfaction of the society's desires. Relativism on the other hand enables us to take other peoples' ideas into consideration in taking actions as well. This makes individuals to be seen as ends thus corroborating the Kantian imperatives. In all, when these value theories are given consideration in any society especially through the process of education, right moral values will be inculcated in learners. This will establish right social values and then make the concepts of honesty, altruism, respect, cooperation, justice, which are among praise worthy values to become the norm in the society.

A pertinent question to ask at this point is whether theory always naturally informs practice. It is a fact that many are aware and do know theory but find it difficult to practise the theory. Knowing theory can be considered as a basis for taking actions. It can also be used to explain the process of carrying out certain actions or accomplishing certain tasks. However, some other factors may influence actions

contrary to the principles based on the theory known. Thus, one may know a theory but this may not necessarily influence one's action.

Murzi[1] said that a consequence of the verifiability principle is that statements about ethical principles are neither true nor false that is, they are expressions of feelings. To him, this makes formulating a theory of ethics impossible. However, Moritz Schlick[2] endeavoured to give an account of ethics which was compatible with logical positivist philosophy. According to him, ethics is a descriptive scientific theory. A person always prefers those conditions that do not produce pain or produce pleasure; good is what ever gives pleasure and no pain. Good is thus equivalent to what is beneficial. A person's actions can therefore be caused by a wish to benefit. So, the first ethical impulse is thus an egoistic one. But the motivation to act according to Schlick, is not static; they are subjected to the natural evolution and selection. In a society, it is possible that an altruistic way of action is more beneficial than a purely egoistic one. So, there is a contrast between the very first impulse, which suggests an egoistic behaviour, and the tendency to act generated by evolution, which suggests a social behaviour. This can be considered as the origin of ethical principles or theories.

2.5 Utilitarian and Kantian Philosophies of Social Relationships

We shall now examine some schools of thought which relate closely to the determination of social actions in any society. These philosophies of social actions shall include utilitarianism and the Kantian imperatives of moral actions.

Utilitarianism is a philosophical theory propounded by Jeremy Bentham, a British philosopher and others like James Stuart Mill, Harry Tailor Mill and William Paley. It holds that the morality of any actions consists only in its tendency to serve a useful end in which the rightness and wrongness of an act is determined by goodness or badness of their consequences. The utility principle holds that it is the duty of each man to aim at the maximum happiness of all and to subsume everything else under this goal. Utilitarianism approves as praise worthy whatever the act may be that promotes happiness, benefit, advantage, pleasure or good or any act that prevents mischief, evil, unhappiness or pain to an individual or the human society at large.[3] All our moral actions should be subsumed under this goal of promoting happiness and reducing pain. The failure of any act to meet these criteria means that it is a bad act

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[1] Mauro Murzi 2007. The philosophy of logical positivism. www.murzi.net
[2] Schlick. In: Mauro Murzi. Ibid. Page 14.
[3] Mary Warnock. Ed. 1962. Utilitarianism: John Stuart Mill. Great Britain: Collins/Fontana. Page 34.

and therefore, blame worthy. Utilitarianism as a principle of consequences aims at satisfaction of desires in which pleasures, the desire of man, is desirable, and avoiding of pain, the undesirable thing, become the means and the end of our moral actions.

For Bentham, doing good means seeking pleasure and avoiding pain, and these are the only two things worth doing and the only value that teleguides a man's action, and our actions oscillate between these two poles of seeking pleasure and avoiding pain. This is why Bentham has designed his hedonistic calculus to help man know how to go about seeking his pleasure. This includes intensity, because according to him, the more intense pleasure is to be preferred to a more intense pain.[1] The duration of pleasure is to be put into consideration. The pleasure that lasts longer should be preferred to the one that has a short duration. The pleasure that is more certain should be sought and be preferred to the one that is less certain or even less probable. The nearness of the pleasure is also very important. The pleasure that is nearer should be preferred to the one that is in the distant future though the time of usefulness of the pleasure should determine when the pleasure should be acquired. The pleasure that is likely to produce or lead to further pleasure should be preferred to a non-productive pleasure. Pleasure must lead to other pleasure. Pleasure must be pure and not be accompanied with pain. A pleasure that is not mixed with pain should be preferred to the one which is. The extension of the consequence of an action is very important for the utilitarian. Pleasures should have a wider extension to a larger group. The pleasure that can be enjoyed by the greatest number of people should be preferred to the one that is enjoyed by fewer[2] number of people.

Harrod propounded the rule-utilitarian idea based on the Kantian moral principles but it was Sidgwick who first made a clear distinction between act and rule utilitarianism.[3] Hare argues that there is no clear distinction between act and rule utilitarianism.[4] He argues further that if any act is right, it must be the case that any act just like it in relevant respects will also be right and if these respects are specified in details then, we will have rule of the form; 'do actions of this sort'. An Act utilitarian would perform an act if it would result to the greatest happiness for the greatest number of people. It is the consequence and not the nature of the act that

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[1] Smart and William 1973. Utilitarianism for and against. An outline of a system of utilitarian ethics. Great Britain: Cambridge University Press. Pages 23-24.

[2] The New Encyclopaedia Britannica 1998. Macropaedia knowledge in depth. Chicago. Volume 25. Page 636.

[3] The new encyclopaedia Britannica 1998. Op. cit. Volume 18. Page 505-506.

[4] R. M. Hare 1963. Freedom and reason. Oxford: Oxford Clarendon Press. Page 36.

qualifies an act to be good or bad, praise worthy or blame worthy. While act utilitarianism is concerned with particular actions and their consequences, rule utilitarianism is concerned with the general rule, the general observance of which produces the greatest possible good to the greatest number and it is never justified in any way to violate such rule. Before adopting and obeying any rule, one must ask oneself; would useful consequences result from everybody adopting and obeying this rule? A rule is not intrinsically good or bad but it must serve the utility purpose of producing the greatest number of pleasure for the greatest number of people and that is what determines the rightness and wrongness of the rule. Under such a rule, every one should perform the action in similar circumstances.

Toulmin[1] argues that if we critically follow the line of moral reasoning, it will become evident that moral rules and practices are characteristically judged by roughly utilitarian standards. Sometimes when we find ourselves in a situation where we are faced with the conflicting moral decision with no clear order of subordination of any moral rule, it is wise to act on a utilitarian basis. It is possible for the utilitarian to make some reasonable judgement of the probable beneficial consequences to the people concerned, he argued. Toulmin in sympathy with the utilitarian principle is more or less concerned with the justification and reformation of rules of conduct that are operative in his society.

Utilitarianism is principally a moral philosophy, for it is through moral actions that the message of utilitarianism becomes explicit. Morality is concerned with the reasoned pursuit of the interests of all rational agents. It involves practices of social activities that contain a set of rules, which specify rights, duties and steps of actions,[2] which help to achieve the extensive welfare of all members of the society. Thus, 'human welfare' and 'well being' are states which morality tends to establish and promote. In other words, social practices that do not encourage or that tend to diminish human dignity, worth or esteem, are said to be morally inferior to social practices which do promote them. These duties and steps of actions constitute the components of morality; they include among others altruism, truth telling, fidelity, respect, cooperation and justice which consist in fairness and equity in dealing with

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[1] Stephen E. Toulmin. An examination of the place of reason in ethics. In J. J. C. Smart et al. Utilitarianism for and against. Op. cit. Page 9.

[2] Edwards. Ed. 1972. The Encyclopedia of Philosophy; complete and abridged. Collier Macmillan publishers. Volumes 3 and 4, page 131.

people. It is a goal which every society aspires to achieve by inculcating in each member the outlook of respect for the rights and duties of others.

These components show that right moral actions and rules are elements that produce what is good and desirable in utilitarian ethics. This applies to personal and interpersonal relationship in any social context. What is good, both in the personal and social contexts will therefore involve the knowledge of altruism, fidelity, justice, respect, cooperation and truth telling among others which are praise worthy acts for the entrenchment of utilitarianism as an ethical value in the society.

Another philosophy of social action to be examined here is Kant's categorical imperative. Immanuel Kant was a German philosopher who endeavoured to find a basis for morality that was devoid of religion, custom and social pressures. His metaphysics as earlier stated emphasised that human beings possess freewill which morality presupposes. According to him, actions have moral worth only if they are carried out based on reasons.

Kant's categorical imperatives embodied an unconditional, necessary and absolute moral law which he believed to be the rational foundation for moral actions. It is a rational moral principle which is valid under all circumstances and is universally binding. This means that an imperative can be regarded as a rule for action based on reason. Kant stated the categorical imperatives in three formulas; the universal law, the law of humanity and the law of autonomy. On the law of humanity, Kant specifically stated that man should so act that the morality of his action can become a universal law. In other words, moral choices are only valid if they are choices that everyone should hold to at all times. In Kant's view, the categorical imperative was an injunction to be obeyed as a moral duty, regardless of an individual's impulses, to produce a humanitarian society based on reason and created by free will.[1]

Kant believed that human actions are accidental and subject to circumstances. That is, man's action can come unplanned and can as well depend on situations surrounding him at the time of action. This depicts that human action can be greatly influenced by the nature that surrounds him as earlier submitted. Thus, a person may act differently on same issues when faced with different circumstances. However, the morality of an action according to Kant must not be judged by its consequence as

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[1] Microsoft ® Encarta ® 2008. Dictionary. © 1993-2007 Microsoft Corporation. Op. cit.

accepted by the utilitarian, but only by what motivated him. This will make an action to be judged as good, praise worthy, bad or blame worthy. Thus, Kant's categorical imperatives can serve as basis for ethical values in the society when strictly adhered to.

These two philosophies of social action elicit bases for mode of actions in societies which if diligently followed would encourage morality. In essence, if the motive for an action is good; it does not consider man as a tool or means to an end as submitted by Kant, while its consequences are also good for the greatest number of people as stated by the utilitarians, then such action can be considered good and therefore, moral. For a peaceful and harmonious society, these principles of moral action are therefore essential in promoting social stability and desired progress. It is therefore essential that educational institutions should promote these philosophies of social action in learners.

In order for man to actualise his welfare in the society, he has to relate with other human beings in his society. Ethics is concerned with human conduct as distinguished from pure sciences and the social sciences. Ethics is normative because it tries to create or even prescribe standards for human actions or behaviour. It is therefore concerned with moral principles which help prescribe standards or approve behaviours in the society.

Ethics generally focuses on the nature of moral judgments. For instance, 'doing X is wrong' or 'doing Y is right'. It also focuses on meanings of words such as 'good' or 'wrong' and the nature of justification in moral behaviour especially in relation to fundamental moral principles. For example, taking a decision whether to reject a state call to fight in a war or consenting to a religious injunction that killing is a wrong action. In a real life situation, the actual problem may not be what exact decision to take but with who to please or satisfy; religion or the state, in order to justify our action. One of the most pressing concerns of ethics is decision/choice making as free or autonomous moral agents. In such a situation, the individual may seek justification for whatever decision he makes. Such situations sometimes warrant a reconsideration of the principles we apply in justifying our moral actions. In these reflections, the person may well ask what justifies the principle that it is wrong to disobey the government. He is likely to discover all kinds of reasons for believing this. For instance, fear of authority and punishment. He may also ask himself whether the government has any legitimate moral authority. He may decide that the state does not have moral authority and that the supposed moral principles that we ought not disobey

the state is not a moral principle at all, but a belief fostered by government to facilitate society's compliance with state rules.

Constitutionally, government has the authority and right to ensure compliance with rules. This can translate to moral actions on the part of the citizens at the end, because they will be bound by the law to carry out actions that are of immense value, which will not involve subjection of others to pain. (Although, there are situations whereby the actions may be legal and not be moral). Such actions will bring about the greatest benefits to the greatest number, and the actions can be generally universalised. This implies that consequences of actions or conducts of citizens will be justified since it will be concerned with the reasoned pursuits of what will lead to the general welfare of all members of the society. Thus, these rules/laws will serve as elements that produce what is good and desirable in utilitarian ethics hence, its recommendation as what everybody should observe.

Morality is similarly considered as the practical application of ethical principle to social life. Mills[1] claims that utilitarianism provides the foundation for morality. It seeks to promote the greatest benefits for the greatest number in the society. This explains and justifies the moral rules accepted by all. As earlier stated, rule utilitarianism relates to the observance of rules which produces the greatest possible good to the greatest number while act utilitarianism deals particularly with actions and their outcomes. Act consequentialists like Singer,[2] submit that morality requires doing the act that would result in the best overall consequences although, it may be difficult to ascertain the action that would result in the best overall consequences. Similarly, some rule consequentialists like Hooker,[3] claim that morality requires following the rule that would result in the best overall consequences if every one followed or accepted it. In essence, moralities obtained from all these will be similar. However, the ethical relativists object to the idea of universal morality, they are interested in situational ethics. They are of the opinion that what is paramount is that morality serves as the code of conduct put forward by and accepted by societies and which its members have to follow. This means that individuals agree to take and adopt this mode of behaviour as it is also seen as a guide for others to follow.

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[1] J. S. Mill 1998. Utilitarianism. Roger Crisp. Ed. New York: Oxford University Press.
[2] P. Singer1993. Practical ethics 2nd Edition. Cambridge: Cambridge University Press.
[3] B. Hooker 2001. Ideal Code, Real World: A Rule Consequentialist theory of Morality, Oxford: Clarendon Press.

From the analyses so far, it is evident that utilitarianism and Kantian moral imperatives as philosophies of social relationships are highly essential in inculcating right moral attitudes such as respect for others and cooperation with the people among other social values, so that individuals can act in compliance with the principles of pursuing pleasures that is, what are of benefit, to the populace in the society.

2.6 Value Theories and Social Values for Nigerian Education

The Federal Ministry of Education, in its 9-Year Basic Education Curriculum on Civic Education for the Primary and Junior secondary schools, as well as the Civic education curriculum for the Senior secondary schools, identified certain values which Nigeria would desire in her citizens through the process of education. These include honesty, cooperation, self-reliance, integrity, contentment, discipline, courage and right attitude to work.[1] The National Policy on Education (2004) recognised respect as one of the various values to be inculcated in learners through her educational process.[2] In other words, Nigeria's educational system intends her educational activities to be learner-centred for maximum self-development and self-fulfilment[3] through the acquisition of these social values. Several efforts are continually made by the various relevant agencies and authorities in the education sector to achieve these goals. The value theories discussed are essential in inculcating these values in the beneficiaries of the country's educational system among several others. The essence of this research is also in line with this aspiration.

The various value theories which we have identified are very significant as bases for inculcation of these social values of respect and cooperation in learners. John Stuart Mill's value theory expounded the principle of utilitarianism which emphasises attainment of general wellbeing of the people through actions that have greatest benefit for the greatest number is relevant in this aspect. The process of education through the various subject contents is capable of imparting and instilling in learners the knowledge of social welfare employing this value theory in the process. Learners can be exposed to the culture of the society which is basic and essential especially, to the African people and the world in general. This culture encourages dependability thereby making communal life to thrive in the society.

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[1] Federal Ministry of Education 2007. 9-Year basic education curriculum civic education for junior secondary 1-3. Op. cit   Page viii.

[2] Federal Republic of Nigeria 2004. National Policy on Education Nigeria: NERDC Press, Yaba, Lagos. Page 7.

[3] Federal Republic of Nigeria 2004. National Policy on Education Nigeria. Op. cit.. Page 9.

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Immanuel Kant's theory of value promotes actions that prevent man from being used or seen as a means and an object of achieving an end. This value theory stipulates consideration of man as an end in himself and therefore expected to be treated honourably. John Dewey's value theory essentially preaches positive changes through experience in the society. This portends that aspirations to develop societies through positive changes are required often.

Russell's values theory believes in the understanding of man's nature and intelligence while that of the existentialists considers individual's ability to determine and realise what is good. These theories essentially encourage subjectivism which develops the ability to reason and take valued decisions and actions in learners.

Each value theory is of great importance in the process of education for the purpose of inculcating social values of respect and cooperation. Through these value theories, the attitudes of respecting others and cooperating with fellow citizens are developed so that the philosophy of living in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principles of freedom, equality and justice[1] will be attained in the country. At the end, students will become objective in their considerations and relationship with others to ensure good rapport among the citizenry in order to attain desired development in the society.

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[1] Federal Republic of Nigeria 2004. National Policy on Education. Op. cit. Page 6.

CHAPTER THREE
METHODOLOGY

3.1 Philosophical Research

One prominent task in the process of education is the acquisition of knowledge. This enables learners to be equipped intellectually in order to add values to situations, lives and their surroundings. Knowledge can be described as the awareness or possession of information, facts, ideas, truths or principles about particular issues or circumstances. Generally, knowledge comes as a result of discoveries made through academic efforts to find solutions to problems or resolve intellectual issues. These discoveries mostly come through researches. A research is a methodical investigation into a subject in order to discover facts to establish or revise a theory, or to develop a plan of action based on the facts discovered.[1] This reveals that research engages in activities that aim at improving and/or increasing human knowledge and understanding about particular issues, matter or subject so as to improve and make situations better. For instance, research efforts have led to the discovery of the computer thereby improving man's dexterity in virtually all spheres of endeavours.

Research could be scientific in nature. Scientific research entails identification of problems, generation of hypotheses, data collection and analysis, as well as interpretation of the data. Thus, scientific research uses observation and experimentation to describe and explain natural phenomena.[2] Scientific research can be categorised into two; pure or natural sciences and the social sciences. Natural or pure science constitutes a category of science that deals with phenomena which are observable in nature for instance, physics, chemistry and biology. The social sciences on the other hand deal with the systematic study of people in the society and how they relate to one another and to the group to which they belong. They study human behaviour and the society and also comprise of such discipline as anthropology, political science, geography, economics, sociology and psychology. While the natural sciences engage the pure scientific methods of research which can include the use of laboratory, the social sciences engage purely in empirical researches usually based on or characterised by observation of human organisations, institutions and societies.

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[1] Microsoft ® Encarta ® 2008. Dictionary. © 1993-2007 Microsoft Corporation. Op. cit.

[2] J. A. Bolarinwa 2010. Congromaniscopalism: The science and art of church politics. Nigeria: Somerest Ventures, Lagos. Page 20.

Philosophy is a component of the Humanities or Liberal Arts disciplines. Bolarinwa[1] defines Art as the process or product of deliberately arranging elements in a way that appeals to the senses or emotions, which encourages a diverse range of human activities, creations and modes of expression including music and literature. It has also been described as creation by human endeavour rather than by nature of beautiful or thought-provoking works for example in painting, music or writing, which are usually non-scientific and non-technical in nature.[2] Art is said to be a subject that makes us more moral, gives insight into human condition, uplifts spiritually. It serves as a tool of education, indoctrination or enculturation which also allows 'catharsis', or 'purification' and 'clarification'. Thus, art as a subject entails processes concerning purely human beings, which can affect their lives in a meaningful way by means of direct craft or reasoning efforts. However, it is worthy of note that scholars in various fields such as philosophy, arts, anthropology, psychology, among others, use the term art in their various fields giving it a connotative or operational definition that may vary consistently. Tolstoy cited by Bolarinwa gave a definition of art this way;

> Art is a human activity consisting in this, that one man
> consciously, by means of certain external signs, hands
> on to others feelings he has lived through, and that other
> people are infected by these feelings and also experience them.[3]

This implies that generally, art is a subject that appeals to, and attracts empathy from others.

3.2 Philosophical Research in Education

As originally conceived by the ancient Greeks, the term philosophy meant the pursuit of knowledge. However, it is often used popularly to mean a set of basic values and attitudes towards life, nature and society. As a pursuit of knowledge, philosophy employs certain methodologies at arriving at the truths, facts or knowledge. Particularly, philosophical analysis involves attempts at clarifying the meaning of concepts. The purpose is to expatiate on such concepts with some degree of precision so that they can be understood, devoid of ambiguities which are usually associated with them. In conceptual analysis, we examine very closely the different meanings of a concept either denotatively or connotatively, or both. Such an emphasis

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[1] J. A. Bolarinwa. 2010. Op. cit. Page 24.

[2] Microsoft ® Encarta ® 2008. Dictionary. © 1993-2007 Microsoft Corporation. Op. cit.

[3] J. A. Bolarinwa 2010. Ibid. Page 25.

on meaning makes it possible to see their use. The method of philosophical analysis allows an elaboration of the richness of the terms or concepts in a way which may not be found elsewhere. The analysis is made through arguments citing examples, using accepted meanings of terms.

There are three major approaches in philosophical study. They are the speculative and prescriptive otherwise referred to as normative approach, while the third is the analytical approach. These approaches generally explicate issues and problems in relevant and peculiar ways in order to clarify and proffer possible solutions to them. It is quite important to note that as distinct as these three methods or approaches appear to be, they are conjointly used to proffer appropriate solutions to issues or problems of philosophical study. Thus, no approach or method in the study of any philosophical issue is independent of the others.

The approach of speculation entails systematic thinking about issues. It is more idealistic in nature than the analytic approach in that it challenges us to systematically think about existence in the physical world and even beyond. It spurs us to find out the truth in terms of order and wholeness in all forms of knowledge and experiences. This approach is assumed to thrive very well particularly in metaphysics. Through the speculative approach, the researcher tries to establish the relationship between thought and experience about the world.

The second method which is the normative approach is more axiological in nature because it tries to establish standard of values in all its forms. It endeavours to prescribe actions as 'good', 'bad', 'wrong' or 'right' based on the empirical study of issues and thereafter drawing inferences on them. It tries to classify behaviours as desirable or not depending on the values of the society. When peoples' attitudes or actions are contrary to social expectations, the word 'bad' or 'wrong' is used to qualify such actions or attitudes. In the present Nigerian society, the clamour for a better social order is hinged on the fact that approaches to satisfying desires and aspirations by individuals and groups many times run contrary to social principles and values that accord and treat others as human beings and not just as means to an end. The normative approach is therefore important in directing actions and emphasising right moral actions by man since human behaviour is very important if any society is to grow and improve or develop.

The analytical method is more scientific. It seeks to break down difficult concepts or issues in order to clarify or examine them in clearer and newer

perspectives. This may take the form of dialectical reasoning whereby questions to clarify issues are raised, and at the end, possible answers are arrived at. Socrates and many other philosophers adopted this style of clarifying issues which encouraged systematic analysis as a notable approach to philosophy because of its appeal to reason.

In this study, the analytical approach was employed to examine concepts of respect and cooperation in order to explore their varying meanings and realise their importance in any human endeavour and society in general. Contemporary situations were employed to establish their relevance to the society and the need for the educational process to impart them in learners possibly to effect the desired change in our nation.

Although this study adopted the analytical approach, it also engaged the speculative and normative approaches as complementary tools. The analytical approach often requires the use of deductions to arrive at conclusions. The researcher can deduce facts from an appeal to reason based on logic to arrive at the truth. This proves reliable and generally acceptable in epistemological researches. This will help us avoid dependence on unverified sources of knowledge such as individuals or people of so called authority. Although these may possess the required experience(s) in enforcing their decisions on issues, their inability to verify their submissions analytically often disqualifies such method of arriving at knowledge in any meaningful educational research and of course, philosophical studies. The use of experience, although not all that analytical, may prove to be a necessary condition for attaining knowledge especially, as it appeals to past events and activities that have bearing on present studies, which sometimes are based on first-hand, social survey and historical methods of gathering information, but not a sufficient condition since events/activities of the past which occurred based on certain conditions prevalent at such period may not hold exactly based on the same condition and situation at the present period. More so, the prevalent circumstances for instance, the rapid technological development of recent times, might be the major factor negating similar circumstance thereby nullifying an exact replication of such events or activities in relation to the past occurrences. However, this method can still be of immense value to meaningful educational research especially, when proper analysis is carried out on this information, past events and activities.

Above all, the analytical approach of research is based on objective, reflective thinking, critical questioning and justification of hypothetical propositions. This approach is purely scientific, employs the strategy of identifying a problem, constructing hypotheses or procuring relevant questions and finally making reasonable deductions from the process as earlier submitted. This study has chosen to adopt this approach and a systematic use of the prescriptive and speculative approaches at appropriate stages. Thus, the analytical approach proves appropriate in the sense that it is an avenue for likely solutions to issues and problems emanating in any field of study by identifying problems, raising hypotheses or research questions, analysing the hypotheses and/or questions, thereafter using the analysis to resolve the problems that arose.

In the final analysis, for a comprehensive and meaningful research in the development of appropriate social values in learners through the academic contents of our schools subjects, this study carried out analysis of the concepts of social values particularly, the concepts of respect and cooperation, which is the focus of this research. The concepts and issues that emanated in the course of this study were examined through an analytic consideration of various theories, definitions and explanations by different authors and the researcher. Arguments were raised in relation to various theories of social values before conclusions were made. Let us now begin the task of philosophical analysis by an examination of the concept of freedom.

3.3 The Ethical Concept of Freedom

Freedom is a term generally used to describe ability to act as a person wishes. Some people consider it as liberty. The term freedom is also employed in connection with the achievement of sovereignty by a people. It can be seen as a state in which somebody or group of people is or are able to act and live as they choose, without being subject to any undue constraints or restriction. The term is related to freewill which is the power or ability of the human mind to choose a course of action or make decision without being subjected to restraints imposed by antecedent causes, necessity or any form of predetermination. Generally, everybody prefers to be free rather than being impeded, bond or unfree. So, human beings tend to have a preference for freedom as against constraint in any form through the use of free will.

The concept of freedom has been a central one in many philosophical discourses. Thompson[1] opined that the concept cannot be said to be something which one has or not but of which people can have degree of it. It cannot be maintained that children should or should not have freedom but thoughtfully determine how much of it they should have. It is evident that freedom of individual is limited for example, by physical challenges. I am not free to jump down from a twenty-five storey building though I am free to try. Some would not wish to describe this as a limitation on freedom. This however brings us to the fact that freedom is a concept with heavy social implications. If people have freedom, this may imply that they are free from all social obligations or it may mean that they are free to do all things. One who is free not to go to work will make the employer free not to pay the wage. This shows that social cohesion depends greatly on recognised and accepted limitations on one's freedom.

Freedom of the will has necessarily been a concern of metaphysicians.[2] They attempt to formulate theories explaining the nature of ultimate, universal reality and the relationship of human beings to the universe. It is held that if the universe is rational, it must be based on a sequence of cause and effect. That is, every action or effect, must be preceded by a cause and must form a part of the unbroken chain of causation extending back to the First Cause, that is, God, or the Divine. An act of absolute freewill on the part of a person or an animal is however, an uncaused act which negates such divine, rational order and makes the universe seem irrational.[3]

The validity of freewill has also been a subject of considerable debate among ethical philosophers. It would appear that a system of ethics must imply freewill, for the denial of the ability to choose a course of action would seem to negate the possibility of moral judgement. For instance, a person without moral judgement is not responsible for his or her actions. Socrates and Plato maintained that people could will their own actions, but that those actions alone were truly free that are accorded with the good or harmony of the whole.

Baruch Spinoza, the Dutch philosopher, reinterpreted freewill as self-determination that is, as a person fits into God's nature and the world's own nature. This implies ability to act independently in consonance with the Divine's wish and

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[1] Keith Thompson 1975. Education and philosophy: a practical approach. Oxford: Basil Blackwell. Page 114.
[2] Microsoft student 2008 DVD. Op. cit.
[3] Ibid.

society's demands. Immanuel Kant the German philosopher, believed that a person must be free because freedom is a necessary postulate or assumption of the moral consciousness. The prevailing philosophical opinion has been that partial self-determination exists, and that although many considerations other than will are involved in the formation of moral judgements, in certain circumstances, a core remains, however small, of creative decisions.[1]

In the process of education, the concept of freedom is very important. It can be asked whether the learner should have the freedom to attend the school or not, obey the teacher and school regulations or not. If the society decided that children should be at school, then it is invariably saying that the school should perform certain functions especially to the learners. Therefore, for school to achieve this, the freedom of these children will be limited. Once the society insists that children should be at school, then the society is intending that the school should fulfil certain functions in terms of the children and along with this, goes the right to limit their freedom in order that the functions may be fulfilled. This means that teachers will be empowered or have the right to limit the freedom of children in certain ways in order that educational purposes may be achieved.

The desire for freedom especially, in the process of education is usually a call for greater freedom in some other areas. However, the irony of this concept is that when it is increased for somebody, it may be decreased for another, simultaneously. For example, if students are free to use a lecture room at a particular time, then the same space is no longer free for another person, class or group. Generally, society presupposes limitations on individual freedom. For instance, the freedom of a motorist to drive recklessly is often limited by the need to ensure free flow of traffic or safety of pedestrians and other road users. From this, it can be deduced that discipline and freedom are not contradictory. Thompson[2] stated that the link between freedom and discipline is frequently made through the use of the concept of authority which is considered as the right or power to enforce rules or give orders. This reveals that authority is a necessary social feature. Authority involves the right of one person to limit the freedom of others or the recognition by the others of some reason justifying obedience[3] in order to satisfy the moral obligations of the society.

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[1] Kant, Immanuel. Foundations for the metaphysics of morals. Section 11, paragraph 54.
[2] Keith Thompson 1975. Op. cit. Page 117.
[3] Keith Thompson 1975. Op. cit.

In the school process, freedom to act directed by the influence of authority often lead children to become responsible people and take responsibility for their actions. This shows that the exercise of freedom implies respect for the freedom of others. Furthermore, recognition and respect for the freedom of others would make it imperative to cooperate with others who are equally free in order to work for the common social good. Thus, the concept of freedom is closely related to the concepts of respect and cooperation in that the latter concepts are actions that can be undertaken by learners based on freewill.

CHAPTER FOUR
RESPECT AND COOPERATION AS SOCIAL VALUES

In this chapter, the researcher critically examined the social values of respect and cooperation. These concepts will be discussed analytically and in the context of philosophical positions which are germane to their further clarification and application to social life.

4.1 The Concept of Respect

Some theorists see respect as the very essence of morality and the foundation of all other moral duties and obligations[1]. This school of thought owes much to the idea of 18th century German philosopher, Immanuel Kant, who argued that all, and only persons that is, rational autonomous agents, and the moral law which they autonomously legislate, form appropriate objects of the attitude of respect.[2] Although honour, esteem and prudential regard played crucial roles in the ideas of previous philosophers, Kant was the first major Western philosopher to put respect for persons, including oneself, at the very centre of moral theory. His insistence that persons are ends in themselves with absolute dignity and that they must always be respected, has become a core ideal in modern humanism, social and political philosophy.

Despite the widespread acknowledgement of the importance of respect in moral life and theory, there is no agreement on the definition and understanding of the concept. Among the many questions about respect which philosophers have addressed[3] and will continue to address are: how should respect in general be understood? Philosophers[4] have variously identified it as a mode of behaviour, a form of treatment, a kind of valuing, a type of attention, an attitude, a feeling, a tribute, a principle, a duty, an entitlement, a moral virtue or an epistemic virtue.[5] Other questions include: What are the appropriate objects of respect? That is, the sort of things that can be reasonably said to demand respect. What are the bases or grounds for respect? That is, the features of or facts about objects which make it reasonable and perhaps obligatory to respect them. What ways of acting and forbearing to act express, constitute or are regulated by respect? And why is respect morally important?

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[1] Respect. First published Wednesday September 10, 2003; substantive revision Tuesday January 2, 2007 from Stanford Encyclopedia of Philosophy. Page 2.

[2] Ibid.

[3] Ibid. Page 3.

[4] Ibid.

[5] Ibid.

All these questions are very germane and shall be attempted in order to critically examine the concept of respect and find answers to them in the context of this study.

At a practical level, respect includes taking someone else's feelings, needs, thoughts, ideas, wishes and preferences into consideration in our own daily pursuits. Giving someone respect is valuing them and their thoughts, feelings, and so on. It also includes acknowledging them, listening to them, being truthful with them and accepting their individuality and peculiarities. In essence, respect can translate to mean giving value, worth, esteem and honour. These can be applicable to persons, places, symbols, things, ideas, habits, institutions, positions, among others. For instance, we can respect or value people for what they are and certain qualities they possess. We can value a place for its beauty, terrain, topography or location. We can also value a symbol for what it depicts, represents or stands for in the society. Similarly, we can honour, esteem or accord due consideration or worth to ideas and habits exhibited, as well as social institutions like marriage, family and religion. Positions held by individuals can be accorded respect as well, like the posts or offices of a country's president, judge of the court of law, clergy, business executive, to mention a few.

Respect has great importance in everyday life. Children are taught and encouraged to respect parents, teachers, elders, school rules, family, cultural traditions, other people's feelings, property and rights, a country's flag and its leaders, the truth, as well as people's differing opinions. The ubiquitous significance of respect in everyday life largely explains why philosophers, particularly in moral philosophy, have shown great interest in the concept. Respect typically connotes recognising another person as a person and not as an animal or an object. Denotatively, it is a state of esteem, that is, a feeling or attitude of admiration and deference towards somebody or something. In other words, we give honour to another person because he is a human being.

One definition shows respect as a human disposition by which we take into account the wants, desires, commands, enterprises of others in our actions.[1] When respect informs our actions, we accord 'due regard' for the interests of others. However, this definition does not adequately satisfy the condition of respecting persons because one could take into account the desires of others out of fear or self-

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[1] C. Cranor 1975 Toward the Theory of Respect for Persons. Op. cit. Page 309.

interest. Being so disposed does not guarantee that one respects them. This definition provides a necessary condition for respecting persons but not a sufficient one. Respect does not in every case imply that one be disposed to take into account, heed or defer, to the opinions, wishes, and enterprises of others. However, on the contrary, if I respect Y or Y's idea, I already take Y into consideration even when I do not agree with him or his idea. This reveals that respect can be accorded connotatively as well. However, in many cases, respect for a person does imply that one is disposed to take heed or take into account the person's wishes, opinions, desires, commands or advice. According to Cranor, this is a contingent matter depending upon the object of respect and the reasons for respecting it, which another definition of respect will reveal.

Another definition of respect claims that to respect a person is 'to have an attitude of active sympathy towards that person'.[1] This means an attitude of compassion and a readiness to consider the applicability of other men's rules both to them and to ourselves. Having sympathy for a person implies that one has a general concern for the well-being of that person especially when that person has suffered some setbacks or abuse. But respect may not necessarily imply this. I may offer to help an accident victim out of sympathy and for the fact that he is a human being but I may not have any respect for him. This may be at variance with the good Samaritan who had both sympathy and respect for the robber victim in the Holy Bible. One may have a general concern for a person's well-being but not be disposed to respect them at all. This only shows goodwill towards others irrespective of their position in life or their values. A pertinent and careful thought may at this point be given to the questions: can I have concern and sympathy for somebody I do not respect? For example, somebody whom I regularly ill treat. If I regularly ill treat a person, it invariably means I do not respect his/her human dignity. Can I respect somebody who shows lack of sympathy and concern for me? It looks naturally difficult to accord due regard to someone whom we regularly maltreat and a person who shows lack of sympathy and concern for us. This may be attributed to the fact that the pain inflicted on the individual as the case may be, will likely erode the thought and consideration for respect towards such person. The person we often maltreat will likely not be accorded respect because such is not considered to deserve it. The one who shows lack of sympathy and concern towards us will less likely be shown kindness. We can

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[1] R. S. Downie and Elizabeth Telfer 1969. Respect for Persons. London. www.philosophy.com. Page. 38.

therefore say that I cannot have an attitude of active sympathy for a person without having respect for such a person.

Another definition of respect is 'being disposed to see the situation of things from another person's point of view'. This idea, proffered by Williams,[1] stated that respect requires that each man should try to see the world from another person's point of view. This may be interpreted as tolerance for the view of others. Persons should be accepted as they are in our relationship with them so that everybody's interest counts. However, one may be so disposed out of fear or self-interest, in order to protect oneself or take advantage of the other person. For instance, an individual may have an ulterior motive and therefore feign passion or amity in order to deceive others to achieve his clandestine plans. In another way, one might be so disposed out of curiosity at the peculiarity of such a person, but neither is it an obvious necessary condition of respect.

It was earlier stated that the word respect has been considered as a feeling of high regard, honour or esteem,[2] which is accorded a person, statement, idea, thing or situation. It is a state of being held in honour, deference, courteous or dutiful regard. We can have great respect for persons, things and for statements or pronouncements made by people. The referents of respect can vary with social and cultural contexts.[3] Specific ethics of respect are of fundamental importance to various cultures. What a society or culture considers as respect may not be so in another society or culture. Haidt [4] identified respect for tradition and legitimate authority as one of the fundamental moral values shared to a greater or lesser degree by different societies and individuals. Members of societies have accorded due respect that is, honoured, esteemed and had feelings of high regard and courtesy for their traditions and legitimate authorities. This has helped in the sustenance, perpetration and propagation of these traditions, cultures and authorities from one generation to another.

Respect is also accorded by individuals in their interactions with others. These interactions involve situations of interdependence in which people rely on one another leading to facilitating the pursuit of their individual interests. Although, clashes of interests may not be ruled out in this process, the needs to relate positively,

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[1] B. A. Williams 1970. "The idea of equality" in Moral concepts. Edited by Joel Feinberg. London: Oxford University Press. Pages 158 – 161.

[2] Respect definition. www.yourdictionary.com

[3] www.wikipedia.org/respect.

[4] www.wikipedia.org/wiki/Jonathan_Haidt

appropriately as well as the reason for the relationship, represents a fundamental motive that drives people's behaviour. One can respect the boss in order to be considered for promotion. According to De Cremer, [1] several studies have demonstrated that maintaining good relationship with others depend largely on the level or quality of association and identification with them. When individuals define themselves in terms of others that is, in associating with people around them, they are likely to relate positively with such people.[2] For instance, if individuals joined an association for certain benefits, and abide by the rules, they are likely to enjoy good relationship with other members of that association. Brewer[3] affirmed that such a strong level of identification is usually accompanied by positive evaluation of others although, there could be exceptions. When there is a good evaluation of a person, such a person is likely to be treated honourably and with respect by those who receive the good evaluation about the person. This positive relationship and its outcome are in line with Tyler and Lind's group-value model.[4] This model emphasises individuals' concerns about their relationship with people around them. The positive relationship is ensured when others treat them fairly and this is in turn reciprocated, thereby promoting good rapport. De Cremer[5] defines this respect in the context of group interrelationship as a social construct that is derived from the opinions of the group as a whole and that is symbolic of one's position within the group. Positive interrelationship of people would create, construct and prompt positive attitudes and actions towards others within a group, all things being equal. Thus, respect is communicated and reciprocated by other group members as a result of other people's respectful behaviours and attitudes. This is supported by Deci and Ryan[6] with their theory which assumes that people have a strong wish to establish social links with others. In the Yoruba traditional society, respect we are told begets respect (that is, *'aponle ni aponle n to'*). In essence, every society welcomes respect (*'ile gbogbo ni ile owo'*). This means that people have a need to be accorded respect unconditionally.

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[1] De Cremer 2002. Respect and cooperation in social dilemmas: the importance of feeling included. Personal and Social Psychology Bulletin, volume 28 number 10, October, 2002. Page 1336.

[2] M. B. Brewer & R. M. Kramer 1986. Choice behavior in social dilemmas: effects of social identity, group size and decision faming. Journal of Personality and Social Psychology, 50, 543-549.

[3] M. B. Brewer 1979. In-group bias in the minimal group intergroup situation: A cognitive-motivational analysis. Psychological Bulletin, 86, 307-324.

[4] T. R. Tyler & E. A. Lind 1992. A relational model of authority in groups. In M. Zanna (Ed.), *Advances in experimental social psychology* (Vol. 25, pp. 115-191). New York: Academic Press.

[5] De Cremer 2002. Op. cit Page 1336.

[6] E. L. Deci & R. M. Ryan 2000. The what and why of goal pursuits: human needs and the self-determination of behavior. Psychological Inquiry, 11, 227-268.

De Cremer asserted that positive attitudes and relationship in the form of according respect, motivates individuals to contribute more to general welfare especially when it is certain that it will be reciprocated.[1] This is shown in the process of feeling more included and accepted by the group when respect is shown than when it is not shown or out-rightly denied.

Cranor[2] identified the attitude of respect as complex relationship among four elements. These elements are;

i)   a person who respects that is, a respector

ii)   a respected object

iii)   some characteristics in virtue of which the object is respected that is, the basis of respect

iv)   some evaluative point of view from which the object is respected.

The Stanford Encyclopedia of Philosophy expressed an attitude of respect as most generally a relationship between a subject and an object in which the subject responds to the object from certain perspective in some appropriate ways. Respect thus, is a responsive relation, and ordinary discourse about respect identifies several key elements of the response which include attention, deference, judgment, acknowledgment, and valuing. First, as suggested by its derivation from the Latin word 'respicere', which means "to look back at" or "to look again," respect is a particular mode of apprehending the object of one's respect. The person who respects something pays attention to it and perceives it differently from someone who does not, and responds to it in the light of that perception. We respect something not because we want to but because we recognize that we have to respect it.[3] Respect involves a deontic experience. According to Birch,[4] it is the experience that one must pay attention to and respond appropriately. In this way, respect differs from, for example, liking and fearing, which have their sources in the subject's interests or desires. When we respect something, we heed its call, accord it its due, and acknowledge its claim to our attention. Thus, respect involves deference, in the most basic sense of yielding; in which self-absorption and egocentric concerns give way to consideration of the object.

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[1] De Cremer 2002. Op. cit. Page 1339.

[2] C. Cranor 1975. Toward the Theory of Respect for Persons. Op. cit. Page 310.

[3] A. W. Wood 1999. Kant's ethical thought. Cambridge: Cambridge university press.

[4] T. H. Birch 1993. "Moral considerability and universal consideration," *Environmental Ethics* 15: 313–332.

According to Cranor, respect necessarily has an object. Respect is always directed towards, paid to, felt about, and shown for some object.[1] A respected object can be a virtue, an idea or position as earlier discussed. This means that one can respect old age, wisdom, honour, courage, position of esteem, good habit, cleanliness, good dressing, politeness, gentleness, discipline and so on, which implies that in respecting a person, one must have reason(s) for doing so and this reason must be based on some facts or characteristics about the person. This is what Pitcher[2] called the "basis-in-the-object" or basal reason. However, suppose a man is respected because he is rich, would he not be respected when or because he becomes poor? Riches are not "basis-in-the-object" because they can be lost and so, cannot count in this context. The particular characteristic or feature of an object by virtue of which it is respected by a person is the basis of respect. Riches are possessions not human attributes. On the other hand, I may respect a person for being courageous and so be psychologically disposed to respect all courageous persons. This simply implies that I respect courage (as "basis-in-the-object") of the people. This reason is an assumed justification for my respecting a person. However, Cranor suggested that these requirements as the bases of respect rule out certain utilitarian motives for respecting a person. According to him, one cannot have a basis or basal reason for respecting a person that my respecting him/her will produce certain results. The reason for respecting a person must therefore be a quality of the person and the attitude of respect. This requirement helps to distinguish an attitude of respect for a person from mere respectful behaviour towards him/her. For instance, one might behave respectfully towards a person e.g. one's boss, in order to make him happy and favourably disposed towards him, or to produce the greatest happiness for the greatest number, but such a person cannot have an attitude of respect towards the boss for these reasons. In essence, this shows the act does not mean that he has the characteristic of respect rather, he has just accorded the boss the respect. This may appear like sycophancy. Even though the attitude of respect towards a person according to Cranor, cannot have an act-utilitarian reason at its basis, it may be possible to justify the duty to try to have an attitude of respect or the duties to treat

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[1] Respect. First published Wednesday September 10, 2003; substantive revision Tuesday January 2, 2007 from Stanford Encyclopedia of Philosophy. Op. cit. Page 3.

[2] G. Pitcher 1958. On Approval. In The Philosophical Review. Volume 67. Page 198.

persons respectfully on utilitarian grounds[1] although with certain exceptions. For example, we may not treat a murderer with respect on utilitarian grounds. On the other hand, one would not respect a murderer for many reasons; self preservation, being a criminal, a threat to social peace, survival, and so on.

The Stanford Encyclopedia of Philosophy states that in respecting an object, we respond to it not as an extension of feelings, desires, and interests which we already have, but as something whose significance is independent of us. It also states that we experience the object as constraining our attitudes and actions. Respect could thus be, unlike erotic or filial love, an impersonal response to the object. It can be universalising, in the sense that if F is a respect-warranting feature of object O, then respecting O on account of F commits us, other things being equal, to respecting other things that also have feature F. In respect then, subjectivity defers to objectivity.[2]

Respect is generally regarded as having a behavioural component. In respecting an object, we often consider it as making legitimate claims on our conduct as well as our thoughts and feelings and are disposed to behave appropriately. Appropriate behaviour includes refraining from certain treatment of the object or acting only in particular ways in connection with it. These are ways that are regarded as fitting, deserved by, or owed to the object. There are very many ways to respect things: keeping our distance from them, helping them, praising or emulating them, obeying or abiding by them, not violating or interfering with them, destroying them in some ways rather than letting them be destroyed, protecting or being careful with them, talking about them in ways that reflect their worth or status, mourning them, nurturing them, and so on.

To be a form or an expression of respect, behaviour has to be motivated by one's acknowledgement of the object as calling for that behaviour, and it has to be motivated directly by the consideration that the object is what it is, without reference to one's own interests and desires. Attitudes of respect therefore, have cognitive dimensions which include beliefs, acknowledgments, judgments, deliberations, commitments. Respect also has affective dimensions, which include emotions, feelings, ways of experiencing things, while the conation dimensions that is, the

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[1] Carl Cranor 1975 Toward the Theory of Respect for Persons. Op. cit. Page 311.

[2] Respect. First published Wednesday September 10, 2003; substantive revision Tuesday January 2, 2007 from Stanford Encyclopedia of Philosophy. Op. cit. Page 5.

mental process involving the will, include motivations, dispositions to act and forbearing from acting.[1] The attitude is typically regarded as central to respect; actions and modes of treatment typically count as respect insofar as they either manifest an attitude of respect or are of a sort through which the attitude of respect is characteristically expressed. A principle of respect is one that logically, must be adopted by someone with the attitude of respect or that prescribes the attitude or actions that express it.[2]

It is also imperative to note that not only must one respect a person because of the person's characteristic(s), but the characteristic must be believed to be a present or past characteristic of him/her provided the present or past characteristics are worth according respect. One might respect 'X' for being a former president and presently a good statesman, but one might not respect a former drug addict/peddler for what he was in the past rather, for what he is at present as a reformed person leading a responsible life. One looks again at the person and notices that the person has or had characteristics worth respecting. In addition to the existence of some present or past characteristics of the respected, the basis of respect must also include some abilities, character traits, attributes, virtues or position, of the person in question. These abilities or character-traits must be some set of 'relatively permanent' disposition possessed by the person. We do not respect persons for performing one act of which we approve unless that act is believed to be an evidence that the person has the set of relatively permanent dispositions which we regard as good-making characteristics.[3]

Sometimes we speak of respecting persons for their abilities. We respect peoples' mathematical, logical, artistic, and other abilities, even though they are not character-traits. But these abilities, like character-traits, must be relatively permanent dispositions that a person has, and not mere fleeting skills or one time performance. However, we can as well respect a person for a trait that he/she has shown on certain occasions. For example, the performances of the former Director of the Nigerian Drug Law Enforcement Agency (N.D.L.E.A.), Professor Dora Akunyili while in office was accorded a lot of respect. This would be different from her performance as a politician contesting for a senatorial seat. The requirement on the object of respect serves to

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[1] Respect. First published Wednesday September 10, 2003; substantive revision Tuesday January 2, 2007 from Stanford Encyclopedia of Philosophy. Op. cit. Page 6.

[2] W. K. Frankena 1986. "The ethics of respect for persons". *Philosophical topics*. 14:149-167.

[3] C. Cranor 1975 Toward the theory of respect for persons. Op. cit. Page 311.

distinguish the attitude of respect from mere praise for a person. We praise people for single acts of excellence or for single performance, but we do not respect them for such. We respect their having relatively permanent dispositions that is, enduring or perpetual character-traits or abilities. However, on most occasions, a praise-worthy action can be accorded respect.

4.2 Kinds of Respect

From the various definitions of respect which we have examined so far, we have seen that there can be different objects of respect. For example, the law, someone's feelings, and social institutions with their positions and roles can be the object of respect. This kind of respect gives appropriate consideration or recognition to some feature of its object. Darwall[1] has called it 'recognition respect'. Persons can be the object of recognition respect. Indeed, it is just this sort of respect that we accord people because they are humans.

A person may not only be the object of recognition respect. As Goffman[2] showed in details, human beings play various roles, or present various 'selves', both in their interactions with others and in private life. Others may or may not respond appropriately to the presented self. To fail to take seriously the person as the presented self in one's responses to the person, is to fail to give the person recognition respect as that presented self or in that role. However, with certain exceptions, a person may present himself as a credible professional when in fact, he is a fraudster. Thus, human beings may not always be as they present themselves. On the other hand, we also get treated according to how we present ourselves. In the Yoruba parlance, *"bi a ti rin, ni a n ko ni"* (you are received as we present ourselves). One can see that the object of recognition respect is factual and therefore, it is cognitive. Thus, to have recognition respect for persons, is to give proper consideration to the fact by virtue of which such respect is accorded. One can have recognition respect for someone, for the law, for the judge (in a legal proceeding), for nature, and so on. In each case, such respect gives appropriate recognition to a phenomenon. This may be a place e.g. silence in a library, a person (e.g. an older person), position (e.g. greeting a traditional ruler with reverence), and so on. Respect in this way is giving regard, reckoning in an appropriate way and acting accordingly, just as we esteem a person, situation or thing.

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[1] S. L. Darwall 1977. Two kinds of respect. Ethics, Volume 88, Number 1. www.jstor.org/journals/ucpress.html

[2] E. Goffman 1959. The presentation of self in everyday life. New York: Doubleday & Co., Garden City. www.jstor.org/journals/ucpress.html

As an academic, I accord due respect to my head of department in recognition of his position, even if he had been my student before. Thus, it can be asserted that respect has cognitive that is, knowledge based, and affective, which is attitude based dimensions. I know that 'X' is honest therefore, I respect X, or I respect 'X' because he gives me the impression that he is respectable.

There is another kind of respect which differs significantly from recognition respect. Unlike recognition respect, its exclusive objects are persons, attributes or features which manifest their excellence as persons or as engaged in some specific pursuit. For example, one may have respect for a certain ability, talent, skill or proficiency as demonstrated by a talented professional, like a musician, an artist, a soccer star, and so on. Because this sort of respect consists in a positive evaluation of a person, or his qualities, it is referred to as 'appraisal respect'. Unlike recognition respect, one may have appraisal respect for someone without having any idea of the person's personal human characteristics or attributes. Appraisal respect is the positive consideration itself. Typically, when we speak of someone as meriting or deserving our respect, it is usually appraisal respect that we have in mind. We mean that the person is such as to merit our positive appraisal based on some criteria. It is true that in order to indicate or express such respect, appraisal respect does not itself consist in that behaviour or in the judgment that appropriates. Rather, it consists in the appraisal itself.

Darwall identified a narrower notion of recognition respect as essentially a moral attitude that is, some fact, attribute or feature is an appropriate object of respect if inappropriate consideration or weighing of that fact or feature would result in behaviour that is wrong. To respect something is thus to regard it as requiring restrictions on the moral acceptability of actions connected with it. From the moral point of view, Kant provided the major philosophical impetus behind the central role that respect plays in our moral life. We are obligated to have respect for all persons as rational creatures. As Kant puts it in the second categorical imperative, each person must be treated never merely as a means but as an 'end in him/herself'. This Kantian imperative of respect for humanity occupies an important position as a standard for moral behaviour as it forbids all inhuman actions and other forms of actions that erode human dignity. It forbids slavery, violence to persons, physical abuse, oppression, denial of rights, and so on.

From our discussion of respect, we can see that it is a knowledge based concept. We accord respect on the basis of what we know about our object of respect. It is also attitude based because we give expression to respect to show our disposition towards our object of respect. In addition, it can be conceived as taking other people's feelings into consideration, keeping an open mind, and understanding other people's viewpoint.

4.3 Respect as a Social Value

Everyday, people relate and interact with one another socially, politically, economically, academically, religiously or culturally, in the society. This relationship and interaction can inform the pattern of behaviour which individuals adopt in such connections or affiliations. That is, the mode of interaction tells about the standard of social behaviour of the people. When the mode of relationship and interaction degenerates, the society suffers or worsens, but when there is improvement in people's relationship, the society advances. This indicates that certain social values can be fundamental and necessary for a morally upright society. One of such major social values for promoting this standard of moral behaviour is respect. Many societies consider it an as attitude among others, capable of achieving society's objectives and goals. It is pertinent to point out that not every instance of social relationship is a moral situation, and that not every social relationship demands respect. Similarly, a person's social relationship is not necessarily based on one's attitude. However, actions demonstrated reveals how people are treated. The treatment meted out to others in interacting and relating with them will inform if due regard and honour is accorded them and all that pertain to such persons.

Respect as a social value can be considered as a form of addressing people. There are various ways of addressing people. These forms of addressing others could accord honour or disregard to others. When our actions bring honour, they can be regarded as acts of respect. On the other hand, when acts demean others, they are considered as acts of disrespect. These actions can have either positive or negative effects on the mindset or mental attitudes of recipients of such actions. In other words, respect as a social value is capable of building others psychologically or otherwise. Some psychologists regard mental health as the ability to maintain balance between positive and negative emotions, such as elation and sadness.[1] In this view, a person

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[1] Microsoft ® Encarta ® 2008. Dictionary. © 1993-2007 Microsoft Corporation. Op. cit.

who displays emotional extremes is less mal-adjusted. Other psychologists emphasise the role of one's environment in influencing well-being. This perspective sees mental health reflected in a person's overall happiness with various domains of life, such as social relationships, work, and community life. Hence, respect or lack of it can be said to be capable of promoting or reducing well being.

In many societies, different forms of addressing people abound. These range from cultures or traditions, to organisations and agencies. Forms of addresses could include formal/official and informal/unofficial modes of according respect. A form of respect is accorded to people in authority like the government and religious organisations. There could also be respect for beliefs or culture, ancestors, respect for human rights, geographical boundaries, as well as for oneself. When an individual refuses to tell lies so that the god of thunder does not strike him/her dead, we regard this also as a form of respect to the ancestor. Although, it has been said earlier that respect is not borne out of fear, and this act of respect may be borne out of fear, however, some trace of respect cannot be ruled out. Many countries' constitutions forbid violations of human rights and therefore, citizens endeavour to obey such laws. Countries also respect geographical boundaries of their neighbours by not encroaching on the latters' territories. All these are various forms of respect.

Everyday discourse and practices show that respect is personally, socially, politically, and morally important. Philosophical discussions of the concept bear this out. The role of respect in our lives as individuals and people living in complex relations with other people and surrounded by a plethora of other beings and things on which our attitudes and actions have tremendous effects, cannot, as these discussions reveal, be taken lightly. The discussions thus far have shed some light on the nature and significance of the various forms of respect and their positions in a nexus of profoundly important but philosophically challenging and contestable concept. These discussions also reveal that much more work remains to be done in clarifying these attitudes further and their places among, and their implications, for other concepts and human life.

4.4 Cooperation as a Social Value

Cooperation is vital in human relationship and therefore, significant in ethics. According to Prior,[1] ethics emanates when the morals of a society have become so

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[1] S. Prior 1977. On the importance of metaethics. *The journal of value inquiry.* Volume XI, number 3.

problematic that conscious attempts at solution are mandatory. Ethics is therefore a conscious attempt to find a new morality or revise an old one in order to solve present social moral problems. What is therefore expected of ethics is the selection of an appropriate moral system which will assist in resolving difficult cases of moral choice.

Oladipo[1] has submitted that no process of development can be actualised unless it is based on the recognition of common humanity. By common humanity, he means that each society has shared values which make her distinct from others. In the words of Nyasani,[2] African and European minds are products of unique 'cultural edifices' and 'cultural streams' that arose from environmental conditions and long-standing cultural traditions. Within the African cultural streams, Nyasani claimed that there are psychological and moral characteristics pertaining to African identity, personality and dignity. An important characteristic of African life about which scholars of African phenomena seem to show a consensus and which grows in part out of the moral philosophy of altruism, is the African communal living that is, cooperative or collective life as reflected in African 'personalism'. This is an emphasis on whole-some human relationships among the members of the group at whatever level and at whatever expense, including personal sacrifices of various forms.[3] Africans are noted for good human relationship through the principles of cooperation and take this with such tenacity that if sacrifices are required to sustain this relationship, they do not hesitate to make it. By virtue of human interdependence, all humans need to cooperate in order to survive in life. It is commonly said that 'no man is an island'. This is not just peculiar to a particular race or group rather, it is universal. This therefore makes cooperation a human imperative, not just a cultural attribute.

In every community across the world, people believe that the welfare of each person is dependent on the welfare of all, and this makes every one to be inclined to work for the good of all, including the person's own good as well. This is inculcated in every child through various moral instructions during the process of socialisation in order to impart the sense of cooperation and community. Gyekye[4] noted that in the cultures of African people, sociality is considered basic to human nature and most

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The Hague: Martinus Nijhoff. Page 174.

[1] Ibid. Page 29.

[2] J. M. Nyasani 1997. The African psyche. Nairobi: University of Nairobi Theological Printing Press Ltd. Pages 56-57.

[3] J. A. Sofola Op. cit. Page 67.

[4] K. Gyekye 1996. African cultural values. Ghana: Sankofa Publishing Company, Accra. Page 51.

adequately expressed in community life, which makes it difficult for the human people to live in isolation from others. This reveals that social relationships and cooperation are essential for the survival of every human person. According to Gyekye, [1] no one is self-sufficient therefore, no one can in isolation, function adequately in the social context. '*Nwalimu*' Julius Nyerere, former Tanzanian president, expounded this further in his work on African socialism which he referred to as '*Ujamaa*'. African socialism or '*Ujamaa*' is characterised by: work by everyone and exploitation by none; fair sharing of the resources which are produced by joint efforts; and equality and respect for human dignity. [2] The traditional African society is noted for its universal hospitality. The satisfaction for the individual lies in his contribution to the commonwealth. The system shares the resources on the basis of caring for others' welfare. The importance of self-respect, according to Nyerere demands from each man according to his ability and giving back to each according to his input. His educational system is to inculcate and reinforce the traditional African socialist values of equality, cooperativeness and self-reliance. Thus, education must inculcate a sense of commitment to the total community[3] in learners. This is also relevant in many other societies outside the African communities. The English adage; 'united we stand, divided we fall' depict the importance of cooperation and respect for one another in the society.

In African aesthetics generally, the quality of beauty is also applied to the social relationship of the people. Makgoba [4] argues that throughout the African Diaspora, peoples of African descent

> are linked by shared values that are fundamental features of
> African identity and culture. These for example, include
> hospitality, friendliness, the consensus and common
> framework-seeking principle, …… and the emphasis on
> community rather than on the individual. These features
> typically underpin the variations of African culture and
> identity everywhere.

This reveals and corroborates Gyekye that the principle of cooperation and dependability on one another is a way of life. Makgoba on his own believes that the personality characteristics inherent in African mind are sociality, tolerance and

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[1] Ibid. Page 36.

[2] J. A. Akinpelu 1981. An introduction to philosophy of education. Nigeria: Macmillan publishers. Page 115.

[3] Ibid. Page 121.

[4] M. W. Makgoba 1997. MOKOKO, the makgoba affair: A reflection on transformation. Florida Hills: Vivlia publishers and Booksellers. Page 197-198.

sympathy which he said are areas in which the African mind seems to reveal itself in a dramatic way especially, in the form of collaborations. These three areas according to him appear to serve as important landmarks in the general description of the phenomenology of the African mind.[1] On a global level, cooperation among people was responsible for the formation of the first communities, cities and nations. In our times, such cooperation is still expressed between and among nations in the form of bilateral and multilateral relations, sharing political, economic, and other kinds of aspirations for their survival and that of humanity.

Many African scholars perceive African concepts of the individual in a social context. Mbiti[2] believes that the individual has little leeway or freedom for self determination outside the context of the traditional African family and community. According to him,

> whatever happens to the individual happens to the whole
> group, and whatever happens to the whole group happens
> to the individual. The individual can only say; 'I am, because
> we are; and since we are, therefore I am'. This is a cardinal
> point in the understanding of the African view of man.[3]

What all these point to is that an individual has limited opportunity to survive without some measure of collaboration, cooperation or partnership with others around him. It is imperative to note however that the individual, although originating from, and inextricably bound to his family and community, nevertheless possesses a clear understanding of himself as a distinct person of volition who can make conscious choices or decisions. However, it is from this combined sense of personhood and communal membership that the family and community expect individuals to take personally enhancing and socially responsible decisions and actions. Although Gyekye accepted that the dominant entity of African social order is the community, he still believes that

> it would be more correct to describe that order as
> amphibious, for it manifests features of both communality
> and individuality … African social thought seeks to
> avoid the excesses of the two exaggerated systems, while
> allowing for a meaningful, albeit interaction between individual
> and the society.[1]

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[1] M. W. Makgoba 1997. MOKOKO, the makgoba affair: A reflection on transformation. Op. cit. Page 57.

[2] J. S. Mbiti 1969. African religions and philosophy. New York: Praeger Publishers. Page 109.

[3] Ibid.

This view shows that the existence of the society and the achievement of her objectives should not hinder the attainment of the socially laudable goals of individuals in the society. The success of the individual will culminate in the success of the society since society is the collective of its individual members. Thus, one is not expected to affect the other negatively in any circumstances. This then shows that the African is not different from others in this regard.

Senghor,[2] in agreement with Gyekye says that traditional African society is based on the community and on the person. Therefore, it was founded on dialogue and reciprocity with the group having priority over the individual without crushing him, but allowing him to blossom as a person. The Yoruba maxim 'human beings are my clothing/covering (that is, *"eniyan ni aso mi"*) and the South African maxim 'a person is a person through persons' (*"umuntu ngumuntu"*) express the notion that is common to all African languages and traditional cultures[3] as well as others across the globe. The Western/English adage 'no man is an island' corroborates this. They are all concerned both with the peculiar interdependence of persons on others for exercise, development and fulfilment of their desires that is recognised in the traditional and contemporary thoughts through cooperation, and also with the understanding of what it is to be a person in this context. This shows that as important as individual is, the person will find it extremely difficult to act outside the context of his community. Nyasani[4] confirmed that the African hardly knows how to act outside the context of his community's prescriptions and proscriptions. For Nyasani, the existence of the individual in African society is quasi-dissolution into the reality of others for the sake of the individual's existence.[5] For him, everything boils down to 'me' in the 'we' or rather to the survival of the self through the enhancement and consolidation of the 'we' as a generic whole. This means the individual achieves his aims within the confine or framework of society's desires through cooperation with others. Thus, in Africa and the world over, the individual will go to all lengths to ascertain the condition of the corporate 'we' and to play his part, as required, to ensure the balance of wholesomeness. This becomes possible through actions considered as moral values

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[1] K. Gyekye 1988. The unexamined life: philosophy and the African experience. Accra: Ghana Universities Press. Page 31-32.
[2] L. Senghor 1966. Negritude. Optima 16:8.
[3] A. Shutte 1998. Philosophy for Africa. Rodenbosch: University of Cape Town Press. Pages 46-47.
[4] J. M. Nyasani 1997. Op. cit. Page 60.
[5] Ibid.

which Gyekye said are those forms or patterns of conduct that are deemed most worthwhile and thus cherished by the society. They constitute not only principles of behaviour but also goals of social and individual action.[1] The importance of the social value of cooperation in human interaction becomes evident. Its absence can result in egoism which encourages the pursuit of individualism at the expense of others or the generality of the people. This highlights the necessity and importance of the social value of cooperation especially, in Nigeria's heterogeneous society.

In sociology, the consensus theory of social interaction further emphasises the necessity and importance of collaboration in human existence. This social theory upholds that at a given time, social values, attitudes and mores tend to converge.[2] Under this theory, the absence of conflict is seen as the equilibrium state of society and that there is a general or widespread agreement among all members of a particular society about norms, values, rules and regulations. The consensus theory is in essence concerned with the maintenance or continuation of social order in the society which ensures that society functions as a result of people's shared and common interests and values, which are developed through similar socialisation experiences. The consensus theory serves as a sociological argument for the furtherance and preservation of the *status quo*. It is the opposite of the conflict theory, which serves as a sociological argument for modifying the status quo or for its reversal. In the consensus theory, rules are seen as integrative, and whoever does not respect them is considered a deviant. In other words, aggregate opinion and attitudes of the people can form the standard of social values and attitudes when there is agreement in decisions. When members of a society are mutually interdependent economically, politically, psychologically, spiritually, and so on, social values tend towards agreement rather than disagreement. This agreement would result in a binding system of values, and when everyone upholds these values, society tends to be more stable.[3] In many societies, social arrangements uphold the principle of consensus theory of social interaction. These are evident in the tribal and national values as well as cultural attitudes. The social institutions also manifested the effects of this theory on societies across the globe. The school is required to promote social agreement on values and attitudes by teaching learners the values of their society. Thus, the classroom will be a

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[1] K. Gyekye 1996. Op. cit. Page 54.
[2] Remi Bamisaiye 1990. Sociological foundations of Nigerian education: An introduction. Nigeria: AMD publishers, Ibadan. Page 12.
[3] Ibid. Page 13.

place that upholds social consensus principles where the social values of friendship, cooperation and knowledge sharing are inculcated in learners.[1]

Africans recognise the need for non-material values of cooperation, respect, kindness, compassion, generosity, love and peace among several others. These values promote social peace and harmony. Nigeria recognises the dignity of the human person and is committed to the United Nations Organisation's Charter. She therefore subscribes to cooperation as a national value hence, one of her national objectives in education is "shared responsibility for the common good of society".[2] Gyekye[3] noted that the recognition of the value of humanity is intrinsically linked with recognition of the unity of all people, whether or not they are biologically related. Human beings need one another through cooperation and mutual inter-relationship, but this can be hardly achieved or demonstrated when man lives a solitary life. The practical transformation of this idea leads to such important social and moral values as cooperation, respect, hospitality, generosity, concern for others, and even communal feeling. These values are very essential and form the bases for the pursuit of general well-being of the people in any society globally. When these values are preserved, practised and applied in different societies, social harmony is the outcome. Thus, the social morality and values of the African society which also holds in many non-African societies, enjoins members to seek the good of the society as a whole, for in so doing, they not only seek their own good but also build a firm basis for their own lasting happiness. Hence, the highest good is the welfare of the entire community.[4]

While cooperation is a significant social value, equally significant is competition. A philosopher like Thomas Hobbes sees competition as the natural human instinct for acquisition. He submits that competition for acquisition makes it natural for man to engage in wars, even between nations. When there are clashes of interests, this can provoke competition. Competition and cooperation motivate individuals to organise into a group and work together to form a stronger competitive force. For instance, the need to improve the communication sector of the economy encouraged organisation of various companies into competitive bodies, engaging in marketing drives to discover ways of providing better and improved services to clients

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[1] Remi Bamisaiye 1990. Sociological foundations of Nigerian education: An introduction. Op. cit. Page 14.
[2] Federal Republic of Nigeria 2004. National Policy on Education. op. cit. Page 8.
[3] K. Gyekye 1996. Op. cit. Page 23.
[4] K. Gyekye 1996. Op. cit. Page 23.

over other competitors. This has positively influenced the quality of Nigeria's communication industry and has motivated the clamour for a similar development in the power sector. Cooperation on the other hand engages the instrument of team work, support and collaboration to accomplish tasks. In the field of sports, cooperative efforts of the players ensure success and victory over opponents. Where disunity thrives, success is likely to be elusive. It is however important to state that competition does not discourage cooperation: cooperation is necessary for effective competition at a collective level.

From these discussions of competition and cooperation, one can see that the two concepts are very important in any society for good social relations. Without competition, monopoly of the industry or economy by a single individual or company may lead to low and inferior productivity. Cooperation on its part promotes mutual agreement and relationships which is usually good for the progress of any society. Thus, healthy competitions can improve the quality of lives and excellence in the society politically, economically, technologically, culturally, religiously, among others. Similarly, cooperation will enhance and advance the course of good governance, economy, education, technology and so on in the society. In other words, healthy competition and cooperation will enhance technology as well as promote researches to improve living standards in the society. The process of education has this among its responsibilities.

Cooperation conventionally depicts how components of a system work together to achieve particular goals. In other words, individual components that appears independent of one another work together to create a social system. However, the encyclopedia of Social sciences [1] identified four main conditions which are necessary for cooperative behaviour between two individuals. These are: an overlap in desires; a chance of future encounter with the same individual; a history of past encounters with that individual and a value associated with future outcomes of encounters. When desires of two individuals converge, there can be a need for cooperation in order to succeed together. Agreement and sharing of ideas greatly enhance attainment of purpose, as can be seen in cooperative learning efforts by students either as arranged by teachers or as agreed upon among students in their tutorial groups. This agreement or convergence in desires can also bring these

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[1] http:/en.wikipedia.org/wiki/Social_sciences.

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students together after graduation especially, if they practice similar profession. The agreement with the individual based on the past positive relationship or experiences can also encourage rapport to produce desired advancement and valued outcomes later in life. These different possible reasons for cooperation show its importance in facilitating continual interactions between people in different levels of the society.

Cooperation may be in many forms and for many reasons. People may cooperate by trading with one another for commercial purposes. For example, cooperative farming (*aaro*) was done in the traditional African, Nigerian and especially, Yoruba cultural settings. Many people support cooperation as the ideal form of management of human affairs.[1] However, certain forms of cooperation may alter the nature of access by certain economic or other resources. Cooperation in the form of economic cartels (a kind of cooperation that tends towards monopoly) or price-fixing for instance, may be illegal especially in a capitalist economy. It can also happen that even if all members of a group would benefit through cooperation, individual self-interest may oppose or not favour the ideals of cooperation.

In the society, cooperation takes place within the family, peer groups, politics, economy, academic institutions, sporting events, business, traditional and cultural practices. In the family, members cooperate to pursue the welfare of the whole. Peer group members support one another to pursue and achieve their desires. In academics, members of different departments work in cooperation in order to achieve institutional objectives. In sports, participants cooperate through teamwork in order to gain victory over their opponents. Thus, cooperation is important in every society to attain and facilitate attainment of legitimate aspirations and yearnings. It is however necessary to state that while advocating the social values of respect and cooperation, there is the tendency for some not to subscribe to these social values of respect and cooperation. The conflict theory of social interaction explicated this. The need therefore arises to take care of this enigma in man, in order to minimise conflicts in the society.

4.5 Respect and Cooperation in Human Relationships

Social interactions usually arise from human interdependence. This interdependence may involve agreement of interests in which there may be consensus of opinion or concord in personal and collective interests, usually resulting in

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[1] http://www.wordiq.com/info/Co-operation

cooperation. On the other hand, interdependence involving clashes of interest in which personal and collective interests are at variance,[1] do occur and commonly result in competition. When individuals define themselves in relation to group membership as earlier stated, they tend to contribute more towards joint progress. In other words, the kind of activities in which the group as a whole is involved can motivate individual members to contribute more to group welfare. Such a strong level of group identification is usually inspired by positive evaluations of the group through its activities, as well as members in terms of respect, trustworthiness and cooperation. This is affirmed by Brewer[2] and Wit & Wilke.[3] When people respect one another, this can result in association or cooperation. Respect can therefore be seen as a powerful social determinant of cooperation. Thus, when you respect a person, you are likely to cooperate with him or her, although it may be difficult on the other hand to cooperate with a person we do not respect. This reveals the connection of respect and cooperation as social values.

Respect can encourage a man to accord honour to others by giving due recognition to their views and interests thereby promoting positive relationship with such people. Man therefore finds it easier to cooperate with others around him since he is able to accommodate other views even when these views or ideas may seem contrary to his. Among the Yoruba people of Nigeria, people cooperate in various forms to secure peer or group assistance among which are *'owe'* (meaning; request for assistance), and the cooperative farming system of *'aaro'* (which simply translates; render assistance to me and I shall reciprocate appropriately). *'Aaro'* is an association of large scale farmers with the purpose of taking turns to work for one another when the need arises. This farming system encouraged people to work for others and receive such in rotation. Cooperation is therefore applied to achieve what would be impossible with individual effort.

These two practices of cooperation are based on respect for the values of the peer group. When individuals cooperate with one another, team efforts tend to yield maximum returns. One can therefore say that respect and cooperation are necessary

[1] S. S. Komorita and C. D. Parks 1994. Social dilemmas. Dubuque, IA: Brown and Benchmark. D. M. Messick and M. B. Brewer 1983. Solving social dilemmas. In L. Wheeler and P. R. Shaver (Eds), *Review of personality and social psychology* (vol. 4, pages 11-44). Beverly Hills, CA: Sage.

[2] M. B. Brewer 1979. In-group bias in the minimal group intergroup situation: A cognitive-motivational analysis. *Psychological Bulletin,* 86, 307-324.

[3] A. P. Wit & H. A. Wilke 1992. The effect of social categorization on cooperation in three types of social dilemmas. *Journal of economic psychology,* 13, 135-151.

for the Kantian categorical imperatives which emphasises discouraging the use of man as means to ends, as well as universalising attitudes and actions. Respect and cooperation can also ensure the attainment of greatest benefits to the greatest number according to J. S. Mill's and Jeremy Bentham's principles of utilitarianism in the society. When you respect an individual, you are able to cooperate with him/her, although it is worthy of note to state that it is possible to cooperate with somebody we do not respect especially, when circumstance demands for it. Therefore, social values of respect and cooperation are very significant in establishing a harmonious society. Their absence may result in conflict, disagreement, chaos and disaffection between individuals, groups, institutions, or even nations.

One social institution that benefits greatly from the social values of respect and cooperation is education. Educational goals, practices, evaluation, all thrive on respect and cooperation. Since education is concerned with both cognitive that is, intellectual and affective behaviour of learners, this research will now focus on the place of respect and cooperation in educational practice, with particular reference to the curricula of Civic education in Nigerian schools. This will be the concern of the next chapter.

CHAPTER FIVE

RESPECT AND COOPERATION IN NIGERIAN EDUCATION

5.1 Respect and Cooperation in the National Policy on Education

Civic education is classified among the five compulsory core subjects[1] in the basic education curriculum. The subject was included at the senior secondary school level in order to make students become better citizens and be able to contribute optimally to national development. [2] The Nigerian Educational Research and Development Council (NERDC) outlined the philosophy of the new senior secondary education curriculum as;

> Every senior secondary education graduate should have been well prepared for higher education as well as required relevant functional trade/entrepreneurship skills needed for poverty eradication, job creation and wealth generation; and in the process strengthened further the foundations for ethical, moral and civic values acquired at the basic education level.[3]

Therefore, the National Policy on Education stated the national educational goals to include the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society.[4] This is expected to be achieved through the quality of instruction at all levels which has to be oriented towards inculcating among other values, respect for the worth and dignity of the individual; moral and spiritual principle in inter-personal and human relations; as well as shared responsibility (here interpreted as cooperation) for the common good of the society.[5]

Among the goals which governments in different parts of the world desire to achieve is the establishment of peace and harmony which are required to facilitate development in any nation. Governments employ different means to achieve these and other goals, using education as a major tool. Education is considered as an instrument for both national and individual personality development. One of the overall philosophies of Nigeria is to live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principles of freedom, equality and

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[1] Federal Republic of Nigeria 2008. Frequently asked questions (FAQ): The new senior secondary school curriculum structure. Nigeria: Nigeria Educational Research and Development Council (NERDC). Page 4.
[2] Ibid. Page 6.
[3] Ibid. Page 8.
[4] Federal Republic of Nigeria 2004. National policy on education. Op. cit. page 8.
[5] Ibid.

justice.[1] This philosophy is expected to assist in achieving the goals of a free and democratic society; a just and egalitarian society; a united, strong and self-reliant nation; a great and dynamic economy; as well as achieving a land full of bright opportunities for all citizens. The nation's education should be capable of developing the individual into a sound and effective citizen so as to be fully integrated into the community.[2] In this regard, the process of education is to ensure self-realisation, better human relationship, individual and national efficiency.[3] This is possible through the inculcation of national consciousness and national unity, the right type of values for the survival of the individual and the Nigerian society; the acquisition of appropriate skills and the development of mental, physical and social abilities and competencies as equipment for the individual to live in and contribute to the development of the society.[4] All these are values to be achieved and education would therefore foster respect for the worth and dignity of the individual; moral and spiritual principle in inter-personal and human relations; and shared responsibility for the common good of society[5] (that is, cooperation).

Respect and shared responsibility or cooperation are fundamental to the nation's educational process, hence their importance in the policy. These values are to empower learners in human relation skills and living harmoniously with one another for society's all round development. This shows that the values of respect and cooperation according to the policy statement are capable of developing in the citizens the ability to act in accordance with principles of fair treatment of others to enhance a free, equal, united, strong, self-reliant, dynamic economy and society with adequate opportunities for all citizens. The nation needs a functional education system that is relevant to providing the needs of the individual and the society. The National Curriculum Conference of 1969 expressed general dissatisfaction with the education system that has become irrelevant to national needs, aspirations and goals[6] of the country. The present Civic education curriculum appears to seek to correct the anomalies of the past.

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[1] Federal Republic of Nigeria 2004. National policy on education. Op. cit. Page 6.
[2] Ibid. page 7.
[3] Ibid.
[4] Ibid. Page 8.
[5] Ibid.
[6] Federal Republic of Nigeria 2004. National policy on education. Op. cit. Page 6.

5.2 Respect and Cooperation in the National Civic Education Curriculum

The two concepts of respect and cooperation can be considered among the ideals which societies uphold to perpetrate their goals, aspirations and philosophy. In order to achieve her goals, Nigeria introduced Civic education (which was previously referred to as Civics) into the stream of subjects taught in the primary schools in the 1960s. By the 1980s, the subject was removed from the curriculum. The absence of the subject according to the former Minister of Tourism, Culture and National Orientation, Senator Jibril Bello Gada, could be the reason for the disconnect between the average Nigerian and his country which led to some dysfunctional behaviours of citizens who have given Nigeria a bad name[1] both within and outside the country. Agu[2] stated that the need to revisit the process of inculcating Civic education in our primary and secondary schools is very obvious especially in the face of glaring erosion of sense of national consciousness, social harmony and patriotic zeal.[3] He further stressed the fact that as far back as the 1980s, it became painfully evident that the lack of Civic education and patriotic orientation had led to disorientation in schools and the larger society. This probably explained why the Political Bureau set up by the former Nigeria's military president, General Ibrahim Badamasi Babangida (rtd), recommended in March 1987, the establishment of a Directorate for social mobilisation called the Mass Mobilisation for Social and Economic Recovery (MAMSER) which eventually metamorphosed into the National Orientation Agency (N.O.A.). The prevalent corruption, indiscipline, disrespect for elders, other citizens and the rule of law, indifference to duty are some of the manifestations of lack of respect for our national values. The botched bombing of the United States of America airliner by a young Nigerian called Abdulmuttalab on the 25th day of December, 2009, is claimed to be a challenge to the nation because this act would not be committed by a patriot. There is therefore the need for urgent social values education because of their far reaching impact on national development. Civic education is designed to develop in Nigerian children and youths the need for social and moral outlook which would promote our national image, and these are in the curriculum of our primary and secondary schools.

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[1] Yahaya 2009. 'Civic education will enhance governance'. http//the nationonlineng.net/web2/authors/241/Faith—Yahaya.

[2] F. Agu Civic education and ethical revolution in Nigeria 2010. Nigerian commentaries. http//nigeriancommentaries.blogspot.com/

[3] Ibid.

Moreover, it is imperative that we strive to attain the Millennium Development Goals (MDGs) in education and the critical targets of the National Economic Empowerment and Development Strategies (NEEDS). [1] These have motivated the Federal Government of Nigeria (FGN) through the Nigerian Educational Research and Development Council (NERDC) to re-introduce the new Civic education curriculum in the primary, junior and senior secondary schools. This is purposely to embark on value re-orientation[2] in order to minimise the encroachment of foreign values on our core national values, thereby eroding them. Therefore, to rediscover these core values and return to them, the former Director General of the National Orientation Agency (N.O.A.), Alhaji Idi Faruk, identified the need for the re-introduction of Civic education as a subject in Nigerian schools,[3] in order to achieve desirable social change for national growth and development.[4]

Civic education is important to national development because;

i) It helps the citizens to understand their government and how it works. When people know how the government of their country works, they are able to work with the government and contribute to national wellbeing.

ii) It makes citizens to understand democracy as the best form of government.

iii) Through Civic education, people develop civic skills that make them to function and live well in society.

iv) It helps citizens to participate well in the politics of their country. We take part in politics when we vote for the right people to represent us and are committed to practise good governance.

v) It empowers citizens to take part in the social and economic activities of their society.

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[1] Federal Ministry of Education 2007. 9-Year basic education curriculum: civic education for junior secondary 1-3. Op. cit. Pages i & ii.

[2] Ibid. Page ii.

[3] Vanguard newspaper Sunday August 31, 2008. Nigeria: Why we are reintroducing civic education in schools, by Faruk. An interview with seasoned civil servant and politician, Alhaji Idi Faruk, director general of the National Orientation Agency (NOA).

[4] C. Obioma. Executive Secretary, Nigerian Educational Research and Development Council at the launch of the new curriculum in Abeokuta, Ogun state, 2009.

     vi)   Civic education helps to educate citizens on the many roles which they should play in the society as teachers, lawyers, farmers, engineers, doctors, wives, husbands, [1] and so on.

     vii)   It enables citizens to accord due respect to others including constituted authority.

     viii)   It also promotes cooperation among the people as social values in the society.[2]

Therefore, the Civic education curriculum is designed to teach learners their rights, responsibilities, talent fulfilment, open-mindedness and healthy competition which will enable them to function effectively in the family, school, politics, legal system, economy, religion and culture.[3]

5.2.1 Civic Education in Educational Practice

Education has been described as not just meeting of minds but also a process of personal encounter.[4] This personal encounter, which is to affect human relationship, is expected to be inculcated in learners through the process of education. Hirst and Peters said that:

> many of the things we want pupils to learn we must deliberately
> and systematically teach, and it is surely the central function
> of schools to carry out this task.[5]

The notion of personal encounter in the process of education brings about the need for personal relationship among the agents of our educational process especially, between the teachers and the learners, in order to establish appropriate knowledge in the latter and achieve the purpose for which the school is founded. For the appropriate personal relationship to be established between pupils and teachers, learners need to be educated in the culture of respect just the way it is practised in the larger society. The pertinent question here is; how do we develop the appropriate personal relationship between teachers and learners in order to inculcate the social values of respect and cooperation in the society?

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[1] F. K. Alonge, J. O. Onwuka, S. M. Niworu and M. O. Oyetunde 2009. Civic education for Nigerian primary school (Universal Basic Education edition). Book 2. Nigeria: University Press Plc, Ibadan. Pages 6-8.

[2] Ibid. Books 1: pages 7-9 & 2: pages 6-8.

[3] Ibid. Book 2. Pages 9-17.

[4] Hirst and Peters 1973. The logic of education. London: Routledge & Kegan Paul. Page 88.

[5] Ibid. Page 77.

The word personal can mean that which relates to somebody's private life, while relationship is expressed as a significant connection or similarity between two or more things.[1] This relationship could be in behaviour or feelings towards somebody else. It is the connection between two or more people or groups and their involvement with one another especially, regarding the way in which they behave towards and feel about one another. Hirst and Peters described relationship as

> something more structured that grows up between or is entered
> into by the people concerned and in which there is some element
> of reciprocity. This arises not from some impersonal order,
> whether of role, of convention or of morality, but from the initiative
> of the individuals concerned.[2]

This implies that relationship is about rapport and deliberate interactions established between or among people for a certain purpose, with mutual or shared advantages. From these definitions and descriptions of personal relationship, it shows that personal relationship entails acquisition of knowledge of the other person or persons for mutual association.

In the school, teachers relate with learners both on school and out-of-school matters. In the course of doing this, teachers become better acquainted with the development stage and intellectual levels of the learners in order to relate appropriately with them. On the other hand, learners are also acquainted with certain characteristics, behaviour or attitudes of the teacher. In the process of this interpersonal relationship, the practice of the moral principle of respect for persons becomes highly imperative between the teacher and the learners. Teachers are expected to have regard for what can motivate learners especially, their conceptual structure, which are the latter's personal attributes and capacity for learning. Learners on the other hand are expected to show concern for what can motivate the teacher to discharge his/her duties rightly, effectively and efficiently. They must also have regard for teacher's other relevant general qualities. This shows that in personal relationship, there is the commitment of oneself voluntarily to another with the expectation of some kind of reciprocity in return. Thus, in personal relationship, there can be such words as 'interest in' and 'concern for' other human beings, together with some kind of openness or giving on ones own part.[3] This attitude must not be

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[1] Microsoft ® Encarta ® 2008. Dictionary. © 1993-2007 Microsoft Corporation. Op. cit.

[2] P. H. Hirst and R. S. Peters 1973. The logic of education. London: Routledge & Kegan Paul. Page 93-94.

[3] Ibid. Page 96.

connected with any extraneous purpose whether individual or shared. Therefore, any teacher who is teaching in a morally acceptable manner must by definition have some personal relationship with pupils.[1] This also goes for the learners. It is therefore necessary that teachers establish personal relationship with learners. This is expected to promote a conducive classroom and learning atmosphere between teachers and learners.

From the above, personal relationship will translate into, or encourage giving due regard that is, respect, to others which will involve exhibiting behaviours, attitudes and feelings of ascribing honour in the treatment of fellow human beings whether in recognising and heeding their desires and interests, or in our actions. When the attitude of respect is established between teachers and learners, the required collaboration that is, cooperation, to ensure the success of the teaching-learning process is established. Where learners do not respect the teachers, the learners are either unwilling to learn or unable to learn and they can show this by lack of cooperation in form of absenteeism or causing distraction in the class. On the other hand, when teachers do not show respect to learners, the teacher may subject learners to arduous academic exercises beyond their intellectual and/or physical capabilities or subject them to undignified treatment. When therefore the social values of respect and cooperation are lacking, the outcome is a failure of the teaching-learning process according to Buber's teacher-learner relationship.[2]

It is however important to point out that having a personal relationship with somebody may not necessarily result in having respect for such a person. It is possible to have personal relationship with somebody and not respect the person. On the other hand, it is possible to also respect a person and not have personal relationship with such. A boxer may have respect for the right hand hook of the opponent but not have any personal relationship with him or her. However, the importance and necessity of personal relationship in connection with the social values of respect and cooperation are very essential especially, between the teacher and pupils for successful teaching and learning. When the principles of respect and cooperation are established in the classroom or any educational process, the teacher can successfully teach knowledge content and influence learners' behaviour positively. This means that the concepts of

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[1] P. H. Hirst and R. S. Peters 1973. The logic of education. Op. cit. Page 93.

[2] Martin Buber 1967. The knowledge of man. New York: Harper and Pew. London: Allen and Unwin. Translated by M. Friedman. Page 112.

respect and cooperation can be considered as basis for the inculcation of other social values in learners. Thus, the attitude of respect and cooperation can enhance the relationship between and among people in a peaceful atmosphere which is necessary for national development. When learners understand and are aware of the consequences of not according respect to, or cooperating with others in the school process, they are able to see the possible havoc or evil which can be done on the process of education and its limitations on social development. When learners respect and cooperate with others, they become socially conscious of the outcomes of their attitudes in establishing unity, harmony, justice, peace and progress in the society. For the society, harmony and cordial relationships can lead to social stability and progress. Thus, learners can see the necessity for respecting others, young or elderly people alike. They should also see the need to accord due respect to parents, citizens, their leaders/rulers and to the country.

5.2.2 The Civic Education Curriculum

The Basic Education Curriculum for Civic Education published by the Nigerian Educational Research and Development Council in 2007 and 2009 are hereby reproduced in four sections: the lower basic, middle basic, upper basic and senior secondary school level.

Lower basic curriculum:

Summary Primary One

S/N	Themes	Topics
1.	Civic Education	- Meaning of Civic Education
2.	National Symbols	- **People, places and things to respect**
3.	Good Social Behaviour	- Rules and Regulations
4.	Health Issues	- Sanitation - Personal hygiene

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		- Rules and Regulations for the intake of substance into body

Source: Federal Ministry of Education 9-Year Basic Education Curriculum Civic Education for Primary 1-3. Nigerian Educational Research and Development Council 2007. Page iv.

Summary Primary Two

S/N	Themes	Topics
1.	Civic Education	- Importance of Civic Education
2.	The School	- School Rules and Regulations - Duties and qualities of class monitors and other prefects
3.	Community	- Our Community - Our Community leaders
4.	Health Issues	- Keeping our surroundings clean - Sanitation (toilets)

Source: Federal Ministry of Education 9-Year Basic Education Curriculum Civic Education for Primary 1-3. Nigerian Educational Research and Development Council 2007. Page iv.

Summary Primary Three

S/N	Themes	Topics
1.	Civic Education	- Components of Civic Education
2.	National Consciousness	- National Identity - National Symbols

3.	Duties and Responsibilities	- **Respect for constituted authority**
4.	Health Issues	- Personal Hygiene
		- Sanitation and Toilet Facilities
		- Drug Laws and their Enforcement
		- Preventing Drug Abuse

Source: Federal Ministry of Education 9-Year Basic Education Curriculum Civic Education for Primary 1-3. Nigerian Educational Research and Development Council 2007. Page iv.

In the lower basic one class (that is, primary one), learners are to be taught the meaning of Civic education as a subject. They are expected to define Civic education, mention one major reason why people need Civic education, and state some benefits of the subject. One major benefit is to empower people for active citizenship. Other topics include people, places and things to respect. Here, learners are expected to define the concept of respect, identify people, places and things to respect. They are also to demonstrate ways of respecting people, places and things. Rules and regulations are to be learnt and explained by learners. The rewards of obeying rules and regulations with their consequences are to be learnt. This means that respect is to be learnt and put into practice.

In the lower basic two class called primary two, the importance of Civic education in the society is to be taught. The school rules and regulations should be taught, showing and demonstrating how these rules and regulations are to be obeyed. Duties of class monitors and school prefects should be demonstrated to prepare learners for leadership roles. Learners should be able to explain the meaning of community, mention types and members of the community, as well as state the rules in the community. They are to name their community leaders, mention roles and qualities of the community leaders, and how to appreciate these community leaders. Learners are to be taught cleanliness of their surroundings to show respect for the environment.

In the lower basic three (that is, primary three), the component of Civic Education should be taught to enable learners identify and list components of Civic Education. They should be able to explain the meaning of national identity; its elements; and discuss reasons why Nigerians should be patriotic. They should be able to state the meaning, describe, differentiate national symbols from other symbols, and demonstrate respect for national and other symbols. Respect for Constituted Authority should be taught to enable learners explain the meaning, types of authority and the need for constituted authority. Personal hygiene should be taught to equip learners with the knowledge of what the topic means and the factors that promote personal hygiene. Drug laws are to be explained to pupils, and the roles of government agencies in controlling the use of drugs. Lastly, learners should be able to mention ways of preventing people from misuse of drugs, explain who is to be consulted when in doubt of drugs, and give reasons why people should consult those who know better about drug use.

Middle basic curriculum:

Summary Primary Four

S/N	Themes	Topics
1.	Our Values	- **Types of values in Nigeria** - Attitude to cultural diversity - **Respect for other people's views**
2.	Citizenship	- The concept of citizenship - Community leadership - Local government - State government - **Cooperation between the local and state governments**

3.	Duties and responsibilities	- Duties and responsibilities of parents and their children
4.	Civic values	- Civic values
5.	National consciousness	- Nation - Ethnicity
6.	Government	- Types of government
7.	Constituted authority	- Duties of citizens to constituted authorities - Responsibilities of constituted authorities to citizens
8.	Social issues	- Traffic regulations - Attitude to accident victims
9.	Health issues	- Personal hygiene and physical development - Personal hygiene (Clothes)

Source: Federal Ministry of Education 9-Year Basic Education Curriculum Civic Education for Primary 4-6. Nigerian Educational Research and Development Council 2007.

Summary Primary Five

S/N	Themes	Topics
1.	Values	- Why many people do not own houses - Values in house construction
2.	Citizenship	- Government's main services - Problems created by bad leadership
3.	Duties and	- Attitude to victims of national disasters

S/N	Themes	Topics
	Responsibilities	
4.	National consciousness	- Meaning of loyalty
5.	Government	- Arms of government
		- Importance of government
		- Functions of government
		- Our duties and obligations to government
6.	Representative democracy	- Defending democracy and social justice (Pressure group)
		- Communicating social injustice to leaders
7.	Civil society and popular participation	- Civil society and moral education
8.	Health issues	- Personal hygiene and physical development
		- Sexually transmitted diseases and HIV/AIDS Education
		- Drug abuse

Source: Federal Ministry of Education 9-Year Basic Education Curriculum Civic Education for Primary 4-6. Nigerian Educational Research and Development Council 2007.

Summary Primary Six

S/N	Themes	Topics
1.	Civic education	- National honours award
2.	Values	- Placing value on Nigerian goods

		-	**Values that promote peace (cooperation,** etc**)**
3.	National consciousness and identity	-	Nationalism and patriotism
		-	Citizenship and naturalisation
4.	Government	-	Government policies
		-	Importance of government programmes
		-	Government institutions in Nigeria
5.	Civil society and popular participation	-	State and civil society
		-	Political parties
		-	Public opinion
6.	International cooperation among nations	-	United Nations
		-	African Union (AU)
		-	Economic Community of West African States (ECOWAS)
		-	Commonwealth of Nations
		-	Organisation of Petroleum Exporting Countries (OPEC)
7.	Social issues	-	Moral aspects of drug education
		-	Drug laws and their enforcement
		-	Trafficking in dangerous drugs and the law
8.	Health issues	-	Personal hygiene and physical development

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		- Sexually transmitted diseases (STDs) and HIV/AIDS Education
		- Cancer education

Source: Federal Ministry of Education 9-Year Basic Education Curriculum Civic Education for Primary 4-6. Nigerian Educational Research and Development Council 2007.

In these classes, values, respect, respect for others, cooperation, civic values, leadership, meaning of civic education, national consciousness, civil society and moral education, peace, tolerance, national unity, nationalism and patriotism are to be taught. At this level, values are taken as the accepted standards or moral conducts by which members of a society live and relate with one another.[1] The curriculum further stated that values are our beliefs as individuals and as members of a social group which may be our community or country. They are the standards of behaviour which we accept to live by. Therefore, our values are to guide our behaviour and decision about what is right and what is wrong. This is why our character is moulded by our values. Among the positive values which can help our society to grow, develop and progress are respect for human life, respect for elders, constituted authority and other people's ways of life, honesty, discipline, justice, hard work, punctuality, love, peace, cleanliness, and so on.[2] These lead to peaceful co-existence, happiness and safety, among others. The negative values which are otherwise called vices, are outlined as craze for material things, disrespect for human life, disrespect for elders, indiscipline, bribery, corruption, terrorism, pride, greed, laziness and idleness, thievery, and so on.[3] While the positive values promote social development, the vices can lead to social disintegration.

Civic values are described as those world views shared by members of a community. These values include loyalty, honesty, justice, obedience, dedication and discipline. All these are to ensure peace and harmony, promote democracy and respect

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[1] F. K. Alonge, J. O. Onwuka, S. M. Niworu and M. O. Oyetunde 2009. Civic education for Nigerian primary school (Universal Basic Education edition). Book 4. Nigeria: University Press Plc, Ibadan. Page 4.

[2] Ibid.

[3] Ibid. Page 5.

for human rights.[1] Quality of services and the consequences of poor services are also integrated in the contents.

Upper basic curriculum

Summary JSS 1

1.	Our values	- Values
		- Types of values (i) Honesty
		(ii) **Co-operation**
		(iii) Self Reliance
2.	Citizenship	- Citizenship
		- Rights and duties of citizens
		- Obligations of citizens
3.	National consciousness and identity	- Meaning of National Consciousness and National Identity
		- Promoting National Unity
4.	Representative Democracy	- Democracy
5.	Nigerian Constitution	- What is Constitution?
		- Types of Constitution
6.	Human Rights	- Meaning of Human Rights
7.	Rights and Obligations of Nigerian Citizens	- Types of Human Rights
		- Obligations of Citizens
8.	Social Issues	- Traffic regulations

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[1] Ibid. Pages 62-65.

Summary JSS 2

1.	Our values	- Integrity - Contentment - Discipline - Courage
2.	Citizenship	- Nigeria as a Federation - Relationship between Federal, State and local Government
3.	Human Rights and Rule of Law	- The Rule of Law - The state and the Rule of Law - Protection of Human Rights and the Rule of law (role of Individuals and Group)
4.	Representative Democracy	- Democracy - Pillars of Democracy - Election and Voter Responsibilities - Electoral Malpractices
5.	Nigerian Constitution	- Constitutional Development in Nigeria - Supremacy of the Constitution
6.	Social Issues	- Illiteracy

Summary JSS 3

1.	Social values	- Right attitude to work - Negative behaviour
2.	Duties and responsibilities of citizens	- National Population Census
3.	Human rights and the Rule of Laws	- Protection Of Human Rights - Protection Of The Rule Of Law
4.	Representative Democracy	- Voter Education - Elections
5.	Nigerian Constitution	- The current Nigerian Constitution - The role of citizens in Constitutional development
6.	Peace and Conflicts	- National Security
7.	National Economic Life	- Self Employment

Source: Federal Ministry of Education 9-Year Basic Education Curriculum Civic Education for Junior Secondary 1-3. Nigerian Educational Research and Development Council 2007.

In the JSS 1 class, various types of values like honesty, cooperation and self reliance should be taught. Learners are expected to identify different values in the society in order to know the ideal and be disposed to take to them. Citizenship with their rights and duties/obligations are to be taught so that learners are not ignorant of these in the society. National consciousness and identity, representative democracy, the Nigerian constitution, human rights and social issues like traffic regulations are topics that can make learners to also become good citizens.

In the JSS 2, the necessity of other types of values like integrity, contentment, discipline and courage are to be taught while citizenship, human rights and the rule of law, representative democracy, Nigerian constitution and social issues are further taught in this class. These are expected to entrench the attitudes of patriotism and good citizenship the more in learners, and promote literacy.

In the JSS 3, social values like right attitude to work are taught. Negative behaviours and their impacts on the society are also taught. National economic life in which the importance of self employment is taught is brought to the knowledge of the learners. This is expected to prepare them to be providers of jobs rather than seekers of white collar jobs after graduating from school. Further treatment of other topics taught from JSS 1 and 2 like duties and responsibilities of citizens, human rights and the rule of laws, representative democracy, and Nigerian constitution complement the JSS 3 curriculum. Peace and conflict resolution is also taught in the class.

The new curriculum structure which was introduced in 2011 extended Civic education as a school subject to the senior secondary schools in which all these topics and contents would be further taught.

Senior secondary school curriculum

Summary SSS 1

S/N	Themes	Topics
1.	Our Values	- Values: e.g. justice, selflessness, honesty, etc.
2.	Emerging issues	- HIV/AIDS - Symptoms and effects of HIV/AIDS - Preventive measures of HIVAIDS e.g. use of condom, abstinence, faithfulness to partners, etc. - Stigmatisation of People Living

		With HIVAIDS (PLWHA)
3.	Citizenship	- Goals of citizenship education
4.	Representative democracy	- Characteristics of democracy
5.	Pillars of democracy	- The major pillars of democracy: 1.The constitution 2. Strong institutions e.g. the arms of government, armed forces, civil societies, etc. 3. Federalism, state and local governments 4. Citizen's responsibilities 5. Political parties and free press.
6.	Human rights	- Brief history background of UDHR - The seven core freedoms of UDHR - Responsibility of individuals, groups and government in UDHR
7.	Cultism	- Meaning - Identification of different cult groups - Origin and reasons for cult groups - Consequences of cultism - Preventive measures against cultism

8.	Law and order	- Orderliness; Definition
		- Examples of orderliness e.g. listening skills, driving skills, decorum, queuing culture, etc
		- Roles of orderliness in the society e.g. by showing good examples to people, training people around you, correcting younger ones patiently, to be careful in whatever you do.

Source: Federal Ministry of Education Senior Secondary School Curriculum. Civic Education for SSS 1-3. Nigerian Educational Research and Development Council 2009.

Summary SSS 2

S/N	Themes	Topics
1.	Citizenship	Importance of citizenship education
2.	Democracy and national development	- Capitalist democracy
		- Political parties and competition for power through election process
		- Importance of employment in poverty alleviation
		- Factors that promote guaranteed employment e.g. free education and medical care, responsible governance, population participation, etc.
3.	Dangers of political apathy	- Definition of political apathy

		- Forms of political apathy
		- Reasons for political apathy
		- Why leaders fail to protect the interest of their followers
4.	Achieving popular participation in politics	- Definition popular participation in politics
		- Reasons why people do not participate in politics
		- How popular organisations are formed
5.	Limitation of human rights	- Definition human rights
		- Limitations of human rights
		- Describe what happens during emergency periods
6.	Drugs and drug abuse	- Definition of drug and drug abuse
		- Types of drugs and they can be abused
	Effects of drugs and drugs abuse	- Symptoms of drugs
		- Demonstration of some behaviours of an addict
	Prevention of drug abuse	- How drug abuse can be prevented
		- Government agencies working to prevent drug abuse
	Drug law,	- Drug laws from government

	enforcement and administration	- Activities of drug law enforcement agencies
7.	Responsible parenthood	- Meaning of responsible parenthood - Roles of responsible parents - Importance of responsible parenthood in national development.
8.	Traffic regulations	- Definition of traffic regulations - Enumerating some traffic regulations - Roles of individuals and government in maintaining traffic regulations
9.	Relationships Inter-communal relationship	- Inter-personal relationships; definition - Types of inter-personal relationships - Basic skills that promote inter-personal relations - Meaning of inter-communal relationships - Importance of inter-communal relationships - Skills for resolving inter-communal conflicts

Source: Federal Ministry of Education Senior Secondary School Curriculum. Civic Education for SSS 1-3. Nigerian Educational Research and Development Council 2009.

Summary SSS 3

S/N	Themes	Topics
1.	Characteristics of Human Rights	- Definition of Human Rights - Characteristics and categories of Human Rights
2.	Dangers of political apathy	- Fighting political apathy - Definition of political apathy - Ways of fighting political apathy
3.	Public service in a democracy	- Public service - Definition - Reason for the shortcomings in the Public service - Ways of improving Public service
4.	Civil society and popular participation Popular participation	- Definition of Civil society - Functions and need for Civil society - Qualities and problems of Civil society - Definition - Types of popular participation - Need for popular participation in civil society - Traditional and modern modes of popular participation

5.	Constitutional democracy and the Rule of Law	- Democracy; Definition, Importance and Problems, Processes of democracy
		- Rule of Law; Definition, Importance, Processes of Rule of Law, Problems of Rule of laws
		- Constitutional Democracy; meaning and types, features, advantages and disadvantages, keys concepts of constitutional democracy
6.	Human trafficking	- Definition
		- Causes of human trafficking
		- Effects and consequences of human trafficking
		- Government and individual efforts to stop human trafficking

Source: Federal Ministry of Education Senior Secondary School Curriculum. Civic Education for SSS 1-3. Nigerian Educational Research and Development Council 2009.

The purpose of an educational process is to inculcate knowledge in learners to transform them to become better persons who are more efficient than they would have been without it. Knowledge has been defined in various ways by different epistemologists and theorists of education. Philosophically, it can be said to be the condition of apprehending the truth. It is also seen as the process of equipping or developing the mind, the general awareness or possession of information, facts, ideas, truths, or principles.[1] This means that knowledge implies transforming the mind through apprehending information which is considered to be truth. In social life, knowledge is required and available for acquisition to live right. Sociologists submitted that both education and socialisation are processes of teaching and learning.

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[1] Microsoft Encarta dictionaries 2008. Op. cit.

Development of social skills in Civic education would therefore depend on adequate teaching and learning of these skills. The tendency of this curriculum to develop the relevant social skills makes it significant in nation's efforts to develop morals and right attitudes in her citizens. Contents like justice, selflessness, honesty, and so on are core values necessary in the transformation of the country socially through the actions of her citizens. Other topics like citizenship, human rights, HIV/AIDS, cultism, democracy, drugs, relationships and human trafficking which address social problems which are peculiar to the country, with the approaches of teaching the topics which can give direction to possible ways of eradicating or at least minimise them.

5.3 An Overview of some Curricula Models

Tanner and Tanner [1] define curriculum as plan or programme of all experiences which the learner encounters under the direction of a school, while Gatawa[2] describes it as the totality of the experiences of children for which schools are responsible. Urevbu[3] sees it as;

> what is laid down as the syllabus or that which is to be learnt
> by students. It is the officially selected body of knowledge which
> government, through the Ministry of Education or any body offering
> education, wants students to learn.

These definitions identified the necessity and importance of careful selection of contents to be studied in the schools. It therefore calls for a proper consideration of the factors that can influence the design of a curriculum for schools as well as an understanding of the various models of curriculum design before one can propose a new or an alternative one.

Several factors can influence curriculum design in significant ways. This will include among others; the political, social, psychological, economic, technological, and environmental factors.[4] In designing an alternative Civic education curriculum for Nigerian schools, social factors are significant for consideration. The Nigerian society has her expectations about the aims and objectives to be considered when designing a curriculum. Therefore, these societal considerations need to be reckoned with,

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[1] D. Tanner and L. Tanner 1995. Curriculum Development: Theory into Practice (3rd ed.). Englewood Cliffs, NJ: Merril. Page 158.

[2] B. S. M. Gatawa 1990. The politics of the school curriculum: an introduction. Harare: Jongwe Press. Page 8.

[3] A. O. Urevbu 1985. Curriculum studies. Ikeja: Longman. Page 3.

[4] The commonwealth of learning October 2000. Curriculum theory, design and assessment.The Southern African Development Communities (SADC)Ministries of Education. Page 22.

because education is a social institution with the goal of social improvement. Thus, the newly designed curriculum accommodates the social values which should be taught in the process of education. The following is an overview of some curricula models and their pertinent features.
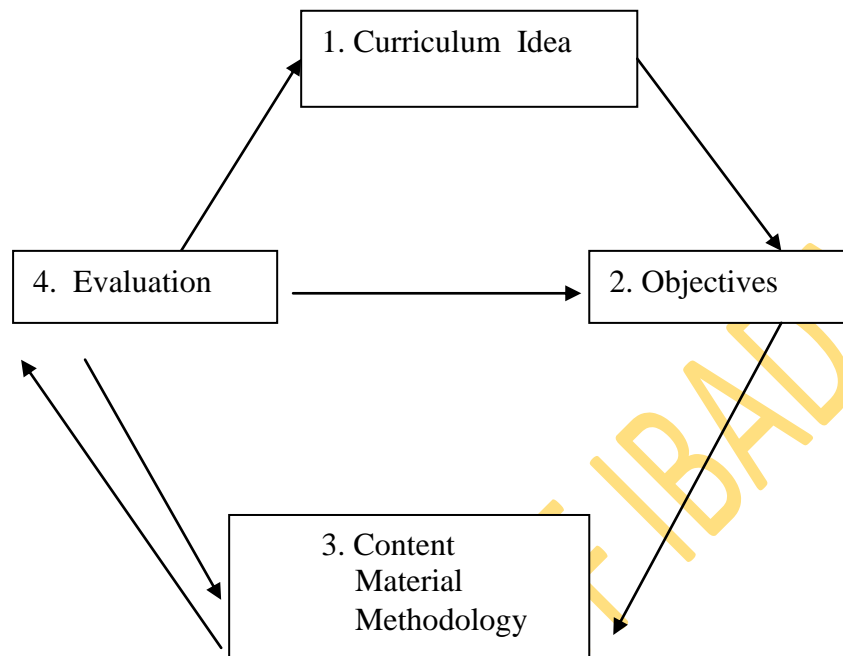

Figure 1: Objectives Model of Curriculum Design. Adapted from B. S. M. Gatawa (1990: 28). The Politics of the School Curriculum. Harare: Jongwe Press.

In this design called Objectives model, the evaluation is done at each stage of the curriculum design. Similarly, the contents, materials and methodology are derived from the objectives.

The Process model on the other hand did not give too much consideration to the objectives. The model presupposes that:

- ❖ Content has its own value. Therefore, it should not be selected on the basis of the achievement of objectives.
- ❖ Content involves procedures, concepts and criteria that can be used to appraise the curriculum.
- ❖ Translating content into objectives may result in knowledge being distorted.

❖ Learning activities have their own value and can be measured in terms of their own standard. For this reason, learning activities can stand on their own.[1]

This design contains the

- curriculum idea (that is, the goals)

- content and methodology

- outcomes

- evaluation.[2]
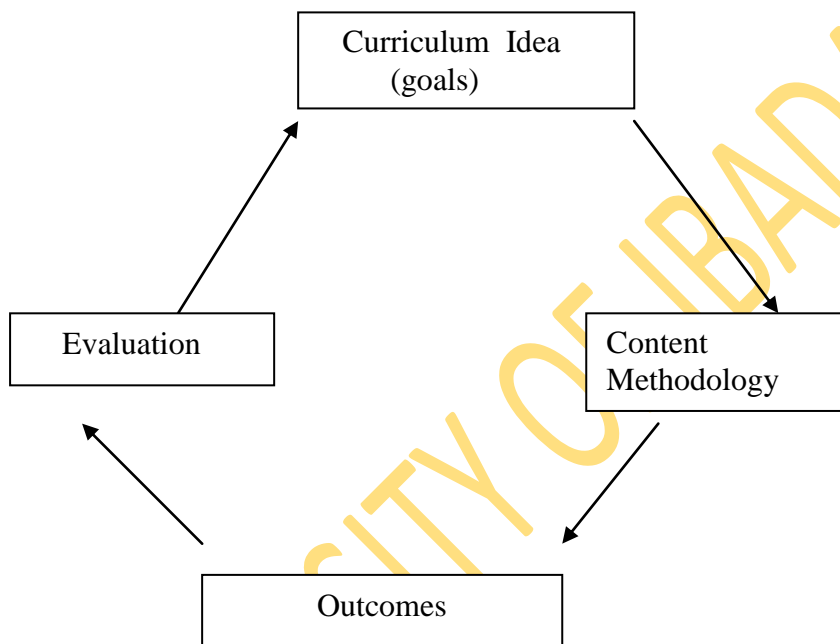
Figure 2: Process Model of Curriculum Design. Adapted from B. S. M. Gatawa (1990: 31). The Politics of the School Curriculum. Harare: Jongwe Press.

It is pertinent to note that in this model,

- content and methodology are derived from the goals. Each of them has outcomes that can be evaluated.

- The evaluation results from the outcome are fed into the goals, which will later influence the content and methodologies. Unlike the objectives model, there is no direct evaluation of the content and methodologies.[3]

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[1] B. S. M. Gatawa 1990. Op. cit. Page 31.
[1] The commonwealth of learning. October, 2000. Op. cit. page 31.
[3] Ibid. Page 31.

According to the Commonwealth of Learning, Tyler's model of curriculum is principally based on the following questions:

- What educational purposes should the school seek to attain?
- What educational experiences can be provided that are likely to attain these purposes?
- How can these educational experiences be effectively organised?
- How can we determine whether these purposes are being attained?[1]

Tyler's model gives consideration to the

- objectives
- selection of learning experiences
- organisation of learning experiences
- evaluation.[2]

Objectives

↓

Selection of learning experiences

↓

Organisation of learning experiences

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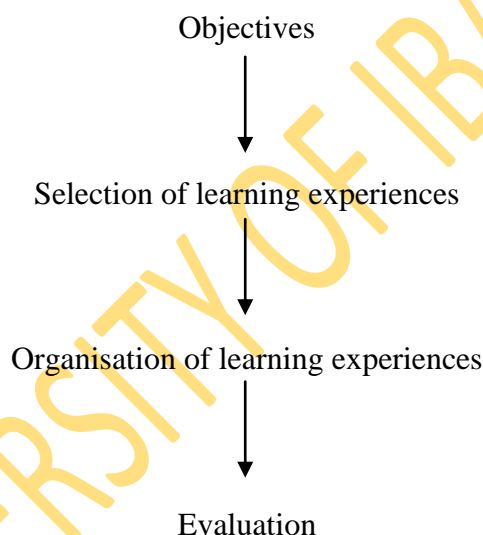
Evaluation

Figure 3: Tyler's Model of Curriculum Design. Adapted from A. O. Urevbu (1985). Curriculum Studies.

In this model, evaluation is terminal. It is however necessary to note that objectives form the basis for the selection and organisation of learning experiences. They also form the basis for assessing the curriculum and that objectives are derived from the learner, contemporary life and subject specialist.[3] The model emphasises that evaluation is a process by which one matches the initial expectation with outcomes.

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[1] The commonwealth of learning. October, 2000. Op. cit. Pages 31-32.

[2] A. O. Urevbu 1985. Curriculum studies. Ikeja: Longman. Page 20.

[3] The commonwealth of learning. October, 2000. Op. cit. page 32.

The alternative Civic education curriculum designed takes cognisance of the Objectives, Process and Tyler's models of curriculum design. The Objectives model of curriculum design contains contents that are based on specific expected learning outcomes in terms of specific measurable behaviours. According to Gatawa,[1] the model comprises four steps;

- agreeing on broad aims which are analysed into objectives

- constructing a curriculum to achieve these objectives

- refining the curriculum in practice by testing its capacity to achieve its objectives, and

- communicating the curriculum to the teachers through the conceptual framework of the objectives.

The design includes

- ➤ curriculum idea
- ➤ objectives
- ➤ content, material and methodology
- ➤ evaluation[2]

The above models were used in designing an alternative curriculum model for Civic education.

5.4 An alternative Curriculum Model

In the new design, the elements of curriculum which include the purpose, content or subject matter, as well as methods, which also include learning experiences, and evaluation, are taken into consideration. The purpose of the new curriculum highlights the aims, objectives and goals which the document is to achieve. This is based on the social aspirations of the Nigerian nation which includes the inculcation of the right types of values in learners, and covers the three domains of learning; the cognitive, psychomotor and affective. This makes the new curriculum reflect the values which our society considers as important. The content, which is also referred to as the subject matter, outlines the desired attitudes and social values which the nation cherishes. This makes the alternative curriculum applicable to solving the myriads of social problems confronting the nation, especially moral decadence and values degeneration. The methods of teaching relate to teaching and learning experiences as

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[1] B. S. M. Gatawa 1990. The politics of the school curriculum: an introduction. Harare: Jongwe Press. Page 30.

well as the organisational strategies that can facilitate successful teaching-learning processes, while the evaluation in the new curriculum design plays significant roles in the selection of appropriate contents based on the aims and objectives of the curriculum, methods to teach the contents, as well as their effectiveness, the suitability and appropriateness to meeting social needs. This enables feedbacks to the planners, learners, teachers, and the society in order to provide a rationale for making changes when the need arises. Evaluation is guided by the inputs, means, contents, outputs as well as the outcomes of the whole learning process.

Objective

Aims

Goals

↓

Learning experiences

Contents

↓

Methodology

↓

Evaluation
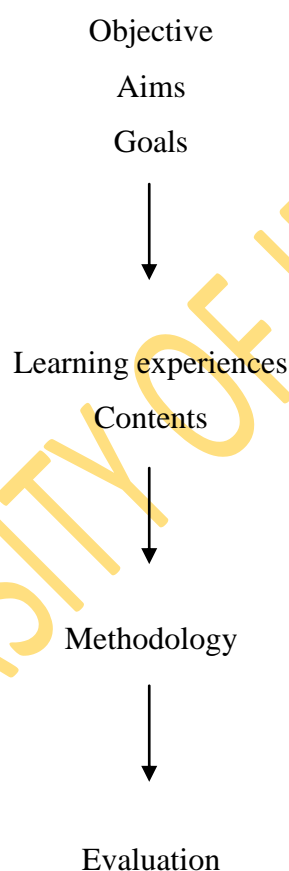
Figure 4: The Alternative Model. (Adapted from the Commonwealth of Learning. October, 2000).

The objectives, aims and goals of the alternative curriculum are based on the society's expectations as contained in the National Policy on Education (2004). These include the inculcation of the right type of values in the learners and graduates of Nigeria's educational institutions so that they can demonstrate appropriate social values which should result in acts of best practices in their private and social life. The learning experiences and contents are logically derived from the objectives, aims and goals. Among these are the social values of respect and cooperation. Learners should

also be taught constituted authority, democracy, personal hygiene, right attitudes to work, discipline, integrity, human rights, and so on. The methodology includes discussion, demonstration and application of knowledge to life situations in accordance with the teacher to enhance effective acquisition of the knowledge and ensure that the purpose or objectives, aims and goals of the process of education are attained. The evaluation aspect is to test demonstration and application of knowledge acquired in relation to the set objectives, aims and goals of the Nigerian government.

In order to achieve our national educational objectives particularly through the Civic education curriculum, the alternative curriculum has been designed purposely to modify the existing curriculum. Topics dealing with drugs have been shifted from the lower basic classes in our schools because it would be psychologically premature for learners of this age group to manage such knowledge effectively especially when they are not under adult guidance or supervision. Children have been reported to naively practice what they have seen with resultant loss of lives or great damage. The alternative curriculum is therefore proposed and suggested for implementation in our schools to avoid dangers of mis-educating, over stretching learners both academically and psychologically but most importantly, to achieve our national educational goals and aspirations, taking into consideration the various components of the curriculum.

Summary of contents of the alternative curriculum

Summary Primary One

S/N	Themes	Topics
1.	Civic Education	- Meaning of Civic Education
2.	National Symbols	- **Respect** for people, places and things
3.	Good Social Behaviour	- Rules and Regulations - **Respect** for Rules and Regulations
4.	Health Issues	- Sanitation - **Respect** for self sanitation

		- Personal hygiene

Summary Primary Two

S/N	Themes	Topics
1.	Civic Education	- Importance of Civic Education
2.	The School	- School Rules and Regulations - **Respect** for rules and regulations - Duties and qualities of class monitors and other prefects
3.	Community	- Our Community - Our Community leaders - **Cooperation** in our community - **Cooperation** with leaders and other people
4.	Health Issues	- Keeping our surroundings clean - Sanitation (toilets) - **Respect** for clean environment - **Cooperation** in environmental sanitation

Summary Primary Three

S/N	Themes	Topics
1.	Civic Education	- Components of Civic Education - Scope of Civic education

2.	National Consciousness	- National Identity
		- National Symbols
		- **Respect** for national identity and symbols
3.	Duties and Responsibilities	- **Respect** for constituted authority
4.	Health Issues	- Personal Hygiene
		- Sanitation and Toilet Facilities
		- **Cooperation** in sanitation and hygiene

In the basic education class one, learners should be taught what Civic education is and the reason(s) for studying it. National symbols should be taught as well. This is to make learners aware of the various symbols which are considered important to the Nigerian society and the need to respect them, including people and places. At this level, learners can be made to define the concept of respect as a social value. This can usher the class into the next topic: Good and Social Behaviour. Here, learners are guided through the definition of rules and regulations as well as the need to respect them through obedience. Health Issues should be taught leading learners to knowledge about sanitation and personal hygiene. Respect for personal or self sanitation should be taught at this level.

In the second class of the lower basic education, the importance of Civic education as a school subject should be taught. The School, with its rules, regulations, duties and qualities of class monitors and other school prefects should be taught. The learners can also be acquainted with the need to respect the school rules and regulations. The community, its leaders and importance of cooperation in the community and among the people should also be stressed. Lessons on Health Issues should be made to include how to keep the surroundings clean, toilet sanitation and the need to respect clean environment by not littering the surrounding as well as the importance of cooperation in environmental sanitation.

In primary three, learners should be taught the components and scope of Civic education. They should be able to define what National Identity and Symbols are, their elements and the need for patriotism. Respect for national identity and symbols should also be taught. Respect for constituted authority should be taught so that learners can explain the meaning, types, the need for constituted authority and the reasons to respect the constituted authority. Personal hygiene should also be taught to acquaint learners with the knowledge of how to promote personal hygiene. Cooperation among the people to ensure sanitation and hygiene should be emphasised in this class.

Summary Primary Four

S/N	Themes	Topics
1.	Our Values	- Types of values in Nigeria - Attitude to cultural diversity - **Respect** for other people's views
2.	Citizenship	- The concept of citizenship - Community leadership - Local government - State government - **Cooperation in the society**
3.	Duties and responsibilities	- Duties and responsibilities of parents and their children
4.	Civic values	- **Civic values: respect, cooperation**, honesty, discipline, etc
5.	National consciousness	- Nation - Ethnicity

6.	Government	- Types of government
7.	Constituted authority	- Duties of citizens to constituted authorities
		- Responsibilities of constituted authorities to citizens
		- **Respect** for constituted authority
8.	Social issues	- Traffic regulations
		- Attitude to accident victims
9.	Health issues	- Personal hygiene and physical development
		- Personal hygiene (Clothes)

Summary Primary Five

S/N	Themes	Topics
1.	Values	- Why many people do not own houses
		- Values in house construction
2.	Citizenship	- Government's main services
		- Problems created by bad leadership
3.	Duties and Responsibilities	- Attitude to victims of national disasters
4.	National consciousness	- Meaning of loyalty
5.	Government	- Arms of government
		- Importance of government
		- Functions of government

		- Our duties and obligations to government
6.	Representative democracy	- Defending democracy and social justice (Pressure group)
		- Communicating social injustice to leaders
7.	Civil society and popular participation	- Civil society and moral education
8.	Health issues	- Personal hygiene and physical development
		- Sexually transmitted diseases and HIV/AIDS Education
		- Drug Laws and their Enforcement
		- Drug abuse

Summary Primary Six

S/N	Themes	Topics
1.	Civic education	- National honours award
2.	Values	- Placing value on Nigerian goods
		- **Values that promote peace**
3.	National consciousness and identity	- Nationalism and patriotism
		- Citizenship and naturalisation
4.	Government	- Government policies
		- Importance of government programmes

		- Government institutions in Nigeria
		- **Respect** for government institutions
		- **Cooperation** among government institutions and citizens
5.	Civil society and popular participation	- State and civil society
		- Political parties
		- Public opinion
6.	**International cooperation among nations**	- United Nations
		- African Union (AU)
		- Economic Community of West African States (ECOWAS)
		- Commonwealth of Nations
		- Organisation of Petroleum Exporting Countries (OPEC)
7.	Social issues	- Moral aspects of drug education
		- Drug laws and their enforcement
		- Trafficking in dangerous drugs and the law
8.	Health issues	- Personal hygiene and physical development
		- Rules and regulations for the intake of substance into the body
		- Sexually transmitted diseases (STDs)

		and HIV/AIDS Education
		- Cancer education

In the middle basic education class four, the various types of values in Nigeria should be taught. Similarly, attitudes expected of Nigerians towards cultural diversity should be clearly explained to learners. This can lead to the teaching of the importance of respecting other people's views. The concept of citizenship should be taught to enable learners define and explain it. Community leadership together with the local and state governments as levels of leadership should also be discussed. Duties and responsibilities of parents and their children should be taught to make learners aware of their roles and those of their parents. The civic values of respect, cooperation, honesty, discipline, and so on should be taught. The nation and ethnicity with the types of government in the country should be taught. Duties of citizens to the constituted authorities as well as the responsibilities of the latter to the former should be taught. Traffic regulations and attitudes expected from people to accident victims should be emphasised. Personal hygiene should be taught further to make learners aware of its effects on physical development.

In the basic five class, reasons why many people do not own houses should be taught. Values in house construction should be emphasised at this level in order to instruct learners on the need to be honest and sincere in business. The various services government is expected to provide for the citizens should be taught. This can make learners aware of the problems that can be created by bad leadership when they refuse to provide necessary amenities for the populace. Attitudes expected from the people towards victims of national disasters should be taught in this class. Similarly, definition of loyalty should be treated, arms of government, importance, functions of government, duties and obligations of citizens to government should be taught as well. Representative democracy should be taught to make learners aware of the need to defend democracy and ensure social justice. The importance of reporting social injustice to leaders should be taught. Civil society and moral education in order to make learners realise how they are expected to behave should be taught. Personal hygiene should be taught further to make learners realise the effects on physical development of individuals and the sexually transmitted diseases including HIV/AIDS, not leaving out drug abuse.

In primary six, learners should be able to explain what is meant by the national honours award, its essence, and those that can be given such awards. The importance of placing value on Nigerian goods to make learners appreciate locally made goods need to be taught to encourage learners patronise Nigerian made goods. Values that promote peace in the society should also be taught. Learners should be taught what nationalism, patriotism, citizenship and naturalisation are. Government policies should be adequately taught to make learners aware of the importance of government programmes. The various government institutions, state and civil society, political parties and public opinions should be taught. This will make learners understand the essence of these institutions in the society. The importance of international cooperation among nations of the world through the United Nations Organisation (U.N.O.), African Union (A.U.), Economic Community of West African States (ECOWAS), Commonwealth of Nations and the Organisation of Petroleum Exporting Countries (OPEC) should be taught. This will enable learners to see the effects of this cooperation in promoting peace around the world. The moral aspects of drug education should be taught, drug laws and their enforcement with the effects of trafficking in dangerous drugs should be taught. Learners should be taught further in personal hygiene and physical development, rules and regulations for the intake of substance into the body, sexually transmitted diseases (STDs) and the HIV/AIDS together with cancer education should be adequately taught to enable learners aware of the measures to make them healthy and free from all forms of diseases.

Summary: JSS 1

S/N	Themes	Topics
1.	Our values	- **Values** - Types of values (i) Honesty (ii)**Co-operation** (iii)Self-Reliance
2.	Citizenship	- Citizenship

		- Rights and duties of citizens
		- **Respect** for rights of others
		- Obligations of citizens
3.	National consciousness and identity	- Meaning of National Consciousness and National Identity
		- Promoting National Unity through **respect and cooperation**
4.	Representative Democracy	- Democracy
		- **Respect in democracy**
		- **Cooperation in democracy**
5.	Nigerian Constitution	- What is Constitution?
		- Types of Constitution
		- **Respect** for constitution
6.	Human Rights	- Meaning of Human Rights
		- **Respect** for human rights
7.	Rights and Obligations of Nigerian Citizens	- Types of Human Rights
		- Obligations of Citizens
8.	Social Issues	- Traffic regulations
		- **Respect** for traffic regulations

Summary: JSS 2

S/N	Themes	Topics
1.	Our values	- Integrity - Contentment - Discipline - Courage - **Respect** - **Cooperation**
2.	Citizenship	- Nigeria as a Federation - Relationship among between Federal, State and local Government - **Cooperation** among the levels of Government
3.	Human Rights and Rule of Law	- The Rule of Law - **Respect** for the Rule of Law - The state and the Rule of Law - Protection of Human Rights and the Rule of law (role of Individuals and Group) - **Cooperation** to enforce Rule of Law
4.	Representative Democracy	- Democracy - Pillars of Democracy: **cooperation** among citizenry

S/N	Themes	Topics
		- Election and Voter Responsibilities
		- Electoral Malpractices
5.	Nigerian Constitution	- Constitutional Development in Nigeria Supremacy of the Constitution
		- **Respect** for the constitution
6.	Social Issues	- Illiteracy
7.	Health Issues	- Preventing drug abuse
		- Respect for personal health

Summary: JSS 3

S/N	Themes	Topics
1.	Social values	- Right attitude to work
		- Negative behaviour
2.	Duties and responsibilities of citizens	- National Population Census
3.	Human rights and the Rule of Laws	- Protection of Human Rights
		- Protection of the Rule of Law
		- **Respect** for the Rule of Law
		- **Cooperation** in maintaining the Rule of Law
4.	Representative	- Voter Education

	Democracy	- Elections
		Cooperation to ensure credible elections
5.	Nigerian Constitution	- The current Nigerian Constitution
		- The roles of citizens in Constitutional development
6.	Peace and Conflicts	- National Security
		Respect for social peace
		Cooperation to resolve conflicts
7.	National Economic Life	- Respect for the dignity of labour
		- Self Employment
		- Cooperation in creating employment

In the junior secondary school class one, the learners should be taught social values of honesty, cooperation and self-reliance. These are expected to contribute to moral development and better relationship with others as they grow in age. The rights, duties and obligations of citizens are to be taught so that learners are aware of what the society expects from them as members. Similarly, respect for the rights of others should be imparted to make them shun actions that impede the well-being of others. The meaning of National consciousness and National identity should be taught to make learners well-informed of their purpose and symbols that unite the country. It is necessary to teach these young ones how the concepts of respect and cooperation can be employed to promote national unity. The concept of democracy needs also to be taught to develop learners politically in order to participate adequately in the administration of the society. The importance of respect and cooperation should also be taught. The meaning and types of constitution are expected to be taught to make known the rules and laws regulating activities of members of the society. The need to respect the constitution of the land should also be taught. It will be necessary to impart in the learners the

meaning of human rights, as well as the importance of respect for human rights by people in the society. Different types of human rights should be explained to learners. Lastly, the knowledge of traffic regulations should be taught to show the need to respect every traffic regulation.

In the junior secondary class two, other types of values like integrity should be taught. This will make learners develop higher form of honesty and steadfastly adhere to high moral principles or professional standards. Contentment, discipline, courage, respect and cooperation should be taught. Nigeria as a federation with the relationship among the three tiers of government that is federal, state and local governments should be taught. Cooperation among these levels of government should also be emphasised. Human rights and the rule of law is another topic that should be treated. Learners should be taught the need to respect the rule of law in the society, protecting human rights and cooperation to enforce the rule of law. Cooperation as a pillar of democracy should be taught together with voters' responsibilities, and electoral malpractices. Constitutional development in Nigeria, the supremacy of the constitution and respect for the constitution should be taught. The effects of illiteracy on the society should be discussed with learners to realise why it is usually abhorred in any society. Lastly, topics on health issues to prevent drug abuse, and respect for personal health should be taught.

In the junior secondary class three, right attitudes to work as a topic should be taught to help learners cultivate required principles towards work and their daily economic activities. Respect for dignity of labour is relevant here. Furthermore, the importance of cooperation in creating employment should be taught. Duties and responsibilities of citizens towards successful National Population Census should be taught. Protection of human rights and rule of law are to be taught to entrench peaceful co-existence in the land. The role of citizens in constitutional governance should be taught to make learners see what the society expects from political officers. Respect for social peace and cooperation to resolve conflicts should be taught. This will promote national security.

Summary SSS 1

S/N	Themes	Topics

1.	**Our Values**	- Values: e.g. justice, selflessness, honesty, etc.
2.	Emerging issues	- HIV/AIDS - Symptoms and effects of HIV/AIDS - Preventive measures of HIV/AIDS e.g. use of condom, abstinence, faithfulness to partners, etc. - Stigmatisation of People Living With HIVAIDS (PLWHA) - **Respect** for PLWHA - **Cooperation** for management and prevention of HIV/AIDS
3.	Citizenship	- Goals of citizenship education
4.	Representative democracy	- **Respect** for democracy - Characteristics of democracy - **Cooperation** as an important component of democracy
5.	Pillars of democracy	- The Major Pillars Of Democracy: 1.The Constitution 2. Strong Institutions e.g. The Arms Of Government, Armed Forces, Civil Societies, Etc.

		3. Federalism, State And Local Governments

4. **Cooperation** Among The Levels Of Government

5. **Respect** For Levels Of Government

6. Citizen's Responsibilities

7. **Respect** For Citizen's Responsibilities

8. Political Parties And Free Press

9. **Respect** For Political Parties

10. **Respect** for press freedom |
| 6. | Human rights | - Historical background of the Universal Declaration of Human Rights (UDHR)

- The seven core freedoms of UDHR

- Responsibility of individuals, groups and government in UDHR |
| 7. | Cultism | - Meaning

- Identification of different cult groups

- Origin and reasons for cult |

		- groups
		- Consequences of cultism
		- Preventive measures against cultism
8.	Law and order	- Orderliness; Definition
		- Examples of orderliness e.g. listening skills, driving skills, decorum, queuing culture, and so on
		- Roles of orderliness in the society e.g. by showing good examples to people, training people around you, correcting younger ones patiently, being careful in whatever you do.
		- **Respect** for constituted authority

Summary SSS 2

S/N	Themes	Topics
1.	**Our values**	- **Respect, cooperation,** integrity, patriotism, and so on
2,	Citizenship	- Importance of citizenship education
		- Duties and obligations of citizens
		- Skills for promoting our traditions, beliefs, and values
		- Promoting consciousness, integrity

		and unity
3.	Democracy and national development	Capitalist democracy
4.	Dangers of political apathy	- Definition - Forms of apathy - Reasons for political apathy
5.	Achieving popular participation in politics	- Definition of popular participation in politics - **Respect** and popular participation - Reasons why people do not participating in politics - **Cooperation** in governance - How popular organisations are formed
6.	Limitation of human rights	- Human rights: definition - Limitations of human rights - **Respect** for the rights of others - What happens during emergency periods?

7.	Drugs and drug abuse	- Definition of drug abuse
		- Types of drugs and how they can be abused
		- Effects of drugs and drug abuse
		- Prevention of drug abuse
		- Drug law, enforcement and administration
8.	Responsible parenthood	- Definition
		- Roles of responsible parents
		- Importance of responsible parenthood in national development
9.	Traffic regulations	- Definition
		- Some traffic regulations
		- **Respect** for traffic regulations
		- Roles of individuals and government in maintaining traffic regulations
10.	Relationships	- Interpersonal relationship: definition
		- Types of inter-personal relationships
		- Basic skills that promote inter-personal relations
		- Inter-communal relationship
		- Mutual **respect** in relationships
		- **Cooperation** in relationships

SSS 3

SN	Themes	Topics
1.	**Our values**	**Respect, cooperation,** integrity, patriotism, and so on
2.	Human rights	- What is human right? - Characteristics of human rights - Categories of human rights - **Respect** for human rights
3.	Dangers of political apathy	- Fighting political apathy
4.	Public service in democracy	- Public service: definition - Reasons for the shortcomings in the public service - Ways of improving the public service in Nigeria
5.	Civil society and popular participation	- Civil society: meaning, functions and need for civil society - Popular participation: meaning, types, need for popular participation, traditional and modern modes of popular participation - **Cooperation** in popular participation
6.	Constitutional democracy	- Democracy - Rule of Law

		-	Constitutional democracy
7.	Human trafficking	-	Definition, causes, government and individual efforts to stop human trafficking

In the senior secondary class one, the values of justice, selflessness, honesty, and so on, should be taught to develop the moral values and attitudes for good relationship in the society. Knowledge of different sexually transmitted diseases and HIV/AIDS, their symptoms and preventive measures especially, abstinence from sexual relationship before marriage should be taught. The effects of stigmatisation on People Living with HIV/AIDS (PLWHA) and respect for this category of people need to be taught. The goals of citizenship education should be taught to establish in the learners the expectations of the society from them. The characteristics of democracy with its major pillars such as the constitution, levels of government that is, the federal, state and local government, strong institutions like the arms of government, the armed forces, civil societies, and so on should be taught. Cooperation among the various levels of government, respect for levels of government, citizen's responsibilities and respect for citizen's responsibilities should be inculcated in the learners. Similarly, political parties and free press should be taught together with respect for political parties and press freedom. The history and background of the Universal Declaration of Human Rights (UDHR) should be taught. The seven core freedoms of the UDHR and the responsibilities of individuals, groups and government in UDHR should be taught as well. The meaning of cultism, origins, reasons for cult groups, and preventive measures against cultism should be inculcated in learners to disabuse their minds on this evil in the society. Topic on law and order should also be treated. This will enable learners to understand the definition of orderliness, its examples, and the roles it plays in the society. Respect for constituted authority should also be taught in order to continue establishing this attitude and qualities in the learners.

In the senior secondary class two, the concepts of respect and cooperation should be taught together with the importance of citizenship education, duties and obligations of citizens, which is hoped to develop right attitudes towards their fatherland. The skills for the promotion of our traditions, beliefs, and so on, should be

imparted. The promotion of consciousness, integrity and unity should also be inculcated to develop the spirit of patriotism in learners. Capitalist democracy and the dangers of political apathy should be taught. This is to prepare learners for effective participation in politics. The forms of political apathy and reasons for political apathy should be emphasised in the class. The essence of popular participation in politics should be taught to make learners realise why people should be involved and participate actively in the society's politics. The reason why people do not participate in politics should also be taught. Limitations to human rights and respect for the rights of others should be inculcated in learners to avoid infringing or encroaching on other people's rights. Situations and happenings during emergency periods should also be imparted in them. This will make learners aware of why certain things or situations occur especially, when there are emergency situations. Definition of drug abuse, types of drugs, how drugs can be abused, effects of drugs and drug abuse, how to prevent drug abuse and the various laws to control the use of drugs as well as its enforcement and administration should be taught. The meaning of responsible parenthood, roles of responsible parents and the importance of responsible parenthood in national development should be emphasised to enable them know what they should expect from their parents in the course of bringing them up. Traffic regulations should be taught, as well as the roles of individuals and government in maintaining traffic regulations in order to ensure safety on our roads. The meaning of inter-personal relationship, types, and the basic skills that promote inter-personal relationships in the society should be discussed. Inter-communal relationship as well as mutual respect and cooperation in relationships should be treated. These are expected to develop the attitudes of mutual co-existence among the citizens.

In the senior secondary school class three, it is expected that learners be further taught on the concepts of respect and cooperation and their consequences and importance in the society. Human rights should be taught so that learners will understand what they are, their characteristics, categories of human rights, and respect for human rights. Danger of political apathy should be treated so that they will know how they can fight political apathy. Public service in a democratic society should be taught. Learners should be able to define the term public service, adduce reasons for the shortcomings in the public service, and identify ways of improving the public service in Nigeria. The meaning, functions and the need for civil society should be

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taught. Meaning of popular participation, types, and the need for popular participation with the traditional and modern modes of popular participation should be taught to make learners know how best they can be involved in activities in their society. This is usually promoted by the concept of cooperation. Lesson on democracy should be taught to further clarify its meaning, importance, problems and processes in the society. The meaning of rule of law, processes and problems should be treated as well. The definition of constitutional democracy, features, advantages, disadvantages, and key concepts in constitutional democracy should be studied. Lastly, learners should be taught the definition, causes, government, individual and cooperative efforts to stop human trafficking, as an activity that is a breach of respect for human dignity

5.4.1 Lesson Plan on the teaching of Respect

The following Lesson Plan is written to explain how the topic: Respect for the Rule of Law can be taught in the Junior Secondary class three (JSS 3). This is to demonstrate how to implement the proposed curriculum.

Class: JSS 3

Date: 11th June, 2013

Duration: 40 minutes

Subject: Civic Education

Topic: Human Rights and the Rule of Law

Sub-topic: Respect for the Rule of Law

Behavioural objectives: At the end of the lesson, learners should be able to;

1. Define respect

2. Define the Rule of Law

3. Describe how to respect the law

4. Explain three (3) benefits of the Rule of Law

Instructional materials: Civic Education for Nigerian Junior Secondary Schools 3

(U.B.E. edition)

References: Bamisaiye, R.; Bulus, I.; and Okoroh, O.1989. Macmillan JSS Moral Education. Book 3. Nigeria: Macmillan Nigerian Publishers Limited,

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Ibadan.

Alonge F. K., Onwuka J. O., Niworu S. M. and Oyetunde M. O. 2009. Civic Education for Nigerian Primary Schools 1. Nigeria: University Press Plc, Ibadan. Universal Basic Education (U.B.E.) edition.

Alonge F. K., Onwuka J. O., Niworu S. M. and Oyetunde M. O. 2009. Civic Education for Nigerian Primary Schools 4. Nigeria: University Press Plc, Ibadan. Universal Basic Education (U.B.E.) edition.

Entry behaviour/previous knowledge: Pupils can explain the meaning of

Constitution and Human Rights

Lesson content: 1. The meaning of respect

2. The meaning of Law and the Rule of law

3. The benefits of the Rule of Law

4. How to respect the Law and the Rule of Law

Content	Time	Teacher's activities	Learners' activities	Resources
Introduction	5 minutes	Asks students to take turns to use the word "please" to: - ask a friend for a pen - ask teacher for permission to leave the class - ask to help a sick friend. Teacher points out that we say "please" to show respect.	Students take turns to do what the teacher tells them. Students listen and ask questions if necessary.	Students themselves Students and books in the class

The meaning of respect	7 minutes	Teacher calls students to take turns to demonstrate respect in: - greeting - use of their books. Teacher explains that respect is treating people and things with honour. Asks students examples of what we respect	Students take turn to greet one another with respect and to handle their books with care. Students give examples: people, things, places, ideas, and so on. They ask for teacher's help when necessary.	Students and different objects of respect.
Meaning of Law and Rule of Law	8 minutes	Teacher writes out two rules of the school and asks students to explain them. Teacher writes out one law of the country e.g. no one should take the life of (i.e. kill) another person. Teacher explains the law and asks students to discuss it. Teacher explains that we show respect for school rules and our country's laws when we obey them.	Students explains the rules as they understand with teacher's assistance. Students take turns to discuss the law.	Bamisaiye, R.; Bulus, I.; and Okoroh, O.1989. Macmillan JSS Moral Education. Book 3. Nigeria: Macmillan Nigerian Publishers Limited, Ibadan. Alonge F. K., Onwuka J. O., Niworu S. M. and Oyetunde M. O. 2009. Civic Education for Nigerian Schools. Nigeria:

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				University Press Plc, Ibadan. Universal Basic Education U.B.E.) edition. Theme 2, module 2, unit 2. Pages 15-21.
Benefits of the Rule of Law	8 minutes	Teacher identifies the following three (3) benefits of the Rule of Law for discussion with students: i) It promotes peace and harmony in the society ii) It promotes democracy iii) It protects fundamental human rights.	Students discuss the benefits with teacher's help as needed. They write the main ideas in their exercise books.	Alonge F. K., Onwuka J. O., Niworu S. M. and Oyetunde M. O. 2009. Civic Education for Nigerian Schools. Nigeria: University Press Plc, Ibadan. Universal Basic Education U.B.E.) edition. Theme 2, module 2, unit 2. Pages 20-21.
How to respect the law.	8 minutes	Teacher refers to text book to identify other ways to respect the law and the rule of law e.g. - being orderly - obeying the law - avoid stealing	Students discuss these different ways and write them in their exercise books.	
Revision and evaluation	4 minutes	Teacher goes over the main ideas to find out where students need help. Teacher helps the students as necessary.	Students tell the teacher what they find difficult.	

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Assignment		Students are given this take home assignment: Discuss four (4) ways in which you can respect the law of your country on: Trade and economy Governance/government Marriage.	Students write the assignment to be done from home.	

5.5 Observed Strengths of the Alternative Curriculum

The core activity of the educational process is knowledge dissemination by the teacher which results in knowledge acquisition by the learner. In Civic education, learners' cognitive abilities are actively engaged in order to be able to reason, perceive or intuit appropriately what and when actions or decisions are to be taken. Where learners find it difficult to reason, intuit or perceive in relation to what has been taught at school, then it is assumed that learners have not been able to assimilate the information or truth hence, knowledge has not been acquired. When the teacher exposes the minds of learners to a fact or information in the classroom, it is expected to be internalised such that during evaluation, learners are required through reasoning, intuition or perception to recall the information or knowledge in order to respond appropriately in the right circumstance or situation. For those that are able to respond rightly, they are considered to have learnt but for others who are unable to respond rightly, they are assumed not to have acquired knowledge therefore, they will find it difficult to display what has been taught in the classroom especially in the society where the actual evaluation is lifelong.

In the proposed/alternative curriculum, the elements of curriculum which include purpose, contents, methods or learning experiences, and evaluation are designed such that they are in constant interaction. The purpose of this curriculum as depicted in the objectives, aims and goals, is based on the social aspirations of the Nigerian society as contained in the National Policy of Education (2004), to inculcate the right type of values in learners so that school graduates will display right moral attitudes. Society's values like respect, cooperation, justice, selflessness, honesty, self reliance, discipline, and so on, are included in the curriculum to reflect the relevance of social values

which the country considers as important. The goals and objectives are designed to cater for the cognitive that is, the intellectual tasks, the psychomotor and the affective, which involves the feeling and emotions of learners.

Contents of the new curriculum identify various topics that can contribute to development of desired attitudes, values and practices in learners. Topics like National Symbols, Good Social Behaviour, Health Issues, Rule of Law, Respect for Constituted Authority, Cooperation in Relationships, Human Rights, Democracy, Social Issues, Traffic Regulations, and so on, can help in resolving the religious, economic, political, ethnic and other social vices ravaging the society. When these topics are taught and learners are able to demonstrate attitudes necessary for the growth and development of the country, acts of assassinations, kidnappings, oil bunkering, and all other forms of indiscipline in every strata of the society will be minimised. When learners are taken through the definition of the Rule of Law and its importance, they tend to be aware of the need to respect the law and avoid encroaching on the rights of others. Teaching the students on Inter-personal and Inter-communal Relationships can promote the attitudes of cooperation in learners, while topics on Emerging Issues like HIV/AIDS and Traffic Regulations tend to curtail promiscuity and reckless attitudes on the roads. In the Civic education classes, when these topics are taught, they become cognitive encounters which learners can internalise and utilise in relating with others in the society.

Respect, cooperation, honesty, and other topics in the curriculum are both cognitive and affective in nature. They can be exhibited as attitudes and behaviours in relating with other people. Learning is said to involve change in behaviour of learners. When the concepts of respect, tolerance, honesty, hard work, cooperation, and so on are taught by the teachers in the classrooms or appropriated in the teaching of other subjects, they tend to affect the attitudes of learners.

Methods outlined in the alternative curriculum are mainly discussion, demonstration, and application of experiences that can be employed in the process of teaching. The methods adopted are organised such that there is flexibility of the teaching methods. Teachers can adopt other methods appropriate and suitable to them and the learners based on the available materials and teaching resources in their schools. For instance, role-play method can be employed in teaching topics under

Respect for the Rule of Law and National Symbols. This can also be used to find out attitudes of learners in Inter-personal and Inter-communal Relationships to promote cooperation in learners. Pictures, posters, charts, audio commentaries and video clips can be used to teach lessons on Health Issues like Personal Hygiene, Drug Abuse, and so on. These teaching and learning experiences prove more real to life.

Evaluation in the alternative curriculum significantly influenced the contents which are based on the purpose of the curriculum. It also guides in selecting relevant methods to teach the contents, suitability and the appropriateness of the curriculum in solving social problems, determine the effectiveness of the methods employed, and provide feedbacks to the teachers, learners, industry and the society at large. When teachers ask learners to mention the rewards or benefits of obeying rules and regulations, state the consequences of disobeying rules ad regulations, mention reasons and ways to keep our bodies clean, discuss the advantages of abstaining from early or premature sexual relationships, drug abuse, demonstrate how to cooperate with others to develop the society, and so on, they are led to find possible solutions to the moral challenges facing the Nigerian society today. Learners' performances through these evaluations can therefore help in determining the outcome of the entire learning process.

5.6 Differences between the old and the Alternative Curriculum
Primary one

Old curriculum		Alternative curriculum	
Themes	Topics	Themes	Topics
National symbols	- People, places and things to respect	National symbols	- Respect for people, places and things
Good Social behaviour	- Rules and regulations	Good Social behaviour	- Rules and Regulations - Respect for rules and regulations
Health Issues	- Sanitation - Personal hygiene - Rules and regulations for the	Health Issues	- Sanitation - Respect for self sanitation - Personal hygiene

	intake of substance into body		

Primary two

<table>
<tr><td colspan="2" align="center">Old curriculum</td><td colspan="2" align="center">Alternative curriculum</td></tr>
<tr>
<td>The School</td>
<td>- School rules and regulations
 - Duties and qualities of class monitors and other prefects</td>
<td>The School</td>
<td> - School rules and regulations
 - Duties and qualities of class monitors and other prefects
- Respect for rules and regulations</td>
</tr>
<tr>
<td>Community</td>
<td> - Our community
 - Our community leaders</td>
<td>Community</td>
<td>- Our community
 - Our community leaders
 - Cooperation in our community
 - Cooperation with leaders and other people</td>
</tr>
<tr>
<td>Health Issues</td>
<td>- Keeping our surroundings clean
- Sanitation (toilets)</td>
<td>Health Issues</td>
<td>- Keeping our surroundings clean

 - Sanitation (toilets)

- Respect for clean environment
- Cooperation in environmental sanitation</td>
</tr>
</table>

Primary three

Old curriculum		Alternative curriculum	
Civic Education	- Components of Civic Education	Civic Education	- Components of Civic Education - Scope of Civic education
National Consciousness	- National Identity - National Symbols	National Consciousness	- National Identity - National Symbols **-** Respect for national identity and symbols
Health Issues	- Personal Hygiene - Sanitation and Toilet Facilities - Drug Laws and their Enforcement - Preventing Drug Abuse	Health Issues	- Personal Hygiene - Sanitation and Toilet Facilities - Cooperation in sanitation and hygiene

Primary four

Old curriculum		Alternative curriculum	
Our Values	**- Types of values in Nigeria** - Attitude to cultural diversity **- Respect for other people's views** -	Our Values	-Types of values in Nigeria - Attitude to cultural diversity **- Respect** for other people's views -

Citizenship	- The concept of citizenship - Community leadership - Local government - State government - Cooperation between the local and state governments	Citizenship	- The concept of citizenship - Community leadership - Local government - State government - Cooperation in the society
Civic Values	- Civic values	Civic Values	**-** Civic values: respect, cooperation, honesty, discipline, etc
Constituted authority	- Duties of citizens to constituted authorities - Responsibilities of constituted authorities to citizens	Constituted Authority	- Duties of citizens to constituted authorities - Responsibilities of constituted authorities to citizens **-** Respect for constituted authority
		Health Issues	- Personal Hygiene - Sanitation and Toilet Facilities - Drug Laws and their Enforcement - Preventing Drug Abuse

Primary six

<div align="center">

Old curriculum   **Alternative curriculum**

</div>

Values	- placing value on Nigerian goods - values that promote peace	Values	- placing values on Nigerian goods - values that promote peace

	(cooperation, etc)		
Government	- Government policies - Importance of government programmes - Government institutions in Nigeria	Government	- Government Policies - Importance of government programmes - Government institutions in Nigeria - **Respect** for government institutions - **Cooperation** among government institutions and citizens

JSS 1

<table>
<tr><td colspan="2" align="center">Old curriculum</td><td colspan="2" align="center">Alternative curriculum</td></tr>
<tr>
<td>Citizenship</td>
<td>- Citizenship

- Rights and duties of citizens

- Obligations of citizens</td>
<td>Citizenship</td>
<td>- Citizenship

- Rights and duties of citizens

- Respect for rights of others

- Obligations of citizens</td>
</tr>
<tr>
<td>National consciousness and identity</td>
<td>- Meaning of National Consciousness and National</td>
<td>National Consciousness and Identity</td>
<td>- Meaning of National Consciousness and National Identity</td>
</tr>
</table>

	Identity - Promoting National Unity		- Promoting National Unity through respect and cooperation
Representative Democracy	- Democracy	Representative Democracy	- Democracy - Respect in democracy - Cooperation in democracy
Nigerian Constitution	- What is Constitution? - Types of Constitution	Nigerian Constitution	- What is Constitution? - Types of Constitution - Respect for constitution
Human Rights	- Meaning of Human Rights	Human Rights	- Meaning of Human Rights - Respect for human rights

JSS 2

Old curriculum   **Alternative curriculum**

Our values	- Integrity - Contentment - Discipline - Courage	Our values	- Integrity - Contentment - Discipline - Courage -Respect -Cooperation
Citizenship	-Nigeria as a federation -Relationship between Federal, State and Local Government	Citizenship	- Nigeria as a Federation - Relationship among

			between Federal, State and local Government - **Cooperation** among the levels of government
Human Rights and Rule of Law	- The Rule of Law - The state and the Rule of Law - Protection of Human Rights and the Rule of law (role of Individuals and Group)	Human Rights and Rule of Law	- The Rule of Law - Respect for the Rule of Law - The state and the Rule of Law - Protection of Human Rights and the Rule of law (role of Individuals and Group) - Cooperation to enforce Rule of Law
Representative Democracy	- Democracy - Pillars of Democracy - Election and Voter Responsibilities -Electoral Malpractices	Representative Democracy	- Democracy - Pillars of Democracy: cooperation among citizenry - Election and Voter Responsibilities -Electoral Malpractices
Nigerian Constitution	-Constitutional Development in	Nigerian Constitution	-Constitutional Development in

	Nigeria - Supremacy of the Constitution		Nigeria Supremacy of the Constitution **-** Respect for the constitution
		Health Issues	- Preventing drug abuse - Respect for personal health

JSS 3

Human rights and the Rule of Laws	- Protection Of Human Rights - Protection Of The Rule Of Law	Human rights and the Rule of Laws	- Protection of Human Rights - Protection of the Rule Of Law - Respect for the Rule of Law - Cooperation in the Rule of Law
Representative Democracy	- Voter Education - Elections	Representative Democracy	- Voter Education - Elections - Cooperation to ensure credible elections
Peace and Conflicts	- National	Peace and Conflicts	- National Security

	Security		- Respect for social peace - Cooperation to resolve conflicts

SSS 1

Emerging issues	- HIV/AIDS - Symptoms and effects of HIV/AIDS - Preventive measures of HIVAIDS e.g. use of condom, abstinence, faithfulness to partners, etc. - Stigmatisation of People Living With HIVAIDS (PLWHA)	Emerging issues	- HIV/AIDS - Symptoms and effects of HIV/AIDS - Preventive measures of HIV/AIDS e.g. use of condom, abstinence, faithfulness to partners, etc. - Stigmatisation of People Living With HIVAIDS (PLWHA) - Respect for PLWHA
Pillars of Democracy	- The major pillars of democracy: 1.The constitution 2. Strong institutions e.g. the arms of government, armed forces, civil societies, etc. 3. Federalism, state and local governments 4. Citizen's responsibilities	Pillars of democracy	- The Major Pillars Of Democracy: 1.The Constitution 2. Strong Institutions e.g. The Arms Of Government, Armed Forces, Civil Societies, Etc. 3. Federalism, State And Local Governments 4. Cooperation Among The

			Levels of Government
	5. Political parties and free press.		5. Respect For Levels of Government
			6. Citizen's Responsibilities
			7. Respect For Citizen's Responsibilities
			8. Political Parties And Free Press
			9. Respect For Political Parties
			10. **Respect** for press freedom
Law and order	- Orderliness; Definition - Examples of orderliness e.g. listening skills, driving skills, decorum, queuing culture, etc - Roles of orderliness in the society e.g. by showing good examples to people, training people around you, correcting younger ones patiently, to be careful in whatever you do.	Law and order	- Orderliness; Definition - Examples of orderliness e.g. listening skills, driving skills, decorum, queuing culture, etc - Roles of orderliness in the society e.g. by showing good examples to people, training people around you, correcting younger ones patiently, to be careful in whatever you do. - Respect for constituted authority

SSS 2

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		Our values	- Respect, cooperation
Citizenship	Importance of citizenship education	Citizenship	- Importance of citizenship education - Duties and obligations of citizens - Skills for promotion of our traditions, beliefs, etc - Promoting consciousness, integrity and unity
Democracy and national development	- Capitalist democracy - Political parties and competition for power through election process - Importance of employment in poverty alleviation - Factors that promote guaranteed employment e.g. free education and medical care, responsible governance, population	Democracy and national development	Capitalist democracy

	participation, etc.		
Dangers of political apathy	- Definition of political apathy - Forms of political apathy - Reasons for political apathy - Why leaders fail to protect the interest of their followers	Dangers of political apathy	- Definition - Forms of apathy - Reasons for political apathy
Limitation of human rights	- Definition human rights - Limitations of human rights - Describe what happens during emergency periods	Limitation of human rights	- Human rights: definition - Limitations of human rights - Respect for the rights of others - What happens during emergency periods?
Drugs and drug abuse Effects of drugs and drugs abuse	- Definition of drug and drug abuse - Types of drugs and they can be abused - Symptoms of drugs - Demonstration of some behaviours of	Drugs and drug abuse	- Definition of drug abuse - Types of drugs and how they can be abused - Effects of drugs and drug abuse - Prevention of drug abuse - Drug law, enforcement and administration

	an addict		
Prevention of drug abuse		149	
Drug law, enforcement and administration	- How drug abuse can be prevented - Government agencies working to prevent drug abuse - Drug laws from government - Activities of drug law enforcement agencies		
Relationships Inter-communal relationship	- Inter-personal relationships; definition - Types of inter-personal relationships - Basic skills that promote inter-personal relations - Meaning of inter-communal relationships - Importance of inter-communal		

		Our values	Respect, cooperation
	relationships - Skills for resolving inter-communal conflicts		

SSS 3

		Our values	Respect, cooperation
Characteristics of Human Rights	- Definition of Human Rights - Characteristics and categories of Human Rights	Human rights	- What human is human right? - Characteristics of human rights - Categories of human rights - Respect for human rights
Dangers of political apathy	- Fighting political apathy - Definition of political apathy - Ways of fighting political apathy	Dangers of political apathy	- Fighting political apathy
Civil society and popular participation	- Definition of Civil society - Functions and need for Civil society - Qualities and problems of Civil society	Civil society and popular participation	- Civil society: meaning, functions and need for civil society - Popular participation: meaning, types, need for popular participation, traditional and modern modes of popular

			participation
Popular participation	- Definition		- Cooperation in popular participation
	- Types of popular participation		
	- Need for popular participation in civil society		
	- Traditional and modern modes of popular participation		

5.7 Possible Objections to the Alternative Curriculum

The alternative curriculum is however not without any form of defects as all the topics may not be fully achieved as expected due to factors like time, facilities, and evaluation/assessment. Every child in the school process is expected to learn the socially desired values and practise them in real life. However, learners may be taught these values but refuse to practise them. Similarly, contents may be voluminous for the learners hence, difficulty may arise in comprehending experiences in the learning process. Factors like social, political, economic, technological, environment, and so on, usually influence curriculum design which may cater for the ability of learners it is designed for. Apart from all these, it may be difficult to evaluate values as it can be done for facts.

5.8 Reappraisal of the Alternative Curriculum

At a glance, the alternative curriculum appears a repetition of the former as most of the old contents are found in the new one. However, the application of the knowledge of social values of respect and cooperation in many of the topics significantly differentiated the two. A Lesson Plan to show how respect can be taught is as presented on pages 131 to 135 above. The need to develop learners' attitudes of

respect and cooperation in virtually all the contents of the curriculum becomes significant. Respect and cooperation are required in relating with the government and individuals just as these are also necessary in ensuring good and healthy situations within the society.

CHAPTER SIX
SUMMARY, IMPLICATIONS, RECOMMENDATIONS, CONCLUSIONS AND SUGGESTION FOR FURTHER STUDIES

This chapter gives a summary of the study. The researcher will also examine the educational implications of the values of respect and cooperation in social relations. The implications of the study for the teachers, learners, curriculum planners, government and school administrators will also be shown. This will be followed by the recommendations, general conclusion on the study, and suggestions for further studies.

6.1 Summary of Research

The study principally examined the concepts of respect and cooperation as two of the core values of Nigeria to be developed in the beneficiaries of her educational system as contained in the National Policy on Education (2004). The channel is the curriculum of Civic education in the educational system. The research discussed social values and philosophies of social relationships especially, the categorical imperatives by Immanuel Kant and utilitarianism by Jeremy Bentham and John Stuart Mill. Social values were found to be very important in social human relationships because they give meaning to human actions which can be judged as good or bad, right or wrong. As social values, the concept of respect generally accords dignity to people, while cooperation enhances and encourages willingness to work together especially, to achieve common goal(s). They are both attitudinal concepts of human ethical conduct that can be used to categorise individuals positively or negatively. Through these values and some others, social harmony, which is an essential factor to achieve peace, can be attained.

Kant's theory of respect states that we acknowledge the dignity of others and this implies that man ought to be respected, honoured and accord due regard by fellow human beings. Utilitarianism on the other hand states that what is useful is good and consequently, the ethical value of conduct is determined by the utility of its results. In essence, utilitarianism emphasises that the supreme objective of any moral action is the achievement of the greatest happiness for the greatest number. The study therefore showed that utilitarianism and moral imperatives are philosophies of social relationships which are highly essential in inculcating moral attitudes such as respect and cooperation in learners through the educational process.

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Kant's metaphysics expounded the possibility of morality in man's possession of freewill. This shows that man has the nature of self determination by which he can decide actions independently. Although man can have inclinations motivated by factors like tastes, desires, expectations and so on, which may not be moral, this revealed that for man's actions to be moral, it has to be inspired by the knowledge of the 'ought' which is informed by what the society expects, and followed by actions that perpetrate what the society wants, which is what is in existence that is, the 'is' in the society. The school can accomplish this by inculcating the desired values in its curriculum. The study showed through a carefully designed lesson plan how this can be done in school.

The study examined various value theories by different scholars and their relevance in inculcating the values of respect and cooperation. The importance of Civic education in educational practice led to an examination of the Civic education curriculum and some models of curriculum design. An alternative model of curriculum was eventually designed with a new curriculum for Civic education to cater for the necessary amendments in the current one in use, this was after the two have been carefully scrutinised.

6.2 implications of Research

The study so far has found out that the social values of respect and cooperation are essential among the values required in ensuring good and positive relationships in the society. They can be inculcated in learners in Civic education when we incorporate moral issues in the application of knowledge of Civic education. This will therefore imply that right from the classrooms, the principles and practices of respect and cooperation are learnt and practised. Teachers respect and cooperate with learners and vice versa. In the markets, offices, places of religious worship, and elsewhere, the practice of these social values will guide human relationship.

Since value is cognitive in nature, learners will also be able to reason out good actions through acquired knowledge. Every action of learners will therefore aim at the maximum happiness of all and to subsume every thing else under this goal. This makes utilitarianism promotes actions that bring about good and positive consequences relevant to Civic education and development of the values of respect and cooperation. These actions will encourage and promote emphasis on motive behind actions in relation to Kant's categorical imperative. Acquiring knowledge in this manner will also make everyone in the society committed to the theory of values

which stipulates practising ideals based on the ability to reason rationally and not merely on sense perception and non-experiential factors or elements.

The existentialists submitted that each person is capable of developing right moral attitudes and characters as he/she personally considers the situation and issues surrounding him objectively which will direct his/her moral thoughts. It is therefore expected that such actions, even when they are subjective actions, will be based on socially acknowledged good while the objective actions, if acted without prejudice from the social context, will culminate in actions from personal desires, but reflecting culture of the people or the society. Thus, education would have succeeded in ensuring that learners are capable of developing valid and good reasoning competence for ethical behaviours. In relation to John Dewey's value theory, Nigeria's educational system would have also succeeded in enabling learners project social values, pursue and make positive social changes and well being as required individual's guiding norm.

6.3 Recommendations

From this study, one can see the need to teach the values of the society from cognitive and affective perspectives. This will imply that, every topic taught in the classroom must be tailored along this goal of developing the minds of learners in appropriate moral and social values. The issue of moral reasoning in relation to the application of knowledge needs to be prominent in the methods of teaching Civic education. Moral reasoning here will be concerned with thinking as it relates to the treatment of persons through the use of moral principles derived from the most fundamental principle of respect for persons and cooperation with others in the course of practising the knowledge acquired in school. Since it is possible to consider these moral principles and their application objectively, it is also possible to be rational in our treatment of moral issues and dilemmas. This is also recommended for other subjects in the school.

Although, the principle of respect for persons should be the foundation for ones general treatment of oneself and others, the very general nature of this principle makes it a difficult one to apply in concrete situations. Therefore, mediating principles will be required. These mediating principles according to the Common Essential Learning (CEL) are logical extensions of the most fundamental moral principle of respect for persons and cooperation. Examples of such mediating principles would be the commitment to transmit and promote that which is true, treat all persons equally

unless there are relevant differences, maximize another person's freedom, and consider the rights and needs of persons.[1] These principles can be further translated into substantive values which provide rules of conduct. For example, since respect is developed within the human context and humans depend upon their physical environment for survival, respect for the environment can also be considered a mediating principle.

The process of moral reasoning involves critical reflection upon how to translate the fundamental moral obligation of respect and cooperation in specific situations. This requires that teachers, together with learners, use mediating principles, moral rules and moral values to arrive at moral arguments. This process involves substantive knowledge, fact-finding and open dialogue. Such dialogue should be developed by persons committed to the employment of strong sense of critical thinking.

Avenues of practical application of these principles in educational practice can be through according respect to democratically elected class captains and being committed to group assignments as and when given. It is also pertinent that teachers should make learners deal with conflicts and differences as well as respect other people's opinions even in the confines of the classroom. This is expected to be carried out of the classroom into the larger society according Dewey's philosophy.

Curriculum planners are to eliminate contents and learning materials which are considered inappropriate for certain categories of learners to facilitate learning. Government and parents are to enhance school efforts at inculcating these social values in learners by promoting social norms of respect, cooperation, and others in social and family life.

When all these are done in the classrooms, the mind as the seat of thought and memory, which is also the centre of consciousness, will be able to generate appropriate thoughts, feelings, ideas and perceptions independently. Since it stores knowledge as well as memories and serves as the human thinking capacity, the mind will be able to think right and appropriate activities and practice them in real life.

6.4 Conclusions

The study principally analysed the concepts of respect and cooperation in Nigeria's Civic education curriculum with the submission that social values are

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[1] Common Essential Learning. Personal and social values and skills. Op. cit.

essential in the philosophy of Nigeria's education. The concepts of respect and cooperation are valuable in J. S. Mill's and Jeremy Bentham's philosophy of utilitarianism and Immanuel Kant's categorical imperatives. These values can be inculcated in learners through the Civic education curriculum and possibly other school subjects.

The implications of this study show that learners are expected to demonstrate good social attitudes to prove that they are truly educated since learning involves change or modification in behaviours in line with the society's expectations. The teachers are expected to ensure good and positive impact on learners' attitudes after going through learning experiences at school by demonstrating what right attitudes entail in the application of knowledge acquired to their social life.

6.5 Suggestions for Further Studies

This study has been able to show how social values can be imparted in learners in the process of education. It is however necessary to also carry out further research in order to show the possible ways of minimising the negative behaviour of outputs of educational institutions who are at present occupying positions of authority but who are not reflecting right moral behaviours and attitudes. The study also revealed that more work needs to be done especially in clarifying these attitudes. Furthermore, their places and implications for these concepts and human lives deserve more detailed study by researchers.

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