

Towards Effective Teaching of Moral Education in Nigerian Schools

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Abstract

Issues of concern among Nigerians are those that could only be resolved when Nigerian citizens become morally upright, conscious of their role, responsibilities and civic rights as to how they could launch Nigeria to the next level of development. These issues among others are those of security, insincerity, distrust, discontentment, mismanagement, corruption and embezzlement of public funds, lack of respect for religious injunctions, constituted authorities and our traditional values and cultures etc. All these are issues of morality. When citizens of a nation are morally upright problems of such would be at their barest minimal. Researchers in this paper sees teaching moral education in Nigerian schools as a good attempt that will help in no small measure in curving the menace of immorality among Nigerians. By this, the paper advocated for using multi-dimensional approach to teaching moral education as an alternative to the age-long religious approach being used in Nigerian schools which comprises Values clarification approach, Cognitive development approach and Secular approach to compliment the olden religious approach. The paper identified that no particular subject is slated in Nigerian university curriculum to teach moral education the teaching of which is left in the hands of only religious subject teachers. It is also identified that moral education is misconceived to mean religious education. Based on these findings, the paper recommends that there is an urgent need for the review of Nigerian school curriculum to match the existential realities in terms of moral decadence among Nigerians with commensurate approach to moral education to reverse the ugly trend.

Keywords: Moral education, approaches to moral education, Teaching and School.

Introduction

It is the hope of every country to attain certain level of development in all sectors of human endeavours and this is possible through the attainment of individual development upon which the whole developmental process of any nation depends. Individual development is only attainable through the provision of the right type of education capable of developing individual into a sound and effective citizen. Nigerian educational philosophy derived from the nation's political



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philosophy is set to achieve a number of goals; one of which is the full integration of individual into the community (NPE, 2013). For Nigeria to achieve the stated goal, a set of values have to be inculcated into the minds of its citizens using the avenue of moral education. This calls for the teaching of certain moral virtues at all levels of education in order that Nigerian citizens would develop morally.

Nigeria as a nation in its bid to secure bright future and morally upright citizens witnessed various attempts by previous governments to curtail the rampant immoral attitudes among Nigerians. In 1975, General Murtala Muhammed became a continental icon because of his sincerity in confronting the menace of immorality. Ethical revolution was also launched in 1981 during Shagari's regime (Second republic) to cater for the fast-growing immoral practices among Nigerians ranging from bribery, corruption, lack of dedication to duty, dishonesty and all such vices (Stephen, 1989).

War against Indiscipline and Corruption (WAIC) was also put in place in 1984 during Buhari's administration and was characterized by ruthless approach to the fight against all forms of vices and indiscipline among Nigerians. On 27th July 1987, another program was inaugurated by General Ibrahim Badamasi Babangida tagged "Mass Mobilisation for Social justice, Self-Reliance and Economic Recovery (MAMSER), the central goal of which includes: re-orientation of Nigerians to shun waste-vanity, Shed all pretenses of affluence in their life style and to propagate the need to eschew all vices in public life including corruption, dishonesty, electoral and census malpractices, ethnic and religious bigotry (Abdullahi, 2013) When Abacha came into power he replaced MAMSER with NOA (National Orientation Agency) with a moral vision to develop a Nigerian society that is orderly, responsible and disciplined where citizens demonstrate core values of honesty, hardwork and patriotism; where domestic principles and ideals are upheld; and where peace and harmony reign. President Olusegun Obasanjo also established the Independent Corrupt Practices and Allied offences Commission (ICPC) in 2000 and the Economic and Financial Crimes Commission (EFCC) in 2002 as two of his measures to curve the menace of immoral attitudes of Nigerians that spread its branches in the form of corruption in public service and embezzlement of government resources.

In spite of all these efforts and attempts made by Nigeria in its quest for morally upright society who could give their contributions to the overall development of the country, the menace of immorality is still persistent among Nigerians which might not be unconnected with lack of an ideal and suitable approach to teaching moral education upon which teaching moral education in our schools would be built-up. Which approaches to teaching moral education are officially adopted in Nigerian schools? If there is, how suitable and effective are they? What subjects in Nigerian school curriculum specifically teach morality? Is moral education not an important subject to be included in our school curriculum?

Mango (2011) explained moral development as the most important aspect of human development just as the human development is the most important aspect of nation's development. He also Quoted Martin Luther to have explained that it is not the beautiful structures of a country that matter in its developmental yearnings but the courageous and well-mannered citizens it possesses.

Many authors and Scholars like Bagudo (2002) and Olanrewaju (2012) have written and said a lot about the problem of teaching moral education in Nigeria. According to Bagudo (2002),



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suggests that moral education should be taught under the umbrella of other school subjects. This means that moral education has no specific subject contents to teach in Nigerian schools. A careful study of this creates some doubt in the mind of the researcher as to whether moral education exists in Nigerian school curriculum. It is an embodiment in various school subjects, but as a presumable content, which proves its lack of basis upon which teachers and other moral agents could build-up.

Mango (2011) stated that, in Nigerian schools and colleges, what appeared to be regarded as moral and values education is the teaching of Islamic religious studies and Bible knowledge. Is Islamic and Bible studies the same as moral and values education and do they serve the same purpose? Could moral and values education be left in the hands of only religious instructors? Are teachers of all school subjects and courses equally moral and values instructors? In other words, do all school subjects and courses contain moral and values teachings?

The researcher is fascinated to write this paper because of lack of suitable approach to teaching moral education in Nigerian schools and lack of a specific subject titled 'moral education' in Nigerian school curriculum. This will be by way of examining the multi-dimensional approach to teaching moral education with the view to clarifying it and ascertaining how possible it will be for Nigerian education to adopt or adapt the approach. At least by the time the nation gets the approach to use in teaching moral education, other details and process can be researched into by other scholars. At least the journey to correct the lapses of moral education in the nation has to start somewhere. This paper wants to start the journey of specification.

Religious Approach to Moral Education in Nigeria

Religious approach to moral education is one of the dimensions through which moral education is being taught to students in Nigerian Schools. For this paper, analysis of Religious approach to moral education comprised examination of the ways and manners religious subject teachers followed to teach moral education to their students. In Nigeria, we have a number of religions to which different Nigerian people profess which includes: Islam, Christianity, Traditional religion and even Paganism. Bagudo (2002), explained that all divine religions teach morality. But were all the available religions we have in Nigeria divinely revealed? Can Nigerian schools accommodate all the religions we have in Nigeria? For the purpose, attempt is made to explore what religious approach to moral education is, misconceptions people have about it, conceptual confusions and challenges ingrained in it and finally fashioned out the suitability or otherwise of the approach in the teaching of moral education in Nigerian schools.

According to Olanrewaju (2012), Religious approach to moral education is another way of teaching moral education to students via religious doctrines. Nwaomah (2009) in his views, points that religious approach is an appropriate way of teaching moral education. Authentic and appropriate way of teaching moral education is the type which is used in our schools (especially primary and secondary schools) where knowledge of two major religions in Nigeria (Islam & Christianity) as reflected in the subjects of Islamic studies and Bible knowledge are used to teach moral virtues. He puts in his word "Religious and moral education is the process or medium in which pupils are exposed to the knowledge of both good and evil and are also directed to accept and follow all that is good and reject all that is evil for the good of human society"



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These different views regarding the use of religious approach to teaching moral education in Nigerian schools are so adequate to expose the challenges and inefficiency of this approach in teaching moral education in Nigerian schools. The view that Religious approach to moral education entails the use of religious teachings in the dissemination of moral information to the students based on permissible and non-permissible of religion is seen as unsuitable. This is because of what the researcher mentioned earlier about the multi-religious nature of Nigerian society. Nigeria is multi religious, its citizens profess different religions which include Islam, Christianity, Traditional religion and even Paganism. Therefore, the very important question to ask is that, which religion can commonly be adopted in teaching moral education in all the Nigerian schools? Can Nigerian schools accommodate all the religions being practiced in Nigeria?

In addition to this, the greatest misconception ingrained in religious approach to moral education is 'equating morality with religion'. Is religion the same as morality? Religion is quite different from morality and morality is independent of religion. Religion is all about belief and faith and is dependent on the extent and the depth of one's faith in one's mind demonstrated in physical acts of worship, while morality is an activity of man's reasoning faculty as expressed by his manifestation of virtuous attitudes in social relations. A large number of Nigerians that were convicted on many immoral actions profess one particular religion or another (Tsoho, 2015). How does religion influence the moral attitudes of Nigerians within and outside the country? In fact, it is not religion that is necessary condition for the moral being of a person, but the inner rational and moral conscience bestowed in individual that fosters the moral dispositions in social interaction (Tsoho, 2015)

Religious perspective appears to be dogmatic to the extent that questions like Why, How and for what purpose are not permissible. In some religions, it is strictly forbidden to ask questions especially that are metaphysical in nature regarding issues like 'the origin of God' 'restriction in the number of wives an individual can marry' and the 'rationale behind some controversial concepts like 'freedom and determinism'. Youth of contemporary world as expressed by Olanrewaju (2012) are so much interested in knowing the reality and reason behind existence and actions that were religiously allowed or disallowed. Therefore scholarly investigative abilities and potentialities are restricted and enchained in this approach.

Religious approach to moral education is so defective in teaching moral education in Nigerian schools because, in Nigerian primary and secondary schools it appeared only slots for two religious subjects (Islam and Christianity) and are taught only to the level of Junior secondary level (JSS III) after which it becomes elective subject to offer. This is also expressed by Nwaomah (2009) in these words "it is classified as an optional subject thus leaving the student depending on one biases or future career aspirations and for prospects to choose or neglect its offering. in most cases, only very few of the senior secondary school students choose to offer it. thus, the majority of the students are left without religious and moral education during their last but critical three years in post primary"

It is also portrayed by Mango (2008), that the knowledge of (Islam and Secular) have distinct and sharp differences and as a result, are in comparable with regards to their approaches and methods. Therefore, attempt to marry religious approach to teaching moral education in the contemporary secular school system would be a fundamental error. He further explained that there is a great disagreement and contradiction between the two approaches. This is a reaction against



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the claim made by Bagudo, where he expressed that all school subjects have moral dimension which a teacher can use to teach moral education to his/her students. Thus, using religious approach to moral education under secular based curriculum will put teachers in confusion and eventually become swallowed by the western conception.

Values Clarification Approach to Teaching Moral Education

Among all the available approaches to moral education figured out from the four schools of philosophy reviewed for the purpose of this paper, the most widely and commonly discussed is the 'values clarification approach' as explained by Rath, Harmin and Simon (2011), after the publication of which teaching moral education and the use of values clarification approach in particular reached to a greater height. In the views of the great grand philosophers especially philosophers that belong to idealist school of philosophical thought on 'values clarification approach' is the process by which individual student could be assisted to widen his/her understanding of the values that will be of immense personal and societal benefit (Akinpelu, 1998). This could be achieved through redirection of students thinking towards a sounder conception of the concept or issue in question. The basic strategy involved in the values clarification approach is what Idealist Philosophers like Socrates and Plato referred to as 'Socratic or Dialectic method. To idealist, as buttressed by Mango (2009), 'values clarification approach' is explained in the explanation of dialectic method and other dialogues held by Socrates and other opponents.

Dialectic method is the teaching method adopted by Idealist Philosophers in which intelligent technique is used to instill into the minds of the students, the value that is intended to be cultivated in student's mind (Akinpelu, 1998). With regards to this, ineffectiveness of this approach in the teaching of moral education in Nigerian schools could easily be traced. First and foremost, a teacher stands greater chance to influence or divert the thinking of his/her student in his position as one who is more knowledgeable and who has vast experience and foresight over his/her student can use these advantages to instill into the mind of the students acceptance and adoption of his own personal idea concerning the topic in view rather than the societal cherishable values (Mango, 2008).

Interest in some terrorist organisations within and outside Nigeria could have been aroused into the minds of so many Nigerian citizens through values clarification approach in which a teacher stands as 'value' clarifier. This is so because, in so many occasions, Socrates and Plato succeeded in changing the opinion, interest or conception of their opponents under dialectic or Socratic Method through series of discussions and dialogues (Sahabi, 2018) In Nigeria, interest in some terrorist organisation like Boko Haram, MEND and other spiritual organisations had been aroused in the minds of some youthful Nigerians as a result of the seductive and misguided series of dialogues, lectures and discussions. This has consequently resulted in the accommodation of the ideologies and doctrines of the exponents of such notorious organisations. Under such situation, using 'values clarification approach' alone could be detrimental to the nations' moral upbringing and peaceful co-existence, because, teachers play the key role in this approach (Olanrewaju 2012)

Another challenge ingrained in the 'values clarification approach' is traced in the social nature of human society. It is well known fact that changes come into the society inevitably and when such changes occur, there should be a corresponding adjustment and modifications in all the



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sectors of the society. But, the defect of ‘values clarification approach’ at this juncture is seen in the universality of ‘values’ held by Idealist Philosophers. This universality of values is so rigid which does not pave way to flexibility of values regardless of whatever changes the society witnesses. A typical example here is the prevailing nasty situation currently being witnessed in Nigeria, where corruption, deprivation of human rights, embezzlement of public funds, rampant killing of innocent minds for selfish political interest and some other forms of such vices have virtually engulfed all the states in the country. All these notorious attitudes that significant portion of Nigerian citizens dwell into, are sufficient enough to warrant the review of the highest value accorded to human life in Nigeria which, the universality of values, as regarded by Idealists is strictly opposed to (Olanrewaju, 2012).

Lives of many Nigerian citizens are poisonous to the human race. Therefore, the value accorded to the generality of human life according to the advocates of ‘values clarification approach’ serves Nigeria a greater setback. Thus, to use ‘values clarification approach’ to teach and promote the universality of some values as ‘human life’ without the exclusion of the lives of those whose lives are poisonous and hazardous to the rights, claims and freedom of Nigerian citizens will deter the effectiveness of values clarification approach in the teaching of moral education in Nigerian schools. Other countries like china and North Korea, in their attempt to curb the menace of immorality among their citizens, promulgated decrees that attract death penalty to any citizen who is found in any forms of immoral attitudes capable of destroying all or some of the developmental yearnings of their countries and that has helped in no small measure in reducing the rate of immoral practices in these countries (Tsoho, 2015).

Suitability of ‘Values clarification approach’ to teaching moral education in Nigerian schools is also challenged by the very nature of Nigerian constitution. Nigerian constitution is so supreme, the supremacy of which prevails over whatever contradicts its specifications or contents. For example, school certificate is specified as one of the basic pre-requisites for the contest of any political seat in Nigeria without giving much priority to some cherishable values that are comprised in the ideal personality of Nigerian citizen which includes: Justice, selflessness, patriotism, honesty, dedication, e.t.c so that teachers, as values clarifiers engage in clarifying such values to the teeming Nigerian students. Therefore, in a situation whereby priority is more accorded to the acquisition of school certificates to the neglect of acquiring worthy moral virtues, how is values clarification approach going to be applied and what values are worthy of clarification? (Tsoho, 2015).

Secular Approach to Moral Education

Existentialist philosophers especially those that belong to secular group opted for secular approach to moral education where moral education should be taught like any other subjects in the school. Many contemporary philosophers and scholars are of the view that moral education could be taught under the umbrella of other school subjects in the school, based on the assertion that every school subject has moral dimension which a teacher should aim at identifying and impart to his/her student during teaching learning situations. Can school subjects be used to teach all the cherishable values and are all teachers of secular subjects aware and conscious of the moral dimensions of the subjects they teach? It is with the hope to find out the challenges, misconceptions



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and confusions ingrained in the ‘Secular Approach’ to moral education that it was philosophically examined by the researcher (Algernon, 2012).

Secular approach to moral education is another way of teaching moral education to students in Nigerian schools based on the assertion that school subjects can be used as gateways through which teachers can expose their students to certain moral values cherishable in our society. Algernon (2012) suggested that moral education is taught in schools under two broad categories, namely; Respect for Individual and Respect for Special Program. Respect for individual comprises respect for the dignity of every human being, his potentialities, his needs and rights, while Special program entails bringing together those who work in specialized fields such as Metal work and Economics, Mathematics and Music, Printing and Literature etc.

The views that respect for individual which consists of respect for the dignity of every human being, his potentialities, his needs and rights as taught under ‘secular approach’ in Nigerian school system is full of challenges and misconceptions. In Nigerian school system, teachers are cardinal in all the programs intended for good moral disposition of Nigerian students. With regards to ‘respect for the dignity of every human being, in Nigerian schools, it could be a shadow of something abstract. The dream of attaining the objective behind the teaching of moral education through secular approach in Nigerian schools could be challenged by the attitude of some Nigerian teachers who are believed to be playing the major role in the teaching-learning process (Algernon, 2012). Many Nigerian teachers are morally dwarfs. The immoral attitudes manifested in both their verbal and physical expressions are sufficient enough to prove their disrespect for the rights and claims of their students (Mango, 2009). How can such a teacher who disrespects the rights and claims of his students teach them to respect the rights and dignity of others?

Mango (2008), explained some of the disrespectful pronouncements of some morally dwarf teachers to their students which conveys a very good and understandable message to all those that are concerned with the morality of Nigerian students that neither are these teachers morally upright nor could they care to promote morality among their students. He further mentioned these sorts of immoral rhetorical pronouncements to include: “I will spoil your future”, “we will meet next year”, “You will not graduate” “I will frustrate you” e.t.c. How can a student under the tutorship of such a teacher learn to respect the dignity of others when he/she, too, feels disrespected? Because of the very complex and changing culture which a student is such a small part, this self-evaluation on the part of teacher is particularly important. For without it, teacher’s life, choices and activities seem unimportant and meaningless.

Bagudo (2002), is among the contemporary philosophers who opined that moral education could be taught under school subjects in the present school system for every school subject has moral dimension which a teacher should aim at identifying and make concerted effort to teach to the students. It could be asked, how many Nigerian teachers know the moral dimension of the subjects they teach? It is indisputable that it is not all teachers that have complete mastery and knowledge of their subjects in addition to the knowledge of the moral dimension embodied in the subjects they teach in schools. Are all Nigerian school teachers philosophers? How many Nigerian teachers are intelligent enough to analyze their subjects to identify their moral dimensions? Identifying moral lessons contained in school subjects requires the use of some philosophical tools, especially ‘philosophical Analysis’. It is the knowledge of ‘Philosophical Analysis’ that exposes one to the techniques and procedures capable of directing one’s intelligence and application of his



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reasoning capacities to either expose the conceptual confusions, clarify or identify the moral lessons contained in a school subject because of its abstract nature.

Another confusion inherent in ‘Secular Approach’ to moral education as postulated by Bagudo (2002) is that, it only opined that moral education could be taught under the various school subjects, but there was full silence about the techniques and procedures that teachers would follow to identify the ethical dimension of these school subjects. Of course school subjects could be used to teach moral education in Nigerian schools but, moral dimensions of subjects have to be identified before methods like Simulation activities, unguarded observation, indirect apprenticeship, Subject method and Discussion method are employed in the teaching process. All these methods could be used in teaching moral education under ‘Secular Approach’, but, unless moral dimensions of school subjects are identified these methods could not be useful. This would only throw a state of confusion and uncertainty in the minds of the teachers as they are put to reach a destination, a road to which no description was given (Bariki, 2018)

Cognitive Development Approach to Moral Education

Pragmatic school of philosophy as identified by the researcher in the study of ethical views of some exponents of this school of philosophy advocated for cognitive development approach to moral education. According to Oladele (2004), cognitive development refers to the mental process by which knowledge is acquired and utilized. Cognitive refers to the way in which we gain knowledge through the process of perceiving, learning, thinking, concept formation and problem solving, imaginary and remembering. With regard to this definition, cognitive development approach could be seen as the process of triggering the human intellect and its direction towards deep reflection and critical thinking in the good understanding and perception of new experience, its accommodation and harmonization with the existing experiences for advancement of human knowledge. In view of this, attempt was made to analyze this cognitive development approach to see whether or not it is suitable for teaching moral education in Nigerian schools.

Two famous personalities are so much important whenever discussion is made on cognitive development: Lawrence Kohlberg and Jean Piaget. Each of these prominent icons gave a comprehensive explanation of cognitive development, but the description of cognitive growth in humans given by Lawrence Kohlberg, being a philosopher would be used to form the basis for analysis. Kohlberg puts forward a comprehensive theory of moral development in individual right from the years of early childhood (Haruna, 2017). He based his theory on the findings of his studies conducted on hundreds of children from different cultures. He says in these words:

As soon as we talk with children about morality, we find that they have many ways of making judgments which are internalized from the outside, and which do not come in any direct and obvious ways from parents, teachers and even peers (Ekpiwre & Haruna, 2019:360)

Kohlberg also stressed that cognitive processes like thinking and reasoning also play a major role in one’s moral development (Haruna & Gambo, 2018). He outlined six stages of moral development which he categorized into three levels; premoral level (4 to 10 years), conventional morality level (10 to 13 years) and self accepted moral principles level (age 13 or during late adulthood). The premoral level consists of two stages. The stage of obedience for avoiding



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punishment and the stage of conforming to moral rules to obtain rewards and favours in return. Conventional morality has the stage of maintaining mutual relations and approval of others and the stage of obedience for avoiding censure by higher authority or social systems. The last level which is self accepted moral principles has stage of conforming to the democratically accepted law and mores of community welfare and the stage of conforming to the universal ethical principles and the call of ones conscience (Haruna & Gambo, 2018).

The premoral level of cognitive development as developed by Kohlberg, consisting of a stage which portrays the standard of morality as the fear for punishment and the second stage in which a child behaves morally in expectation of reward or favour. With respect to these two stages, is there no need to teach morality to children between age 4 to 10 years? What could the influence of child experience be on his moral outlook within this age? To what cause can we attribute the immoral attitudes that some children exhibit within this premoral age? Obeying moral instructions by children for fear of punishment or in anticipation of a reward or favour could not in the real sense be called morality. This is because in the absence of the source of punishment, a child could turn to behave nastily immoral. Therefore, the standard of morality at this level is not solid, it is shakable and basing any moral teaching on it could be fatal (Haruna & Gambo, 2018).

Another confusion in this stage is, when we think children are behaving morally for fear of punishment, we simply reject the concept of individual differences. Psychologists give a reasonable account for difference and variations among human beings. We are physically created with equal senses and body organs. (Unless in some unusual cases), but we differ in the way we think, the way we perceive and view the happenings of our time and this makes us different psychologically. Some children have no element of fear in their minds, so on what basis are we to place their morality? Is there no need to device a better means for teaching them what is good and bad? Children at this level learn better by interest than based on fear of punishment, if such children are not being taken care of morally, what should be the state of their moral dispositions as future adults?

The second stage is when children's moral judgments is based on consideration of what others can do for you. The standard of morality in this stage is the expectation of reward and favour. The moral attitude exhibited by a child when he/she expects reward or favour in return and obeys all the moral commands by either parents, teachers or any other moral agent and the gesture does not commensurate with the expected return or reward (Haruna & Gambo, 2018). What could be the state of child's morality in the absence of reward or favour? In this level, the child's interest and anxiety towards acquiring the reward or favour is the motivator of the moral being of a child absence of which would deteriorate the child's initial moral disposition because, the child would be set off by the absence of the expected reward or favour. In the level of conventional morality, a child's moral judgment is controlled by the likes and dislikes of others such as conventions, rules and regulations and the law and other systems maintained within the society. Child's morality at this stage is dependent upon the perception of others. What other members of the society perceived as right is blindly accepted without reasonable reflection on it. With respect to this, teaching children to adopt what other members of the society recommend as morally rights could be detrimental to the nation's effort to curve the menace of immorality in Nigeria. This is because, it is well known fact that corruption in Nigeria beclouds virtually every aspect of human endeavour and many Nigerians are regarded within and outside the country as corrupt. Some Leaders of



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constituted authorities in Nigeria are in the front line of disrespecting the laws of the society and some laws are adulterated to suit their personal and selfish interest. Under this situation, would it be moral for a child to blindly respect the dignity of these selfish leaders? Are all the Nigerian laws meant to serve Nigeria and Nigerians? How moral is someone to respect the immorally promulgated laws of the society adulterated by immoral leaders?

The level of self-accepted moral principles is the highest level of attainment of true morality as the making of any moral judgment lies squarely within individual himself. It consists of two stages. The stage at which individual moral judgment is internalized in such a form that he responds positively to authority only if he agrees with the principles upon which the demands of authority are based, and the stage in which the controlling forces for making moral judgment is highly internalized. A major proof of inadequacy of cognitive development approach is obviously seen in the two stages of last level of Kohlberg theory of cognitive development.

Conclusion

The slogan ‘The students after finding them worthy in character and learning, we awards them with degrees’ that is pronounced at each and every graduation ceremony in Nigerian institutions stands as a myth, the reality of which could not be ascertained by spectator of the moral disposition of Nigerian University graduates. This must not be unconnected with the way and manner moral education is being mishandled and misconceived by the Nigerian University lecturers where most of the lecturers does not consider themselves as moral instructors thereby leaving moral teaching to the hands of only religious subject teachers. The Nigerian University curriculum does not make any provision for the content to teach as a moral education, no subject was slotted in the curriculum specifically to teach moral education. Thus, Nigerian University education and University lecturers are in dilemma as to what and how the issue of teaching moral education would be addressed for the moral uprightness of Nigerian University graduates.

Recommendations

1. There is an urgent need for the review of Nigerian school curriculum to match the existential realities in terms of moral decadence among Nigerians with commensurate approach to moral education to reverse the ugly trend.
2. There should be a good and effective means for periodic assessment and evaluation of teachers’ moral disposition in respect to their interaction with their students. Because some teachers’ immoral attitudes and lack of good relationship between teachers and students hinders the effort to address the problem of moral education in Nigeria. This should start right from take-off stage of the appointment, where teachers on appointment would be fully assessed in their moral disposition and outlook in addition to personality assessment, vocal expression, physical fitness and mastery of subject area. All these metamorphose and manifest in the moral function of a teacher during the course of his/her interaction with the school community. It could also be in the form of giving out ‘Moral Assessment Form’ to students to respond to the questions aimed at providing information about the moral being of teachers in their teaching responsibility.
3. Employers of labour should reduce the priority they accord to paper qualification. Rather, they should lay much emphasis on the moral soundness of graduates from Nigerian schools as their



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employees. This could be encouraged through going to school, employing those that are morally sound as teachers and school administrators.

4. Government should look for the possibility of reviewing the teaching of philosophy of education in Nigerian schools. This is because any student who studies education is considered as potential teacher or potential educational administrator in his/her future role in the society and every teacher stands a task of analyzing and exposing the moral lesson contained in his/her area of specialization especially under 'Secular approach'. In spite of this, application of Plato's concept of "Philosopher King" becomes more than necessary to the teaching profession in Nigeria. By implication, Teachers should become philosophers or philosophers should become teachers. Because the task of exposing conceptual confusions in concepts like Teaching, Indoctrination, Learning, training and other concepts that are frequently used in educational discourse as well as drawing educational implications of educational ideas, theories, policies and programs are all done under the analytic aspect of philosophy. Therefore, for any teacher to bear the name 'Moral instructor' he/she has to be conversant with philosophical analysis of concepts, issues and problems so as to extract the ethical dimension of the course contents he/she teach.
5. There is also the need for re-orientation of Nigerians' minds towards moral education. The government should set up programs that will help to enlighten its citizens on the importance of having good moral values. Such should be greatly rewarded, in place of certificates and grades, with a resultant effect of encouraging the upcoming generations to live honest and crime-free life.

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