

EDUCATION AS THINKING SKILLS: IMPLICATIONS FOR THE MORAL DECADENCE AMONG NIGERIAN YOUTHS IN THE 21ST CENTURY

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Abstract

This article titled “Education as Thinking Skills: Implications for Moral Decadence among Nigerian Youths in the 21st century, envisioned a pedagogy that could apprehend and mitigate the nauseating rate of moral decadence among Nigerian youths. Employing the methods of critical analysis and evaluation, this exposition maintains that teaching thinking skills as a subject should be introduced and taught at the primary, secondary and tertiary levels of education in Nigeria. Under the pedagogy some of the unwholesome, and immoral practices by youths that have the capacity of undermining our moral fabrics could be collaboratively and rationally interrogated by the teacher and the pupils/students. Within such engagements, the pupils or students may construct logical meanings, justify their thoughts and actions with logical arguments as against reliance on society, and/or peer influence. The aim being to glean the immediate, medium and long term implications of indulgence in unsavory actions. This is against the pedagogy of telling the child actions that are blameworthy or praiseworthy as such could only make them passive recipients. It is the position of this article that, teaching pupils/students thinking skills could gag their propensity to perform unwholesome and immoral actions while predisposing them to indulge in actions that are reasonable, rational and in congruent with the once cherished African/Nigerian moral values.

Keywords: Education, Thinking, Moral decadence, Globalization, Ambivalence.

Introduction

What gave us the impetus to pen this discourse was the wedding of one of our former students we attended recently. During the homily, the presiding Bishop of the Church reminisced with nostalgia the moral disposition of the youths in the post-colonial Nigeria, and juxtaposed same with the moral values of youths in Nigeria in the 21st century which could be regarded as the jet age. He bemoaned vociferously the decayed moral values of youth in the present epoch buttressing his claims with several anecdotes and cautioned that if the trend is allowed unapprehended, within a decade, the moral values of our youth will be what he termed Feyerabend's 'anything goes'. A mention of the thinker 'Feyerabend' made us believe that either he had fair knowledge of philosophy or had read about Feyerabend as a philosopher of science.

Against this backdrop and having witnessed among our youths of today licentious attitudes which was a rare scene some decades ago, we decided to attempt a second order interrogation of his homily with the suggestion that learners in schools be taught thinking skills right from the primary schools upward. To facilitate our discourse, this paper will examine the concept of education as literally conceived with education as thinking skills. We shall examine the degraded moral values of youths in the present era and the possible causes of vices among youths. Furthermore, this essay will try to articulate the pedagogy of thinking skills as a subject in schools and its implications for the degraded moral values in youths in Nigeria. Thereafter, conclusion shall be drawn.

The Concept of Education

Human beings according to Okolo (1989) are certainly not machines “to be established according to a definite plan” whereas a society, a good one particularly, has to be established according to some plans. Consequently, man lives in his environment or society at least with a view to perpetuate it, and make it satisfy his major needs. Man has values, beliefs, and attitude that are well cherished by him and which he wishes to transmit to his younger generation. He learns through experience and from the older generation how to cope with life and survive the environmental odds. Price (1972) succinctly corroborate Okolo's assertion when he maintained that; “the young of the species cannot survive to maturity unless they assimilate some beliefs about the world, some attitudes towards it and some skills in solving the practical problems it presents, and the only source from which they can derive this minimal wisdom is culture of their elders.” Education in its general understanding therefore, seems to be whatever one learns through experience, from self, or others to help one survive and master one's social milieu. The aim being to acquaint or familiarize one with one's surroundings and learn how to cope with life in general.

On his part, Afigbo (2004:10) sees education as 'the aggregate of ideas, methods, institutions, facilities and personal designed, and deployed by society to teach its members how to get through life by doing, pursuing and realizing set goals. He construes education as an instrument, a neutral force which can be compared to rays of the sun or to the showers of rain which different trees harness and use each according to its own nature. Lipset (1959: 48) takes a wider conception of education when he avers that: “Education presumably broadens men's outlook, enables them to understand the need for norms of tolerance, restrains them from adhering to extremist and monistic doctrines, and increases their capacity to make rational electoral choices.”

Stenber (1961) concluded that, the impact of education varies in direction and strength with specific issues, with time periods and forms of measurement. A similar conclusion had been reached by Key (1961) when he says, “One proposition is incontrovertible: namely, extent of education has a good deal to do with the probability that a person has an opinion... Education makes a difference from the direction of opinion on some topics, but on other issues, direction of opinion maybe more nearly independent of level of education.” Education has not always been something informal, causal, and haphazard as among pre-literate people particularly. It is also an art, something planned and systematically executed (formal education). It thus becomes a process of formal training with a purpose consequent upon man's nature as a purposeful being. The purpose is self-realization through the environment. Education in the formal sense becomes pursued through social agencies such as schools, churches, and other

social organizations calculated to help individuals realize and fulfill themselves in and through their cultures.

Informal education according to Holts (1968), occurs outside a structured curriculum and works through conversation, exploration and enlargement of experience. Informal education is not institutionalized and does not take into account any existing educational curricular as it consists of accidental and purposeful ways of collaborating on new information. It is learning that goes on in daily life; learning that comes as a part of being involved in youth and community organizations.

Education in its everyday sense could mean the formal training that is given in the schools and institutions, that is, the acquisition of the ability to read and write and calculate. It could also mean the specialized training that is given on the job, to enable one to acquire skills in certain fields, and the training of the entire person to enable him not only to be able to read and write and calculate or to be proficient in a given job, but also to enable him to fit himself in the society he is living in (Cookey, 1976).

Sydney Hook in Obiogun (1990), gives his idea of the aims of education as follows:

- i. Education should aim to develop the powers of critical, independent thought,
- ii. Should attempt to induce sensitiveness of perception, receptiveness to new ideas, imaginative sympathy with the experience of others.
- iii. Should provide an awareness of the main streams of our cultural, literary, and scientific tradition.
- iv. Should make available important bodies of knowledge concerning nature, society, ourselves, our country and its history.

A careful examination of these objectives show that education seeks to prepare the individual in a way that he can fit into the society in which he lives, and also to make the state better place to live in through the process of building, improving, interpreting, synthesizing and expressing its culture. This may have informed Peters (1978) conception of education as involving the initiation of persons into worthwhile activities. The curriculum of a school or university may be operated with a principle of options, which encourage the individual to choose some activities which are suitable to his ability, aptitude, and interest; but this choice is between a range of activities that are thought to be worth passing on.

Education as Thinking Skills

Central to education as thinking skills are two paradigms of education; the reflective and standard paradigm of education. According to the standard paradigm which is also called the normal or conventional practice. Education,

- i. consists in the transmission of knowledge from those who know to those who do not know.
 - ii. Knowledge is about the world, and our knowledge of the world is unambiguous, unequivocal, and unmysterious.
 - iii. Knowledge is distributed among disciplines that are non-overlapping and together are exhaustive of the world to be known.
 - iv. The teacher plays an authoritative role in the educational process, for only if the teachers know can students learn what they know.
 - v. Students acquire knowledge by absorbing information, that is data about specifics; an educated mind is a well-stock mind.
- In contrast, the reflective paradigm conceives education as:
- i. The outcome of participation in a teacher guided community of enquiry; among whose goals are the achievement of understanding and good judgment.

- ii. Students are stirred to think about the world when knowledge of it is revealed to them to be ambiguous, equivocal and mysterious.
- iii. The disciplines in which inquiry occurs are assumed to be neither non-overlapping nor exhaustive; hence their relationships to their subject matter are quite problematic.
- iv. The teacher's stance is fallibilistic (one that is ready to concede error) rather than authoritative.
- v. Students are expected to be thoughtful and reflective, and increasingly reasonable and judicious.
- vi. The focus of the educational process is not on the acquisition of information but on the grasp of relationship within and among the subject matter under investigation (Lipman, *Thinking in Education*; 2003: 19).

The reflective paradigm assumes education to be inquiry, whereas the standard paradigm does not. In the standard paradigm, teachers question students; in the reflective paradigm, students and teachers query each other. In the standard paradigm, students are considered to be thinking if they learn what they have been taught; in the reflective paradigm, students are considered to be thinking if they participate in the community of inquiry. Also central to the education as thinking skill is the notion of multidimensional; critical, creative and caring thinking skills it fosters.

Critical thinking is reliable thinking that employs criteria and can be assessed by appeal to criteria (Lipman, 2003: 212). For Fisher (1990: 16) a child can only think critically to the extent that he is able to carefully examine experience, assess knowledge and ideas, and to weigh argument before reaching a balanced judgment. Being a critical thinker according to Fisher, also consists in developing certain attitudes, such as the desire to reason, a willingness to challenge and a passion for truth. The mark of a critical thinker is the readiness to challenge the ideas of others and submit his or her ideas to the scrutiny of others and to the challenge of reason. Critical thinking according to Bloom (1956: 89) is thinking that is conducive to sound judgment, self-transcending, sensitive to criteria and has genuine interest in avoiding errors and falsehoods.

Creative thinking is more concerned with wholeness and inventions, monitor itself with the aim of going beyond itself, transcending itself, as well as the concern of achieving integrity (Bloom 1956: 90). For Lipman, creative thinking is thinking how to say what merits saying, how to make what merit making, and how to do what merits doing (Lipman, 2003: 42). Lipman lists examples of creative thinking to include:

- i. Originality: Thinking for which there are no clear precedents.
- ii. Productivity: Thinking that when applied in problematic situation brings forth successful results.
- iii. Independence: Creative thinkers are those who “think for themselves,” who are not stamped into thinking the way the crowd think. They are inclined to ask questions where others are content to proceed without further reflection.
- iv. Self-transcending: The restlessness of creative thinking reveals itself in striving to go beyond its previous level. Every artists is aware that each successive work is a response to all those that were produced earlier. Not to endeavor to go beyond previous achievements is to risk engaging in a form of inquiry that lacks integrity (Lipman, 2003: 245).

Caring thinking involves a double meaning, on the one hand, it means to think solicitously about that which is the subject matter of our thought; and on the other hand, it is to be concerned about one's manner of thinking. Caring thinking performs such cognitive

operations as searching for alternatives, discovering or inventing relationships, instituting connections among connections, and gauging differences. It is of the very nature of caring to obliterate distinctions and rankings when such threatened to become invidious and thereby, outlive their usefulness. Those who care recognize that being human is not a matter of hierarchy. They would not attempt to assign ranking to persons in times of provision of economic and social benefits. Those who care struggle to strike a balance between the ontological parity that sees all beings as standing on the same footings and those perceptual differences of proportion and nuance of perception that flow from our emotional discrimination. The variants of caring thinking according to Lipman (1988) include emotional thinking, normative thinking, and empathic thinking.

The above conceptualization of education differs from the concept of education as socialization which sees education as a collective technique which a society employs to instruct its youths with values and accomplishments of the civilization within which it exists. According to Frankena (1975: 20), education conceived under such lens means; “the transmission to the young of the dispositions or states of mind (beliefs, knowledge, skills, habits, traits, values, etc) that are desirable by their elders, or the fostering in the young of the dispositions or states of mind that are deemed desirable by the elders”

Putting the above abstractly and schematically with the help of variables, Frankena (1975) represents same by the following formula: In it, X is fostering or seeking to foster in Y some disposition D by method M. This is the social science concept of education as socialization and could be shown as follows:

X	=	Society or its representatives
Y	=	Its younger members
D	=	The dispositions regarded as desirable by society
M	=	The methods regarded as satisfactory by society.

Education here becomes the fostering by the older members of society of the dispositions they regard as desirable in its younger members by methods they (the older members) regard as satisfactory.

Education is supposed to liberate a man from the stranglehold of another man's will. This is what education according to Ozumba and Chimakonam (2014: 94) supposed to have done to the colonized African but far from this innocent expectation, the so-called education exported to Africa has in many ways vitiated the continent. This is because, for want of a better description and timing, education could also be a viable instrument of servitude perpetually shortchanging a given people on whose backs the harness of its calculated mis-instructions have been fastened.

As powerful as education might be, it could either make or mar the human person. The purpose of education determines the structure of its curriculum, the efficacy or otherwise, the decay in the society can be traced to the structure of educational curriculum. As it is well known, the future of any society is shaped by the education of the youths. A particular curriculum has the potency of either turning out derelicts and losers who will turn around in their adulthood to take revenge on their society. At this juncture let's examine the nature of Nigerian youths in the 21st century to see how the teaching of thinking skills can mitigate some of the unwholesome and debauched values and practices engaged in by youths.

Degraded Moral Values among Nigeria Youth in the 21s Century

According to Blackburn in Sanga (2022: 193):

Morality is concerned with the climate of ideas about how to live. It determines what can be accepted or unaccepted, admirable or contemptible. It determines when things are going well and when they are going badly. It determines our conception of what is due to us and what is due from us as we relate to others. It shapes our emotional responses, determine what is a cause of pride or shame, or anger or gratitude or what can be forgiven and what cannot. It gives us standard of behaviour.

Since morality is concerned with rules and norms to guide our conducts in life, then it follows that, human society devoid of morality is doomed to failure because people will not care or consider their conduct and it is human conduct that affects and shapes society. Absence of morality or poor moral quality in society is an indicator of a society that is going to fail (Sanga, 2020).

Values are what matter to us. They are what motivates our behaviours. They ground our judgments about what is good or bad, desirable or undesirable. Any form of activity that involves making judgment about what is better or worse, good or bad, high quality or low quality, right or wrong, successful or unsuccessful, desirable or undesirable involve values in one form or the other. The traditional African nay Nigerian had various moral and societal values meant to regulate interpersonal relationship and to perpetuate the entire community. They observed certain standard of norms. The standard or norms meant for social cohesion according to Awoniyi (2015) include:

- i. Respect and honour for elders.
- ii. Regards and appreciation for one's family and benefactor.
- iii. Self-control and courtesy.
- iv. Virtues of forgiveness, harmony and peaceful coexistence.
- v. Diligence and industry.
- vi. Truth and honesty.
- vii. Unity and cooperation.

These norms once cherished have in recent years been maligned due to civilization, some persons branding same as barbaric, primitive, unprogressive and old fashioned. In Nigeria, these days, youths as a result of civilization and modernity, exhibit immoral actions and licentious attitudes quite at variance with what was prevalent some three to four decades ago.

In a bid to move with the global trend, they copy lifestyles exhibited by the western world and jettisoned those aspects of our cultural values that held true to the tenets of human morality and dignity. Nigerian youths have been culturally colonized as a result of globalization. This according to Ebhomienlen (2017: 691), is because they are now imitating and consuming Europeans cultures; their language, dress, dance, sport etc. with no regard for the local cultures or values. The rising wave of sexual promiscuity, indecent dressing even on university campuses (male and female students are nowadays garbed in shreds and tagged some fashion), teenage pregnancy, cultism and various act of violence, disrespect for elders and kidnapping for ransome. All these are emblematic of a decayed moral values among our youths. It is common sight in the present epoch seeing a young boy in a showy manner caress a young lady unfazed, and unruffled even at the glare of elders, something that was rare and abominable some decades ago. Dressing indecently and exposing sensitive parts of their bodies, smoking weed at public places are trendy by young men and women. These days,

youths are fond of keeping late night or even sleeping out without the consent of the parent and some would challenge and vilify a parent who demands to know or question his or her whereabouts. Their contemporaries who refuse to share in their world views are tagged archaic, senile and ancient. All these tendencies have the capacity of enervating values that were once cherished and held by African sacrosanct.

In the words of Ushe in Ebhomienlen (2017), traditional moral values help in the formation of character and moral behaviours of the people, especially the youths. Some of the traditional moral values include hospitality, generosity, love, leadership, how to keep community secret, respect for human life, community spirit, humility, honesty, accountability, hard work and respect of elders.

Causes of Degraded Moral Qualities among Youths in Nigeria

Sanga (2022: 194) poignantly encapsulates factors responsible for poor moral qualities among youths in Tanzania which is also applicable to Nigerian youths to include:

i. **Absence of Moral Authority among Elders**

Elders in most African countries have shown weakness in playing a role of being exemplary in morals. Some of them engage in immoral acts like rape, murder, lying, theft, illicit drug deals, money laundering and envying. The implication of the above is that the elders would lack moral authority in transmitting moral values to youths and may not have the capacity to reprimand inappropriate behaviours. In addition, some parent do entrust the care of their children and wards in the hands of care-givers who may be models of behaviours inimical to the moral development of their wards.

ii. **Social Media and Improper Use of Internet**

Technology is evolving everyday due to increase in knowledge impacted through the boom in digital revolution and new media especially the social media. Social media can be described as computer mediated technologies that facilitate the creation and sharing of information, ideas, career interest and other forms of expression via virtual communities and network. Some of the applications include: Facebook, WhatsApps, Instagram, Twitter, LinkedIn, Snapchat, Google, Skype, Messenger, Telegram and so on. The emergence of internet has brought about a change in economic, political, intellectual, and socio-cultural interaction in the world today. The internet and social media offers lots of benefits to youths. The social media aids social interaction especially among youths. It enables them to create and exchange information in one way or the other via technological devices and ensures connection between friends when they are not able to see each other. However, through social media the youth could be exposed to inappropriate content. Some of the social media groups according to Sanga (2022) are there to share contact of prostitutes, pornography and illicit drug cartels. All these have the tendencies to comatose the moral fabrics of our youths as crimes are committed through social media because of its communicative windows.

iii. **Lack of Systematic Moral Education**

In the education system, from primary to university, there is no systematic study of morality. Students who form a large part of the youth have no clear comprehension of morality. Beginning from primary schools, there is no subject that deals with forming of moral reasoning. Students only learn subjects that will help them to acquire scientific and social skills like mathematics, biology, physics, and civic to mention the few. When it comes to tertiary level, some colleges and universities have introduced courses like philosophy, social ethics and critical thinking. These courses or subjects help students to form moral reasoning in

their thinking process.

iv. Conflicting Values of the Past and Present

It is the nature of the societies to change as time goes, past societies are not like present modern societies. Such transformation involves people, values, activities and trends. For example, traditional African societies were relatively simple with no literacy heritage. Transmission of knowledge, based on oral tradition as opposed to modern African societies which have been greatly influenced by the western world and is more advanced with a lot of literary collections on an array of subjects. When society change, values also change. These changes have affected values to the extent that there is an increased wave of moral decadence and moral laxity in modern societies.

Values used to be appreciated in the past like truthfulness, respect, tolerance and cooperation, hard work and functionalism, respect for human life and dignity of the human person have all been jettisoned. Values that seem to be pursued in the present era include dishonesty, indecent dressing, disrespect to elders, intolerance, loss of pride in hard working; an increased interest in the pursuit of material things. The motto of “get rich quick” makes people to commit themselves in corruption. Nigerian youths of present modern societies find it pleasurable to pursue immoral values (Sanga, 2022). It seems unintelligible to sit on the fence and watch trend dwindle unabated. In the next section an attempt is made to articulate a pedagogy that may redress the trends.

v. Education as Thinking Skills and its Implications for Youth Moral Decadence in the 21st Century

Thinking is the base of all cognitive activities or processes and is unique to human beings. It involves manipulation and analysis of information received from the environment. Such manipulation and analysis occur by means of abstracting, reasoning, imagining, problem solving, judging, and decision making (Iyer, 2019). Thinking is one of the features that distinguish humans from other living beings. It is the process of using one's mind to understand matters, make judgment, and solve problems of existential concerns. Helpen in Iyer (2019) sees thinking as the manipulation of the transformation of some internal representation. According to her, when we start thinking, we use our knowledge to achieve some objectives. Thinking critically allows people to construct logical meaning, justify their thoughts with logical arguments and, thus, persuade others about their correctness. It also allows people to evaluate their own practices, on the one hand, and agree or disagree with others' justifying their choice' on the other hand. To remain a philosopher in the world today entails therefore the courage to swim against the currents, when this must be and to be genuinely different in most confounding and challenging moments of life.

The human person is often at risk of becoming victim of ambivalent situations in existential situations of everything, action and decisions. In such situations, our interests can easily conceal an aspect of their ambivalent dimension and this fact can lead to all sorts of mistakes, irrational and unwholesome actions. Ambivalent situations or ambivalent human interests are what Asouzu (2004: 62) sees as those things and states which form the reason for our acting but which are capable of leading us into error due to the double capacity of their situation. What globalization and modernization have offered in the 21st century have the capacity to influence our ambivalence negatively or positively so, the demand in addition to teaching content in school, a conceited effort to teach thinking skills. Those who think critically have

often been described as “keenly analytical”, “scrupulously accurate”, “clear-headed”, they are those who are appropriately moved by reason and aims to overcome bias, prejudice, and stereotype and reflect upon the consequences and reasons for their actions. They are those who arrive at a judgment only after evaluating alternatives (Lipman, 2003: 56).

The thinking pedagogy this essay envisioned will interrogate what globalization and modernity offer and see how such could be reconstructed to be amenable to the making of a moral and a sane person. We here suggest teaching thinking skills as a subject at the primary, secondary and tertiary levels of our education. The class durations to be 35 minutes' duration weekly for primary pupils, 1 hour for secondary students and 2 hours for those in tertiary institutions. Teachers to collaboratively engage pupils and students on the philosophical, and moral underpinnings of such vices like:

- i. Sexual promiscuity, both at the primary, secondary and university campuses.
- ii. Blind imitation of foreign mode of dressing and lifestyle like piercing of nose to fix rings by young men and women, visiting of unwholesome social media sites.
- iii. Excessive obsession about wealth and material things as against delaying gratification.
- iv. The propriety of formation of reading groups and partners in schools by students.
- v. Examination misconduct of any form, absenteeism from school, irregular attendance at lectures.
- vi. Showing disrespect for both parents and the elderly.
- vii. Involvement in cultism and drug abuse.
- viii. Homosexuality and lesbianism, abuse of constituted authority.

These are not to be taught as content only but effort made to explore the philosophical implications of such actions:

A Typical Class Session

Sexual promiscuity among youths: If this is to be taught using the pedagogy of socialization would only be explained as “the practice of engaging in sexual activity frequently with different partners or being indiscriminate in the choice of sexual partners. Teaching same as thinking skills seeks to deepen the perspective and to glean the moral implications of sexual promiscuity whereby teachers and students will engage on further extrapolation of the moral underpinnings of same for both married and unmarried partners. Reasons for sexual promiscuity may be interrogated. Reasons like low economic status, poverty, lack of financial supports, peer group influence and the quest to move with the train of civilization, immediate satisfaction of lust or sexual gratification may be collaboratively discussed during class session as predisposing factors of sexual promiscuity.

The aim here is to weigh reasons adduced by the participants in the class, subject the reasons so adduced to critical examination, weigh arguments before arriving at a rational conclusion such that may be amenable to mutual coexistence and elevation of the dignity of the human person. A long term benefits of abhorring sexual promiscuity, not yielding to peer influence in terms of financial temptation to meet up with the demands of the season (fashion and dress code that seems to be trendy) and focusing on studies, delaying gratification to reap bountifully later in life when he or she has successfully completed course of studies, be gainfully employed and is blessed with a life partner. Reflection about the consequences of action is at the heart of teaching thinking skills. The consequences that yield ephemeral gratification and such that yield lasting benefit may be examined. As one is susceptible to becoming victim of ambivalent situations, teaching learners to think and rationalize will guide them along the tract of performing rational and moral actions.

Same pedagogy could apply to discourse on kidnapping during class session. Aside telling the students the literary meaning of kidnapping as criminal offense consisting of unlawful taking and carrying away of a person by force or fraud or the unlawful seizure and detention of a person against his will. Teaching student kidnapping as the thinking skills pedagogy enlarges the scope and perspective of such discussions to include; likely reasons for kidnapping, gauging the rationality of such reasons, assessing the immediate and long term benefits of kidnapping for the kidnappers, examining the debilitating conditions of the kidnapped victims at the kidnappers' den, video clips of exhumed decomposed bodies of both the young and the elderly kidnapped victims maybe shown to students in the class. The effect of kidnapping on the human person, the family and the society at large should be discussed. The fate of the kidnappers if when get caught may be killed, or given life jail term in prison. The living status of children orphaned by kidnapping as some may drop out of school and starve to death. This surely will elicit empathetic feelings in the young ones and they may be averse to such actions while growing up.

Armed robbery could be taught to students using the thinking pedagogy as the crime of stealing from somewhere or someone using weapons. During most of the armed robbery operations, robbers make use of dynamites and other deadly weapons with which they rape, maim, kill and cart away properties worth millions of naira. The students should be engaged on the moral implications of armed robbery as breadwinners of families more often do get killed, they should be told why the action is blameworthy as killing is against the injunction of God, the society and the right to life by every human person. They should be informed of the long term benefit of hard work and dignity of labour rather than involvement in cutting corners to get rich quick in life. This pedagogy should be employed in other areas of deviant behaviours. It is our view that the model here proposed if introduced in primary, secondary and university may to an extent assist in producing moral persons while the parents at home should reinforced the learning outcome of their children by being models worthy of emulation.

Conclusion

In the above discourse, we examined the concept of education as literally conceived and juxtaposed same with the concept of education as thinking skills. We ex-rayed the degraded moral values among the Nigerian youths in the 21st century and suggested that teaching thinking skills in our school may apprehend the trend as it will equip the learners with the dispositions to question modern immoral practices and evaluate actions before indulging in same. This paper also harps on the need for parents to be model of wholesome and moral actions, and cultivators of moral rectitude in their children.

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