

AN EXPLORATION OF PANTALEON IROEGBU'S PEDAGOGY OF NKUZIOLGY FOR CONTEMPORARY AFRICA

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Abstract

In an era where the call for excessive trust or reliance on whole Western ideals to mediate thought, theory and method in the African intellectual arena has gradually gained dominance. This research seeks to foreground a blend of African indigenous knowledge systems with Western ideals in the reflections of the Nigerian philosopher Pantaleon Iroegbu. Through the method of analysis and rigour, this study explores Iroegbu's Nkuziology – his neologism for his understanding of teaching and what education entails. In other words, Nkuziology is Iroegbu's philosophy of education that has not received its relevant and plausible attention. The aim of this research is therefore to expose and explore the contemporary relevance of Iroegbu's philosophy of education both for Africa and non-African places too.

Keywords: Nkuziology, Pantaleon Iroegbu, Pedagogy, Philosophy of Education, Teaching

Introduction

This disquisition explores the seemingly neglected ideas of Pantaleon Iroegbu¹ for its contemporary relevance for Africa of the 21st century. It is an undeniable fact, that education is a vital instrument for national development which involves acquisition of fundamental knowledge and essential developmental skills needed for authentic human development, technological breakthrough and socio-political progress which accelerates economic growth.

¹ Pantaleon Osondu Iroegbu, a philosopher, educationist and theologian also known as *Fada Kpim* was born on 31st October 1951 to the family of Nze Titus and lolo Neoma Mary Iroegbu of Umueze-Umunmo, Mbano, in Imo State Nigeria. In his early childhood, he attended St. Charles Primary School Umunmo, Mbano within 1959 and 1965 and Immaculate Conception Seminary, Umuahia, Abia State, Nigeria between 1966 and 1971. As a young man full of zeal to serve God and humanity, he proceeded to Bigard Memorial Seminary, Enugu where he bagged his Diploma in Philosophy in the year 1973-1976, and a First Class of Bachelor's Degree in Theology from the prestigious Urban University, Rome in the year 1976-1980. He was ordained a Catholic priest on July 5th 1980 by his Lordship Most Revered Wedo Cssp, the then Bishop of Umuahia.

In 1985, as a result of his hunger for knowledge, he went on further studies to the University of Louvain-la-Neuve, Belgium, obtained a chain of degrees, namely; M.A. in Philosophy, M.A. in Ecclesiastical sciences, PhD in Dogmatic Theology. In the year 1991, he returned to Nigeria and was appointed a lecturer at Seat of Wisdom Major Seminary, Owerri, and a visiting lecturer at the Missionary of Saint Paul, Abuja, Nigeria. In May 1997, he was appointed a visiting professor under the Cadre of Chaire Hoover Fellowship at the University of Louvain-la-Neuve. In October, 1998, the appointment was renewed and extended to 2000. In October 2000, he was appointed a lecturer and a formator at All Saints Major Seminary, Ekpoma, Edo State, Nigeria where he also served as Dean of Students and Director of Library until 24th February, 2006 when he died. More so, during his life, he wrote numerous works, in philosophy, theology, education, bioethics, science and so on.

Accordingly, Pantaleon Iroegbu (2005a:220) states that education (formal and informal) imparts skills and capabilities and thereby equips one to perform well in all spheres of life. Education is such an important component of societal life and activity that no people who wish themselves well will joke with. This is because the future and wellbeing of a people are centred around proper education. He further states that the goal of education can be summarised in the statement that a people will be enabled to achieve the provision of their needs: individual, social and communal. These needs include the necessities of life and other desired values that a people aim at for their flourishing and satisfaction. Education is a door opener to the realisation of needs and wants (Iroegbu, 2005a:220). The core and centre of education is teaching. Teaching cannot take place without the teacher. This explains why Iroegbu gives first place to teaching profession and the ethics of teaching. He used the two Igbo words, *Nkuzi* and *Onye Nkuzi* to argue his thought. For us to comprehend this task, the paper has four sections, excluding this introduction and conclusion.

Nkuziology: The Kpim of Education

Teaching is inevitable in the educational system. Teaching has been described by some scholars as an activity in which a teacher is involved. It is the process of assisting and guiding the learner to acknowledge, skill and information (Akpotu and Nwaham, 2008:1). Basically therefore, to teach is to pass on knowledge to another. According to Iroegbu, one excellent way of describing teaching can be seen in the Igbo-Nigerian expression of teaching: *Nkuzi*. (Pantaleon Iroegbu and Matthew Izibili, 2004:13) The concept *Nkuzi* cannot be fully understood without *Nkuziology*. So, what is *Nkuziology*?

Etymologically, the word *Nkuziology* is a derivative of two Igbo words: “*Nkuzi*” meaning “to teach” and “-logy” from logos, which can mean among many things, study or science. So, *Nkuzi* is teaching in Igbo when suffixed with “-logy” it becomes *Nkuziology* meaning the science of teaching or to teach (*Nkuzi*).

Analytically, *Nkuzi* means to knock, hit, strike aright or to repair, to shape to required proportion. On a piece of iron that is crooked or rugged, one hits with a harmer to straighten it, to make it fine. The same word is used for the verb, to teach, *nkuzi*. In this transferred, but very real sense, to teach is to knock, straighten or shape the pupil, student or subject aright. This time it is not with harmer or stone, but with knowledge, instruction, wisdom and good example (Iroegbu and Izibili, 2004:13).

Nkuziology therefore, is the balanced upbringing, knocking aright, the teaching of the person to be balanced, good and respectful to order and goodness (Iroegbu, 1995, 264). To educate is concretely to put into a person the proper shape, right behaviour and adequately effective way of life and performance of duties. Education in this *Nkuziological* sense, is not merely theoretical. Education in this sense of *Nkuzi* prepares one for a sound professional role.

From this *Nkuzi* terminology, teaching is a life-long task. One will never stop learning, being straightened in behaviour and activities (Iroegbu, 2005a:221). This explains why Igbiwu, G.E. (2004:56) describes teaching as the conscious and deliberate effort by a teacher to impart information, knowledge, skill *et cetera* on pupils with the intention to induce learning. He

further states that teaching is an occupation engaged upon by teachers to produce a change in behaviour of the learners (Igbiwu, G.E., 2004:56). It is the guidance of pupils through planned activities so that they may acquire the richest learning possible from their experience. Daramola C.O. (2002:49) holds that teaching is conceived to be a process through which information, facts, knowledge and skills are acquired.

It is instructive to state that teaching is not just activity in which knowledge or skills are acquired, but activity that shapes the behaviour of a person into generally acceptable manner. Thus, Iroegbu (2005a:221) avers that knowledge given in teaching has three basic foci: *information, formation* and *reformation*. It is *information* in that it is a communication of ideas and facts that are meant to be used to achieve some goals. It is *formation* in that those facts given in information are destined to constitute the mental and personality structure of the recipient. They make him or her behave this way or that, thereby structuring the person's way of life. Teaching also has *reformative* function in the aspect that it helps to change already formed ways and manners of behaviour. Education thus reconstructs personality. It makes a new; and all things being equal, a better person for oneself and for the society in which one lives and operates. *Nkuziology* therefore, is inevitable in the educational system.

Thus, Iroegbu considers teaching is the *Kpim* of education. The word *Kpim* was coined by Iroegbu. *Kpim* is a word that is onomatopoeic in origin. It indicates the sound of a hard substance when struck with instrument. When one hits the hard core of something the sound *Kpim* is heard. From this re-sounding resonance, *Kpim* comes to mean the hard core and essential meaning of something. *Kpim* is the essence, kernel or innermost substance of a given reality. It is the *quimteness*, that is the *thingness* of a thing and the *somethingness* of something (Iroegbu, 2002:17). The implication of this is that teaching is the core aspect of education. A proper education should have teaching. This explains why Iroegbu extensively discuss teaching in philosophy of education and considers it as the *Kpim* or the core education. We have so far examined the meaning of *Nkuziology* (teaching) within the Igbo and western European philosophical outlook. In what follows, we shall discuss the functions *Nkuziology*.

Epistemological Function of *Nkuziology*

The dictum 'knowledge is power', is the premise on which the relevance of Iroegbu's philosophy of education is predicted. Aristotle at the beginning of his metaphysics states that 'all men by nature desire to know' (Samuel Enoch Stumpf and James Fieser, 2008:73). This innate desire, Aristotle says, is not only a desire to know in order to do or make something, but think. This knowledge deals on what could be rightly called wisdom. But then, what is epistemology?

One of the major branches of philosophy is epistemology. It is often referred to as the theory of knowledge (Anselm Jimoh, 2013:20), which is primarily concerned with the nature and scope of knowledge. The word epistemology is derived from two Greek words, '*episteme*', which means knowledge and '*logos*' which means theory. Epistemology studies the nature, sources, and validity of knowledge. It seeks to answer such questions as "What is true?" and "How do we know?" Due to the fact that the study of epistemology deals with such issues as the dependability of knowledge and the propriety of various methods of reaching warrantable

truth, it stands-with metaphysics-at the very centre of the educative process (George Knight, 2006:20). William James Earle (1992:15) informs us that epistemology is defined in terms of two key questions: (1) What is knowledge? and (2) How do Human beings acquire knowledge? What then is the epistemological function of *Nkuziology*?

Epistemology, stands at the base of human thought and activity. Educational systems deal in knowledge, and therefore epistemology is a primary determinant of educational beliefs and practices. Epistemology makes a direct impact upon education in many ways. For example, assumptions about the importance of the various sources of knowledge will certainly be reflected in curricular emphases. A Christian school, with its belief in revelation as a source of certain knowledge, undoubtedly have a curriculum and a role for the Bible in that curriculum that differ in substantial ways from an institution based upon a set of naturalistic premises. Epistemological assumptions concerning the communication of knowledge from one person or thing to another person will also impact teaching methodologies and the function of the teacher in the educative context. Educators must understand their epistemological presuppositions before they will be able to operate effectively (Knight, 2006:26-27).

So, just as we have already stated above that teaching is inevitable in the educational system. One aspect of knowledge that is acquired through teaching in education is information. The knowledge acquired through teaching is *information*, in that it is a communication of ideas and facts that are meant to be used to achieve some goals (Iroegbu, 2005a:221). To teach therefore is to pass on knowledge to another. It is to instruct to give information and needed knowledge to others, especially to those who do not have them. This involves imparting of knowledge from the teacher to the pupils. Thus, through *Nkuziology* the learner exposed to other sources of knowledge, the limit to human knowledge and the validity of knowledge-claim.

Metaphysical Function of *Nkuziology*

Metaphysics is a branch of philosophy that deals with the nature of reality. “What is ultimately real?” is the basic question asked in the study of metaphysics Etymologically, Metaphysics comes from the Greek expression: *Ta meta ta physica* (after the physics). The originator of this expression as a title for metaphysics was Andronicus of Rhodes. While arranging the works of Aristotle in the Philosophical School of Alexandria (Africa), Andronicus (c. 70 BC.) placed the work that Aristotle called First Philosophy (Chiedozi Okoro, 2011:113), after the ones on Physics and titled it *After the Physics*. (Iroegbu, 1995:22:23). This is perhaps one of the reasons why people conceive metaphysics to be very abstract (Karo Ogbinaka, 1995:55-56). Thus, Bernard S. Cayne (1992:628) construes Metaphysics as “the branch of philosophy dealing with the first principles of things. Metaphysics studies reality in its material and immaterial dimensions.

Metaphysical questions may be divided into four subsets: *Ontological*, *Cosmological*, *Theological* and *Anthropological* aspects. The *Ontological* aspect is the study of “being qua being” and what it means to exist. The *Cosmological* aspect concerns itself with the study of the nature of the universe, its characteristics and attributes (Tamunosiki V. Ogan, 2002:18). The *Theological* aspect of metaphysics deals on the Supreme Being. *Anthropology* deals with

the study of human beings (Knight, 2006:17-18). The anthropological aspect of metaphysics is a unique category, since, unlike other areas of human investigation, humanity is both the subject and the object of inquiry. When people philosophize about humanity, they are speaking about themselves. Since the aspect of teaching this paper is centered on the human person, we shall consider further the anthropological aspect of metaphysics. What then is metaphysical function of the *Nkuziology*?

According to Iroegbu (1995:325)

Metaphysics is thinking, reflection, critique, into the inner depths of things. You need a mind to do that, and only individuals have minds to think. Only individuals can do metaphysics. A community cannot. It may appropriate the thoughts of given individuals as a common heritage. But the thinking is individually originated. So is metaphysics only individually done.

Education, like other human activities, cannot escape the realm of metaphysics. Metaphysics, the issue of ultimate reality, is central to any concept of education because it is important that the educational program of the school be based upon fact and reality rather than fancy, illusion, or imagination. The anthropological aspect of metaphysics is especially important for educators because they are dealing with human beings. Views on the nature and potential of students lie at the very foundation of the educational process. Every educator must of necessity have some conception of the nature of human beings, their personal and social needs (Knight, 2006:19).

The Metaphysical aspect of *Nkuziology* is that makes the individual to asked reflective and critical questions. It makes the leaner to think and ask questions. For example, the anthropological aspect of metaphysics asks questions like the following: What is the relation between mind and body? Is there interaction between mind and body? Is the mind more fundamental than body, with body depending on mind, or vice versa? What is humanity moral status? Are people born good, evil, or morally neutral? To what extent are individuals free? Do they have free will, or are their thoughts and actions determined by their environment and inheritance? Does individual have soul? If so, what is it? People have obviously adopted different positions on these questions, and those positions are reflected in their political, social, religious, and educational practices and design (Knight, 2006:17-18).

The implication of the above is that *Nkuziology* (teaching) differs from indoctrination or dogmatism. While the in the formal, a learner makes his contributions and asks questions and critical reflect, the latter does not admit questioning, it is dogmatic and the learner accepts it hook-line-and-sinker. Speaking of indoctrination and how it differs from teaching and education, Patrick Akinsanya (2015:34) writes:

Indoctrination is a form of teaching at its lowest level. It is associated with dogma or doctrines which connote an unquestionable body of beliefs meant to be swallowed and digested hook line and sinker. Indoctrination does not make itself available to any kind of challenge,

review, consideration or panel-beating. It is characterised with coercion, threats or even harassment in so far as ideas or opinions are forced down the throat of the supposed learner. The teacher who uses it engages his students in some form of memorisation or learning by rote. This is the shallowest way of learning, if it is learning at all. This is because it inhibits participation, contribution, analysis and willingness on the part of the supposed learner. Education can in no way, be confused with indoctrination. Rather than forcing down dogmatic beliefs on the student, education simple involves the teacher and learner in a symbiotic interaction for the benefits of the parties involved.

Therefore, teaching should make a learner to think and ask questions. Even though they may not be answers to the answers to the curiosities and questions of learner, the learner still asks question; at least in philosophy, a good question is better than bad answers (Iroegbu, 1995:232).

Axiological Function of *Nkuziology*

Axiology is the branch of philosophy concerned with the nature of value and what kinds of things have value (Robert Audi, 1995:226). Therefore, axiology seeks to answer the question, “What is of value?” Etymologically, axiology is coined from two Greek words- *axia* (values) and *logos* (theory). Hence, axiology is the theory of values. It is the branch of philosophy which concerns itself with the meaning, problems, categories and hierarchies of values. It deals with value decisions and judgments (GodAlex Ezeani and Ojih Ifeoma, 1996:11). It therefore, examines, analyses and suggests value standards. People's interest in values stems from the fact that they are valuing beings. Humans desire some things more than others- they have preferences. Rational individual and social life is based upon system of values. For Yemi Akinkuotu (2001:17), value is the worth we give to a person, thing, idea or event.

Therefore, value can be regarded as the worth of a thing, an action, a belief and even people. Valued objects are things we appreciate, cherish, desire, need and want. This point is buttressed by Joseph Okoh (2003:78) when he writes that value connotes importance, something that is qualitatively cherished: something that provides admiration, something that provides satisfaction or a sense of accomplishment. A value is a selective orientation toward experience, implying deep commitment or repudiation which influences the ordering of choices between possible alternatives in action. In the same fashion, James Shaver and William Strong (1976:15) write:

values are our standards and principles for judging worth. They are the criteria by which we judge 'things' (people, objects, ideas, actions, and situations to be good, worthwhile, desirable; or, on the other hand, bad, worthless, despicable, or of course, somewhere between these extremes.

So, a value is what people or even a person cherishes and safeguards. Values are precious items in life and they form the essential ingredients that make up life's joy and inspiration

(Iroegbu, 2005b:273). In simple terms, for anything to be seen as a value, it must be qualitatively cherished and capable of providing satisfaction (Okeke C.C. 1989:35). Thus, value asks what is good and desirable, bad and undesirable, beautiful and ugly. It also significant to mention that axiology has two main branches: ethics and aesthetics. What is the axiological Function of the *Nkuziology*?

According to George Knight (2006:29&32):

The study of axiology has always been important, but it has a special relevance for educators in our day.... Axiology, like metaphysics and epistemology, stands at the very foundation of the educational process. A major aspect of education is the development of preferences. The classroom is an axiological theatre in which teachers cannot hide their moral selves. In the area of axiology, by their actions teachers constantly instruct groups of highly impressionable young people who assimilate and imitate their teachers' value structures to a significant extent.

The above demonstrates the indispensable relationship between axiology and *Nkuziology* in education. It is instructive to note that earlier, Iroegbu had coined and employed the term '*Afrixiology*' to capture the cherished values of African values which is passed from generation to generation through informal education and teaching (*Nkuziology*). According to him, *Afrixiology* therefore, studies African values not only in themselves as human values that are specific or shared, but also in the relevance in today African societies. Such study includes the traditional, medieval and contemporary values of the African world (George Uzoma Ukagba, 2005:180-181).

The point here is the value system can be passed from generation through *Nkuziology*. The last century has seen as an unprecedented upheaval in value structures, and today we live at a time when humanity's axiological position might best be described by words "deterioration" and flux" (Knight, 2006:32). We need *Nkuziology* that is axiological to combat such menace in our society. Education that is imparted through teaching cannot be overemphasized.

The axiological function of *Nkuziology* is that it reforms the individual person. As discussed earlier, Iroegbu maintains that knowledge acquired in education through teaching is both *formation* and *reformative*. In that education construct mental and personality structure of the recipient, thereby making him or her behave this way or that, thereby structuring the person's way of life. It is help to change already formed ways and manners of behaviour. Education thus reconstructs personality. It makes a new, and all things being equal a better person for oneself and for the society in which one lives and operates (Iroegbu, 2005a:221). He further states: Therefore, to educate is concretely to put into a person the proper shape, right behaviour and adequately effective way of life and performance of duties (Iroegbu, 2005a:221).

The Role of Teacher in *Nkuziology*

Teaching cannot take place without the teacher. This makes Iroegbu discuss extensively on the personality and the role of teacher in the *Nkuziology*- talk. The teacher, the *onye nkuzi*, is one

who teaches. According to Iroegbu, the task of the teacher is basically twofold. First, it is to train the student to positive *theoretical knowledge*. Secondly, it is to bring up the student through good example and dynamic action, to acquire the necessary tools for life in general and to contribute meaningfully to his society. These two aspects of the task of a teacher must be inseparably combined. Imparting knowledge is important, but it is not enough. Giving practical lessons in morals, technique and professions while good, is also not sufficient. Only a harmonious integration of theoretical and practical knowledge is the right achievement of the mission of the teacher (Iroegbu, 2005a:221).

The teacher thus, imparts both theory and practice to his or her students. The best teacher teaches with examples: both of his own life and of the excellent lives of others who are exemplary in society and the world around. The pupils learn more from the teacher's way of behaviour at times, than from the lessons and instructions he is giving to them. This is another way of saying that the teacher is a role model. The teacher is one called to bring up the youths and children by word and deed. For Knight (2006:29&32), by their actions teachers constantly instruct groups of highly impressionable young people who assimilate and imitate their teachers' value structures to a significant extent. He is called to do so and he is not just there to make his living and go away unlike other professions. For example, while the engineer builds his bridge and goes home. The teacher teaches and practices what he teaches first; then is he credible. The parents rely on him for the future welfare of their children and wards. The teacher must not only show care and concern to the students. He must also show exemplary good behaviour everywhere he is: both in school and outside school. Put starkly, the teacher is a “trustee and a kingmaker” (Iroegbu, 2005a:219).

Corroborating the above, Martha N. Amadi (2012:30) defines teaching as the process of learning. He further asserts that the teacher in his work of teaching must provide appropriate conditions for learning... It is the process by which a teacher guides the learners in the acquisition of knowledge, skills and attitudes. It is essentially a system of interaction involving the teacher and the learner and the learning materials, thus forming a triangular interaction. This is to say that teaching is more than making pupils learn. It is an all-round training. In other words, teaching is the process by which the teacher brings the pupils and the subjects of knowledge together.

Ethics of *Nkuziology* Profession

Iroegbu sees teaching profession as the primus of all other professions that needs to be given appropriate attention in any society. Hence he avers:

The Teaching Profession is the first, the most pervasive and the most outstanding of all professions. This is so because all fields and all professions are passed on by teachers. One can radically say that the world is what teachers have made it: good and evil. All human beings are products of some teaching: family and the outer society (leaders and led) (Iroegbu, 2005a:219).

Thus, while all the researchers in all fields of knowledge and development have been foremost in the discovery of unknown things and hidden knowledge; however, teachers are the ones

that will pass on these discoveries from generation to generation (Iroegbu, 2005a:219). Therefore, all teachers, private and professional make others and were equally made by others

Consequent to the above, Iroegbu also makes a clarion call for a Formal Code of Ethics that should regulate the life and profession of teachers especially in Nigeria. He observes that things are unfortunately falling apart especially in public sphere because of the state of affairs in educational institutions. He writes:

It is high time that something was done to supply for this necessity so that teachers, so important as they are in our national fabric, would sit up to their responsibilities. Some go outright immoral; others go commercial while the remaining simply manage to wade on as people working to earn their living (Iroegbu, 2005a:221-222).

Still, for the quest for worthwhile, Iroegbu advocates for a measure of the *quality of teaching* and the *personality of the teacher*. A Latin maxim, *nemo dat quod non habet*, which literally means “you cannot give what you don't have” summarizes the necessary fact that the quality of teaching will surely correspondence to the personality the teacher, the *onye Nkuzi* (teacher) because he cannot give what he does not have. Thus Iroegbu (Iroegbu, 2005a:224) writes:

The teaching profession is no *Refugium Pecatorum* (refuge of sinners), that is, of people who come to kill and eat (the students and their future). There must be a return to the wholeness of the integrity of good teaching. No teacher can give what he or she does not have, including knowledge and excellence in good comportment. All teachers are invited to the Nkuziology message of putting themselves first of all in order, then can they: all of them and each of them be really qualified to take up the onerous but responsible task of education.

Furthermore, he writes:

There are obviously, a majority that parade as teachers but that are not. They are no teachers but wolf in the clothing of sheep. They are businessmen and women, in search of money. The zeal with which this group of teachers, campaign to go on strike at the least provocation abandoning the youth reposed by parents and wards to their educational care is an index of their mercenary character. It is worth noting that many of these bad teachers simply have the qualification of moral ineptitude, which makes students under them victims of exploitation (Iroegbu, 2005a:224).

From the foregoing, it is an indisputable fact that teaching on the one hand, is a profession, a life time career or an occupation; one that requires advanced education and special training. At the same time teaching is also vocation at the other hand. Therefore, before one goes into a profession one should have a vocation for it. Accordingly, Lucy Ekwueme and Rosita Igwe (2001:20) write: in Nigeria for example, there is a large incursion into the teaching profession not because they have a vocation or special aptitude but because it is the only option, or available job. Such teachers take teaching profession as their last resort, or something to fall

back to when out of job or when there is no job at all.

In concordance with Essen Akpan, Iroegbu states that the expected Code of Teachers' Ethics should emphasise the teacher's responsibility thus:

1. to ensure that he has successfully completed his prescribed course of pre-service training and is validly certified (or licensed) as a teacher,
2. to ensure that he attends a refresher course in his area of Specialisation at least every five years of continuous service,
3. to belong to and participate actively in the programmes of a professional association relevant to his discipline
4. to ensure that in the discharge of his teaching duties, his teaching duties, his personal, religious, political or other views shall not be forced upon his students in any way or for any reasons whatsoever (Essen Akpan, 1983:168-171).

Furthermore, he gives four responsibilities of the teacher in the areas of evaluation and certification of the students being educated. These are:

1. to evaluate the work or conduct of his students fairly and objectively at all times on the basis of valid and reliable criteria.
2. to base all decisions about promotion, advancement or certification of students on objective criteria known to the students themselves.
3. not to allow any considerations of personal relationships, religion, ethnic or other affinities, or political views to influence the process of student evaluation, advancement or certification, and
4. to maintain the secrecy, security and confidentiality of all examination materials, papers, scripts or scores, until otherwise authorised or directed by the relevant authority (Iroegbu, 2005a:222-224).

This means that the ethics of the teaching profession demands a high moral standard that should carry a high degree of objectivity. Students' assessments should not literally be based on the whims and caprices of the teacher. Fairness and accuracy are noble goals in assessing students.

Iroegbu also speaks of the personality of the teacher; since the total personality of the teacher is one of the most potent influences, good or bad, on the student, the Code of Ethics for teachers should underscore that teachers are:

1. to maintain at all times a worthy moral and intellectual model for the students.
2. to show loyalty to his superiors and devotion to his duties at all times and
3. to lead a life of honour and responsibility in the school and in the community around the school (Iroegbu, 2005a:222-224).

Furthermore, Iroegbu also speaks of the relationship that should exist between teacher and student. He says: the student is the weaker partner. He should therefore, never be exploited by the teacher who is the stronger partner in the teacher-student relationship. Rather than exploit or maltreat, the teacher should help and encourage the student in all possible ways to achieve the goals of education (Iroegbu, 2005a:223).

In addition, Iroegbu recommends that Code of the Teaching Profession; that is, with regard to teacher and student relationship, must include in its clauses the following terms:

1. the teacher must avoid taking advantage of his dominant position to demand or obtain sexual, material or other favours from his students.
2. the teacher is to maintain confidentiality in respect of delicate personal matters which students might trust him enough to reveal to him in confidence, except where such action is in conflict with his higher duties such as where it concerns a criminal offence.
5. the teacher must avoid allowing his own religious persuasion, ethnic or other affinities, political views or any other personal considerations to influence either positively or negatively his relationships with his students (Essen Akpan, 1983:168-171).

Student-teacher relationship must be based on trust, respect and honour. The teacher must consider himself to be one entrusted with the future of his students; to help them develop well. The student must equally pay due honour to the teacher, knowing that his future success will depend to a large extent on what he learns from the teacher. This is a principle of mutuality of faith and confidence, respect and care. This is why the person of the teacher must be the best in both characters: (the interior comportment and in external decorum). He is the one to be looked upon. The situation where the teaching profession is turned into a moneymaking venture or an immoral-harvesting market is a disgrace to the Vocation of Teaching. The teacher must be once more a teacher. The student must also be again a student, ready to learn, obey and thereby develop appropriately (Iroegbu, 2005a:223).

Recommendations

First: teaching profession as a vocation demands that the teacher should cultivate lots of *interest* in it. So the lack of interest in teaching results in grumbling, antagonism, absenteeism from school, lack of concentration and temper tantrums among others. Put differently, teaching as a calling implies that the teacher should have interest in the job.

Second: the teacher should *love* for the teaching profession. This love should arouse the interest and quest for further training. Thus, a teacher with love and interest for his job often teaches with zeal and happiness and not with reluctance. The situation with many of our teachers today is that because they lack love for the job they appear moody, disgruntled and inferior.

Third: teaching profession as a vocation demands that the teacher makes a lot of *sacrifice*. A teacher who has vocation cannot neglect his work, he does not mind when and where he exhibited his talents and he does not require anything in return.

Fourth: teaching profession as a vocation cannot be quantified with *money*. The type of teachers we have these days, trying to cost every little service they give hence the springing up of too many evening lessons crowns it all. Teachers create classrooms in every corner of the streets just to make money. But the teaching as a vocation does not seek for monetary gain, but the knowledge he or she imparts on the pupils. This does not imply that teachers are to teach

for free without earning for a living, but rather money should not be the reason for teaching but the development of the individual and the society at large.

Conclusion

To conclude this work, let us call to mind the words of Pantaleon Iroegbu 2005a:224):

One must caution a return to the values that made and ensured the nobility of the teaching profession. The teacher must go back to the sources of his strength: moral probity, intellectual expertise and practical devotion to duty. There are some who are still genuine. These must be appreciated and thereby encouraged to keep the flag of the goodness and nobility of education flying. Their efforts must be noticed and appropriate incentives given to them.

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