MORAL EDUCATIONAL VALUES IN THE FAMILY FOR SUSTAINABLE NATIONAL DEVELOPMENT

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ABSTRACT

The institution of the family is the first and smallest moral unit of every nation-state in the world. Without the family, there would not be any community of human persons within a territory with sovereignty, government, power and authority. Its establishment implies the establishment of the nation-state ($F \supset N$). The nation-state consists of units of the family. These units form the institutions of the state as an art and science of government administered through judicial, legislative and executive arms. The moral education of the nation-state begins from the family. The negation of the family ($\sim F$) is the negation of the nation-state ($\sim N$). When the family is negated, the nation-state is negated ($\sim F \supset \sim N$). When family values are negated and national values are negated, there cannot be national development $[(\sim F \,.\, \sim N) \supset D]$. The family is a system where every member is linked with all other members in the mystical body of complex interrelationships. The family is not only seen as a social and psycho-biological unit of human reproductive continuity. The problem of Nigeria's sustainable development stems from family negation which strips the nation-state of the moral values that engender sustainable national development. This four-part ethical discourse adopts an analytic and evaluative methodology starting with a background study after an introduction. Whereas the second part is on ethics and moral education, the third part is on family values and national development. Before the critical evaluation and conclusion, a nationalitarian ethic of development, in the fourth part, is established for national and transnational development.

Keywords: Ethics; Family; Moral Education; Nation and Development.

INTRODUCTION

Every citizen of a nation-state is first a member of a family. As a member of a family, each citizen has roles to play. Each is an agent of immediate and extended family interrelationships. The nation-state is an extension of an individual's familial relationships. Birthed and brought up through family lines, the education of every human person begins from the institution of the family. Moral education forms humanity against "a morality fallen from its natural dignity." (Durkheim, 1961:11). The natural dignity and nobility of morality does not rest on private morality. Emile

Durkheim sees private morality as "the minimum condition of morality, and a nation cannot remain satisfied with it." (Durkheim, 1961:13).
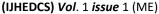
National disenchantment and disillusionment in Nigeria are because of the conflict between private morality and public morality. Interconnected with the moral patrimony of the globe, transnational morality includes national moral codes of conduct. These are public in character, although not divorced from the morality of private life. Beginning from the private morality of family life, the foundations of morality are laid. According to Durkheim, if at the second period of childhood, "the foundations of morality have not been laid, they never will be." (Durkheim, 1961:18). Whereas the first period of childhood is at home within family circles or at crèche, kindergarten, Montessori school, grade school, play group or nursery family substitute, the second period is spent at primary, elementary, grade, or basic school. This unfolding moral interaction acknowledges the Maria Montessori belief in childhood as the best years of human education. Montessori believes that "like every strong creature fighting for the right to live," every child ought to be trained to listen to "the voice of nature, and which he ought to obey." (Montessori, 2004:255). The obedience of this voice of nature begins from the domestic school: the family. According to Gladys Amaechi Ohazulike (2023:153), the family is "the root of society's moral decadence problem." The consequences of this decadence are not only suffered by the family, but the society. There is a need to recreate the society through a reorientation of national values by way of a reorientation of family values (see Ohazulike, 2023:160).

FIRST PART: BACKGROUND OF THE STUDY

The atmosphere of immorality in contemporary Nigerian context inspires this moral research into moral educational values in the family for sustainable development. Education is the process of bringing up a child to adapt and function efficiently and effectively as a socially acceptable member of the community.

In ancient Greek city-states, the educated citizens were those who were mentally and physically well-balanced. While considering those mentally and physically fit, ancient Romans considered those sound in oratorical and military powers as educated. Since a people with no knowledge of their past suffer from collective amnesia, groping blindly into the future without guide-posts of precedence to shape their course of actions, ancient African societies saw the well-skilled person skilled imbued with a good character as well-educated (See Fafunwa, 1974:15). The moral crisis in the country have been along ethnic, linguistic, religious and political lines of difference.

It is the case that the villains in our midst include not only the ordinary citizen who is swayed by ethnic separatist movements perpetrating grand and petty corruption in public offices. It does not include only the e-mail con-artists whose antics hurt Nigeria's image at home abroad.

It does not include only spiritualists that perform ritual killings and market miracles to the exclusion of meaning, it includes "the "strongmen" who hold national and local politics hostage." (Shagari, 2009: ix). The problem of national development in Nigeria is usually associated with the diversity of ethnic groups who speak dissimilar languages and "operate a variety of social control and child-rearing systems…. Each constituent group's idea of what is right or wrong *may* be clear within, and to members of, the group." (Balogun, 2009: 20). This moral clarity within a group meets with other groups in a multicultural context of ethnic kingdoms who were brought together by colonial administrators to form a "mere geographical expression" (Awolowo, 1947, cited in Balogun, 2009:20). The colonialists did not pay due concerns for unity and equity from a diversity of kingdoms.

With an area of about 923,768 km^2 (see Balogun, 2009:21), Nigeria includes within its land mass part of the Atlantic Ocean, the forested lowlands of southwestern Nigeria, the arid savannah of the Middle Belt, the hilly and mountainous southeast and north-central up to the northeast, the Lake Chad Basin and the Sahara Desert. With more than 250 ethnic groups and more than 400 languages spoken by the different people, Nigeria is supposed to be a united and developed entity like the United States of America. In addition to the Hausa-Fulani, Yoruba and Igbo as the major three ethnic groups are the minority ethnic groups of Efik, Idoma, Eggon, Gwandara, Ibibio, Ijaw, Ogoni, Rindre, Migili, Ngas, Etsako, Kwa, Ekoi, Kalabari, Berom, Tarok, Bolewa, Karai-Karai, Tiv, Jukun, Ngizim, Nupe, Gwari, Igala, Egbira, Ogori, Anang, Edo, Urhobo, Esan, Itsekiri and Mada, amongst others (see Balogun, 2009:21). Balogun (2009:19) describes Nigeria as having "serious and intimidating challenges to visionary leadership while, at the same time, curbing authoritarian tendencies."

Nigeria's problem of development interconnects with the problems of each and every ethnic group in the country. The different ethnic groups interrelated across cultural and commercial lines before coming together as a nation-state from different ethnic nations. According to Balogun, "The Yoruba in particular derived their name from "Yarriba," a term coined not by Oduduwa or another Yoruba ancestor, but by a seventeenth century Hausa Muslim scholar, Dan Masani." (Balogun, 2009:21). Despite having an interrelated affinity, the border clashes between Offa and Erin-Ile, between Ife and Modakeke, and among many other communities such as between the Aguleri and Umuleri, two Ibo-speaking communities of Anambra State, show that Nigerians are divided along territorial, clan and kinship, and not only along linguistic, religious, social, economic and political lines. (see Balogun, 2009:22-23). Ethnic-based associations such as Ohaneze Ndigbo (a pan-Igbo association), Afenifere (the Yoruba Council of Elders), Arewa Consultative Forum and the Niger-Delta Elders Forum (see Balogun, 2009: 23) amongst other associations ensure an ethico-legal condition in order to address the problems plaguing unity and national development.

SECOND PART: ETHICS AND MORAL EDUCATION

The word, "ethics" is related to the term, "moral education." The ethical and moral tenor of education is understood through national and international politics and law (see Henry, 2000: 232) Different nations are in agreement with international organisations such as the United Nations Organisation (UNO) that presents international agreements and conventions, international declarations and treaties through the unspoken and unwritten natural law (see Burns, 2000: 48; Wacks, 2006: 1). Although unwritten, it is written in our hearts. This natural law has never been contradicted. It is valid across moral, political and legal sciences (Manjunatha, 2015: 1135).

The colonial administrators of Colonial Nigeria established western education with subjects such as Grammar, Reading, Spelling, and Meaning of Words. Their aim was to enable "new Christian converts to acquire the mastery of the art of reading and writing with a view to facilitating the study of sacred writings and for the performance of their religious duties." (Fafunwa, 1974:91). Prior to this time, indigenous educational systems made it necessary for the farmer and fisherman/fisherwomen, warrior and the hunter, the nobleman and the wo/man of character to combine his/her daily activities with a specific skill. In addition to farming and/or fishing, other occupations included blacksmithing and pottery making, weaving and building, amongst others. It was s/he who was noble in character and skillful in his/her area of workmanship that was adjudged well-educated (Fafunwa, 1974:15). Nobility of character was considered prior to any skill, method, or technique of making or producing goods.

The wingless dove here is used to refer to a human being without moral beliefs or principles to guide his/her life. Without any moral wing, the dove would not be able to fly? With wings, the winged bird flies. A human being without morality is like a bird without wings. Similarly, a lady without dress would not be able to survive the heat of the sun and the cold under the rain. To be in the costume of Eve is to become exposed to changing climates, seasons and weathering conditions that are unconducive to human health. It is character or *iwa* in Yoruba parlance that makes the winged dove to fly and the dressed (moral) lady to survive the earth through several seasons of her lifetime.

The major ethnic groups of Hausa, Yoruba and Igbo, the minority ethnic groups in Nigeria are morally interrelated. The traditional system of education in *Oleidoma* (Idomaland) was a process of establishing harmony between the physical and spiritual worlds. It was about counterbalancing excesses and carefully bringing up children into the culture of the society. This was achieved through training in farming and hunting which formed the major occupation of the people. Professional activities of building and hand-weaving of cloths, local wrestling and athletics, local warrior-army, local blacksmiths and potters are only integrating the life of everyone in the community through moral unity of thought, word and action.

It is the belief of *Moa Ègón* (Eggon Kingdom) that since the withdrawal of Ahogbren, the Supreme Being, to the sky because He was hit with a pestle by a woman pounding acha (hungry rice), Ahogbren stopped relating directly with human beings. Instead, he provided priests, prophets,
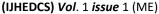
diviners and elders in *Amoandak'po Ashim* who specialize in moral and religious functions (see Abimiku, 2011:24-25, 41). The moral philosophy of affection in Eggon Kingdom was the same undergirding moral philosophy amongst the Alago, Migili, Tiv, Etsako, Benin, Rindre and other ethnic groups in the nation-state. The Alago, for example, were the sons and daughters of Idomaland who broke off from Idoma Kingdom about 749 years ago (Agbo: 1984:48). The moral philosophy of affection follows the communal social mode of being based on customary usufruct in the kingdoms. (Agbo, 1984:48). With farming as the primary occupation, the people living around the Niger and Benue Rivers depended on manual methodologies using crude or rudimentary technologies to cultivate the soil for the edible staples of yams and cassavas (root crops), sorghum and millet and maize (cereals). The communal social ethic was of affection that influenced an agro-entrepreneurship and an economic philosophy of affection, according to Eyoh (1992:20).

Eyoh's communal philosophy of affection includes a morality of education that does not suffocate the individual in the community. It rather prepares every child for community development following the five philosophical foundations of African Traditional Education as clearly and rightly identified by Occitti (1971) namely: (1)Preparationism, (2)Functionalism, (3)Communalism, (4)Perennialism and (5)Holisticism (Adeyemi and Adeyinka, 1972:9). African traditional moral philosophy of education agrees with the earliest years of childhood as the best years of moral development as found in the philosophies of Maria Montessori, Emile Durkheim Laurence Kohlberg and other moral educational philosophers. Their moral philosophies developed from the philosophy of the natural law.

The ethical oeuvres of more popular philosophers from the pre-Socratics through Socrates, Plato, Aristotle, Augustine, Thomas Aquinas, David Hume, J.S. Mill, Jeremy Bentham, Alasdair McIntyre, and many contemporary ethicists agree with the ethical submission across ethical philosophies of education forbidding evil in favour of the good. The philosopher, John Kekes is of the ethical view that for anything to be evil, the harm caused by the thing must be so serious that it "interferes with the functioning of a person as a full-fledged agent." (Kekes, 1998:217, cited in Calder, 2003:365). Multifaceted, the functioning of a person has biological, social, cultural, economic, and political areas because evil deadens religious and "moral sensibilities" (Calder, 2003:365). An evil person has an evil character and feels pleasure in the face of other people's pain and feels pain in the face of other people's pleasure." (Calder, 2003:368). Evil forms what Todd Calder calls e-desire sets. "E-desire sets consist in the absence of an adequately strong desire," for Calder, "that our victim be spared significant suffering together with either a desire to witness or cause someone else's significant or serious harm for an unworthy goal…." (Calder, 2003:372-373).

The ignominy of the current economic crisis in Nigeria is based on the national allowance of immorality as an instrumental evil to aid human survival. The national evil of corruption can be seen as either perverse (i.e. instrumental evil) or pure evil. The ethical position of Zeno of Citium,

the founder of stoicism expounds an ethics of benevolent calmness based on the belief that some evils that we suffer are "essential to the production of virtue." (Lawhead, 2002:96). Evil, according to Manichaean thought emerged from the God of Darkness, whereas the good emerged from the God of Light (Lawhead, 2002:117). For St Augustine of Hippo, "the downward spiral of sin" (Lawhead, 2002:125) is consequent upon the disobedience of Adam and Eve from which all evils spring from. Repentance and submission to God would win us salvation and a return to God. (see Lawhead, 2002:125).

For Baruch Spinoza whose ethical position would leave us standing on the fence if we accept and live by it is implausible because we cannot accept one and the same thing to be at the same time "both good and evil or indifferent." (Lawhead, 2002:125). Evil is the absence of being, form or nature (Thomas Aquinas); it can be an imperfection (metaphysical evil), a form of physical suffering such as sickness (physical evil) and/or sin i.e. moral evil (Gottfried Leibniz); it can derive from frailty, impurity and wickedness or corruption (Immanuel Kant). John Kekes' distinction of two types of evil character include moral monsters and moral idiots. An historical evil character such as Adolf Hitler is a moral monster who autonomously engineered the Holocaust of the Jews. Following Kekes, Eichmann who was part of the Holocaust of the Jews, was a moral idiot because he non-autonomously caused the Holocaust of the Jews. For Kekes "well-meaning yet heartlessly stern parents he calls moral idiots." (Calder, 2003:370). Choice morality states that evil done non-autonomously does not make the evil doer evil. Kekes, however, states that moral idiots perpetrate evil because their non-autonomous evil actions dominate their virtues (see Calder, 2003:370). For Calder, moral idiots are evil because they "intentionally cause other people significant, real harm from a desire for a goal they believe morally justifies the harm." (Calder, 2003:372-373).

National suffering in Nigeria follows the logic of moral monsters and moral idiots. The moral monsters in the Nigerian society includes all those who intentionally and are directly involved in criminal, immoral and unethical conduct such as the misappropriation of public funds and money laundering, Fulani herdsmen killings and ritual killings, kidnapping and banditry, amongst other ills. Those who unintentionally and indirectly become involved in criminal, immoral and unethical conduct are moral idiots. Moral education is fundamental because through it a child is trained to become capable of functioning as a socio-culturally acceptable member of the society for a lifetime of purposefulness.

THIRD PART: FAMILY VALUES AND NATIONAL DEVELOPMENT

Derived from the Latin word, *familia* which means "household" or "family" (Ørberg, 1998:15), the immediate family of the human family is the smallest institution of every nation-state. It is the smallest social, cultural, religious, educational, scientific, medical, economic and political institution of the society. There cannot be any development at the national level without the development of the family. The development of the family is the development of the nation-state. The family institution is established by the marriage institution. The nuptial institution or the

institution of holy matrimony or marriage is believed by Christians, Muslims, and traditionalists to be established by the Supreme Being (God) who made man in his own image and likeness (cf. Gen. 1:26-28; 2:1-22). From the intimacy and fellowship existing between a man and a woman, children are raised in love and safety for holistic development.

It is apposite to mention that Western moral and political philosophy incorporated entrenched and purveyed monogamous morality in a religious manner. The predominance of monogamy follows the belief that "Christian marriage should underpin the society, political thinkers and moral philosophers at the time were conscious of monogamy as a system to be justified and advocated." (Cott, 2000:10). It is given serious attention among traditional African societies. It is hidden in Greco-Roman literature and manifest in the Torah, the Holy Bible and the Holy Quran. Expressions of it are found in the writings of Aristotle, Philo and Dionysius of Halicarnassus, Seneca and Plutarch, and many others who opined about what is referred to as a social unit as much as it is also hidden in the ancient literature of the Semitic languages of Akkadian, Aramaic and Hebrews (cf. Choi, 2013:9).

Many African traditional societies believe "that the political hierarchy begins with the family." (Idang, 2015:104). The political society begins with each family guided by a family head and each village, by a village head. It is after the clan head that the paramount ruler guides and governs. From the immediate family unit, values become the guideposts of not only family life, but national and transnational life.

It is responsible for the transmission of traditional norms and ethos, mores and values, knowledge and wisdom from generation to generation. According to Ojua, et al. (2014:45), there are eight (8) African family structures viz. (1)nuclear family, (2)extended family, (3)single parental family, (4)step family, (5)matrilineal family structure, (6)patrilineal family structure, (7)monogamous family structure, and (8)polygamous family structure. The close-knit system of family life is underpinned by the fundamental moral value of kinship. This kinship value system is the "extended family system which is the pillar of African support system." (Ojua, et al., 2014:45). Nuclear and immediate families find and give support to the extended family. When divorced from the bond that unites all blood relations across generations of intermarriages, the nuclear family and each individual becomes isolated and alienated from the community.

The fundamental moral value of kinship interweaves with other family moral values which form societal moral values. African communities receive children birthed into different families in the community and make them members of the community. The integration of children into the life of the community is achieved through the observance of "rites of passage which focus on important phases of individual life" in "the community and not the individual alone which observes them" (Mbiti, 1986:61) regardless of the community. This extended family system is seen through the moral values of "Communal living, collective decision-making, and the interdependence of family members" (Adaki, 2023:63). Family communal interdependence reflects in community decisions arrived at by the community of family members constituting the village, town, state, and

nation-state. From communal kinship value, the universal value of humanity is seen as embodying the former i.e. kinship value. This embodiment eschews laziness and lying, fornication and adultery, fighting and stealing, incest and rape, murder and suicide. These vices affect not only individuals who make up families, but the nation-state in manifestations of corruption in the hoarding of goods and increase in prices of commodities, kidnappings and ransom-demand, ritual killings and murder, theft and armed-robbery and murders, mismanagement and embezzlement of public resources.

The development of the nation-state is premised on communal kinship value from immediate family relations to not only extended family relations, clan and kindred, but to the nation/kingdom/empire. Politically, the communalist inheres in the communitarian as the individualist inheres in the liberalist. The contrast between individualism and communalism are the ontological modes of existence of the socio-political ideologies of communitarianism and liberalism. Communalism sees the community to be prior to the individual and overrides in every issue arising as a result of conflicts between an individual and a community. Individualism sees the individual as coming prior to community and should consider himself/herself before the community in every issue. Against individualism, the community is not against the individual. Rather, the community "acknowledges the intrinsic worth and dignity of the individual human person and recognizes individuality, individual responsibility and effort." (Gyekye, 1997:40). Against the objective basis of national poverty and of "the growing inequalities of income and wealth which the world system of production and exchange naturally reproduces" (Chambua, 1994:41), development is achieved through the "process of transformation from the clan to monolinguistic ethnic groups to nation or nationality" (Chachage, 1994:54) following a nationalitarian ethic of sustainable development.

FOURTH PART: A NATIONALITARIAN ETHIC OF SUSTAINABLE DEVELOPMENT

This articulation of moral educational values in the family for sustainable development advances a normative nationalitarian ethic. The term, nation, originates from the Latin word, *natio* which means "people" or "nation" (Ørberg, 1998:23). Both nationalism and nationalitarianism are traceable to the same word, *natio*. According to Catt and Murphy (2002:10), a nation is "a collectivity of people living within an existing state who express a strong sense of identification as a distinct nation." First used by the anti-Jacobin French priest, Augustin Barruel, nationalism (*nationalisme*) which was commonly known as patriotism (*patriostisme*) was linked to "overthrowing legitimate governments…based on divine ordination and/or hereditary rights" and the "terrible spirit of freemasonry and enlightenment, rooted in egoism." (Kamenka, 1973:8). Barruel's criticism was against the supplanting of the love of mankind (*l'amour general*) with the love of nation (*l'amour national*). When the love of nation takes the place of the love of mankind, it breeds localism (particularism) and egoism (cf. Kamenka, 1973:8).

While simultaneously dismissing the idea of the Nigerian nation-state as a "mere geographical expression" (Awolowo, 1947, cited in Balogun, 2009:20), Obafemi Awolowo affirms the existence of Nigerian nationalism. This nationalism must become what Neil Lazarus calls a "nationalitarianism (or insurgent nationalism)" (Ahmed, 2022:142, 47) that is anti-colonial, anti-imperial, anti-tribalism, decolonial and sustainably developmental. Nigerian nationalism must become Nigerian nationalitarianism because the former has been dislocated by the problem of transiting from an ethnic nationalism to a civic nationalism. This dislocation would become healed by a revolutionary transition from ethnic nationalism to civic nationalism. Whereas ethnic nationalism "posits an unchosen form of national identity, grounded in strict ethnic or racial criteria of membership and the national interest," civic or civilised nationalism has "no connection with objective characteristics such as ancestry, language, culture and ethnicity" (Catt and Murphy, 2002:12). Nigerian nationalism is inextricably tied to an Anglophone enclave of numerous indigenous groups who have been intermixed to form a nation. Following the phenomenological process of describing "the original experience of a particular phenomenon" (Edwards, 2001: 1), our interventionist inquiry links Nigerian-related phenomena to other phenomena in a world scarred by wounds across areas of human existence. We consciously adopt the phenomenological method of phenomenological reduction or *epoche* "in order to allow original reality to come into our world or alternatively empathize with (enter into) the world of another (as in existential psychotherapy)." (Edwards, 2001:2). This is in consonance with the meaning of phenomenology as "the meaning (logos) of that which appears (phenomenon)" (Edwards, 2001:2) in Nigeria,

Through this "interpersonal validating dialogue" with an ethico-moral "fundamental form of evaluation" (Edwards, 2001:3), we are becoming progressively more involved with the Nigerian phenomenon of underdevelopment as it speaks to us from our experience of itself. Garrett Hardin's metaphor of the Tragedy of the Commons or the Metaphor of the Commons shows the dilemma between common advantage and/or common disadvantage, common gain/profit and/or common loss, common development and/or common underdevelopment. The metaphor of the commons as an open pasture for all herdsmen and herdswomen. Every herdsman or herdswoman would keep as many cattle as possible in order to feed them with abundance of free blades of grass since the pasturage belongs to all; it is a common pastureland. The coming out and going in of cattle owners may continue relatively satisfactorily until "the day when the long-desired goal of social stability becomes a reality" and "the inherent logic of the common remorselessly generates tragedy." (Hardin, 1968:1244). The advantage of using common property by an individual herdsman "is a function of the increment of one animal… the positive utility is nearly +1." The disadvantage is the negative component of the effects of overgrazing that "are shared by all the herdsmen, the negative utility for any particular decision-making herdsman is only a fraction of -1." (Hardin, 1968:1244).

Motioning towards an ethic of nationalitarianism, we view Nigerian from the background of multiculturalism by the renowned Canadian philosopher, Will Kymlicka. Her position is of interest because of its consideration of salient characteristics of multicultural existence. She sees

multiculturalism as: "An umbrella term to cover a wide range of policies designed to provide some level of public recognition, support or accommodation to non-dominant ethnocultural groups, whether those groups are 'new' minorities (e.g., immigrant and refugees) or "old" minorities (e.g., historically settled minorities and indigenous peoples)." (Kim and So, 2018:103). Our adoption of Philemon Anosike's Praxialism as a phenomenological philosophy of getting to the essence of unity and equity is beacause despite the multicultural facticity, there is a paraxial promise of achieving social justice for all. Anosike's universal praxialism is drawn from classical antiquity in the thought of Aristotle wherein the Greek word "praxis" is used to mean "right action." Anosike explains that it "etymologically, designates the "right action" or a human activity that is goal directed and which is carried out with close attention to norms and standards" (Anosike, 2013:95). Anosike shows that "Praxis is related to two distinct Greek terms, "techne" and "theoria," which is epistemologically linked to the classical tripatriate [tripartite] constellation: the theoretical, the practical, and the productive" (Anosike, 2013:95-96). For him, "Praxialism is proposed as an inclusive approach to gaining a diverse knowledge of all the cultures that share membership in a multicultural society." (Anosike, 2013:155).

Anosike's praxialism underlies multicultural education for multicultural living against the backdrop of incessant conflicts that have led to uprisings, riots, crises and wars that have taken a heavy toll. It is deployed here "as a potential inclusive philosophical foundation of a multicultural education that broadly encompasses race, gender, religion, and people with disabilities. The paraxial philosophy is grounded in the practice of multiple cultures by different peoples in a democratic society." (Anosike, 2013:iii). It is a Nigerian philosophical system which has multiculturalism as the idea around which all other ideas revolve. Without multiculturalism, Praxialism would not be developed in the way that Anosike developed it. It would have referred to another idea, concept, percept, precept or notion different from multiculturalism. It underpins the commonality of all cultures in a world of plurality, diversity and heterogeneity. It upholds the equality of all cultures in the ability to sustain all people and cultures following the values of cultural recognition and inclusion that can shape the idea of multicultural education (see Anosike, 2013:iii).

Within the Nigerian context, the different boundaries of ethnicity can be seen as the different cultural forms of cultural harmony comparable to musical harmony. Ethnic plurality should not be seen as divisively vicious but virtuously unitive in nature; its structure is seen through the varied ways we have been living peacefully. Anosike deployed the Deweyan idea of "associated living" which states "the critical principle that all cultures are equal, and no one culture is greater than the other because all cultures play important roles in the life and learning of its people." (Anosike, 2013:3). The rivalry across ethnic groups has dislocated the Nigerian population. This internal dislocation because of internal problems have been the bane of development in a multicultural Nigeria since the diverse ecologies of the black continent did not make it difficult for four European powers to divide Africa for their imperial agenda. Kwame Anthony Appiah writes: "Of all these diverse cultures, economies, and ecologies, four European
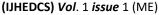
states-----Britain, France, Portugal, and Belgium-----constructed the national geography of contemporary Africa. (Spain never mattered much; Germany lost its African possessions after the First World War; after the Second World War, Italy ceased to be a player.)" (Appiah, 1992:162).

Kwame Anthony Appiah cited David Hume's Eurocentric description of Africa: "I am apt to suspect the Negroes to be naturally inferior to the Whites. There scarcely ever was a civilised nation of that complexion, nor even any individual, eminent either in action or speculation." (Appiah, 1992:52). Instead of continuing this through ethnicism by seeing members of other ethnic groups as being unworthy of our recognition, we should consider "the expansion of the curriculum to include the fundamentals of diverse cultural practices into the school curriculum. The praxial philosophical framework promises a positive cultural engagement and contributions of all peoples in the society." (Anosike, 2013:7). This operational educational philosophy of multicultural existence would underlie equality across various cultures so that unity in diversity shall become a socio-political existence engendering progress in Nigeria. If the varied ethnic groups in Nigeria as seen as parts of one Nigeria, the development of all the parts of the whole perfects imperfections, cements differences and lead to development across borders of ethnicity. It offers hope against broken socio-political ties between its different parts. Its methodology of inclusion/inclusivity would be against the methodology of exclusion/exclusivity. While inclusion would accept all as part of its fabric, exclusion would reject all as part of its fabric except itself.

CRITICAL EVALUATION AND CONCLUSION

This moral educational research from the Nigerian context sees secessionist attempts as consequent upon an educational system that has not underpinned moral education as fundamental from childhood education through lifetime learning and application of findings. The increasing problem of multiculturalism has manifested in many areas of Nigerian life. Secessionist attempts since the early years of postcolonial Nigeria is seen today in the efforts towards an Independent People of Biafra (IPOB). Against secessions, three principles of multiculturalism can be adopted for multicultural co-existence. The first principle states that "*multicultural understanding is circular.*" (Kim and So, 2018:111). Multicultural circularity is the circular sphere of all the constituents of a multicultural community. Understanding the ethnic groups in Nigeria is a holism that includes every ethnic community without reducing or excluding any to a level of insignificance. This multicultural understanding would reduce tribalism as a subset of racism. It would lead to unity and when every ethnic group is united with the other regardless of diversity, peace, unity and progress are cohesive forces of multicultural existence.

Expressed without excluding the other, the second principle of multiculturalism states that "*multicultural understanding happens with critical empathy.*" (Kim and So, 2018:112). Without critical empathy in relation to all, the attainment of multicultural balance remains an unrealised dream. This is a "legitimate hermeneutical requirement" (Gadamer, 1975/2006:302, cited in Kim and So, 2018:112). In order not to remain abstract concepts so distant from the reality of everyday

experiences, the first principle leads us to the second principle, and the second leads us to the third in order for us to grasp what shall help us to understand the lived experiences that have become part and parcel of our Nigerian history.

Forming a continuum with the first and second principles, the third principle of multiculturalism, according to Kim and So, states that "*multicultural understanding promotes an individual horizon and a fusion of the horizons."* (Kim and So, 2018:112). This is predicated on the belief that a person or a community of persons is understood from a background or horizon. The meeting of the horizon with other horizons of understanding establishes a fusions with other horizons of understanding. This creates possibilities of moving from conditions of multicultural circularity to multicultural empathy and thenceforth to multicultural fusion of horizons perceptible through the critical analyses of ethnic existences. The fusion of ethno-cultural groups would not be to inculcate theoretical knowledge or increase mental awareness. Rather, it would aim at "the total development of the individual so as to equip him or her with the capacity to contribute to the social good." (Agulanna, 2014:18). It is this holistic development that would ensure sustainable development through "the right social values necessary for mutual order and human well-being." (Agulanna, 2014:22).

The sustainable development of Nigeria dovetails and interconnects into the development of the world. This is enabled through a quadruple factor groupings, according to Weiss (2011:12), which are: (1)The linkage of international environmental law with other areas of law – namely, international economic law, human rights law, and national security law; (2) the rise of actors other than States in shaping international environmental law, namely the multilateral development banks through their policies and procedures, the private sector through voluntary codes of conduct and green standards, public-private partnerships, and stockholder efforts, and nongovernmental organizations and civil society generally through diverse means; (3) the development and refinement of new international principles and rules of international environmental law and the increase in non-legally binding instruments; and (4) a new emphasis on implementation of and compliance with international environmental agreements.

These groupings at home and abroad would create a balance between inter-generational and intra-generational networks of relationship. (Weiss, 2011:27). This would make us to agree as Nigerians that there are "many 'spheres of justice', grounded in distinctive social communities and institutional practices, both at the level of 'whole societies' (such as ancient Athens and the medieval Jewish communities) and in institutional segments of contemporary society (the Japanese school system or American family life)." (Rustin, 1995:22).
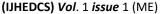
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