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Ethical Issues in Nigerian Education a Philosophical Rejoinder

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Abstract

The writer critically view what ethics stands for, its re1ationship with education. Then an objective study of the various ethnical concepts in education as, fairness and equity, power and authority; justice, freedom and responsibility, equality, etc. Being a philosophical paper, the three methods of speculative, prescriptive and analytical interplayed in this work. However the method that is predominant as analytical. The various ethnical issues/ concepts were critically analyzed. It becomes obvious from the research that when these ethical concepts are properly analyzed in our educational system, understanding become easier. Clarity of basic concepts also aids the smooth implementation of the curriculum content.

Keywords: Ethics, Issues, Education, Philosophy, Nigeria.

Reference to this paper should be made as follows:

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INTRODUCTION

All-through the ages, education is being considered as the panacea to national development. It is against this backdrop that scholars insist that no nation can develop above their educational level. A good educational system reforms the people who in-turn reforms the entire society. Indeed, a good educational process emancipates the people from the shackles of primitivism and takes them into the golden land of modernity.

The educational sector of any economy can be described as the goose that lays the golden egg. What will that mean? The educational sector breeds all the man-powers that occupy the

other sectors of the economy; be it political, sports, commerce and industry, religious and so on. Education equip the personnel to uphold these essential sectors in the economy transmitting in them the required knowledge needed to make them stand in the area of their chosen career.

From the fore-going, it follows that education is very essential to any society. So, a good and quality education should be the desire of any society that aimed at attaining development. In Nigeria, the present status of education is not promising as it should. Maduabuchi (2017), asserts that Nigeria education has passed the level of describing it as facing challenges but is in a state of near irreversible chaos. It then follows that Nigeria is in great need of quality education so as to move the economy forward. It is only quality education that can make the education sector live to its functions. Anything short of this will be counter-productive, Maduabuchi insist. Violence, poverty, unemployment, corruption, graft, unaccountability and political instability are traceable to ineffective education process.

Such societal menace listed above to a great extent characterized the Nigerian society today. Meaning that Nigerian education has a 'hole' in it. And to this fact everything possible must be put in place to bring it to the same footing step with her western counter-part, so as to achieve its desired goal.

The government of Nigeria of different administration on their part has not done much to uplift our education standard to a desired status. We notice this in our various yearly budgets allotted to the sector (education). Despite the United Nations Educational Scientific and Cultural Organization (UNESCO) 26% benchmark budgetary allocation to education, Nigeria in recent years dangles between 6-7% allocations to education (making education having its way at the bottom position). While her American counterpart under the present administration of Donald Trump, education takes the lead ahead of other sectors in the economy. What this means is that the Nigerian government had not prioritized education to bring it to its rightful position in the economy. And until that is done the nation will continue to be dwindling. Maduabuchi (2017) in his article revealed that the cause of "disabled education in Nigeria is the failure of our successive governments to capture the price or negative side effects of western civilizations, and cushion them as the originators have been doing, in the management of our educational and development policies". When serious and pragmatic steps are given to the educational sector, the violence that calls for high allocation of budget to security and defense will reduce.

A good educational process brings out the moral worth of the individual as a moral and rational agent. So when the educational process negates its set goal, the morality of the citizens are negatively affected. Hence we have cases of insurgence, robbery, kidnapping and other social and political crises from-different quarters of the country. Against this background it then becomes obvious that a good ethical and cultural solution will be the panacea for effective educational standard in Nigeria.

CONCEPTUAL ANALYSIS

Ethics/Ethical Issues

On its popular usage, Ethics refers to codes, set rules which govern a set of people. It is of this understanding that we talk of medical ethics, the rules or principle guiding the medical practitioners (doctors, nurses, etc.) in their relations with the patients, and even with one another. The Christian ethics has to do with how a Christian should behave him/herself in the world and keeping the laws in the Holy Scripture. While the teaching ethics talks of the teachers dealings

with the pupils, the community in which he is discharging his duty as a teacher, as well as his relationship with his fellow teacher. Ethics guide him or her in his/her daily conduct narrowing him/her to do that which will make him/her to retain his/her reputation in that profession he/she is practicing. It will as well make the society to continue having confidence in him/her. And like Peters (1966) rightly puts it, strong adherence to ethical principles gives room to fairness and freedom dealing with children.

However, in philosophy where the study of theories are very prevalent, we then talk of the 'ethical theories'. The ethical theories according to Popkin and Stroll (1993, p. 1) have to do with such questions as, "how ought men to behave? What is the good life for man?" to them, Hedonism (A theory of that which pleasure is the ultimate) is an example of such ethical theory found in that branch of philosophy of ethics. Hence, the study of ethics is in an attempt to deviced solution or answers to the above questions of life that has to do with man's conduct/behaviour in the society; as well as his pursuit for happiness. To an extent ethics originate naturally out of man's reasoning in making choice of the general view of the people behaviour to be exhibited that will not only bring the individual happiness but that of the entire people. Hence Peters insist that in ethical theory, matters and manners are vital. That the happiness the individual strive for must not be to the detriment of others in the society. For instance, a man in an attempt to get out of poverty cannot pick a gun to shoot another person and cart away with his money so as to become rich. By doing this, he has taking the life of another who also has the right to live and enjoy his wealth.

In an attempt to pursue that which gives us happiness, the study of ethics by philosophers creates an avenue for reflective thinking of how our curiosity or that which we strive for affects others. And of course, that gave birth to the study of ethics in our everyday life. As a matter of fact different scholars and writers have given various definitions and meanings to the concept of ethics base on their understanding of it.

Ethics as a concept has not been easy to conceptualise because many have described it based on their opinion and view. While some scholars view it as the determination of an action whether good or bad, right or wrong, standard or substandard, respect or disrespect, others sum these to say that it deals with the evaluation of human conduct.

Amaele (2000, p. 18) made it more broad when he revealed that, "ethics is the study of human behaviour as it pertains to goodness or badness of such behaviour". He reveals that ethics cut-across almost all other disciplines. Consequently, ethical value to Michael, Bitrus and Gambo (2015) is therefore, regarded as the rules, principles and guideline which aid the conduct of individual actions towards maintaining the standard of the organization. To Omoregbe (1993, pp. 3-4) Ethics is seen as "the branch of philosophy which deals with the morality of human actions… which studies the norms of human behaviour". Abdulrahman in Michael et-al (2015) only sees ethical issues as, those standard or moral convictions that individuals set for self regarding to what is right or wrong in the society.

Uduigwomen and Ogbinaka (2009) digressing a little described Ethics as a science (normative science). Not on the perspective of the empirical science we know as in physics, chemistry and biology, but that ethics deals with the norms of human behaviour. They revealed that while the experimental scientist discovers new facts, and the theoretical scientist constructs discoveries, the ethical theory gives reasons from commonsense facts and formulating principles to guide the individual's choices and actions.

It is this different understanding of science that Abelson et al. in Uduigwomen and Ogbinaka (1995) insist that while the empirical science reveal to us what was is or will be the

case, ethics tells us what we ought to do. From the above, the main concern of ethics is with the evaluation of human conduct in issues of life. However, many are of the view that the essence of ethics is of moral and sees it as the logical study of moral language and its analyses. But Lewis in Omoregbe (1993, p. 8) insist that "the task of ethics, however is much more than the analysis and clarification of moral terms". Even though the clarification of moral terms is vital to ethics and part of its role, yet it does much more than that. To this end Omoregbe revealed that ethics inclusively "is the systematic study of the norms of human behaviour and the purpose of studying these norms is to ensure that human behaviour conforms to them". In a nutshell, the study of ethics means studying the principle of morality which its purpose is not just for studying sake but to adapt to it.

Scholars in their attempt to give an indebt study of ethics made classification of ethical theories. Theories, according to Omoregbe (1993) is modern ethics and meta ethics while Popkin and Stroll (1993) classify it as; classical theories and modern theories/ethics respectively the classical theorists are of the view that when we know what the good life is its solution is in view. When the problem is known, the solution will be easy. When questions of good life, happiness, good behaviour is asked, the answers will be deduced. The modern theorists (ethics) insist that the questions being asked about good life, happiness and good conduct is better answered when it is adequately analysed and well clarified. Hence the process of this is called philosophical analysis. The difference in these two is that while the modern theorist analyse the concept and the kind of questions being asked and the answers deduced, the classical theorist seek to proffers solutions/answers to them. The philosophical analyst is not committed to giving any sort of advice for living.

And like Popkin and Stroll (1993, p. 50) suggest, "once one becomes clear about the meaning of the crucial terms and statements which occur in moral theories, it is assumed that one will be in a better position to decide which of them one ought to adhere to". It is on this note that the modern ethics is seen as complementing the classical theories and not an alternative to it.

From the fore-going it become obvious that such ethical values as we try to deduce from the above stand as a guide or principle to make choice of what is right or good and shun that which is wrong and evil in our living. This we will agree, is also what education is out to achieve. In fact, it is based on this that Peters (1966) sees education as process by which the individuals are initiated into what is worth-while. Ethics involves the inculcation of all forms of good and acceptable behaviour that will conforms to the norms and value of that particular society.

Education

Education in modern terms is used when the individual members of a particular society are being inculcated with the required norms and values of that society to make them adapt to it. It can also be referred to as an act of socializing the younger members of the society so that they can actively participate in the affair of things. And like Amaele (2011, p. 5) would say; "education is exclusively used for the development of human beings in the cognitive, affective, psycho-motive and psycho-productive domains". He reveals that "education involves a desirable change in human behaviour through the process of teaching and learning". Meaning that the development which must emanate from education should be all-round in the life of the individual; touching every aspect of his/her life.

What this means is that for one to be described as being educated such fellow should exhibit desirable behaviour. That is, their behaviour must conform to the norms and value of society in which they inhabits. Consequent to this, individuals with questionable or undesirable character cannot be said to be educated even though he or she had passed through the four walls of an educational institution.

Describing what education is, Ololube (2012, p. 1) view the concept from two different angles; the broadest sense and the technical sense. From the broadest sense, education is seen as "any act or experience that has a formative effect on the mind, character, or physical ability of an individual". While in the technical sense, education is viewed as "the process by which society deliberately transmits its accumulated knowledge, values, and skills from one generation to the next through institutions and instructions". From this understanding of the concept of education, it then means that education as Kosemani and Orubite (1995) revealed, is as old as man himself. Education has followed various patterns in different communities all through the ages. That is to say; every society, whether simple or complex, has its own system for training and educating its youths. And education for the good life has been one of the most persistent concerns of men in history (Fafunwa, 1974).

From any perspective, angle or focus we may try to view what education is, it will be pertinent to say that the goal of any educational system be it traditional or western according to Fafunwa is to develop in the young adults "the abilities, attitudes and other forms of behaviour that are of positive value to the society in which they live" (1974, p. 3). Consequent to this, a good or bad educational system is judged base on its ability to carry out the afore-mentioned goal.

Locke in Uduigwomen and Ogbinaka revealing the human mind at birth states that its like a 'tabula rasa' or blank slate on which impressions are successively registered through learning and experience (educational process) (1995, p. 20). Meaning that education make man to be useful to the society. It involves character molding for the good of the individual(s) and the society in general.

On the 'common level' it can be said that education aimed at equipping the individual to earn his livelihood. This view is pertinent because man has to do the necessary so as to ensure his living. In the process of this, he needs not only his physical but also his intellectual abilities and power so as to conquer his world. Hence, he is taught on health-matters, social relations and other vital disciplines that will prepare him for the challenges of life.

Again education plays the role of conforming individuals to the changing environment they live in. Consequent to the above, Sharma (2007) listed some of the role, which education play in human life:

- To earn a livelihood;
- Development of personality;
- Intellectual development;
- Physical development;
- Moral development;
- Aesthetic development;
- Social development;
- Cultural development;
- Spiritual development;
- Individual's total development;

- Training for civic life; and
- Training in international living

The above roles of education enlisted by Sharma clearly revealed that man is bound to be almost useless without having any atom of education in him. It is in this regards that Ololube (2012) clearly stated that education plays a crucial role in meeting human capacity building and a worthwhile venture. Thus, education is a process that help individuals to understand, defined and programme themselves. Mackenzie in Elechi (2015, p. 55) summed it up when he wrote that, "Education is the process which goes on throughout life and is promoted by every experience in life". Confirming the definition of Castle in Elechi (2015, p. 55) that, "education is all that happens to us from the day we are born to the day we die".

Again the above clearly construe the fact that education goes beyond what takes place in the school environment (of paper and pen) to man's total experiences on earth. This indeed affirms the assertion of Lewis in Elechi (2015) that the educated man is beyond the judgment of having textbooks, computers or 'single volume knowledge. We should rather describe educated persons in respect to all-round fortification of what it takes to be useful to the society; that is, in the area of cognitive, affective as well as in the psychomotive domain.

Ethical Issues in Nigerian Education

In making a critical view of ethical issues that are prevalent in Nigeria education, we shall firstly reveal some of them and discuss their nature and effects in the education process. Unduigwomen and Ogbinaka (1995, p. 78) clearly stated that "Ethics as a systematic study is concerned with the nature of good and bad, right and wrong, justice and injustice, duty and obligation". These ethical issues surfacing in the education process verifies the kind of education that can be regarded as good or bad education, right or wrong method of teaching or imparting knowledge to the learners. It also seek to know how the students, teachers and parents should be treated and their level of relationship so as to enhance or achieve optimum result in the educational process? Affirming the existence of such ethical issues mentioned above, Amaele (2000, p. 19) added that "ethics deals with such universal issues as justice, human right, human equity, human dignity, and human freedom", this is because of what we have been able to establish in our early discussion of the concept of education, that educational process must be embedded with ethical ingredients, such ethical issues must be analyzed in our educational system to achieve a better process in raising a useful individual in our society. For when we question the moral desirability of what is to be imparted to the children in the way it should, the principles of fairness, freedom and respect for persons comes into play (Hirst & Peters, 1970).

We shall at this point view critically some of these ethical issues in Nigerian education system as; fairness and equity, power and authority, justice and injustice, freedom, responsibility, reward, punishment discipline, equality and inequality.

Fairness and Equity

The issue of fairness and equity is vital and surface in all aspect of our educational process. In the admission process of the pupils, the authorities are expected to be fair in the selection and placement of the individuals. In the classroom, the teacher is expected to be fair in his dealings with the students. For instance, in the teaching process, questions should be asked randomly. Examination or test when given and marked should be able to reflect the teacher's good sense of

fairness and equity. Even in the teacher's relationship with the pupils, good sense of fairness should be demonstrated the teacher should not consider some of his students to be more admirable and acceptable than others. Any act of unfairness by the teacher will be counter-productive to the educational process.

To be fair in education simply connotes that every individual be giving such treatment that he or she deserves in the educational process. There should be fair treatment to every member of his/her class in the course of the teaching/learning process; there should be no discrimination of any kind.

The question is that, can a teacher be really fair to all the students and still meet the special needs of some students who may be having some challenges in one way or the other? It is against this backdrop that we should not see fairness and equity as treating everyone equally, but each person or learner according to his needs. That is, demonstrating fairness base on their individual needs. An attempt to treat everyone the same will amount to not being fair to those who may be having one challenge or the other. Illustrating this further Katie (2013) revealed that in education, fairness means, "giving each of your students what he/she needs to be successful" and "not providing the same thing to each student". For instance, a child with a unique disability may need extra time to understand or get through a particular mathematical problem given to the class by the teacher. In such case, the fairness he will receive from the teacher comes from the extra time and attention given to him to understand such mathematical problem.

When fairness and equity are adequately demonstrated in our (Nigeria) educational system and by the teachers in the classrooms maximum output is bound to be achieved. The teacher should be fair in discipline and punishment, fair in judgment and relating with the learners, and among the staff. And like Downes (2011) will have it; "fairness and equity are not just things that are nice to have if we can afford them. They are the foundation of prosperity in a society, the element that helps society learn and keep a society healthy". And to him, if we abandon fairness and equity, we abandon society itself, and the benefits we draw from it in turn. For the fact that education, being a vital sector of the economy, and a pillar by which other sectors rest upon, is expected to be in the fore-front to demonstrate fairness and equity in its process.

Power and Authority

Power and Authority are basic concepts that are prevalent in our modern society and also reflect as ethical issues in our educational system. Indeed Power and Authority are separate though related concepts in any organisation. We shall treat them one at a time.

Power

Is viewed in terms of human relationships. It can be seen as one's ability to influence others in their opinion, behaviour or attitudes in some issues. Power manifest in every group or organisation because there are those that will influence and those that will be influenced. It is of this understanding that Grace Umoren in Uduigwomen and Ogbinaka (1995, p. 395) revealed that, "Power symbolizes ways in which an individual subjects others to his own will by means of brute force (physical) or psychological force (withholding certain basic needs or access to material reward and resources)". To her, 'Power' seeks to control the action of others in a particular setting. While to Peters (1966), 'power' has to do with the ways in which a person

subjects others to abide by his will by means of physical coercion. Such physical coercion can be; infliction of pain, restriction of movement or by psychological coercion (withholding of food, water, shelter or means to attaining them).

From the analyses so far; it become obvious that the exercise of power as Amaele and Damie (2016) puts it, presuppose that the victim has little or no resistance to the control upon him; even when it's not to his/her favour. What this means is that the recipients' right is often infringed in the exercise of power. What then can we say of Power?

It will not be worthy to conclude that the exercise of power is totally bad. In some situation power is enforced to achieve a desirable end, correction or even to sustain justice in the society. In the school environment the teacher exercises power to make his students carryout a particular task or assignment given to them so as to induce learning. When power is viewed from this angle, it become something good or ethical/moral concept, but when it is exercised for personal gains it becomes evil. In all, caution should be applied in the use of power in the education system so as to achieve the set objectives.

Authority like we did mentioned earlier it is different from power; however both are related in their usage. Grace Umoren in Uduigwomen and Ogbinaka (1995, p. 396), the *'Authority'* from the "Original Latin word 'authoritas' means originating, producing and inventing in the sphere of command, course and opinion". Authority comes when rights are mandated to one to carry out a particular function for the good of the entire organisation, group or society. Its establishment is for the well-being of the society or group. In the school environment, authority is backed by legal establishment from the government (mostly when it has to do with the public schools). Consequent to this, any challenge of such (teachers') authority will be met by reference to the law- Uduigwomen and Ogbinaka (1995). It is on this note that authority is described as legitimized 'power'. Be it as it may, authority is granted to someone with the understanding that he or she will satisfy the expected role to carry out as one entrusted with authority. The effectiveness of the individual or groups in authority depends on their ability to continuously stand by the trust reposed on them. It is in line with this that Peters in Amaele and Damie (2016, p. 6) revealed that, "there are established expectations of the behaviours of office holders and if an individual satisfies these expectations with reasonable competence there is a presumption plan in favour of his being effective".

From the fore-going argument, it will also mean that authority will continue to take its rightful place to guarantee satisfaction to the ruled only when it continues to carry out its established roles. On the contrary, if its competence is in doubt or its expected roles are not effectively carried out, its power and confidence are reduced. Thus, power involves the appeal to an impersonal value system which regulates behaviour basically to the acceptance of the adherers. Weber in Haralambos and Holborn (2008) further viewed authority as operating in three (3) different areas or types viz: Charismatic, Traditional and Rational/Legal Authority.

The Charismatic to Weber is authority derived from those who have exceptional qualities in a particular area. While the Traditional authority, power is conferred to unique individual(s) base on custom and tradition of the people. And to the Rational/Legal authority, legitimacy is conferred on an individual based on the acceptance of a set of impersonal rules or laid guidelines. Even though Weber argued that authority may not necessarily confined to these three mentioned above, yet he sees and tag these as 'Ideal types'.

To the Educational system and in the school, the teacher is seen as an authority in the class and among his students. He stands as an authority figure in both the senses of knowledge and of the students. He is seen as an authority to carry out certain duty for the community as well

as maintaining social control in the school. Alongside with this, the teacher according to Peters (1996) must also stand as authority on some aspect of the people's culture which he is employed to transmit knowledge (education).

Standing as an authority before the students the teacher exercises discipline. The body of knowledge and the mastery of his/her subject, places him/her as an authority of that area. This invariably must require discipline of mind and application. Again, the teacher as an authority may be based on tradition as well as legal backing Uduigwomen and Ogbinaka (1995).

On the traditional aspect where the teacher exercise authority, no sanction is imposed for disobedience of the authority; though traditions are considered as binding force. While in the legal role of the teacher which he stands as an authority, sanction follows any aspect of disobedience to his command. The level and gravity of sanction vary from society to society.

In the school system, most often the authority of the teacher is being relegated to the background either by students or the parents. This occurs mostly by those wealthy parents who see the teachers as poor people ("poor teachers") and could be under their control. Such parents go extra miles to influence the teachers with their wealth and positions in the society. They dictate how their children and wards should be treated or disciplined, and if they could not have their way, the teacher becomes their victim. In the same vein, the children of such wealthy parents sometimes often disregard the authority of the teachers. There are cases where teachers and other school authorities in our educational system have been mal-handled and assaulted by students and sometimes, by parents in and outside the school environment. In most cases, the government and the society who vested the authority on the teacher do little or nothing about it to back them up.

However, some teachers become the architect of their own misfortune. Most teachers misuse their position/authority to molest the students in an unethical manner, thereby abusing the trust vested on them. They go as far as accepting bribes or 'sorting' to award marks to students. Some even sleep with female students to satisfy their sexual urge and committing other atrocities-against their job ethics. Many teachers even get involved in drunkenness that results to misbehavior in the community where they should stand as a role-model of a well- behaved individual. In fact, all these and many more put the authority and the teacher in great danger.

In the previous passages we did argue that the authority of the teacher is seen in his mastery of that knowledge which he/she specialized. Consequent to that, it is expected that for him or her to continue to stand as an authority, there is need for an update of knowledge by the teacher. He should be 'a reader'- one who constantly read/research to improve on what he/she knows. There should be training and retraining programmes by the teacher, so as to keep him/her current as an authority.

Justice and Injustice

A society is an association of persons having their innate different character but recognizing certain rules of conduct as binding live and act in accordance to such rules of conduct. The existing rules of conduct that exist among them are for the good and growth of the society. Rawls in John, Michael and John (2010) asserts that a society exist as a cooperative venture for mutual advantage, and often marked by a conflict as well by an identity of interests. Again, such conflicts of interest arise as a result of the distribution of the general wealth. To this effect, there has to be a set of principles in which such general goods and even assignments are to be shared in the society. In our modern society, these principles are known as the principles of "Social

justice". They, according to Rawls; "provide a way of assigning rights and duties in the basic institutions of society and they define the appropriate distribution of the benefits and burdens of social cooperation" (p. 578). The fact that different individual self-interest often calls for conflict, the general sense of justice guarantee their security. Hence, justice in this context stands to mean the basic charter of the well-ordered human association. Social Justice mainly lies on how the fundamental rights and duties of the people's economic opportunities and social conditions are apportioned in the entire society.

Looking at the notion of justice, Omoregbe (1993) insist that it is based on the fundamental equality of all men. That since all men are fundamentally equal, they should be treated as such. And that any attempt of individuals not being treated in the same measure will amount to injustice. Justice to Plato means harmony - the harmony in the soul (society). He divided the soul/society into three parts, as follows; the rational, the spiritual, and the appetitive part. Consequently justice exist when each of these three parts/section effectively perform it functions. To that effect general harmony will exist resulting from Justice.

Aristotle on his part sees Justice as the greatest of all virtues. And going further in Omoregbe (2007), he insists that "Justice is what is lawful and what is fair and equal". From the foregoing illustration of the concept of justice, it becomes obvious that the basic thing we have to understand is fairness in human transaction or in his relationship with the other. Again, man's inability to be fair to each other will amount to injustice.

Moving further to view this concept critically, justice should be understood as treating equals equally and unequal -unequally. Such treatment should be in proportion to the inequality (Barry, 1981). This point becomes essential because even though men are created equal ontologically, yet humans are not equal in different areas of life. So an attempt to treat all men the same will amount to injustice. In that case, retributive justice comes into play. Writing on what retributive justice stands for. Blackburn in Amaele and Damie (2016) reveals that it is the idea of seeking to balance an injustice by regaining equality the injustice overturned. Retributive justice stands as a therapy for sorrow that emanates from injustice to a particular person or group.

The education of the child in any given society as we have stated earlier is a necessary activity and should be taken as such. It then becomes reasons why the government makes budget to that very sector, recruits staff and pay them for their services and supervised their activities. Parents on their parts, once in a while considering the importance of the sector, contribute either in cash or kind to the smooth existence of the educational institution. Necessary fees are paid by students as demanded by the authorities so as to make benefit adequately in the teaching - learning process. Consequently, it is expected that the theory of justice will come into play when the teachers who are the vital factor deliver the confidence imposed on them by the government, parents and even the students. It will be a kind of injustice when this is not done, and the students denied of their right to receive adequate education.

The teacher in the school shoulders the responsibility to forestall justice and inculcating them to the students. This he do by exhibiting such attitude that portrays fairness in his dealings. He must carry out his assignment equitably; teaching the right things to the students, not seeing one group as more important to others. He must be a role-model in the classroom, exhibiting a just and unquestionable character. According to Amaele and Damie (2016, p. 70), "any attempt by the teacher aimed at stalling his official duty of teaching and educating the child will be injustice". The child must be taught as he is due to have it.

However, the teacher's role may be halted as a result of non-payment of his remuneration and that may result to industrial action. Justice comes into play when the teacher do everything possible (within his reach) to make up for the 'lost period' when normalcy is restored.

Freedom as an Ethical Concept in Education

Freedom as a concept etymologically means absence from restrain. And to the Webster's dictionary of the English Language as revealed by Amaele and Damie, Freedom is "the state of not being subjected to determining forces" (2016, p. 51). An adequate understanding of the concept will mean that freedom guarantees an individual to do things, move to anywhere or even discuss or express himself without infringement. It may also mean, going to the kind of school he likes and choosing the course he wants to study.

However, a critical study of the concept and the possibility of its realization becomes a mirage. If for instance you have such freedom that can make you visit your friend at will, what then happens to your friend whose freedom ought to have allowed him to be resting at the time you choose to visit him?

In the school system, the teacher's freedom of teaching the students at his will may clash with the student's freedom of having their rest or break or deciding not to learn. The point we are trying to make is that total or absolute freedom is something difficult or impossible to achieve. Not even in the education sector. And as the saying goes; the end of your right is the beginning of that of the other person.

In the education process, freedom of education is very relevant to move the society forward. Such freedom guarantees all or many the access to educational potentials. Infact, when the individuals are not restraints by huddle of any kind, the gap between the 'haves' and the 'have not' will be drastically reduced. Again, the students must express their freedom or zeal to learn, and not under compulsion so that adequate learning can take place.

Responsibility

In his attempt to discuss the concept of responsibility Omoregbe viewed it from four different angles. Firstly, responsibility as duty or action, that is, one's responsibility or duty to carry out a particular task. Secondly, he sees responsibility as being accountability to that which he has done. That is an individual being accountable to what he has done or for his actions, one owning up the consequences of his actions. On the third understanding of responsibility, he sees it as taking one's duties, promises or obligation seriously and to fulfill them to the best of his ability. This understanding of the concept makes us address some people as being responsible while some others are irresponsible. That is a man taking his duties, obligation, or promises seriously. And to that man who doesn't take his duties, obligation or promises seriously, we term him as an irresponsible man-because he cannot be relied upon. Finally, Omoregbe view responsibility also as being answerable to a higher authority; especially when entrusted with an assignment to carryout. This occurs when we say a worker is responsible to his boss.

Arguing on the concept of moral responsibility, Galem cannot be truly or wholly morally responsible for our actions. His argument stand that if we are truly responsible for how we act, we must strongly insist that as individuals, we as well be truly (Joel & Russ, 2002). Again it will be worthy to note that in as much as we expect the teacher in the educational institution to be responsible/accountable for every action taking and also to live up to his duty, the

government/employer should as well live up to their expectation. The government should as a matter of importance pay, promote and remunerate the teacher as at when due so as to continue to earn the good services of the teacher.

Reward, Punishment and Discipline

The Oxford English Dictionary sees reward as a thing that you are given because you have done something good, worked hard, etc. A reward can be carried out for good behaviour. In the same vein, punishment comes as an opposite of reward. This means that punishment is given because you have done something bad, or not carried out an assignment in an effective manner.

Just as the essence of reward is to encourage hard work; to motivate an individual to put more effort in doing a particular job so is punishment given to discourage you from doing that which you are punished for.

In our schools individuals both students and teachers should be rewarded to achieve maximum productivity. When a student is performing well, he should be rewarded. Here the essence will not only boast his hard work, but will encourage the indolent ones to emulate hard work. The teacher from time to time should spot such students to reward them accordingly. Such rewards may not be really cash; it can come in kind as follows; clapping for them, exempting them from labour, etc.

When an individual or a student do what is wrong, such student deserved to be punished according to the measure of the offence committed. And like the utilitarian, the purpose of the punishment is not to make him suffer for what he has done, but should aim at producing good result in the future. To this effect, punishment should be done with the minimum pain possible.

A performing teacher should as well be rewarded while the erring ones punished so as to make the education process an enterprising one. Promotion in the teaching profession which is one of the strategies in rewarding the teachers should be consistent and prompt so as to enhance productivity. In the same vein, routine supervision should be conducted from time to time to check erring teacher and staff.

Discipline is a moral concept that also surfaced in the education venture. It means subduing the animal nature in us to uphold that rational part of us. As a 'rational animal' which Aristotle says we are, we owe the duty to always control our passions, emotion, desire and appetites in living. Our ability to adequately do this makes us to be 'self-discipline'.

From the fore-going, to be discipline as an individual simply means to have control over that animalistic nature in us. Our inability to do that makes people to tag us as an indiscipline man. Man, as a rational being ought to control his passion for food, pleasure, sex, money and other material things of life propelled by our five senses. These afore-mentioned items may not be bad on their own, but it should be subjected under our control.

As an educated man, such material things should not be allowed to rule you. And like Omoregbe (1993) will suggest, when the desire for money, sex, pleasure, comforts, food etc dominates your rational being; it makes you an irrational being. No wonder indiscipline is found in every sector of our society - even in the presidency.

Hirst and Peters (1970) revealed that education involves learning, and all learning involves discipline, so education necessarily involves discipline. Hence, it is expected that discipline should be esteemed so high in our education system, but most often opposite is the case. Indiscipline exhibited not just among the students, but even among the teachers, and other

staff in the education sector. Such indiscipline acts as sorting, bribery, sexual harassment, lateness to school, stealing, fighting etc. are rampant in our schools and colleges.

It is in an attempt to curb these various acts of indiscipline in our educational system that we plead on our leaders and relevant authorities to inculcate the virtue of discipline in them. And like Omoregbe (1993) would say; a good leader should not condone indiscipline among those under him otherwise he cannot make the system work. He must first be self-disciplined.

Equality and Inequality in Education

Discussing the meaning of equality in a general view or in terms of educational attainment is not easy to arrive at an easy, conclusion. This is because if the concept is understood as meaning (mathematical) sameness; hence $20+20 = 40$. The sign of equality here means that the number at the left hand side is perfectly the same with that on the right. This is difficult when it comes to human affairs. For no two persons can ever be equal in the sense referred above. Every human being has his unique character and trait peculiar to him or her, so discussing equality at the level of sameness will not be justified as right.

In the educational process for instance it will be an aberration to treat children that are 'mentally defective' the same as those who are 'super intelligent'. Hence Peters (1966, p. 119) revealed that it should be pertinent to "discover differences among people, which might be thought to provide relevant grounds for treating people differently".

In dealing with equality in human affairs, Peters insist that some generic properties should be put into consideration; such as reason, capacity for suffering, or the possession of basic needs. He argued that individuals differ in the degree to which they posses or exhibit these properties mentioned above. And to that reason, the treatment of individuals should be based on their peculiarity and uniqueness.

In learning for instance, Amaele, Jerome and Abee (2011) revealed that, it has been scientifically established that normal human beings who are taught, motivated to learn and are provided with conditions conducive for learning will learn up to or near the limits: of their capacity. The above construe the fact that individual peculiarities must come into play in our viewing the concept of equality in education. And from the fore-going it becomes obvious that equality of all men is a mirage, even in education. We should rather be talking about 'equality of educational opportunity of all men'. But even at that, we will still be arriving at some difficulties as to what constitutes the concept of equality in having opportunity to education.

In Nigeria for instance, we will be faced with the question of how do individuals get access to equal educational opportunity? Even the so-called 'Federal character' the premise on which the Nigerian educational opportunity ought to rest upon seems to be redundant. This in fact calls for the reason why Kyrian in Uduigwomen and Ogbinaka revealed that "equality of educational opportunity in terms of numerical equality seems to be practically impossible" (1995, p. 348). His conclusion on this, rest on the fact that; in Nigeria the population density is not evenly spread, and some ethnic groups are more and others less populated. Even among some of these groups we may have people from smaller ethnic group having more curiosity for education than others from the larger ethnic groups.

Again, everyone having access to common (public) examination cannot be a good measure to equal educational opportunity in Nigeria. The reason is that there are still other variables that may call for inequality in this aspect. For instance; accessibility to text books by all, competent and qualified teachers, as well as good educational facilities that enhance learning

etc. While some may be privilege to have access to all these, others may not (especially those in the rural areas).

Scholars have also deduced natural endowment as another factor that may stand as a clog in the concept of equality among students. Such natural endowment of intellectual may arise due to 'physiological, socio-economic and environmental factor'. Again some children are gifted (of high intelligence) while others are of average level of intelligence and many more, very low in their level of perception. In such situation it will be deemed unfair not to give a basic education that will aim at bridging the gap in their educational levels before applying the issue of equality among them.

The issue here is that the clamor for equal educational opportunity in Nigeria is as a result of its importance to society. As a matter of fact one will suggest that instead of us sticking our neck to that which seems to be unrealistic it will be pertinent to adhere to Kyrian in Uduigwomen and Ogbinaka, "if education is seen or recognized as the life-wire of the nation, then efforts and careful planning can make mass education of the citizens possible" (1995, p. 349). Accepting this will eliminate the clamor for equality of educational opportunity, since going to school according to him will just be an issue of choice.

CONCLUSION

The researcher has clearly stated here what Education and Ethics are. In course of doing this, he was able to establish the fact that education and ethics pursue the same objective. Both are out for character building in the life of the individuals in any given society.

Consequently, for education to drive home its set objectives in the life of the people certain values and ethical issues/concepts as it appears in our education system must be in place. When such ethical issues as fairness and Equity, power and Authority, Justice and Injustice, Freedom and Responsibility, punishment, Discipline, Rewards, Equality and Inequality, are adequately harness in our education system, the set objectives will easily be achieved. However this cannot be achieved on its own without a concerted effort of the education personnel (teachers), and the students (learners).

It was also deduced that a perfect educational equality cannot be attained, individuals have their uniqueness and peculiarities therefore treating all men the same will mean expressing inequality in their treatment. In the education system we should rather be talking about giving the individual equal access for education attainment. By this, individual personal traits and uniqueness should be taking into consideration.

I conclude by making it clear that the ethical issues commonly noticed in our education system when critically analyzed will assist not only our educational planners but those to implement or run the system to achieve its desired goals.

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