

Traditional African Pedagogical Perspectives on Ethics

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Abstract

Traditional Africa takes ethics seriously as foundational to building the community. Life is generally directed in the context of the moral requirements of the community. Ethics is considered not necessarily in so far as it studies morals but moral values in themselves in relation to the methodologies for getting the values instilled in the child. The philosophy has to do with devising methodologies for inculcation of moral values. The method adopted for the study is expository, critical, analytical and synthetic. The child is strategically targeted as foundation for the ethical community since tomorrow belongs to them. This is in relation to concrete moral principles that would be support-pillars in the background. The apprehension and consolidation of these principles in lived experience make the African a sound moral person. The modern African has had more exposure than the traditional counterpart especially in matters of global geographical interactions and literary theoretical expositions in matters of ethics. Unfortunately, the outstanding ethical theories of Kantianism and Utilitarianism have failed to makeup for the values abandoned in virtue ethics. Virtue ethics defined traditional African path to morality and still promises to deliver on modern expectations if recourse is had to whatever is substantial in it. Politics, economic and policy developments may continue to fail the citizenry in terms of procuring the good life until serious effort is made to imbibe virtue ethics as informing programs of action. The ethics of care is advocated for the dialectics of child moral development. The philosophy of care is meant to resolve the imbalances in father-figure authoritarianism and the mother-figure liberalism and outright pandering to the wishes and caprices of the child most of the time. The methodologies must have succeeded where the child is so guided as to internalize for own welfare and that of the community the moral values that are amenable to the developmental needs of the African community.

Keywords: Ethics, morality, pedagogy, truth, development

Introduction

Ethics as a core concern in philosophy is interested in the way humans live their lives. One may state without contradiction that ethics is a philosophy of the value of human life. For Aristotle, ethics is ‘a science of correct conduct that guides us toward the goal of achieving human excellence’ (Lawhead, 2015, p. 86). This insight is

significant since in African ethical perspective, the issue of ‘conduct’ and achievement of ‘excellence’ will have long term thematic reverberations. Of course, there is not only the ethics of humans in the society; there is as well the human ethics of the non-human members of the environment (Thiroux & Krasemann, 2007, p. 413). Child ethical development needs to also take this into account. Ethics can apply to us as

humans in our different societies. An inquiry into matters of ethics can be regionalized. This may not be in so far as there are opposed values but more in the sense of universal ethical values sharing their value recognitions within communities. The regionalization of an inquiry into ethical values may be a source of variety in the consideration of ethics from different methodological approaches. Since ethics is a cultural reality, the recourse to cultural ethical value appreciation may help to understand it better in given communities. It will contribute to ethical aesthetics. The regionalization of ethical studies will definitely bring out the many faces of ethics hidden in the different regions of reference thereby opening ethical inquiry up in the cultural situations of the people.

This study investigates ethics from the African perspective. The study underscores the fact that moral realities are common to humanity. It cannot be the case that there are any peoples without morals. That is to say that, humans have dignity since it has been rightly observed that ‘morality and human dignity go hand in hand’ (Sacks, 2021, p. 240). Yet, morality is possible in the context of freedom. Where there is freedom in any sense of it, there must be morals. Since humans are said to be free beings, ethics must be a universal phenomenon. Although the African perspective intends to add variety to the ethical literature, the paper prefers to examine this development within traditional African communities. The reason is because traditional African society is more conscious of her regional base and homogeneity and secondly, there is the further high conscious perception of her

moral obligations both in its individual members and in its corporateness as a moral entity.

Finally, the work has interest in the pedagogy of moral development. ‘The child is the father of man’, since tomorrow belongs to them. The African takes this insight seriously. The building of moral values starts with the child where the foundation of morality ought to be solidly laid. The child gets schooled into moral value expectations through methodologies that are meant to deliver on pragmatic results. The African believes that the moral path of the child provides the vision for the moral value-collectivity of the community at large.

Ethics – an inquiry into meaning

Human life is a purposeful activity. Life is guided by certain principles that give it meaning. In the absence of this, human life would be short of the dignity that is proper to it. Ethics specializes in human behavior, not actually in terms of how humans live as described but in terms of how humans ought to live rightly; failing which the human person is said to have lived wrongly. The meaning of ethics covers not only how the individual human person should conduct their affairs but also how groups, professions, communities, whole societies and even regions should approach the moral life. In one sense of it; ‘ethics studies the general nature of morals and of the specific moral choices to be made by a person’ (American Heritage Dictionary of the English Language, 2016). The emphasis is on the ‘nature’ of morals generally and again on the ‘moral choices of the

individual'. Definitely, the nature of morals when x-rayed would impact on the moral choices of particular individuals. 'Ethics deals 'with values relating to human conduct, with respect to the rightness and wrongness of actions and the goodness and badness of motives and ends' (Kernerman Webster's College Dictionary, 2010). There is in this definition the added vision of 'motives and ends'. Ethics is concerned with human intentions in the act performed as well as the end of such actions. The end of moral actions tends towards the goal of such action; what purpose is envisaged by so acting. The end of ethical investigations tends towards the moral perfection of man. This is because as a moral being, reason rightly applied would always direct man 'to do good and avoid evil' (Mozia, 2000, p. 1). This implies that ethical inquiry tends to the attainment of better moral appreciation towards the perfection of the human person and the society. This is more so in the African orientation where this judgment directs 'conduct and behavior in relationship with others' (Mozia, 2000, p. 1).

There is a sense in which everything can be said to be an art or science. Living well in the way that is befitting for man is both a science and an art. As an art, ethics is lived out in everyday human programs. Man brings ethical values to bear on the choices he or she makes in order to live right and conduct affairs in the manner that makes for justice, order, fairness and right relations. As a scientific inquiry, ethics theoretically deals with, "How ought men to behave". It answers the question, "What is the good life for man?" (Popkin & Avrum, 1993, p. 1). It is the 'science that studies morality as a

form of social consciousness – as major aspect of human activity and a specific sociohistorical phenomenon' (The Great Soviet Encyclopedia, 2010). Ethics studies 'morality in human conduct and of the rules which ought to govern it' (Dictionary of Unfamiliar Words, 2008). As moral being, the human 'natural inclination is towards good conduct' which defines relationship with the wider society (Mozia, 2000, p. 1). From the very beginning ethics challenges man in prescribing for him what he should do as against what he actually does. If what man ought to do coincides with what he actually does, ethics must have had its job done; to that extent, ethics becomes one with human behavioral psychology. However, this is not always the case for which reason ethics has to remain perennially relevant to the human pursuit of meaningful existence.

Progressing further, ethics transcends the mere moral demands from the individual human person. When we talk of a particular ethic, it refers to 'an idea or moral belief that influences the behavior and attitudes of a group of people' (Collins COBUILD English Usage, 2012). A group of people is usually bound by certain beliefs, ways of acting and reaching out to the wider society. These cannot make meaning unless consciously articulated, worked to a purpose that is amenable to the foremost objectives and goals of the group. An ethic of the group can be paired to that of the individual; they can subscribe to analogy except that the group ethic relates to the group most often as a corporate entity. Ethical code can be of a particular group, profession or that of the individual regulating the activities of the concerned in moral matters (Collins English

Dictionary, 2014). In another perspective, ethics is explained to mean, ‘the rules of conduct governing a particular class of human actions or a particular group, culture, etc.’ (Kernerman Webster’s College Dictionary, 2010); pointing to the possible regionalization of ethical inquiry. Ethics has its varied presentations as can be gleaned in the ethics of business or medicine or even Christian ethics (Flew, 1979, p. 112; Popkin & Avrum, 1993, p. 1). As the individual finds justifications for his or her actions through ethical prescriptions and judgments, so does the professions and other corporate organizations derive reasons for their actions and existence through the specs of ethical value frameworks.

When the ethical subject is the community of peoples, the stakes go beyond mere group ethical conduct. The community is an amalgamation of people conscious of the values which keep them together. They find meaning in life by sharing in and preserving these values. In this case, ethics is tied to historical circumstances since the community of its nature is meant to be an entity that is meant to endure or survive in the long run. The social question comes in here much more glaringly than for any other group that may endure for today and fizzle out of existence tomorrow. Ethics is as perennial as the society of men. The social consciousness dimension of ethics is significant since it forms the basis for the collective social inculcation of morality especially in closely-knit-communities such as seen majorly in traditional Africa. ‘Ethics is the study and evaluation of human conduct in the light of moral principles. Moral principles can be viewed as the

standard of conduct that individuals have constructed for themselves or as the body of obligations and duties that a particular society requires for its members’ (The Columbia Electronic Encyclopedia, 2022). Both for the individual as for the traditional community, ethics passes as ‘specific socio-historical phenomenon’ as experienced in the cultural world. There is always a pervading ethical consciousness that informs the people’s lives and largely regulates it.

If one can talk of ethics in the context of societies, one can also find justification for regionalizing the discourse, not in terms of unique moral codes but in terms of an inquiry after moral values from different cultural settings, circumstances and perspectives, typified by the African perspective. Mozia (2000) aligns his position to the possible expression of ‘points of view based on certain philosophical ethics’ with African and Christian religious dimensions serving as examples (pp. 1 – 12). This does not suffice to carve out unique moral values to groups or cultures. Ethical universalism finds rooting in Africa as in any other regions of the world. Africa has her unique ways of anchor whereby these values find enduring presence in the culture of the people. However, it must have to be clarified that ethics in traditional Africa is to be understood as a matter of content-contextualization and as such, has indeed no epochal relation in the unique sense – a discovery of values in operation in history and their scientific examination and not an accident of historical circumstances.

It remains to view ethics from the universal conceptual framework. As universal

phenomenon, ethics remains ‘the moral code of a person or society; the branch of philosophy concerned with how we ought to act in order to be moral’ (Collins Dictionary of Sociology, 2000). Whether of individuals or collectives, the unique characterization of the moral code is the orientation towards moral consciousness for the moral perfection whether of the person or the society. There is the understanding that ‘there can be standards of morality that apply to men not simply in virtue of their particular roles but in respect generally of their being men who live among other men’ (Flew, 1979, p. 112). The stress here is on the universality of certain ethical demands which becomes the case in so far as we are human. Humans live together in the pre-understanding that ethics would suffice to hold forth for them in matters of conflict. Here the focus is on the perfection of social relation. In any given community of peoples, ‘accepted duties sometimes clash, and deeper, more general principles are needed to arbitrate between them (Midgley, 2000, p. 3). Ethics in the proper sense provides the pool of such principles or resources. What makes morality necessary is conflicts since a non-human harmonious state would not require moral rules; and again, priority-rules may not only ensure smooth society but also in a much deeper sense enables people to ‘avoid lapsing individually into states of helpless, conflict-torn confusion’ (Midgley, 2000, p. 11). As such, some ethical principles tend to have inherent arbitative values. A state of confusion needs arbitration to clear the moral-fog. In arbitration of conflicts, rules and principles need to be examined for their

appropriateness and it is here that ethics comes in, ‘for a supreme arbiter – the point of morality as a whole’ (Midgley, 2000, p. 3). The grand role of ethics is the assignation towards conflict-arbitration and resolution. All moral judgments derive from ethical principles. This informs any other judgments worth considering as well.

In another view, aligning with the universal notion and function of the concept, ethics has been referred to as moral philosophy: the philosophizing on moral questions of the good life, and matters of right and wrong in human conduct (MacKinnon, 2011, pp. 3 – 4). The questions addressed are fundamental since no society can survive moral vacuum. Great civilizations spring from strong moral foundations. The dearth of moral values raises alarm in any society and is always enough sign that the society may not progress up to or beyond a point. The bulk of ethical work comes as normative science although this is not the only way to study ethics. Meta-ethics developed as another approach to ethical study; concerned mainly not with particular moral problems as with the analysis of ethical language – ‘issues about the content and logical character of moral concepts’ (Haldane, 2000, p. 139). There is need to point out that normative scientific studies in ethics and meta-ethics are interrelated for to be able to arrive at moral judgments, the terms in moral statements need to be clearly stated and their meanings made simple and unambiguous. If ethics is this essential for the development of the society, how best would the society go about inculcating the values in her members?

Ethics – further explication of meaning and pedagogical perspectives

Omeregbe (2008) looks at ethics as the systematic study of the fundamental principles of the moral law; or the normative science of human conduct (Omeregbe, 2008, pp. 3 – 4). Mozia (2000) corroborates this view making it clear that man is capable of discovering a ‘natural law’ or moral law as guide to good conduct (p. 1). Here, there is emphasis on the moral law which has to do with the nature and the principles in operation in it that inform our sense of morals. Another important thing to stress in the definition is the human behavior centeredness. Ethics is about human behavior in relation to the demands of moral law. As a science of norms, it prescribes what humans should do to live in accordance with the demands of the moral law. It has also its practical dimension because it is tied to human conduct which of course is lived. Character education should come early enough in life. That way, moral values so inculcated are destined to stick and proffer guidance of a life time.

Ethics is derived from the Greek word ‘ethos’ which means character (Thiroux & Krasemann, 2007, p. 2). The Chambers’ Dictionary is cited as defining ethics as “the science of morals: that branch of philosophy which concerns human character and conduct” (Ibiam & Dim, 2012, p. 2). Character is a human quality of lasting interest in philosophy. If as some philosophers argue that at birth, the newborn’s mind is a clean slate sort of (Magee, p. 59; Omeregbe, 1991, p. 57), with nothing written in it, then it becomes

glaringly clear why the family will endeavor to outcompete other external forces in trying to introduce the best of values and virtues in that clean newborn’s mind going forward. If again it is the case as other philosophers argue that there are some values already there at birth considered to be innate (Carlin, 2009, pp. 82 – 83), then there is the more reason to build right on such existing values. The existing values can be reinforced for a more fruitful development. In this sense, ethics though a human value is more properly comprehended as necessary for the development of the child in the right direction. Virtue ethics concerned with ‘issues relating to moral education, moral character and the relevance of emotions to morality’ (Kuusela, 2011, p. 109), finds relevance in African moral discourse as it emphasizes the inculcation of virtues in the developing child. It should be remarked that virtue ethics has continued to garner resurgent importance these days because of the failure of Kantianism and Utilitarianism to properly address moral character inculcation (Kuusela, 2011, p. 109).

A discourse on moral ethics has become more relevant now than at any point in human history in the light of the fact that, ‘we have – very largely if not entirely – lost our comprehension, both theoretical and practical, of morality’ (Sacks, 2021, p. xi). If this observation is true, then there is need for a redress since the quality of our civilization is a function of our moral value realities. Sacks observed other weighty truths worthy of serious consideration; first, he opined that ‘A free society is a moral achievement’; again that ‘Societal freedom cannot be sustained by market economics

and liberal democratic politics alone' (Sacks, 2021, p. 1). To this extent, there can be elicited variables upon which societal development depends but it appears ethics acts as the web that holds these variables together. Whether from the point of view of economics and the corporate world of business; politics and the shrewd art of statecraft; even the world of literature and intellectual value-projections – all appear to need moral cohesion; a standard of operation that would make them to continue to be worthy participants in the progress and development of the society in the positive sense.

If 'a free society is a moral achievement', according Sacks, then freedom is a conscious project. What entails freedom and the path to it can be adequately addressed by the treasure of human moral values. There cannot be freedom in the context of moral vacuum. Especially in the African perspective, the concept of morals in relation to freedom is an eye opener with regard to a fruitful approach to both in the life of the community. The African child needs to be socialized with the interrelationship of both concepts in the background. A society cannot be free that is said to be morally bankrupt. Perhaps there is the emerging need to again begin to define freedom in relation to moral value appreciation. True freedom engenders 'eudaimonia': happiness in the Aristotelian sense; the praiseworthy life or as is said, "having the life worth living" (Lawhead, 2015, p. 87). The future happiness of the child in this sense should matter to any pedagogical ethical scheduling with particular reference to Africa. The

incorporation of this view amidst modern massive infrastructural development would, among other things, ensure that the gains of civilization may by all considerations endure and that human lives would be better off going forward in such cultural milieu.

African pedagogical perspectives on ethics – a developmental progression

There are no peoples without ethics since human civilization is built on ethics. The concept of right and wrong is inherent in traditional African moral system. In African societies, ethics is understood as running through the actions, decisions, social, economic and political life. Ethics runs through as web that holds the fabrics of socio-cultural existence together. Ethics is rightly underscored as practical guide to moral living. One would rather be comfortable talking of morality than ethics. For Africa, moral values hold prior place to ethics. This is because while morality is prior, ethics is always a posterior event. As the study of moral values already in existence in the society, ethics reflects systematically on morals (Omogbe, 2008, p. 5). The implication is that morality may exist without ethics, although ethics co-exists with moral values which provide the raw materials for its reflective engagement.

Because the emphasis is on morals, the community is conscious of its place in the formation of the life of the child. Moral values begin to be inculcated in the child as early as possible. It all starts with the parents and immediate family members. The family takes the formation or guides the development of conscience in the child seriously. The recognition of conscience is a

cultural fact (Peschkle, 2014, pp. 163 – 164). Seneca would refer to conscience in its proper state as ‘a holy spirit dwelling in man’, “an observer and watcher of good and evil in us” (Peschkle, 2014, p. 164). The task before the pedagogical orientation of the child is the instilling of conscience that is normal, right or proper. Through this conscious aspiration, the concept of right and wrong are gradually made to develop in the growing child – from table manners, respect of elders, of other people, sense of justice, equity, the evils of cheating, lying, deceiving are x-rayed as undesirable and therefore part of the unacceptable values in the community. Bullying, insensitivity, selfishness, greed are exposed as wrong and ought not to be done. Cleanliness, neatness, industry, physical exercise and other such health engendering habits are inculcated towards forming part of the habit and culture of personality development.

Children are not exposed to questionable moral-erosive programs and visuals. Conversations are in the main decent. The contents in conversations are measured to stage of child development. Both by behavior and actions; the child is factored into the value-activities of the African adult person. Everything is tailored towards positive influence on the nascent and readily receptive mind of the child. The African child is gradually schooled into moral decency. He or she is made to grow up in balanced values that are health-engendering. Respect for gender is core moral value. Roles are properly demarcated. The child is made to grow up fully appreciating his or her role expectations.

Ethics in Africa is reinforced by what the people hold dear. Who are the people respected in special ways? Why are such people revered? What values have they lived out to merit them special consideration as people whose lives are worthy of emulation? Ethics in Africa is not a function of mere pedagogy: the child has to be taught but beyond this, he or she is expected to be able to observe what is happening and make personal conclusions. The child is expected to actively participate in own formation or education. This type of education is an ongoing phenomenon. The implication is obvious: if people are revered for honesty, it means the virtue of honesty is worth imbibing; if for valor, it means the virtue of valor especially in war situations needs to be recommended and rewarded at least in ascribing some sort of social prestige to the heroes of war. Whereby the virtue under consideration is sacrifice for the good of the people in clear circumstances, it means the young ones are by role-exposition, being invited to begin to model their lives in the manner of the people that have lived them out in practice in the immediate community.

In Africa, child moral formation is not the exclusive preserve of the immediate family members. The duty is considered of paramount importance, thus other members of the society contribute to this as occasions demand. Such other moral agencies besides the family or home may include the school or education, religious organizations and the media (Dzurgba, 2007, p. 40). In Africa, we take seriously the idea that the child belongs to the society. The moral consciousness of the society affects the child just as the child’s moral character formation affects the

society in one way or the other both in the short or long run. In this understanding, all the elders or seniors to the child have the moral authority to approve, disapprove, chide, disavow and express their views on the way the child chooses to behave; or even in some cases visit the child with punitive measures without having to worry about how the parents of the child would respond to the act. The family members would view these moral inculcation measures as desirable and as honor done them by the other adults of the community. The realization of the ethical goals of the community is a collective duty; there is always collaboration for the same common good-end of the child.

A synthesis of pedagogical moral principles worth imparting

Pedagogical sphere on ethics has to do with value-content. Special attention is paid to value development since this plays a part in defining the character of the child as the years wear on. Concrete moral development is a complex and conscious effort. It deserves whatever assiduity that is put into it. The child is watched in the way they fare on this since with determination, envisaged moral form begins to manifest over time. Some of the concrete moral principles worth imparting include the development of the sense of truth telling. This is an early and fundamental principle of major value. Dzurgba (2007) adds the principle of loyalty and faithfulness. These are truth-related. For him, loyalty and faithfulness pertain to 'truthfulness to one's duty or obligation' (p. 36). Other moral principles worth instilling include faith, hope, love, mercy,

righteousness, peace, humility, honesty, impartiality, kindness, courage, discipline, etc (Dzurgba, 2007, pp. 35 – 40). A variety yet of other concrete moral values include: justice, self-control, brotherly love and faithfulness (Mozia, 2007, p. 37).

Of special value is that of industry. Traditional society subscribes to the pragmatics in industry which should begin at home (Obi, 2012, p. 57). The African moral goal tends toward a pragmatism that positively lends weight to moral development. Industry relates to and sustains moral value in Africa in so far as the spirit is built in deference to truth-reference or authentic existence. Of particularly significant value is the inculcation of the character informed by hard work, in a word, industry. This inculcation should be in the form of 'direct and indirect teaching in constructive ways' (Obi, 2012, p. 58). This directly impacts on life in practice: this is African pragmatism for positive existence. The African child is encouraged to work hard to augment life and meet the material demands. The spirit of painstaking labor, endurance under the harsh African sun, resilience in the face of setbacks, and an undying optimistic mind and heart are instilled as he or she is exposed to the way adult members manage these situations in real life. The child has sometimes to learn the hard way by observing the immediate adult-role models confront life in the thin and thick of it. The moral value addition is in terms of charting the course for authentic existence and the contentment that go with it. Hard work entails that there must always be work to do: thus the traditional African community dealt death-blow to the problem

of unemployment prior to the latter's emergence. Abanuka (2009) lends voice to this when he stated that hard work is of importance especially in Igbo-African society, and as a result, 'laziness, which can lead to begging and stealing, was discouraged' (p. 59). The moral value content in the full deployment of personal resources for the good of the community; and again in the collective harnessing of values accruing from beneficial associations of a diverse nature for same purpose, co-operate to ward-off societal vices that usually spring up from unemployment, laziness or the lack of the spirit of industry.

Moral value development is a truth function. Truth is proper moral relation to values. Falsehood can only be the circumvention of this proper development. All the concrete moral principles are possible in the context of authentic living. There has to be consistency in aspiring towards them. This is the truth dimension; that is, that there has to be what is real in the effort to school the child into the pool of moral values. All moral presuppositions and their concretizations derive from the metaphysics in relation to moral values. In virtue ethics, the metaphysics of morals serves to unite values and integrate them properly into child development. Beyond the identity of source and strength of moral values, virtue demands that moral development should be conscious endeavor, consistent, sustained, made to be part of child growth strategies and as such systematized towards familiarity as subsisting existential culture.

Further methodological synthesis of pedagogical moral course

In traditional African communities of the past, moral development had obvious community perspective, beginning with the immediate family of the child and progressing outwards from there. The instinct is there in the moderns too, although the degrees of successes and failures differ greatly. Bedu-Addo (1979) observes that:

It is, of course, quite true that in every society, both ancient and modern parents try to inculcate honesty and truthfulness in their children – especially toward the parents themselves. Besides, in learning to speak the language of a community right from infancy, one learns to say correctly what things are by learning and demonstrative and descriptive conventions of the community (p. 74).

The adult can further the pedagogical ethical progression through conscious linguistic inculcation in relation to moral value appreciation. The child proffers a feedback on this; the linguistic vehicle is one way of child-feedback on the values they have been able to internalize. The other methods of inculcation include by dramatization of moral values via entertaining plays or drama specifically made to be content-laden for the given purpose; and, of course the sensationalization-method through exposure to national heroes and moral celebrities (Dzurgba, 2007, p. 40).

The community aspect, even as the child tries to internalize society values, is an

unwritten constitution that applies in practice. Traditional communities harvested bountifully from the collective responsibility of the complexity of moral historical consciousness of the cultural or ethnic peoples. Moral development of the future generation is accorded premium place in the scheme of things. For this reason, it is never atomistic enterprise; rather the responsible collective dissemination of the obligation was the case in practice.

The traditional African believed that development in whatever trajectory it takes; has essential factors in the background. One of those factors is the path to morals and the endeavor to sustain sound moral value inculcation in the child. Contemporary society has grown complex in its subscription to a diversity of world views. Obviously the wider world operation of contemporary society tends to pigeon-hole that of the traditional society. Virtue ethics seems to have been abandoned or at least not given its rightful place in the affairs of the community. It does appear that the complexity and theoretical diversifications that characterize modern life do not in themselves constitute essential qualities for sound and enduring modern development. As pointed out above, (Kuusela, 2011, p. 109) observed that Kantianism and Utilitarianism, the modern ethical theories, have failed to make for the lacuna from relegating Virtue ethics to the background. Virtue ethics promoted by thinkers such as Aristotle, Jacques Maritain, Alasdair MacIntyre, Elizabeth Ascombe, Jonathan Sacks and others, promises to be relevant to contemporary times as prioritizing the path to lasting and

humanizing development. What is required is properly formed character which in its Greek origins entails the carving or engraving of values meant to last on the child, 'a process for making a distinctive and durable mark' (Nafsika, 2013, p. 39). Character reveals values the individual is committed to, what matters to them and the things they would be prepared to identify with (Nafsika, 2013). The future personality of the child is character-dependent.

Conclusion

Moral value development has its practical consequences beyond the individual's end to the end of whole societies. The atomization of contemporary developmental factors is the bane of the society. To atomize the factors of development means to deploy them without consideration of their correlation to moral principles. When this happens, neither economics, politics, infrastructure nor policy has the quality to impact positively on the lives of the people. To imbibe the wrong morals means to leave the effects of applying the principles negatively on the people. The ethical theory that humanizes the citizenry must somehow derive from the cultivation of virtues as against vices. To the extent that this defines the path of development will the lives of the people improve by the exercise of the political art, economic measures, infrastructural developments and policy making. The correlation between development and morality is factual; more factual still is the contingency of this on sound pedagogical ethical value-identifications and the appropriate

methodologies at the inculcation of such values.

To wind up, it is important to return to the foundations. Unless the child is properly educated morally, the society is in for it. The child should be guided to perceive the world as good so as to be able to identify with the ethical principle of the truth in it (Abanuka, 2009). This is why it makes sense to begin to look into the process of child education for authentic development. The African approach is that of authoritarianism. In the family, authoritarianism is a quality of the father or father-figure. What can be said of this is that the child is sometimes coerced into abiding by community moral value expectations. In other words, the father or father-figure uses authority sometimes to force things into place. The opposed position to this approach is the liberal method, usually witnessed in the West, whereby the child is less guided and guarded and state apparatus is used to protect him or her from any coercive measures towards moral value inculcation. It has been observed that the one helps the child to develop moral consciousness in the way the community requires, the other allows the child to grow in an atmosphere of moral value free neutralism. With the exposition of the child to modern moral corroding virtual worlds especially, this latter approach pays negatively in a massive way in permitting the child to grow in an environment of morally confused values. The African tries to avoid this ugly trend.

Jonathan Sacks points to the fact that traditionally, 'the supreme consecration to the 'we' within a culture has been marriage';

two people under covenant to among other things, eventually raise a home (Sack, 2021, p. 62). Sacks, laments this fast receding value of the yester years. What is the way forward? This can be located still within the African perspective in which case, parents are primarily responsible for the moral value development of the child. While the father or father-figure is associated with authoritarianism, the mother is correspondingly associated with liberalism: sometimes, she is said to be just the exact opposite, pandering to the wishes and caprices of the child. These two qualitative factors interplay fruitfully for the development of the child. The two interact to enable the child find soft landing spot for sound moral development. As is said, the father beats with one hand while the mother cuddles same child with her healing hands. Finally, this work proposes from the philosophical view point, the application of the ethics of care in African moral pedagogy. This care cushions the two extremes such that the father settles for dialectics in the use of authority and the mother applies responsibility in the liberal approach such that the goals of child moral education would be met. The child needs care in the sense in which this care complements the father-figure authority for proper guidance to the moral demands of the society. Care does not entail the unbridled liberalization of moral values but the consciousness for universal moral value education instilled in the child in the ways he or she can easily identify with and internalize. This appears to be the remediation for contemporary developmentally non-humanizing ethical

problems facing Africa today whether in the realm of political, economic or social moral value-vacuums. This way, our society will once more know peace, the restoration of hope in the polity and the experiencing of the dignity proper to the human person.

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