

## Aristotle's Ethics: A Guide for Moral Teaching of Children for National Development

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**Abstract:** Whatever nations want to achieve whether scientific or technical, their lasting nature relies on the level they preserve and safeguard their paramount values and principles on the ground of learning from the past, building their present and having glorious future. The idea of enhancing the growth and development of children through moral education/teaching cannot be overemphasized. It remains the nucleus for a national development and most importantly the greatest aspect of childhood development. The issue of violence and lack of proper training, lack of effective teaching in schools including the rising cases of terrorism and insecurity call for philosophical inquiry. The paper advocates a mechanism that can pave ways for moral, social, intellectual and cognitive enhancements of children for national development. Employing Aristotle's ethics as a guide and through philosophical analysis the following would be considered; the teachers' moral conduct, the process in which moral value could be made visible to students, introduction of African Philosophy (Ubuntu) to enhance the philosophy of education of students. Most especially with emphasis on moral education that is holistic developmentally oriented. The paper through philosophical analysis advocates that moral education of such nature is a panacea for growth and development of children thereby paving ways for national development.

**Key words:** Ethics • Guide • Moral teaching and children

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### INTRODUCTION

The idea for inculcating moral values with sound character on our children is to develop resilient children for the development of the nation. The increasing rates of rape, teenage pregnancy and drug abuse etc have called for having children with great moral values. Many were of the view that our curriculum should provide a form of moral education in the schools. For traditionalists we should return or go back to the good old ways of teaching values through religious materials and other relevant ones. While another group were of the view that adults have to model desirable behaviour and the schools curricula need to be used to develop children. The two groups are important but it demands a wholistic approach mainly through the application of philosophy. Practicing philosophy is the process of learning to think well. Raising children does not depend primarily on traditional moral values but often emphasis on contemporary take on moral education. Accounting to David Light Shields, he was of the view that:

*Education should develop intellectual character moral character, civil character and performance character along with the collective character of the school. Together, the four forms of personal character define what it means to be a competent, ethical, engaged and effective adult member of society [1].*

Our children have been in dilemma over the emerging trends of the following; cultural modernization, globalization and increasing multiculturalism concerning the authentic lifestyle. All these lifestyles have beliefs and they are in conflict with one another and all these affect the growth and development of children. It has been the target of educational institution to have more refined moral sensitive individuals. That is why Colin Wrings stated clearly that; "the sensitive moral agent will also have regard for the religious commitments and susceptibilities of others" [2]

Moral teaching of children involves nurturing the spirit of children for greater productivity. Precisely, developing children's spirit through enhancing important

aspects of human nature which is believed to be within living beings which include; moral, social intellectual and cognitive including other supernatural qualities. The spirit is taken as the foundation or the bases for man's conduct or actions. Therefore, enhancing and developing the children's spirit remains the basic essence of moral teaching. However developing children's human development and its purpose is to capture the basic source of children's being, emotions and sensibilities including their minds, will and feelings. Moral teaching offers a lot of benefits which are significant. Teachers care for children's cognitive well being as well as effective development due to the fact that moral teaching or education is taken as the important aspect of the effective dimension of learning as considered by American educators [3]. Furthermore, a good teacher as well as a good student must be morally sound and according to Aristotle a virtuous citizen must be sound in education. Without virtues, at least at certain degree, there will be no morally and well educated children even the *polis* community becomes impossible. Virtues are the human characteristics that help to enhance and facilitate the purpose of human beings. The purpose of a man centred on a living a life worth living (*eudaimon*-happiness). Man can only achieve his purpose in life through living a good life characterized with virtue. Likewise Aristotle emphasized the idea of friendship particularly the highest form of friendship which he called true friendship which is the strongest form of friendship as that which is very necessary for education. He stated that friendship lies at the centre of human life and it is one of the rudiments of happiness. Happiness for him is that which is complete and self-sufficient, in it is the end of what is done [4]. The bond of friendship between citizens give rise to *polis* (city state) the question one should ask is, what kind of friend a teacher is to his or her students or pupils? In this paper this question necessitates the ideas of teacher's moral conduct and the process in which moral virtue could be made visible to students and pupils.

**Teacher's Moral Conduct (Virtue):** This topic illustrates the symmetrical relationship between virtue and moral education/teaching. Moral virtue comes into existence through habit and this was affirmed by Aristotle. It is believed that moral agents are the sources of moral knowledge. Children can only be acquainted with virtue through mature relationship. In the area of teaching children can only acquire moral virtue (manner) precisely through the expression of such by teachers in their mature relationship (true friendship) with children.

The expression of moral virtue and the development of manner by the teachers for the students remain necessary because it involves a pragmatic approach. Growth and development of virtue have been a great concern for many scholars and in educational sector, it has received a great tremendous concern. So, between the mid 1960's and late 1990s, three approaches to moral education emerged. They include; cognitive developmentalism, values clarification and the feminine approach. These posed a magnificent revival approach towards character education.

**Cognitive Development:** The theories of this approach were of the view and of much concern on the development of moral reasoning or judgment. Kohlberg was one of them and he developed six levels or approaches for moral reasoning and emphasized the reason behind the development of one level to another which he considered to be cognitive conflict. He advocated for creation of what he called "Just Community Schools" which has the primary aim of creation of a participatory functioning and collective moral atmosphere in the school. The essence is that the idea of community norms is maintained through community meetings. Teachers serve as facilitators, collaborators and guide too while through the higher stage reasoning the issues of fairness or morality are considered.

**Values Clarification:** Values are taken as preferences in life, while values clarificationists were of the view that through nonindoctrinative and non judgemental methods teachers are of great help to students although it received wide criticisms [5]. Through that method the students discover and enhance their values. The major aim of teachers in this method is to enhance students explorations of their values without expressing their motives or opinions. The essence basically is to stimulate the thought of the students of valuing which has to do with the following; choosing from alternatives, choosing freely and choosing after thoughtful consideration.

**Caring:** This approach came as a result of significant ways in which girls express their moral reasoning basically different from boys. Instead of justice the voice is based on care different from the original stage theory research of Kohlberg that was centred on boys. Nodding emphasized that feminine approach of moral education is based upon caring. Furthermore, it is originated within the following; centres of care, care for intimate others, care for self, for

associates and acquaintances, for distant others, for non human animals, for plants and the physical environment, for the human made world objects and instruments and for ideas. Under the idea of character molding which moral education/teaching emphasizes by inculcating virtues on children, teachers are bound over the duty of developing a moral community that supports the virtues. In line with that Lickona stated that:

*Especially important is teaching students what the virtues are, how their habitual practice will lead to a more fulfilling life and how each of us must take responsibility for developing our own character [6].*

Notwithstanding the various methods that teachers handle the issue of educating the children morally, the idea of teachers' attitude and their genuine relationship in line with Aristotle's idea (friendship) remain paramount. Considering the fact that the relationship between teachers and students is anchored on character molding in line with moral standard, according to Clark, teaching can be taken to be a moral craft [7]. Similarly, Fenstermacher in the same research was of the view that the moral nature of teaching is based on the ground that it is "human action undertaken in regard to other human beings. Thus, matters of what is fair, right, just and virtuous are always present." [8]. The teacher's conduct remains the fulcrum for transmitting moral education/teaching on the students (children). It is of three phases which include, style method and manner.

Style has to do with the teacher's personality while method involves the procedures, that a teacher embarks on with the motive of bringing about a change that is pragmatic in the learners. In a critical analysis of teacher's personality, Getzels *et al* articulated the following as the parts of teacher's personality, "attitudes, values, interest, favoured activities, cognitive abilities, friendliness cheerfulness, sympatheticness, resourcefulness, reservedness and conscientiousness." [9]. In Furtherance, teacher's conduct also involve the following, the uses of time, classroom environment management, instructional methods, patterns of behaviour and roles of a teacher. The relevance of style cannot be overemphasized. For Garrison, it reflects professional virtue which involves the following; creativity and proper organization of curriculum materials, students' desire including the subject matter and class time [10]. It could refer how teachers take their vocation or job and through their personal qualities which are moral, teachers manifest their style. Their personal qualities must be morally virtues

which refer to the conduct. In the ambode of conduct teaching style is involved. This reminds us of Aristotle's idea of virtue which is centred on human action. Considering the action of a teacher the first thing that comes into one's mind is his or her teaching style. One should be able to examine a teacher's moral virtue in line with his or her teaching style. Teaching remains the moral enterprise and because of that Cummings *et al* stated what should be obtainable in the teachers which include; sound moral judgements, looking beyond their egoistic interest and having the wide view of morality which emphasizes the perspectives of all students who represent diverse social ethnic and cultural backgrounds. The moral teacher will recognize and also respect the basic worth and dignity of all human beings [11]. The question now is how can moral virtue be made visible to children (students)?

#### **Visibility of Moral Virtue To Children (Students):**

The idea of making the conduct of teachers visible centred on the teacher's individual or personal expressions of moral virtue. Through moral reasoning moral virtue can be made visible to students. Kohlberg projected an instrument (MJI) the Moral Judgement Interview [12] as stated by Colby and others as a widely used measure of moral reasoning. It is through that measurement that moral virtue/moral reasoning can be made visible. Although MJI of Kohlberg is a standardized and individualized test but it requires a great deal of time both in training and administration. Due to that a more recent test came up popularly called (DIT) Defining Issues Test [13] as stated by Rest. It is more popular in measuring moral reasoning/virtue. It is more of in depth interview than MJI. It has of multiple choice test. The essence of DIT is that people define the most paramount issue of dilemma in various ways and in adoption of any item on the DIT pinpoints a person's stage of principled moral reasoning. The most constantly used index of DIT is the P-score, a measure of post-conventional or principled moral reasoning. Teachers who consider post conventional or principal level in their reasoning are more better that teachers who reason at a lower levels. Cummings stated that they motivate students' learning and healthy social development, they are always aware of their own moral and ethical responsibilities and also take seriously their duty in emphasizing the moral dimension of teaching. Likewise, Reiman *et al*, were of the view that the more complex the state of development is the more successful a teacher is in meeting the demands of the children morally

intellectually and interpersonal affairs [14]. In support of that O’Keeke and others were of the view that teachers who reason at higher levels are able to empathize with students are tolerant of diverse view points and are flexible in their teaching approaches [15].

A teacher that operates at post-conventional or principled moral reasoning contextualizes his or her actions in line with Aristotelian moral virtue. The application of the following virtues; Bravity, friendliness, truthfulness and justice, courage, honesty

and fairness, generosity, mildness, honour, magnanimity, wit and magnificence depends on the level the person operates whether higher or lower level and the person’s understanding of Aristotle conception of them. The application of these virtues mainly centred on how a teacher exhibits his or her moral or practical reasoning through post conventional or principled or moral reasoning together with the grasping knowledge of Aristotle’s conception of moral virtues.

Aristotle’s View on Virtue Ethics and Moral Education

Moral Virtue	Aristotle’s Understanding	Practical Application to Teaching
Justices	treating equals equally and unequal unequally and being fair [16]	Application of it should be fair to different children with different background.
<b>Generosity</b>	Imbibing a character of a giver that is known for his or her goodness.	Students should receive the good aspect of a teacher mainly through giving.
<b>Honour</b>	Respect and admiration towards meritocracy [17]	Appreciation of students concerning their hard work and efforts.
<b>Magnificence</b>	Advocating for the best or appropriate results [18]	Equipping students towards excellence.
<b>Magnanimity</b>	Having dignity, self esteem and pride [19].	Manifesting genuine pride, dignity and self- esteem in yourself as a teacher, your students and your profession
<b>Temperance</b>	Moderation in desiring pleasure	Allowing the power of reason to control your feeling particularly in expression of it toward, students.
<b>Mildness</b>	Possessing a good temper	A teacher should have good temper in handling students/children
<b>Truthfulness</b>	A strength forward attitude	Cherish the idea of seeking for truth including being honest
<b>Friendliness</b>	Affection towards others and advocacy for the progress of everybody in the society	Teachers should accept the responsibility of making the students to progress in life including showing care and respect for children/students.
<b>Bravery</b>	Being bold and courageous and having moral strength to do the required and right thing	Making a judgment that is genuine in the time of turbulent situation which involves wisdom and bravery.
<b>Wit</b>	Joking in a tasteful way	Teachers should have fun with students in tasteful manner.

Aristotle concentrated on the ground that moral agent should not act without virtuous motivations. That has been the target of the moral educators. In line with views of Colin Wringle, he emphasized:

*In addition to performing outwardly approved actions, young people must be brought to see the point and value of such conduct and act as they do out of a conviction that it is a right and admirable thing to do. [20]*

Children will be made to understand the ideas of moral values which involve making children to learn those values including the reasons behind such and then paving ways for children to have passion and aspire for such values. Precisely, child’s affective life would be cultivated together with his or her emotion. Steutel and Spiecker stated:

*Moral virtues are not only dispositions for choice and action but also dispositions towards feelings. It is with respect to how one feels and not morally to how one chooses and acts that one may be said to be virtuous. [21]*

The essence of moral education is to reach children the ideas of decision-making process basically for them to use reason to control the irrational part of the soul where the emotion is based to find the mean. Embracing the Aristotle’s ethics, a child would be taught to have a thorough evaluation and analysis of any situation including the important moral issues.

Similarly, Nancy S. clearly stated, a moral judge has an obligation to know the facts of the case, to see and understand what is morally relevant and to make decisions that are responsive to the exigencies of the case [22]. Every child needs to know the importance

and reasons behind every decision as an individual. That reminds us the imperative of philosophy and critical thinking, including having the knowledge of deductive and individual reasoning. Training and habituation have important role to play in one's moral life as stated by Nancy Sherman [23]. A child should be guided by parents and moral educators because he or she has undeveloped reason. He or she is in the process of rational development and must be treated with this potential in mind [24]. A child's feelings demand proper regulation through the power of reasoning (practical reasoning). Aristotle's moral education focused on development of the virtuous traits that would be of great help to live a good life to its fullness. He was interested on those habits that a child should be cultivated in order to be a moral agent.

**Reasons Behind Upbringing of Children with Moral Education:** Gareth Mathews noted that Aristotle's virtue ethics is "well worked out and influential treatment" that is similar to the philosophy of children he hoped for [25].

The reasons why children should be brought up on moral ground according to Aristotle are as follows:

- Aristotle considers children as potencies while parents are actualities which means that children that are potencies should be brought up by the parents and other moral educators that are actualities [26].
- The second reason given by Aristotle is that children are not capable of moral action unless they are guided because their actions lack genuine decision procedures. For Aristotle moral actions are known for the following; a voluntary action which starts with wishing, involves deliberation and decision procedures [27].

Due to all these reasons given by Aristotle children need to be trained. For Nel Nodding, he stated that:

*Because virtue is central to the good life as Aristotle described it and because virtuous persons-persons of good character-exhibit virtues in every aspect of their lives, children should be trained to respond virtuously to life's demands. One becomes virtuous Aristotle hold, by behaving virtuously. [28]*

Notwithstanding the impact of Aristotle's ethics in moral development, there is a need to consider the importance of African philosophy particularly the idea of Ubuntu in enhancing the moral teaching of children/ students.

**Ubuntu Philosophy:** Ubuntu is associated with the idea of communalism and also indigenous knowledge system. It can be linked with southern African language UmuntuNgumuntuNgabantu or sotho languages mothokemothokabatho. In English language such mean a person is a person by association with other persons". It is the worldview of people precisely their wellbeing. It is not for the particular set of people rather it is applicable to all Africans, people of different backgrounds display their version or idea of Ubuntu for their well being. It could be compared with the idea of *bildung* in German Philosophy which could be considered to be the cultivation of a person's humanity which centres on character molding. In line with these views Broody stated and defined Ubuntu as that which is of ancient African world view that is comprehensive, characterized on the values of intense humanness, caring, sharing respect, compassion and associated with values [29]. Similarly, Letseka was of the view that Ubuntu has moral essence precisely that its normative implications involve moral norms and value which include; altruism, kindness, generosity, compassion benevolence, courtesy and respect and concern for other people [30].

The idea of African philosophy particularly Ubuntu is to help children in moral actions, positive social conduct and for children to behave responsibly. It will also guarantee self esteem and confidence in our children which will in turn enhance the cognitive and intellectual aspect of them for national development. Mbiti summarized the notions of Ubuntu with the maxim, "I am because we are and since we are therefore I am" [31]. Students or children are because teachers are there. Moral value could be made visible to students/children when teachers understand and imbibe the rich nature of African culture particularly the idea of Ubuntu. It facilitates the moral teaching of children for proper development. The normative implication of Ubuntu philosophy can be compared to Aristotle's conception of moral values. They relate to each other because they centred on enhancement of the compendious nature of human beings which children are among. The following areas are touched; moral, social, and intellectual as well as cognitive aspect. Therefore, with the approach of practical reasoning through post conventional or principled moral reasoning by the teachers and the influence of Ubuntu philosophy the complete personalities of children would be enhanced with the bases on moral values. So, the moral values can be made visible when teachers authenticate the Ubuntu philosophy and the Aristotelian ethics.

In furtherance, philosophy in general remains very important for children. Notable philosophers like Margaret Sharp and Matthew Lipman introduced the ideas of philosophy for children as avenue of making children to think critically and philosophizing too at early stage. It will make them to understand the ideas of induction and deductive reasoning for the enhancement of their moral, social, intellectual and cognitive respects of their lives. The works of these philosophers were based on the theories of Russian psychologist known as Lev Vygotsky. He was of the view that learning is based on instruction rather than age as a basic feature of human intelligence. As stated by Roberts, he highlighted the important roles played by the adults (teachers parents, educators, peers and other in developing the cognitive aspect of children through language, communication and social interaction. [32] Letseka and Venter stated that he explained:

*The existence of lower and higher mental functions in learning. Lower mental functions are culture free and stay more or less the same through the ages. It is part of the biological heritage of human beings. The higher mental function, however, develop through a specific human being's lifespan and are a result of interaction with other human beings and mastering of cultural tools in cooperation with others [33].*

Philosophy for children centred on cognitive, moral and aesthetic upbringing of children. Furthermore, Bleazywas of the view that the purpose of philosophy for children is to bring together, the methods and content of philosophy and pragmatic ideal of community of inquiring in order to facilitate critical, creative caring and communal thinking skills as well as the social skills and attitudes necessary for democratic citizenship [34]. The idea of community inquiry could be traced from the period and work of Socrates for such encourages caring, thinking, creative and critical thinking mainly for better judgement including understanding and reasoning. The school becomes a place of greater inquiry where emphasis is targeted on dialogue and reflection to inculcate moral virtues and other skills for learning. It will help children to known the reasons behind having good moral values for better development. This leads us to consider the imperatives of critical thinking.

Critical thinking helps in learning process and with the idea of philosophy for children such can be introduced in the school level for proper enhancement of

children. It has to do with the evaluation of facts and ideas leading to objectivity in reasoning, precisely it involves objective analysis of any claim to determine its truthfulness and worth. Critical thinking also involves argumentative analysis which remains necessary for teaching and learning. Critical thinking is the important skill which a student can learn in the school for questioning and analysis of the various assumptions that need proper clarification for proper understanding. It guides decision through the application of reason to make clear and objective choices. At the early stage it will equip children with sound moral values for better development which cannot do without the ideas of critical analysis and scrutiny. As far as all human beings are endowed with the power of reasoning (critical thinking) there is a need for it to be developed right from early stage (children) for all round development. Philosophy for children does not centre only on intellectual enhancement but also in moral and social intelligence. The idea of critical thinking will help in moral action and positive social attitude thereby making one to behave responsibly, respecting people, knowing and accepting the differences. It focuses on all aspects of human development. By improving the positive thinking of children for better productivity, Philosophy for children has much to offer for national development when children are developed, the nation will be a developed nation. It equips children with the requisite skills to philosophize which will in turn lead to national development. The skills become necessary for children to know whether an action is good or bad, including why certain things should be done and why it should not be done.

**Wholistic Approach Towards Teaching For Moral Development In Children:** Another approach towards facilitating and enhancing the moral teaching of children is for the teachers and educators to have the overview or perception on how teaching is considered. Teaching should be considered as moral base venture. A lot of things are embedded in teaching which is more than the methods and styles that teachers adopt. So, due to that there is a need to develop the principled moral reasoning through educational interventions.

The principled moral reasoning can be developed and enhanced through educational intervention and intervention studies mainly centre on control of over what experiences the subjects have between testing. For the in service teachers, Sprint hall and Bernier made a great approach towards the advancement of the moral development of in-service teachers by instructing them to

engage in activities such as follows; individualizing instruction, practising and refining interviewing skills and also learning self-directed behaviour modification [35]. Reiman and Peace also conducted a seven month intervention of expert teachers who were involved in a professional development program precisely to support peer coaching which led to positive gains in moral reasoning as measured by Defining Issues Test (DIT).

Concerning the pre-service of educational students, the few intervention studies to enhance or advance the moral reasoning were recorded. Some teachers were taught counseling skills and the essence was to promote empathy through activities such as peer counseling and self analysis.

It was taken and concluded that the goal of teacher education program should be based on deliberate interventions to positively affect cognitive, ego and moral development of pre-service education students. Then for longitudinal studies which are not shorter than intervention studies Reiman exposed students to an innovative curriculum that promoted social role taking with guided reflection [36]. He stated that a comprehensive role taking/reflection into teacher education gives ground for post-conventional moral thinking. Similarly direct instruction in moral development theory also advances moral reasoning of education students. Likewise in enhancing moral reasoning some used peer discussing of controversial moral dilemmas formed to challenge thinking, re-examine assumption, take others points of view, set up logical arguments and respond rationally and reasonably to counterarguments. Other programs use also certain ways self reflection and reflection of self in relation to others to increase empathy etc. Teachers in service and pre service should be informed concerning the paramount nature in developing sound or standard moral attitude. This leads to broad approach towards teaching. The basic thing that should be considered and affirmed is the latest and new ways of looking at teaching that is morally based. It will help for the teachers (in-service and pre-service) to have a basic view that teaching is a moral endeavour solidified in the relationship between student and teachers, just like parents and children. For the relationship to be genuine and productive, the moral conduct of a teacher must be expressive and practical. The genuine and standard interaction between the teachers and students should be well emphasized by the teacher educators to pre service and in-service teachers for the impact of moral virtue. This will make the teachers to be aware and sensitive of

their ways of life. Chin and Benne emphasize the idea of normative re educative which has to do with; Changes in attitudes, values, skills, not just changes in knowledge, information or intellectual rationales for actions and practice. [37] The essence of this is to develop the moral virtue that will be of great help to students for national development. This is made effective through moral reasoning (practical reasoning). Vasquez-Levy emphasizes on how the practical reasoning can be made functional. He stated, "One way teachers can articulate and appraise their practical reasoning is by working with a partner to examine why they do what they do in their daily teaching practice [38].

The teacher including the partner may be engrossed with the idea of attaining teacher's moral virtues precisely with the aim of enhancing themselves. The major target of engaging in Socratic dialogue is to develop their moral virtues that would be of great help in educating children/students. This approach will directly or indirectly help in development of children's character, knowledge and understanding, children's capacity for learning and reflection. On the other hand teachers who do not consider the importance of practical reasoning evaluate students negatively and inaccurately. Lack of consideration of moral dimensions of education or the moral qualities of educative experience will paves ways for the non stakeholders in that area to determine the moral perspectives communicated to students. There is a need for teachers to improve of their approach towards moral education to reduce most of the vices being faced by the children in the society. For the fact that teaching is a moral endeavour, it has the rudiments to fight against vices in the society. The reason why teaching is a moral endeavour is because it is absolutely centred on human action properly undertaken in regard to other human beings. It involves the ideas of trust, right, fair and virtuous, therefore teachers' attitude or conduct is based wholistically on moral matter. Wholistic transformation in that area would lead to national development. Teachers' attitude or conduct must be considered for proper teaching of moral values to children/students. We cannot have students or children that are sound in morality without having teachers as the agent of morality. The visibility of moral values to our students/children depends on whether the teachers are properly agents of moral values or not. The productivity of our students/children depends on what the teachers have given out to them. Likewise, there is a need enhance principled moral reasoning.

### **Enhancement of Principled Moral Reasoning:**

The principled moral reasoning can be enhanced by deliberate educational intervention. Rest *et al* stated clearly that intervention studies to be like longitudinal studies in testing and retesting the same subjects but in terms of difference intervention studies are usually shorter in duration than longitudinal studies. The intervention studies too have controlling power towards or over what experiences the subjects have between testings [39]. Considering the intervention studies with in service and pre-service teachers, Sprint hall and Bernier emphasized on individualizing instruction, practicing and refining interviewing skills and learning self-directed behavior modification for advancement of the moral development of in service teachers [40], that which certain gain were achieved and found. Some authors likewise advocated for guided reflection to improving social role taking, moral reasoning and conceptual complexity in mentor teachers working with students teachers. Miller also stated the remarkable gainson the DIT and the Hunt Paragraph Completion Test precisely a test of cognitive complexity [41]. Emphasis was led on the more theory based teacher education programs that considers developmental concepts to uplift cognitive complexity and principled moral reasoning in education. In furtherance, significant and positive gains were achieved as stated by Reiman and Peace [42].

Concerning the pre interventions studies, with pre-service education students in enhancing moral reasoning, the idea of counseling skills was introduced to promoting empathy through activities such as peer counseling and self-analysis by some authors. The authors were in conclusion that deliberate intervention to positively touch in cognitive, ego and moral development of pre service education students should be the aim of teacher education programs. The pre-service should be exposed to an innovative curriculum that paves ways for social role-taking with guided reflection. In summary, the idea of selecting the teachers that possess the cognitive levels necessary to deal with moral and intellectual demands remain important for moral and intellectual upbringing of children. The teachers should be acquainted with the basic theories of moral development, including philosophical methods of ethical analysis precisely applied to education. There is a need to develop the capability within human consciousness for the rational approach toward moral development of

children. Such will improve on principled moral reasoning. It can also be developed through systematic and long-term educational approach. This approach will develop individuals that are morally rationally and socially sound for better development.

Our educational institution should be focused and systematic too to develop effectively the principled moral reasoning among children, students including graduates for national development. Teacher education programs need to integrate ethical issues or moral values in teaching. Similarly, courses that incorporate moral theories, abstract and theoretical content requiring students to improve themselves cognitively should be in place. The purpose is to equip teachers including the students and children to respond effectively moral and ethical issues. It will also equip the education candidates' cognitivity necessary to tackle moral and intellectual demands. Students would be provided with rich and stimulating curriculum that improves critical thinking and moral reflection.

### **CONCLUSION**

Aristotle's virtue Ethnics remains very important for children. Whatever progress a nation wants to make, the important values and principles on the path towards buildings her present and gerious future remain very necessary. Teaching moral values is a common responsibility, the moral educators in the schools play great roles for the development of children. Lack of genuine curricular have created a lot of negative problems into the mines of the youths or children like hate ideologies, racism and extremism thereby inculcating the idea of violence (terrorism). The essence of moral education is for the following; building character, inculcating ethical values, fostering community and culture development towards having responsible cultured and engaged children for the development of the nation. The wholistic importance of philosophy both for the teachers and children in imploring the moral values of the children cannot be overemphasized. The skills of critical scrutiny and analyses remain very important and necessary for moral development of children.

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