

# Philosophy and Education: Engineering A New Path for National Development

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**Abstract:** This paper argues that philosophy and education are necessary tools needed to engineer a new path for national development especially in the Nigerian nation. The paper acknowledges the fact that the nature of philosophy is abstract but upholds that it is needed to give education a razor-sharpness that will enable it play its proper role in engineering a new path for national development that will be founded and sustained through inclusive political and economic institutions. The paper maintains that philosophical ideas and education have been responsible to a very large extent in shaping the development of nations. This paper therefore articulates the concepts of philosophy and education and further argues that to engineer a new path for national development there is an urgent need to allow philosophy free us from all our ideologies that never worked in the past to enable education lay a new foundation of the ideologies that could enable us chart a new course of action in our national developmental path. The work is in agreement with Russell's view that if you do not have anything to do with philosophy, philosophy will surely have something to do with you as it is in the nature of philosophy to sharpen our critical minds, uproot our personal and societal prejudices, increase our ability to doubt which is the beginning of any meaningful change, and prepare us for the objectivity of education that will result in an inclusive political economy that will lead to desired national development.

**Key Words:** Education, National Development, Philosophy

## Introduction

The aim of this paper is to establish the fact that philosophy and education are two bedfellows that must necessarily constitute the solid foundation upon which every nation should build her developmental strives. There is this common maxim that the citizens' intelligibility determines the level of development that their nation experiences. This saying cannot be taken for granted because the society is managed by her citizens. Thus the Latin adage, *nemo quod, non habet*, 'none can give what he does not have'. This intelligibility on the other hand to a greater extent depends on the quality of education which the individuals received from their society. The managers of the society can only give to the society what the educational system whether formal, non-formal or informal has given to them. There is therefore no gainsaying that education plays very vital roles in the national development of any nation.

Philosophy on the other hand is a discipline that its relevance is not very obvious in our society especially when compared to other disciplines that are practically oriented. It is therefore not surprising when it is said that "philosophy does not bake bread." To many it is a discipline without any practical relevance. However, it must be stated here that it is not in the nature of philosophy to have practical relevance as could be the case with many other practical disciplines. The knowledge of the nature of a thing enables one to know how to make use of it or what should be expected from it. The nature of philosophy is abstractness; hence philosophy deals with abstract aspect of realities which is regarded as the fundamental aspect of reality or a thing.

The paper argues that no meaningful national development can be seen in any country without a sound philosophical foundation and qualitative education that can equip the citizens with the required skills that will make them the right persons to drive the national economy on the path of development. Philosophy and education therefore are inseparable in terms of engineering a new developmental path for any nation in general and Nigeria in particular.

### **What is Philosophy?**

Philosophy as a discipline does not have a generally accepted definition. This does not mean it cannot be defined but that no one definition is accepted by all philosophers. In fact it is often said that there are many definitions of philosophy as there are philosophers. Nevertheless, to understand what philosophy is, it is often better to first understand what philosophy is not. Of a truth, many have various opinions about what they think philosophy is. Unfortunately what they think philosophy is are mere misconceptions of what philosophy is. Hence there is a need to highlight as brief as possible some of these misconceptions.

Among the many misconceptions people have about philosophy are the opinion that philosophy as a course is meant for unbelievers in God and for some others philosophy is an abstract discipline that has no practical relevance as it is only pre-occupied with the raising of many questions that it cannot even attempt to proffer solutions to. Yet others are of the view that philosophy and religion are one and the same thing. For others philosophy is mysticism.

Having said that all these are not what philosophy is, what then is philosophy? Before philosophy was named as such, or before it became a discipline, people had philosophised. Philosophizing therefore precedes philosophy as a discipline because before philosophy was named by Pythagoras, people had reasoned and pursued wisdom. It has been stated that “in considering the term philosophy in its etymological reality we have to observe that it had existed for quite some time before Pythagoras called such human activity philosophy by which he intended literally to mean love of wisdom” (Nnamdi, 1).

### **Definition of Philosophy**

From its etymology, the word philosophy is derived from two Greek words 'philos' and 'sophia' which simply means 'love of wisdom'. This word was first used by Pythagoras who was of the view that humans can never be said to be wise but that the much they could get to wisdom is simply to love it. To love wisdom means to go after wisdom with great passion, emotion, enthusiasm and admiration.

Beside the etymological definition of philosophy, philosophers have made attempts at defining this concept. Aristotle as quoted by Nnamdi defines philosophy as “the science of things by their first causes, to the extent that it is attainable by the natural height of reason” (2). This definition considers philosophy as a systematic way of knowing a thing through the powers of human reason.

Sedgwick in Ogan defines philosophy as “a body of knowledge just as the science but that it is more general” (33). Philosophy however, cannot be limited only to a body of knowledge; it goes beyond that and that is why Collingwood would opine that philosophy is also an activity but was fast to add that this activity must be a critical one that can lead to a new understanding (Ogan, 34). Against this backdrop Wittgenstein defines philosophy as “I know not what”. For Immanuel Kant, it is the articulation of the spirit of an age. William James defines it as the compilation of questions to which no answer has been given to those that asked them. Russell defines philosophy as “a no man's land, that which stands in between science and theology” (14). Philosophy is further defined by Ogan as “a critical discipline that is concerned with the analysis, examination and evaluation of man's problems with the view to proffering concrete solutions to them” (34).

From the above discussion, it is obvious that philosophy does not have any single definition that is generally accepted by all philosophers. The reason for this may be because the scope and nature of philosophy is very wide and abstract. Thus it is often argued that philosophy does not have a method or as it is said in philosophy that its method is method-less-ness. Philosophy's scope is wide because everything that can be known through the power of human reasoning is of interest to it. Thus, philosophy is never afraid of probing any issue as long as it remains within the ambient of human reasoning. The terminus of its search is that man should live a good life,

an enhanced life better than what man use to know. As it makes efforts to tackle head-on man's problems rationally, it proffers solutions that could lift up man's standard of living.

### **Nature and Requisite Disposition for Philosophy**

The nature of philosophy is that philosophy is an abstract discipline. It is therefore not surprising when people misrepresent it as a discipline of the Ivory tower that has nothing concrete to offer. But suffice it to state that what rules the world is idea and that every physical product of man was first conceptualized in the mind. Thus, to be productive, the mind of man has to be trained to reason properly.

We reiterated the view of William James, an American pragmatist, that philosophy does not bake bread but it must be added that it can generate ideas that can bake better bread that will enhance man's living conditions on planet earth.

Everything is of interest to philosophy. This does not mean that it is a jack of all trade but because its method enables it to ask questions on any issue that concerns man, his society, and even questions about the afterlife. It must be remembered that it does this to the extent that the human mind can comprehend logically.

Certain dispositions are necessary for philosophy to flourish and among these dispositions are curiosity and wonder. It has also been reported that:

Philosophy began when human's curiosity and wonder caused them to ask the questions "what are things really like? And how can we explain the process of change in things?" These questions were raised because man realised that things are not exactly what they seem to be, that "appearance" often differs from "reality". There is also the fact of birth, death, growth and decay – coming into being and passing away (Stumpf,1).

Without curiosity, wonder and doubt we cannot generate any single question on issues around us. A philosopher must have therefore the natural instinct of wanting to know through asking of relevant questions. In philosophy, what is of prime importance is the questions raised and not necessarily the answers given because the questions open up more fields of inquiry.

Other necessary disposition is critical and logical mind. Being critical simply means examining every issue thoroughly. It means ensuring that an issue is examined in details, and to do this one raises relevant questions and even cross-examines the answers given. All these efforts will lead to some level of certainty, thereby minimizing errors in our thoughts. Next is logicity. To be logical simply means to be consistent and also to be organised in such a way that our ideas and thoughts are not distorted.

Therefore, for philosophy to realise its goal which is the passionate pursuit for knowledge and understanding, it must be propelled by curiosity, doubt and wonder guided by critical and logical thinking.

### **Benefits of Philosophy**

Lawhead reported that the American Philosophical Association in *New York Times Career Planer* has identified four important skills that one acquires in studying philosophy: (1) general problem solving (2) communication skills (3) persuasive powers and (4) writing skills. It is on record that: "philosophy is one fundamental area of study that has found a new role in the high-tech world" (28).

All these are possible because philosophy benefits man in the society in the following ways:

- i) Helps us to develop intellectual minds
- ii) Enables our intellectual autonomy and freedom
- iii) Enhances our ability to think logically and critically.

It is however important we conclude this section in the following words of Lawhead that:

The history of philosophy is the story of men and women with soaring imagination who were able to think creatively and free our minds from the well-worn ruts left by our mundane, taken-for-granted assumptions. Philosophers have given us new conceptual lenses for looking at the world, asked questions that no one else thought to ask, discovered creative answers to age-old questions, and woven new patterns out of the threads of human experience. While philosophy can give you practical skills that can be applied to a wide range of tasks in school and in your career, the most important benefit in studying philosophy is the changes it can make in your growth as a person. Hence, the question about the practical value of philosophy should not be framed as, “what can I do with philosophy?”- the question should be, “what can philosophy do with me” (9).

### **What is Education?**

Education is the process of facilitating learning. Knowledge, skills, values, beliefs and habits of a group of people are transformed to other people, through storytelling, discussion, teaching, training, or research. Education frequently takes place under the guidance of educators, but learners may also educate themselves in a process called autodidactic learning. The end products of education are intellectual, economic, socio-political and moral development. Education as it were, aims at preparing people for the good life.

Etymologically, education is derived from two Latin words, 'educere' and 'educare' representing the two major epistemological camps of the modern epoch namely rationalism and empiricism. 'Educere' means 'to lead out', i.e. to lead out the innate ideas in us. 'Educare', on the other hand, means 'to train', or 'to inform'. This means that education should train or form ideas in our minds. It could also mean training the mind to be able to recognise ideas when they are written on the mind that was *ab initio*, a *tabula rasa*.

Some formal definitions of education here will help us situate this topic properly. Education like philosophy has varied definitions. It is therefore not surprising when it was argued that education does not lend itself easily to definition because it changes with people, place and time (Amaele, 82). It was however admitted that the diversity in definition and interpretation of the concept gives us better perspective of what to do when we claim to be providing education for our citizens.

Plato, an ancient philosopher of the idealist tradition, defines education as that training which is given by suitable habits to the first instinct of virtue in children when pleasure and pain are rightly implanted in rational soils. This is a moral definition of education and it is about the development of right moral conduct. Aristotle defines education as the development of a sound mind in a sound body. This definition sees a strong connection between the mind and the body and that the mind must be trained in line with the body. Rousseau defines education as the development of the individual from within by interacting with the natural environment with the aim of filling him properly into the society. Education from this perceptive should develop the inbuilt good characters of the individual to enable him face his environment better in order to make positive impact on the society (Amaele, 85).

In the view of Bloom, education is the movement from darkness to light. Thus an educated person is one who has moved from the realm of not knowing (darkness, ignorance) to the level of knowing (light). This paper also agrees with Einstein that 'education is what remains after one has forgotten what one had learned in school'. This definition clarifies the difference between 'knowing that' and 'knowing to'. 'Knowing that' is merely acquiring disjointed facts that cannot be applied to daily life experience but 'knowing to' gives one a deeper understanding of a thing.

For a thing to be qualified as education it must be:

- i) A conscious effort to bring about desirable changes

- ii) A change that is intentional, deliberate and purposeful
- iii) Knowledge and understanding; and
- iv) A method of transmission that is morally acceptable (Amaele, 92).

### **Types of Education**

There are three broad classifications of education. These are:

- i) **Formal Education:** The type of education received in a formal institution of learning like the primary schools, post-primary schools and tertiary institutions.
- ii) **Informal Education:** This includes all agencies outside the formal school system that can influence the child's experience or learning. Education received at home, churches, mosques, media or even through apprenticeship etc.
- iii) **Non-Formal Education:** This is a planned form of education. However, it is not within the regular educational system. It is received in form of workshop, seminar, conference etc.

### **Aims of Education**

According to the Nigerian National Policy on Education of 2004, the aims of the Nigerian education are as follow:

1. The inculcation of national consciousness and national unity.
2. The inculcation of the right values and attitudes for the survival of the individual and the Nigerian society.
3. The training of the mind in the understanding of the world around.
4. The acquisition of appropriate skills, abilities and competence both mental and physical as equipment for the individual to live in and contribute to the development of the society.

### **Who is an Educated Person?**

An educated person may not necessarily be someone who has received a certificate from an institution of learning. An educated person in the contemporary setting is one who can solve his own problems with the aid of the knowledge acquired formally, informally, or non-formally and contribute to the solving of those of his society whether immediate or extended.

He is a person equipped with skills, knowledge and character. He is a person that his rationality has enabled to rise above ethno-centric or religio-centric circumstances. He is logical in thought and humane in acting. An educated person, in a nutshell, is one that possesses wisdom and understanding, has skills that would enable him to be self-reliant and a person of unquestionable character. In other words, he must have the head (cognitive), a heart (affective) and hands (psychomotor) (Amaele, 94). All these work hand in hand for one to be called an educated person and when this is achieved, the person can be said to have moved away from darkness to light or being informed.

### **National Development**

National development can be described as the overall development of a collective socio-economic, political as well as religious advancement of a country or nation. This also refers to the ability of a nation to improve the lives of its citizens. National development can be measured materially by the increase in the gross domestic products or socially by the literacy rate and even availability of functional health care system or infrastructure, social amenities and other incentives that could motivate the individual.

Often, this term depicts increase in the location of industries and the provision of social infrastructures that could lead to massive production and greater distribution of goods and services. Beyond this understanding of national development, this paper makes good to state that national development must include new and better ways of understanding reality, intellectual and moral capacities that could sustain the development. Thus this paper tends to have a holistic understanding of national development which includes a sense of patriotism and nationalism on the part of citizens. These citizens must be eager to do something for the

state. It also includes moral diligence, good governance on every sphere or fact of our society. It is a desire to contribute meaningfully to the progress of the nation as well as adequate vision and willingness or readiness to work for the progress of the nation (Udoidem, 23).

In concrete terms national development is about the citizens having better standard of living, increase in goods and services at very affordable rates, greater awareness of their roles in the politics of their nation and better appreciation of the essence of life and its condition.

### **Engineering a New Path for National Development in Nigeria: The Roles of Philosophy and Education**

There is a need to understand here first where we have been before we can talk of a new path for national development. Nigeria as a nation became a republic in 1967 and an independent nation in 1960. From her independence, development of this nation has been based on extractive political and economic institutions. We have followed the trend of conquer and rule principle laid down by the British and have been ruled by a few elites who have held this nation to a ransom. These few individuals have been in total control of the politics and economy of this nation since independence. To a large extent, in Nigeria, we have the so-called born to rule and those that must be led. It is therefore not surprising that if your father was a minister or a senator or a house of representative member then you will have an easy sail in the Nigerian politics because of the position your father occupied in the past and not based on what you have to offer to the nation.

In the Nigerian nation power is narrowly distributed even when we claim we are practising democracy. In the Nigerian brand of democracy power resides with the very few politicians and not with the electorates and that is why no constituency in Nigeria has ever recalled any so-called elected representative either from the national assembly or state assemblies even in the face of passive representation. Of a truth, our politics is still politics of sentiments, ethnicity, tribalism and religious divide. It is therefore not appalling that no meaningful development has been achieved as everything in this nation must be brought before the altar of tribalism and ethnicity thereby hindering the wheel of development.

Furthermore, it is obvious that the political institutions determine the economic institutions. The extractive political institutions beget extractive economic institutions. It is therefore not surprising how difficult it is for one to access loan facilities in Nigeria. But the poor people's money will easily be handed over to the few elites who use it to build more powerful business empires that marginalise the poor all the more. What this does is extracting incomes and wealth from the majority poor to benefit the minority rich. There is complete lack of incentives in the Nigerian economy and till date intellectual property right is left at the hands of pirates. The government can do nothing because it does not affect them; after all majority of them are not intellectuals and have no intellectual properties that are suffering in the hands of pirates. Many Nigerians who have life-changing innovative ideas die with them or abandon them out of frustration because of lack of incentives that could motivate and assist them to actualize their dreams. Nigeria has failed not because we are not naturally blessed with both human and material resources but because we have failed to put on our thinking cap to fashion out better ways of doing things and how best to do a thing with less time, less resources and achieving better results. Thus, how can philosophy and education engineer a new national developmental chart for the Nigerian nation?

### **Philosophy and National Development**

It may seem a puzzle to assert that philosophy which is generally seen as an abstract discipline has anything to do with national development. This notwithstanding, this paper argues that without philosophy, no meaningful national development can be achieved. It is therefore not surprising when Plato vehemently asserted in the fifth book of *The Republic* that:

Until philosophers are king, or the kings and princes of the world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those

commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils- no not the human race, as I believe – then only will this our state have a possibility of life and behold the light of day (473c.)

The question here is; what is the spirit and power of philosophy? The spirit and power of philosophy is that of critical, analytical search or pursuit for wisdom and truth with razor-sharpness for rigorous thinking. Except therefore the leaders inculcate this spirit that abhors the exclusion of others there would not be harmony in the state and where there is no harmony there will certainly be no meaningful national development.

This paper is not necessarily a historical account of how the ideas of some philosophers have led to great national development. Our interest is an examination of the role of philosophy in engineering a new path for national development. Philosophy has a lot to offer to national development because it offers us a tool for analysing, understanding and grappling with issues of everyday life as well as all issues of general concern.

Philosophy gives us the tool of razor-sharpness for rigorous thinking. This enables us to enlarge what one can think to be possible. A philosopher is someone who has expanded consciousness and this enables the individual a vision of future possibilities long before others. Philosophers are empowered to identify problems, faults and make attempts to finding solutions to them.

Philosophy in its nature frees an individual and the society from prejudices. This is achieved by arousing in us the rational capacity to engage in mental inquiry. It gives us the enablement to challenge ideas without been confrontational. As a philosopher analyses and tests idea in the light of evidence and argument, he does not accept any idea simply because it is coming from tradition or a leader. Every idea is critically examined and ensured to be true before it is accepted. Philosophy gives us the freedom to subject ideas to serious scrutiny before they are accepted. Philosophy therefore seeks to liberate the mind of the individual from the strongholds of prejudices, taboos and traditions that have been cogs in the wheel of national development.

Beyond making the individual very critical and less gullible, philosophy has three prominent contributions and roles it must play for us to have a new national development chart that will be based on inclusive political and economic institutions.

**The Speculative Role:** Through this, philosophy must raise and answer the most penetrating questions about our society. Using this approach, it normally asks the *what if* question. This kind of question demands that certain actions be taken before it actually happens. Questions like, what if there is a natural disaster in Nigeria? What if we successfully displace humans with technological gadgets in industries and other places of work? What if humans are cloned? What if the oil wells in Nigeria dry up? What if other countries of the world stop exporting goods and services to Nigeria? What if the world has a more affordable alternative to petrol? What if we adopt inclusive political and economic institutions in Nigeria? The educational value or functions of this nature is that they enable us to task our minds and attempt some solutions before the things actually happen. Philosophers must speculate about the Nigerian society; we must be the gadfly of our time to sting our people to awareness.

**The Analytic Role:** Philosophy seeks a sharper and more precise understanding of reality by way of linguistic analysis. The philosopher ensures that we understand the language we use and that what is meant corresponds to what is said. The purpose of this is to have a sharper and clearer understanding of the problems of society. Knowledge of the societal problems is a big step towards resolving the problems. The Nigerian philosophers must make efforts to analyse our societal problems. Let us analyse the problem of corruption, the problem of fallen standard of education, why we have poor infrastructures everywhere in Nigeria; why we cannot have

incentives in Nigeria; why Nigeria must be left in the hands of very few elites who have monopolised the economy and politics; why we have not been able to have a referendum in Nigeria even when people have called for it and why we need the referendum. Why Nigerians smile while suffering. Philosophers have the duty to analyse our societal problems in the way that they become meaningful to the many unenlightened Nigerians out there.

**The Existential Role:** Human beings are the concrete existing reality that is the philosopher's primary object of attention. The philosopher is worried about the crisis of contemporary human existence. The philosopher, through his rationality, wants to know whether or not life is worth living in Nigeria. Based on this, he articulates through his reflection on life itself, the components of life, the quality of life and the goal of life. He reflects and contributes on decisions and behaviours that can affect life. No wonder, Socrates tells us that "an unexamined life is not worth living."

It is important to affirm here with Socrates that "to know the good is to do the good". This means that knowledge and action as expressed in our relationship with others or even intrapersonal relationship are inseparable. Thus, if I know what is good and fail to do it means that I never knew the good. And this is what philosophy teaches us, to know the good, to pursue the good and to do the good and unless we get to this height, we cannot talk of national development that will be founded on inclusive political and economic institutions.

### **Education and National Development**

Every nation is made up of citizens. The quality of education that these citizens receive determines the quality of contributions that they in turn make towards the development of their nation. Education, as already discussed, moulds the individual both in character and learning. Hence the national development of any nation is hinged on her education. Education therefore is said to be the supplier of the needed manpower that can bring about national development. Thus, a developed or educated polity is the one that has enough manpower and each person occupies his or her rightful position to enhance the growth of the society (Afolabi & Loto 67). It must also be noted that there is no course that is studied in our schools that is not meant to solve a particular societal problem or need. Education therefore equips the individual with skills and dexterity to handle and resolve some societal problems or even to be self-reliant.

Another contribution education makes towards national development is that it inculcates in the individuals who make themselves available to it national consciousness. It is only education that can make Nigerians keep aside their ethnic and religious sentiments and focus on the unity and sustainability of the nation called Nigeria. Education tells us that our loyalty should be to Nigeria first and not on our places of origin. It is a pity anyway that till today there is so much emphasis on state of origin in Nigeria and this points to the fact that education in Nigeria is not where it is supposed to be.

Furthermore, education inculcates in the individual the right type of values and attitudes for the survival of the individual and the society at large. Some of the right types of attitudes include honesty, selflessness, tolerance, dedication, hard work and personal integrity. It also trains the individual to be responsible in the society. An honest individual would not steal from the common good, he would ensure that whatever he gets is justified by the work he does. It is only education that can curb the animalistic tendencies in every man. Education will teach one to tolerate other's inadequacies, their religious sentiments and ethnic opinions. These are the ingredients that can enable any nation to develop and to survive as a nation. These are the core values that make for good citizenship in any nation.

Finally, education trains the mind to understand the world around. Today the in-thing is globalization and we are aware that distance and time has been drastically reduced to the barest minimum by the advances made in the world of technology and science.



Education therefore trains the mind to understand issues that are going on in other countries. It makes an individual to become a global player. If the mind is not trained to comprehend such, then that mind can at most be a local champion.

The engine room of development in any nation is not necessarily its technological prowess or the natural resources it is endowed with but the quality of her citizens. If the citizens are critical and receive qualitative education, then that nation is said to be heading towards a developed nation. Education here must be qualitative and not just propaganda where students are thought what the ruling class would want them to know. It should be education that gives the citizens the right skills that will enable them to be proactive in the society, be able to operate new technological innovations and enable entrepreneurs who have business ideas and are motivated by incentives from the economic institutions, to expand and grow their businesses. Philosophy and education should make one to understand and appreciate the sacredness of life and when this is done, the educated individual would appreciate dialogue over violence.

### **Conclusion and Recommendations**

This paper has presented arguments asserting that philosophy and education can engineer a new path for national development in Nigeria. Philosophy and education have vital roles to play in the national development of any nation. In the course of the work we highlighted what philosophy and education are. It was stated that both concepts have no one generally accepted definition but they are definable. Philosophy as a discipline is said to be an abstract course and for many has no practical relevance. This position is however countered here as it has been proven that philosophy enables us to analyse things better, philosophy is pertinent in any problem solving, it enables us to communicate and write well because it develops our ability to think logically. It is important to recall here that Albert Einstein boldly said that without the influences of his reading in philosophy, he would not have developed the special theory of relativity (Udoimem, 38). We are aware that Karl Marx who is today revered by labour unions all over the world could not have achieved what he did if he had not abandoned his study of law for philosophy. Philosophy generally transforms our mode of thinking and makes it sharper. For the fact that philosophy makes one think better, it makes the individual ever ready to ask questions and every answer becomes the source or beginning of further inquiry and discovery.

Education, on its part, moulds the individual into a polished being equipping the individual with the required skills that can enable him/her contribute meaningfully to national development. It inculcates life-transforming values to the individual who brings these values to bear on the society. It equips the individual with skills that will enable him survive and even contribute to the sustainability and development of society.

The position of this paper therefore remains that we must begin to perceive philosophy for what it is and stop asking the ridiculous question, 'what can you do with philosophy?' The paper also maintains that philosophy should be allowed to remove or even uproot all the cultural, religious and even personal prejudices that becloud our minds before education can inculcate the right types of values and skills that will move this nation to a new path of development which will be founded on inclusive political and economic institutions where power will truly belong to the people. The logic here is very simple: before planting new seeds, you must have cleared the bush. Let philosophy first encounter the individual and clear off the bush of sentiments and prejudices before education can plant its seed of the right type of values and required skills that can transform the nation to a greater height.

This paper therefore concludes by recommending that:

1. The teaching and learning of philosophy must be taken with every form of seriousness in our tertiary institutions.
2. The elementary aspect of philosophy and logic should be introduced in our senior secondary schools.
3. Emphasis of education in Nigeria should not be on certificate acquisition but on acquisition of skills that will enable the students contribute meaningfully to the society at large.

4. Education should be thoroughly funded in Nigeria as is the norm in other developed nations.
5. Education must not be politicized in Nigeria.
6. Nigerians must own their properties whether physical or intellectual.
7. Nigerians must be involved in the real sense of it in the governance of this nation
8. Incentives must be given to people with entrepreneurial ideas and these ideas should be protected by law.

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