

CONFRONTING THE EMERGING SOCIETAL CHALLENGES IN NIGERIA THROUGH MATTHEW LIPMAN'S MODEL OF EDUCATION

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Abstract

Education as a purposeful process either functions as an instrument of socialization, integrating the younger generation into the logic and tradition of the present system or a means and training people to be able to grapple with a society's existential tensions of challenges. The latter is called the reflective paradigm of education where children are taught philosophy not as traditionally construed but as thinking skills employing the classroom community of inquiry pedagogy. The aim is to achieve a paradigm shift from educating children for careers as successful medical doctors, lawyers, engineers, scientist, etc. but to produce reasonable human beings in addition to excellence in their various vocations. Nigeria as a nation and the global community is beleaguered by sociopolitical, religious, economic and cultural crisis. The plethora of problems Nigeria have witnessed lately like Boko Haram insurgency, Niger-Delta militancy, and Fulani Herders crisis may also be attributed to the absence of rational thinking by the human person, thinking conducive to common good. It is the view here that if learners are taught thinking skill early enough in schools as advocated by Matthew Lipman, they will be properly equipped with the dispositions to grapple with and mitigate some of the societal problems confronting our nation when they are adult.

Keywords: Education, Community of Inquiry, Multidimensional thinking, Insurgency, Reasonableness.

Introduction

Education is a purposeful process. It either functions as instrument used to facilitate the integration of the younger generation into the logic of the present system and brings about conformity to it, or it becomes the practice of freedom, the means by which men and women deal critically and creativity with a culture's existential tensions and problems and thereby discover how to participate in the transformation of such a world.

That there are emerging challenges that tend to undermine the sociopolitical, economic, moral and cultural fabrics of Nigeria as a nation cannot be denied. These problems include but not limited to corruption, armed robbery, religious intolerance, kidnapping, boko haram insurgency, agitations of the indigenous people of Biafra (IPOB) Niger-Delta militancy, and other forms of menace. These challenges may be attributed to lack of rational thinking by the human person, thinking conducive to common good and could be reduced through teaching children, thinking and reasoning skills in a classroom community of inquiry, an educational model which Matthew Lipman advocates. When children are taught multidimensional (critical, creative and caring) thinking skills which philosophy fosters, they are then equipped to grapple in adulthood with some of the existential problems and challenges that confront them as members of the society when they are adults. To facilitate this discourse, this essay shall interrogate the concept of education as literally conceived and practice in Nigeria and juxtapose same with the community of inquiry paradigm of education as advocated by Matthew Lipman. Some of the emerging existential challenges that beleaguered our nation shall be brought to focus. This paper shall attempt to articulate ways of mitigating some of the existential crisis that tend to denigrate Nigeria's socio-political, cultural and religious fabrics using the community of inquiry paradigm of education. These will be followed with evaluation and conclusion.

Education

A school boy was once caught shoplifting in a supermarket. Unfortunately, he committed the offence with his school uniform. While waiting for the arrival of the police, some people in the small crowd that had gathered took time to jeer at him "him, thief, just look at his eyes", mocked a girl hawking biscuit on the corridor, "and his long hand", sneered another "just perfect for stealing people's things", there was a guided laughter. "He is even a school boy", ventured an itinerant cobbler, "I wonder what they are taught in schools nowadays, he ended with an air of wisdom, "shoplifting of course" by the time they graduate, they have become great armed robbers", the crowd laughed and disperse on seeing a policeman coming along the steps.

The little episode by Bamiseye (1989;4-5) shows that education is expected to affect the social behaviour of the person being educated. Such social behaviours ranges from avoidance of social crimes like stealing, murder, rape, kidnapping, militancy, cattle rustling, to demonstration of pleasant behaviours like helping the aged, the weak and disabled, dressing in a respectable and decent manner

and strictly avoiding abusive language and uncouth behaviour that may affect the dignity of another person(s).

Most people equate education with schooling, what is so special about the activity of schooling to make people call it “education”. According to (Ekanem, 1999:90).

Education includes but not limited to schooling alone, to conceive education in terms of going to school is rather narrow. Education is a wider concept. It includes schooling which is formation or education that takes place in a formal setting in a specialized place called the school, with a systematic body of knowledge called the curriculum, that is being directed by a specialist known as the teacher. Besides formal education (schooling) there is also informal or non-formal education.

Education is an art, something planned and systematically executed. It becomes a process of formal training with a purpose consequent upon man’s nature as a purposeful being. With the necessary skills, value, beliefs, traditions etc, of one’s culture systematically studied or imparted, education as a formal and organized activity thus integrates individuals with their environments, develops their inherent powers and equips them for life multifaceted struggles.

Men are biological automations, at one point possessing wills that are sharp and strong, scarcely malleable when left to the devices of another man; and at the other point possessing wills that are pliant or so impressionable that any man of little wit and shrewd mind can manipulate. Even a man who has formed character could be broken, let alone people with no previous tutelage on the dynamics of culture imposed on them. This may have informed Ozumba and Chimakonam (2014) conception of education as “that which liberate a man from the strangehold of another man’s will. For Bamiseye (1989:9), education is a cumulative process of development; development of intellectual abilities, skills and attitudes, all which form our various outlook and disposition to action. R. G. Wood cited in Ijiomah (1996:57) revealed the etymological conception of education as “educere” and “educare”. Educere for him means to lead out and the primary aim of the teacher should be to bring or lead out what was in some sense innate in the child rather than to impose various pre-selected attitudes and character on him. “Educare” on the other hand means to train or form. Here,

education is seen as the process of training learners in the tradition and values of their societies.

For Langford (1973:113) education is the name of practical activity, the unity of which depends on its overall purpose which is to be educated. According to him, to be educated is to be a human person and to be a human person is to treat others as ends not means to an end. Langford, distinguishes formal education from informal education. Formal education he contends, refers to the purposive and practical activity which goes on in school. It brings together two parties one of whom (the teacher) accepts responsibility for the education of the other the pupil/students." The coming together of the teacher and the pupils guarantees the unity of formal education. Informal education in contrast, lacks this unity in the sense that there is no formal coming together of the learners in the learning process as it occurs outside of a structured curriculum. Holts (1968) sees informal education as working through conversation, exploration and enlargement of experience. Informal education is not institutionalized and does not take into account any existing educational curricula. It consists of accidental and purposeful ways of collaborating on new information. It is learning that goes on in daily life; learning that comes as part of being involved in youth and community organizations. Allied to the above is non-formal education which Solomon (2017) refers to as wide-range of educational initiatives in the community, ranging from home-based learning to government schemes and community initiatives. According to him, non-formal education is mostly carried out by non-governmental organizations involved in community and youth development. It is also called adult education which is flexible, learners centred, contextualized and uses a participatory approach.

The term education can also be applied in a broad and in restricted sense. In the broad sense education embraces all those experiences of the individual, through which knowledge is acquired, the intellect enlightened, and the will strengthened (Okafor 1984:5). In the strict sense, "education" is employed to designate the consciously planned and systematically applied formal education or training, carried out through the various social agencies of education, especially the school. In this sense, teaching and disciplines are employed. Here, teaching implies the art of transmitting culture/knowledge to the individual, with content of civilization. Discipline on the other hand, implies the introduction of the individual to the moral life/values of the community and the

techniques of self-control. Having exposed the literary context of education, let examine the Community of Inquiry paradigm of education.

The Classroom Community of Inquiry Paradigm of Education

Central to the community of inquiry paradigm of education developed by Matthew Lipman are two paradigms of education namely: the inquiry or reflective paradigm and standard paradigm. The dominating assumptions of the standard paradigm according to Lipman (1985), are that;

- i. Education consists of the transmission of knowledge from those who know to those who do not.
- ii. Knowledge is about the world, and our knowledge of the world is unambiguous, unequivocal, and unmysterious.
- iii. Knowledge is distributed among disciplines that are non-overlapping and together are exhaustive of the world to be known.
- iv. The teacher plays authoritative role in the educative process, for only if the teacher knows can students learn.
- v. Students acquire knowledge by absorbing information, that is, data about specifics, an educated mind is a well-stocked mind.

In contrast, the dominant assumptions of the reflective paradigm of education according to Lipman are that:

- i. Education is the outcome of participation in a teacher guided community of inquiry, among whose goals are the achievement of understanding good judgment and production of reasonable human beings.
- ii. Students are stirred to think about the world when their knowledge of it is revealed to them to be ambiguous, equivocal, and mysterious.
- iii. The disciplines in which inquiry occurs are assumed to be neither non-overlapping nor exhaustive, hence their relationship to their subject matters are quite problematic.
- iv. The teacher's stance is fallibilistic (one that is ready to concede error) rather than authoritative.
- v. Students are expected to be thoughtful and reflective, and increasingly reasonable and judicious.
- vi. The focus of the educational process is not on the acquisition of information but on the grasp of relationship within and among the subject matters

The classroom community of inquiry model otherwise called inquiry paradigm is Lipman's preferred educational model. This pedagogical model is characterized by non-adversarial deliberations, shared cognitions, respect and tolerance of views of class members as they listen to one another with respect, build on others' ideas; challenge members to supply reasons for otherwise unsupported opinions, assist one another in drawing inference from what has been said, and seek to identify one another's assumptions. The process is dialectical, specific judgments are moulded into acceptable generalizations, and generalizations are moulded into specific judgments. In classroom community of inquiry, teachers (facilitators) dialogue cooperatively on specific enigmas or contemporary issues that may yearn for resolutions. Participants think, brood, question and collaboratively interrogate such issues as equals, supporting each other by employing and corroborating views or submitting views to critical evaluation.

In the classroom community of inquiry, students are taught multidimensional thinking skills. For Lipman (1995) the different aspects of multidimensional thinking skills are critical, creative and caring thinking skills. More so, critical thinking is a reliable thinking that both employs criteria and can be assessed by appeal to criteria. Being a critical thinker consist in developing certain attitudes such as a desire to reason, a willingness to challenge the idea of others and to subject one's idea for scrutiny of reason. Critical thinking is synonymous with evaluation while creative thinking is more concerned with wholeness and invention, monitors itself, transcending itself with the aim of achieving integrity. It is thinking that is imaginative, productive, self-transcending and mautic. Caring thinking means thinking that is appreciative normative, affective and empathic. It is thinking that obliterate distinctions and rankings when such are threatened to be invidious. Caring thinkers struggle continually to strike a balance between the ontological parity that sees all beings as standing on the same footage devoid of emotional and tribal inclinations. Multidimensional thinking is a combination of the critical, creative and caring dimensions of thinking.

The aim of community of inquiry model of education is to form an educational ambience that teaches reflective, multidimensional thinking, offering dialogue and cooperation, an authentic experience to the learner about his or her personal meaning. The unique features of the classroom community of inquiry model according to Lipman (1988) includes

- i. Inlusiveness: No one is excluded from the internal activities without adequate justification.
- ii. Participation: Learners are encouraged to participate as equals.
- iii. Shared Cognition: The act of private reflection (wondering, questioning, inferring, defening, assuming, imagining and so on) are engaged by the different persons of the group.
- iv. Face to Face Relativity: Perceiving the importance of facial expression in looking for meaning.
- v. Deliberation: Considering the reasons and the alternatives as contrasted with debating.
- vi. Challenging as a Procedure: Learning challenging as something good but not in need to be heated.

In a community of inquiry classroom, the role of the teacher emerges as fundamental. It is the teacher whose duty is to guide the formation of the social model and enhance the philosophical dimension of dialogue. In such classroom, issues are interrogated in an atmosphere of wondering, reasonableness and alternative thinking across curriculum. It means according to Lipman (2005) employing the skills of philosophy to engage the children in classroom which they are expected to appropriate in grappling with society's challenges when they are adult. The aim of community of inquiry is to produce reasonable persons, persons who can appropriate the ethos of multidimensional thinking skills to think in the way that is conducive to the common good, people who can think critically, caringly and creatively. Most of the emerging societal problems Nigerian currently battles lately seem to arise from paucity of rational thinking by the human person.

In a typical philosophy for children session, children read aloud or simulate a philosophy story. They identify the issues in the story that they are interested in discussing, collaborating in the construction of the agenda or lesson plan. They deliberate upon these issues as a community of philosophical inquiry. These inquiries may culminate in the participants' self-correction of their previous beliefs, feelings or values. One very important element of thinking skills for children is stimulus materials that provoke and support the student work. The materials consist of novels for students and manual for teachers. But the most effective stimulus materials may be ineffectual without the central practice of community inquiry. Participants in the community of inquiry engage each other in important cognitive moves such as creating hypothesis, clarifying their terms, asking for and giving good reasons for actions or ideas, offering examples and

counter examples, questioning each other's assumptions, drawing inferences, and following the inquiry where it leads. But inquiry is also a social enterprise which requires students to share their own perspectives and reconstruct their own ideas. This kind of management classroom dialogue is something most students find irresistible; they can't help joining in contributing their own reflections. In this way, cognitive and social skillfulness are acquired and in context, rather than in isolated drills.

Emerging Societal Challenges

There is a plethora of existential cum societal problems plaguing Nigeria, as a nation today. However, this paper shall delimit its focus to the Niger Delta agitation, Boko Haram insurgency and Fulani Herders crisis. The Niger Delta is one of the world's largest wetland, and Africa's largest Delta, covering some 70,000km². States that make up the Niger Delta Regions are Akwa Ibom, Bayelsa, Cross River, Rivers, Delta, Edo, Imo, Abia and Ondo State (Ibaba: 2000). The Niger Delta is evidently blessed with numerous resources, including crude oil that account for about 80 percent of Nigeria's foreign exchange earnings. Despite its immense wealth, the region presents an example of extreme poverty, as vast oil revenues barely touched pervasive local poverty. This condition has incensed the people, leading to protest that have taken different forms, Owugah in Ibaba (2000) has categorized these agitations into four phases. According to him The first phase could roughly be put between the early and mid-1980's, the dominant strategy in this phase was that of legal action by the communities against oil companies to pay adequate compensations for damage to property. The second phase was characterized by peaceful demonstrations and occupations of flow stations to get the oil companies to pay "adequate" compensations or fulfill their promise to provide certain amenities and to employ indigenes of the community, the oil companies responded by calling in the police and military. The intervention of the state actors often resulted in destruction of lives and property. This resistance thus assumed a desperately militant form in the third phase mid-1990 to 1998 characterized by the militant's strategy of forceful occupation and shutting down of flow stations. Kidnapping of workers, seizure of the boats and other vessels belonging to oil companies. The fourth phase is the demand for resource ownership and control.

The crucial issue here according to Ibaba is that the Niger Delta region is characterized by the paradox of vast resource wealth, widespread poverty and

distributional injustices. The region was thrown into serious conflict from the early period of 2003. Bedeviled by acute poverty, lack of good job opportunities, poor infrastructures and exploitation of ecology, inhabitant of the region embarked on public protest and eventual destruction of pipelines to attract attention to their plights. According to Hussani and Herbert (2018), 35 percent of the region's 31 million people live in poverty, yet faced unemployment, energy poverty, and limited access to basic amenities. These, itself, is a gross display of injustice and abuse of the principles of equitable distribution as the Niger Delta region host over 90 percent of the nation's proven gas and oil reserves, and contains one of the world's most important wetland and coastal marine ecosystem.

The feeling of alienation is a fundamental cause of conflict in the Niger Delta. Secondly, the deepening of the conflicts and the resultant hostage taking are a result of government's insensitivity to their feelings demonstrated by its violent response to community agitations or popular protest. It is not in doubt that alienation is the root cause of militancy in the Niger Delta (Ibaba, 2018). To this end, alienation from natural resources, means of livelihood and species being endangered have been noted. There seem to be a monumental extinction of the aquatic life of the people of the Niger Delta occasional by oil exploration. The oil industries have not promoted the development of the region, rather, it has undermined the areas' development. Oil spills kill fish and agricultural crops, in addition to reducing nutrient value of the soil. Gas flares diminish agricultural productivity. The impact of these on the Niger Delta people being productivity losses, occupational displacement/disorientation, and increased poverty. These have caused frustration and conflict are the response to frustration.

Obviously, after many years of muffled lamentations without a commensurate response from the federal government, people of the region erupted into a conflict expected to attract attention to their deplorable condition. In the middle-belt region, the conflict between nomadic pastoralists (herdsmen) and farming communities is one of the debilitating problems of the country in recent times. Like every other conflict in Nigeria, the herder-farmer conflict has a long history but assumed increase violent outbreaks recently. Citing the International Crisis Group (ICG), Herbert and Husaini (2018) claim that in 2006 alone an estimated 2500 people were killed in such crisis. Other sources claim higher figures. For instance, Ilo, et al as cited in Usoro (2019), avers that clashes between the two

groups have killed more than 10,000 people in the last decade, almost 4,000 of them in two years alone.

Additionally, over 62,000 persons have been displaced. Expectedly, most of those rendered homeless are in vulnerable population category comprising women, children and the aged, in the hardest hit states of Kaduna, Benue and Plateau. The conflict has been blamed on persistent drought and desertification and population growth. (Herbert and Husaini, 2018:17) Herdsmen and farmer crisis have remained the most prominently resource-use crisis in Nigeria. The necessity to provide good governance has been hampered by the activities of the herdsmen. The herdsmen/farmer crisis has demonstrated high potential to exacerbate the insecurity in rural communities where most of the crisis are localized, with reverberating repercussion nationwide. The prevalence of the crisis in the country has become a major concern for the peace, security as well as the economy of the nation. Destruction of lives and property have almost become an everyday activity. These happenings have created a fearful atmosphere that discourage investors both domestic and foreign.

Several factors that cause incessant herders-farmers conflict in Nigeria are water scarcity, desertification, unchecked population expansion, increased unemployment rate, national borders, encroachment with grazing routes and reserves, nomadism, ignorant about the grazing routes and lanes, soil compartment and loss of soil fertility, crop damage by cattle, indiscriminate bush burning, fake news and media propaganda, politization, rural banditry and cattle rustling, proliferation of small arms and hate speech (Mawoli and Adamu, 2020).

There have been claims and counter claims as to which group(s) perpetrating the violence and then suffering the worst effect. Whereas the herders claim that their cattle are being killed in thousands by the farmers, the latter contend that cows can never be equated with the thousands of human lives destroys by the pastoralists. The farmers-herders conflict is not just a social issue, but has assumed ethnic, religious, political and moral dimensions. The conflict between the herders and farmers, has a toll on both the image of the nation and actual well-being of the people. It has also threatened, the unity, and cohesion of the nation. As this conflict increase in frequency, intensity and geographical scope, the fragile relations among the country's major regions have been aggravated.

However, each day sees increased migration down south and since the majority of the herders are Fulani Muslims, while farmers are mostly Christians and non-Fulani, the media came up with the term “Fulani Herdsmen”. This divisive, exclusivist and bifurcation coloration of the falances has thus served to heighten tension and increase popular misapprehension of the conflict. The Boko Haram insurgency began in 2009 when the J. Hadist group started an armed rebellion against the government in Nigeria. The conflict according to Addaney (2016) takes place within the context of long-standing issues of religious violence between Nigeria’s Muslim and Christian communities, and the insurgents ultimate aim was to establish an Islamic state in the region. The agenda of Boko Haram being to impose sharia laws in the Northern States of Nigeria. The group believes northern Nigeria politics have been usurped by a group of dishonest and counterfeit Muslims. It wishes to wage war against them and the federal government generally and create a pure Islamic state ruled under Sharia laws. Suffice it to state that Boko Haram is only alia’s given to the group by residents of Maiduguri because of the groups strong tendency to reject western education which is believed to the corrupting Muslims. According to Addaney (2016) the official name of the group is Jamacity Ahlis Junna Lidda awti Nal-J had which in Arabic means “The people committed to the propagation of the prophets teaching. The term Boko Haram was derived from the Hausa word Boko which means western education. Haram is an Arabic word which literally means “forbidden”. Therefore, Boko Haram means western education is forbidden. Ideologically, Boko Haram not only opposes western education but also reject western culture and modern science. The Islamic fundamentalist group which declares western education as evil assigns to itself the task of purifying the country of what they term infidels through the imposition of the Sharia law. For many years, Boko Haram has continued to place Nigeria on the global map of terrorism through its brutal episodes. The insurgents use crass and unconventional approaches resulting in killing, abduction of defenseless citizen displacement of citizens and razing communities.

Boko Haram adopts a very deadly tactics that lacks complete regard for human life as very often, they would bomb both military and civilian targets; destroy any significant location at will, abdukt some defenseless citizens for ransom, rape women and children recklessly and steal from the community. Apparently, owing to its guerilla style of operation, Boko Haram has become a stubborn bone in the throat of the Nigeria government, such that collaboration with some West

Africa States and use of kinetic measures against them by government could not easily decimate the group.

Militating the Emerging Societal Challenges in Nigeria through the Inquiry Paradigm of Education

The inquiring model of education seeks to inculcate in learners (pupils and students) the capacity to think critically creatively and caringly and imbue in them the dispositions to grapple in adulthood with most of the emerging societal crisis plaguing our nation. Suffice to posit that deep dialogue and critical engagements of stakeholders on controversial issues seems to be a potent template for conflict resolution. The arts of listening and the ability to respectfully articulate one's own perspective without increasing acrimony are key elements of the inquiry model of education. Each participant recognizes enough of the other's valid human claim that he or she can act differently towards the other. In the inquiry model, there is a mutual truth-seeking exercise where members are mindful of the fact that there is no one truth and that the dialogue process must generate multiple truths. In the classroom of inquiry, such cognitive operations as searching for alternatives, discovery or inventing relationships, instituting connections among connections, and gauging differences are performed. There is also in such a classroom a continual struggle by members to strike a balance between the ontological parity that sees all persons as standing on the same footing devoid of all bifurcative and exclusivist mindset.

According to Nussbaum (2000), thirsty for national profits, nations and their system of education are heedlessly discarding skills that are needed to enhance societal cohesion, where human beings are treated as persons and conflict mitigated through multidimensional thinking rubrics. If this trend continues unchecked, Nussbaum avers that nations all over the world may soon be producing useful machines rather than integral citizens who can think reasonably and act in ways conducive to the welfare of others. Parents seem to be impatient with children's skills of questioning, criticism, and imagination, they rather prefer to get testable skills that seem to produce financial success. They seem to be careless about inculcating in their wards acceptable values. They rather prefer their children to be successful and excel in their chosen careers like engineering, medicine, law, pharmacy just to mention but a few.

This paper is not averse to good scientific or technical based education, nor does it suggest that nations should stop training people to meet the scientific and technological demands of the present millennium. The argument canvassed here is that, other equally crucial abilities are at the risk of getting lost in the competitive flurry, abilities crucial to producing rational and reasonable persons. These include the ability to be reasonable, transcend local loyalty and be sympathetic about the predicament of other persons. These skills are what Nigerians yearn for and can be honed in children in a community of enquiry pedagogy.

If a nation wants to promote the type of humane, people sensitive democracy, dedicated to promoting opportunities for life, liberty and the pursuit of happiness, the following crucial abilities according to Nussbaum (2000) should be fostered by schools.

- i. The ability to think well about the political issues affecting the nation, to examine, reflect, argue and tolerate, deferring neither to tradition nor authority.
- ii. The ability to recognize fellow citizens as people with equal rights, even though they may be of different race, religion, gender, and sexuality; to look at them with respect, as ends not just as tools to be manipulated for one's profit.
- iii. The ability to have concern for the life of others, to grasp what policies of many types mean for the opportunities and experiences of one's fellow citizens, and for people outside one's nation.
- iv. Develop student capacity to see the world from the viewpoint of other people, particularly those whom the society tends to portray as lesser beings, or as "mere objects".
- v. Develop the capacity for genuine concern for others both near and distant.
- vi. Undermine the capacity to shrink from minorities of various kinds in disgust thinking of them as "lower" and "contaminating".
- vii. Teach real and true things about other groups (racial, religious, and people with disabilities), so as to counter stereotypes and the disgust that goes into them.

The community of inquiry model consists of two steps; "gadfly step" wherein students are brought to doubt their claims to knowledge, and the "midwife" step" in which they are led to critically evaluate their beliefs and elicit improved or rational ones. In this model, there is an uncovering of knowledge otherwise

buried within the learner wherein, socratic method (question and answers method) excites such knowledge. The method takes into cognizance the unavoidable interconnectedness of other people in the quest for knowledge as humans do not exist in isolation. It is within the community of inquiry model that Liza in Lipman (2003) maintains that students can appreciate their own heightened powers, which in turn lead them to enhanced self-esteem. In the community of inquiry, the contributions of all members are welcomed and not just the contributions of those who are influential, cleverer or wealthier nor the most connected in the society. As the participants learn to listen attentively to one another, they find their mutual respect and bond of brotherhood and comradeship being strengthened. The inquiry paradigm acknowledges that across the board solutions are seldom feasible and that, often, it is germane to fall back on compromise which do not do violence to collective aspirations. This practice of deliberative dialogue in the community of inquiry setting introduces learners to alternative to violence and also enables them to see that a peaceful society cannot be a passive one.

In addition to educating our leaders of tomorrow for skills and career development in science and technology, emphasis should also be laid on training reasonable human beings. The reasons Nigeria has experienced an upsurge in the activities of non-state actions like Boko Haram, Niger Delta militantly and Herders crisis is that our present system of education has not laid adequate premium of the production of reasonable human beings, people who can think multidimensional, people who can think in ways conducive to common good. This informed Matthew Lipmann's advocacy that philosophy be taught to children in primary and secondary schools not as traditional philosophy but as thinking skills. Reasonable children will be able to shun actions and activities which are inimical to the mutual coexistence of other persons and which can threaten the cohesion of their societies.

Tolerance and respect of views of others is a key ingredient of the community of inquiry. The prevalence of Niger Delta crisis, the Boko Haram, and Herders menace may be because education in Nigeria seem to give little or no premium to inculcation of values, rather so much emphasis is laid on science and technology and the corollary has been that of system producing useful robots devoid of any iota of humane feeling for another person. If the contrary was to be the case, the actors would have known that sabotaging a nation's critical infrastructure like oil installations is an injury to all and could impact negatively

on the common good. One aspect of multidimensional thinking which Lipman advocated is caring thinking. This is thinking that is affective, empathetic and obliterate distinctions, thinking that elevates the dignity of the human person, thinking that treasures life as right of every human person, thinking that is averse to killing or maiming of innocent citizens under whatever guise. If the skill of caring thinking is honed in children early in life, right from primary/nursery schools, they will be imbued with the disposition to be averse to actions that can lead to the annihilation of the life of others.

Corruption is not only the problem of Nigeria but that of the preponderance of immoral and unreasonable persons. Nature is nowadays materially conceived. Thinking caringly will ensure inter-ethnic and interreligious cooperation where the Yoruba's will see the Hausa and the Ibos as brothers, where Christian will see Muslims as descendants of the same fatherhood of God or Allah, where almajiris, palm wine tapper, petty pepper trader, subsistent fish farmers, can sit and interface with a Senator, House of Reps member, Captain of industries and the elites in the society as equals and collaboratively engaged on issues, suffocating class distinction to seek solution to problems of common concern. This, I think, many usher in lasting peace rather than discuss problems and welfare of the peasant farmers and herdsmen in glass houses or in Abuja where they are excluded from such think tank. Nigeria has made gigantic strides in the quest for science and technology advancement but seems to be lacking behind in the education of reasonable human beings.

Evaluation and Conclusion

Boko Haram, Niger Delta Militancy, Fulani Herders conundrum, and even agitation of the indigenous people of Biafra are insurgencies that seem to threaten our socio-political religious and economic cohesion. These activities may be due to lack of rational thinking by the actors. Teaching pupils/students thinking skills which is emblematic of community of inquiry classroom characterized by collective dialogue, non-adversarial deliberations, shared cognitive, respect and tolerance of the views of the members may produce reasonable persons who could grapple with the societal challenges of the society of which they are members when they are adult.

Violent conflict in Nigeria are occasioned by people not being conscious of others. Buba as cited in Usoro (2019) talked about "conformation and inclusion",

which Ezeogu according to Usoro (2019) interpreted as “acknowledgement and recognition of the other”. In conformation, one meet, chooses and recognizes the other as a subject with the capacity to actualize one’s own potential. Each conflict party would be properly positioned to appreciate that the other has the right to his due. The farmers need crops while herders need their cows. A situation whereby nomadic herders get killed in conflict, and farmers also get killed and their cultivated farmlands get decimated by the herders, the ultimate sufferers are both the herders and the farmers. The disposition of tolerance, respect of views of others and empathy are honed in the classroom community of inquiry. This will enable pupils and students in later life grapple rationally with some of the existential tensions before such could escalate to conflicts as they would appreciate the fact that they share in the same humanity.

Consequent upon the above, this essay proposes the introduction of inquiry pedagogy in both primary and secondary schools in Nigeria to imbue in children multidimensional thinking skills. When education for multidimensional thinking is also prioritize, students would be groomed to see others as persons, they would be encouraged to question the very customs, institutions and doctrines that an education for career perse takes as the given. They would be expected to think critically, caringly and creatively, not just about what actions to take but rather reflect on the implications of such actions to the dignity and wellbeing of the human person. They will begin to question the intelligibility of their indulgence in some social vices like Boko Haram, Kidnapping, Cattle rustling, Militancy cooperation, and Armed Robbery. These vices have developed to a cancerous stage and needs chemotherapy and the chemotherapy here proposed is the replication of classroom community of inquiry in our primary and secondary schools where children would be taught thinking skills. On how such could be infused in our school curriculum is left to curriculum expert the author not being an expert in that area.

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