

Confucius Educational Philosophy and Implication for Contemporary Nigerian University Students

Okafor, Miracle Uzochukwu^{1,2}

¹Faculty of Education, Southwest University, Chongqing, China

²Chinese Studies Department, Nnamdi Azikiwe University, Awka, Nigeria
mu.okafor@unizik.edu.ng

Abstract

In recent times, Nigerian University students have been facing many moral and academic challenges, therefore, this paper delves into the profound educational philosophy of Confucius and its implications for Nigerian university students as it elucidates how Confucian principles resonate with modern educational paradigms, offering insights for Nigerian educational leaders, policymakers, and students alike. Confucius, a celebrated Chinese philosopher, promoted an educational framework that prioritized inclusive education, the development of moral character, self improvement, among others for individuals. Drawing primarily from Confucius's seminal text, "The Analects," alongside secondary literature, the study explores Confucian perspectives on education, emphasizing moral education, self-improvement, and the cultivation of virtue such as sincerity, trustworthiness, and benevolence. Several tenets of Confucian educational philosophy are highlighted, including self-reflection, lifelong learning, and the promotion of harmony. By embracing these teachings, Nigerian university students can further cultivate virtues, self cultivation, foster harmonious relationships, and develop a holistic approach to education, preparing them to navigate complex challenges and contribute positively to society.

Key words: Confucius; Confucius Philosophy; Confucianism; Confucius Educational Philosophy; Nigerian University students

Introduction

Confucianism, Daoism, and legalism are three well-known schools of thought that originated in China during the Zhou era (Guo, 2009). These schools of thought were highly regarded for their effectiveness in establishing, acquiring, and preserving order in society at the time they were developed. The three different schools of thought originated in Ancient China during the "Warring States Time" when small feudalistic kingdoms, sometimes known as fiefdoms, fought with one another for control of the land throughout this time period (Bartle, 2016). Confucianism which is not a religion (Gan & Zhou, 2013; Huang, 2006), although plays a religious role (Tang, 1995), is a socio-political theory that affects all aspects of social life, and hold a significant influence on the education of people in feudal society (Vu, 2022). Apparently, Confucianism had strong influence, at times deepening to complete domination, over many aspects of Chinese society (Taylor & Arbuckle, 1995), influencing the thinking and behaviour of over one billion East Asians (Tan, 2021). It is customary practice to refer to followers of Confucius as "儒家" (Rosenlee, 2006), and the Confucius's philosophical school of thoughts is often referred to as "儒家思想" (Rosenlee 2006). This school of thought places an emphasis on the inherent virtue that is present in all people (Koller, 1997; Huang, 2014). Confucius (孔丘 or 孔子), also known as Kongzi, occupied a prominent position within the philosophical, political, and educational traditions of ancient China. An educated guess is that he was born in or around 551 BC in the municipality of Qufu, which is located in the state of Lu. Despite the financial challenges faced by his parents at the time of his birth, he managed to finance his education through bookkeeping and labor at a stable. In his thirties, he established a prosperous teaching profession due to his profound understanding of the "six arts" (六藝), encompassing ritual, music, archery, charioteering, calligraphy, and mathematics. According to Confucius, the principal objective of education was to cultivate noblemen; furthermore, it ought to be regarded as a continuous journey toward individual development. Additionally, he believed that education ought to be considered a long-term endeavor. Confucius, a resilient teacher, achieved unparalleled achievement in the field of education despite the personal hardships he faced. Although Confucius worked as an educator, his essential character remains unchanged by the various

ups and downs he encounters in life (Wang & Wang, 2008). Confucius recognized the difficulties involved in attaining the status of a flawless noble individual which he referred as Junzi "君子". Junzi is an exemplar in moral and character education was mentioned not just by Confucius, but also Mencius

and Xunzi, for their students to emulate and aspire to be attain (Lee, 2021). Therefore, he believed that there were some behaviors that, at the at least, may guide someone in the correct path of becoming junzi. These encompassed activities like as engaging with works of canonical literature, exhibiting proper conduct, demonstrating loyalty to one's family and friends, and exemplifying trustworthiness. His purpose was to rejuvenate China's social structures, such as the home, school, community, state, and kingdom. He brings such energy and excitement to both his academic pursuits and his teaching responsibilities. Yijie & Xin (2008) classify Confucianism in different perspectives: political Confucianism, orthodox Confucianism and academic Confucianism. This study will focus on the academic Confucianism (Confucius educational philosophy), which is about the learning and its academic ideals of Confucius and discuss Confucius' views on education, including his emphasis on moral character, self-improvement, and the cultivation of virtue. In recent times, Nigerian university students are facing some challenges which includes; students unrest, cultism (Ige, 2014; Igodo, 2002); Poor attitude of students to learning process (Birabil & Ogeh, 2020; Iroegbu, Abashi, & Ogunode, 2021); Exam malpractices, Moral Decadence, Debase of Virtue (Omebe & Omebe, 2015); Academic corruption (Ogunode 2020; Chinyere & Chukwuma, 2017; Ige & Olowolabi, 2010); Poor Academic Services (Ogunode 2020; Ogunode 2014) and so on. In light of these problems, this study examined how the principles of Confucius educational philosophy can be of potential benefits for contemporary Nigerian students if applied in Nigeria educational context.

Methodology

This study constitutes an important conversation in the fields of educational philosophy and ideas, through literature from a wide range of different on authors Confucian research, and draws textual evidence from the Analects (论语 Lunyu), a compilation of the sayings and actions of Confucius and his disciples, which was written not long after Confucius' demise, with translated text from (Lau, 1979; Waley, 1938; Leys, 1997; Slingerland, 2003). Through the use of secondary data, which includes scholarly articles, books, and relevant historical records, this study reviewed and analyzed the body of literature that has been published in a variety of sources on Confucius education philosophy and Confucian principles. The analysis of the existing canon of educational literature unearthed a number of recurring topics, one of which was Confucius' teachings, values, and ideas related to education. The analysis of Confucius' educational thought in this study can further provide school administrators, educators, and policy makers with guidance that is applicable to their context.

Chinese Sayings from the Analects of Confucius that relate to education

Here are some of the key Chinese sayings from the Analects of Confucius related to education, along with their translations and significance:

1. 修身 (Xiū shēn)
Translation: cultivate oneself or self-improvement.
Significance: Self-cultivation as a means to achieve moral and personal excellence.
2. 学而时习之，不亦说乎？(Xué ér shí xí zhī, bù yì yuè hū)
Translation: Is it not a pleasure, having learned something, to try it out at due intervals?
Significance: Continuous learning and knowledge application
3. 不患人之不己知，患不知人也。(Bù huàn rén zhī bù jǐ zhī, huàn bù zhī rén yě)。
Translation: I am not concerned that I am not known by others; I seek to understand myself.
Significance: Self-awareness and introspection.
4. 知之之为知之，不知为不知，是知也。(Zhī zhī wéi zhī zhī, bù zhī wéi bù zhī, shì zhī yě)
Translation: To know when you know, and to know when you do not know; that is wisdom.
Significance: Recognizing one's knowledge and limitations; seeking knowledge earnestly.
5. 温故而知新，可以为师矣。(Wēn gù ér zhī xīn, kě yǐ wéi shī yǐ).
Translation: If you review the old and know the new, you can be a teacher. **Significance:** underscores the value of both traditional and innovative learning.
6. 教无类。(Jiào wú lèi)
Translation: Teaching without discrimination.
Significance: inclusive education,
7. 三人行，必有我师焉。(Sān rén xíng, bì yǒu wǒ shī yān)
Translation: In a group of three, there is always someone I can learn from.
Significance: lifelong learning and the potential for knowledge exchange

8. 择其善者而从之，其不善者而改之。(Zé qí shàn zhě ér cóng zhī, qí bù shàn zhě ér gǎi zhī.)
Translation: I will learn their good qualities and follow them, and avoid their bad qualities.
Significance: Discernment in choosing positive influences and avoiding negative ones.
9. 不耻下问。(Bù chǐ xià wèn.)
Translation: Do not hesitate to ask questions from those who know.
Significance: Curiosity and active engagement in the learning process.
10. 吾日三省吾身。(Wú rì sān xǐng wú shēn.)
Translation: I examine myself daily on three points.
Significance: Self-reflection and introspection in the learning journey
11. 己所不欲，勿施于人(Jǐ suǒ bù yù, wù shī yú rén)
Translation: Do not do unto others what you do not want done to yourself.
Significance: Moral education and cultivation.
12. 人而无信，不知其可(Rén ér wú xìn, bù zhī qí kě)
Translation: If a person lacks trustworthiness, what can they achieve
Significance: Integrity and trustworthiness in one's character.
13. 学而不思则罔，思而不学则殆(Xué ér bù sī zé wǎng, sī ér bù xué zé dài)
Translation: Learning without thought is a waste; thought without learning is perilous
Significance: highlighting the interplay between acquiring knowledge and critically reflecting upon it

Confucius philosophy in Education

The history of Confucian philosophy is vast, including a wide range of depth and richness, along with a multitude of diverse and bountiful meanings. Although traditional Confucius philosophy was formed almost 2,000 years ago, certain components of it have not aged well because to historical limitations. However, its core ideas have stayed unchanged. The Chinese population possesses a substantial cultural heritage, with Confucian philosophy serving as a prominent aspect of this history. This work is abundant with enduring concepts that are crucial for the advancement of human society and remain relevant in contemporary times despite their age. Moreover, it serves as a crucial approach and topic for imparting essential life principles to youngsters within a moral and ethical framework. Education and public indoctrination are two areas particularly dominated by Confucian concepts (Taylor & Arbuckle, 1995). Confucius philosophy, the prevailing ideology of China's educational system, along with the theory of talent nurturing, serves the purpose of inculcating a sense of responsibility and active participation in society and the nation from an early age. Confucius philosophy highly values the significance of education in both social and family life, and places substantial emphasis on the education of young individuals. Although some elements of Confucius philosophy could be politicized, however, the positive aspect of Confucius philosophy can be seen, and Confucius philosophy can offer significant resource for human society (Yijie & Xin, 2008). Below are his perspectives on many facets of the topic in education:

Need for Education: The need for education is emphasized in Confucian philosophy, as stated in The Analects of Confucius (修己以安人). Confucius believed that education was essential for effective management and that individuals needed to improve their skills through education in order to effectively govern others. According to Confucius philosophy, education is seen as a transformative process that enables individuals to become gentlemen (Vu, 2022). To be considered a gentleman, one must possess virtue, which is defined by actions that benefit others, additionally, a certain level of talent is also required (Brindley, 2010). Confucius viewed education as a means of self-transformation and personal fulfillment. “教诲不严，其何以及人: "If you do not teach them, how can they understand?" stresses the idea that without proper education and guidance, people would lack the foundational knowledge and moral principles necessary for societal harmony and personal growth.

Education for all: Confucius philosophy advocates for equal educational opportunities for all children, emphasizing that no child should be neglected or excluded by introducing the enduring concept of “有教无类” (education without discrimination), which had a profound impact on the field of education. As a result of Confucius philosophy's influence, traditional Chinese education was able to dismantle the aristocratic monopoly on education, political authority, and preferential social rights during ancient times through establishing an impartial environment where talented individuals could receive training

and placement. The underlying principle is that individuals, regardless of their financial status, should have access to educational programs that meet a certain standard. A significant proportion of Confucius student body consists of individuals who are children and grandchildren of socioeconomically disadvantaged social classes. Confucius consistently maintained an undifferentiated teaching approach based on students' socioeconomic statuses which conceal the values that form the basis of public education, ensuring that everyone in society, not just a select few, has the right and opportunity to seek higher education (Guo, 2009; Tan, 2017). The principle of "no class disparity in education" has catalyzed a notable shift in traditional educational theories (Phuc et al, 2021), thus making education available to the vast majority of people in day-to-day life. Consequently, there has been an increase in the establishment of Confucius institutes around the world. This was inspired by Confucius philosophy of education for all and no discrimination in education. Confucius Scholarship, and the Chinese Government Scholarship are among the many scholarships offered in China. According to Bahtilla&Xu (2021), These scholarships were created with the goal of enabling international students of any race, culture, or religion to study in China.

Self-Improvement: Confucius philosophy is a school of thought that encourages self-improvement as well as the capacity to tolerate humiliation as essential tenets of their general approach to life and philosophy. In the Analects, Confucius states, "天行健，君子以自强不息。Heaven operates harmoniously, and the gentleman should strive for self-improvement," and "地势坤，君子以厚德载物。The world is vast, and the gentleman seeks virtue." Both statements underscore the pursuit of self-improvement. Self-improvement, behavior that is active and enterprising, acting on the occasion, and being prepared for danger in times of peace all contribute to realizing the grand ambition of a gentleman. At the same time, one must have the same character of enduring humiliation as the earth, as well as a broad mind that can absorb hundreds of rivers. These are the fundamental building blocks that must be mastered in order to advance academically and professionally in the field that one has chosen. It is common practice to associate the development of a good moral character through the process of self-improvement with an attitude of toil and frugality. This dedication to moral character development through self-improvement epitomizes the enduring virtues of traditional Chinese culture.

Self-Cultivation: Confucius stressed the importance of self-improvement via continuous learning and introspection (Cheng, 2011). He held the belief that humans should continuously endeavor to enhance themselves, placing great emphasis on the significance of self-reflection and self-consciousness (Nivison, 1996). The primary objective of engaging in self-cultivation is to enhance one's overall human excellence through practice of self-respect and self-care (修己以敬，修己以安 (Confucius, 1980). It does not only emphasizes the importance of personal moral development, but also advocates for a humble and respectful attitude towards others. Self cultivation should imbibe the acquisition of knowledge on effective governance and maintaining social harmony, with the ultimate goal of promoting happiness among individuals and enhancing societal well-being.

Humanistic Approach: Confucian educational philosophy embraces a humanistic perspective, emphasizing the intrinsic value of individuals. It posits that while all things have their origins, humans hold unparalleled value: "All things have their beginnings, but humans are paramount; 天生万物，唯人为贵" (Confucius, 1980). This humanistic view underscores the importance of nurturing human values, unlocking potential, and cultivating individuality. Moreover, it prioritizes people over the state and monarch, as reflected in the saying, "The people hold the highest value, followed by the state; the monarch is of lesser significance 民为贵，社稷次之，君为轻". This method prioritizes the worth of students and positions them at the core of the learning process. This fosters a sense of social responsibility among students in the contemporary day. Confucius recognized the inherent variations in people's intellectual capacities, and he advocated for tailoring education to students according to their individual levels of intelligence. He had a deep understanding of his disciples' aspirations, wisdom, and abilities, recognizing the unique characteristics of each individual, thus provided a diverse education by instructing students according to their individual aptitudes "因材施教".

Continuous Evaluation and Self-Reflection: Confucius advocated for the perpetual evaluation and introspection of one's cognitive capacities and comprehension. Engaging in new experiences and obtaining new knowledge can be a valuable opportunity for self-reflection and introspection. Individuals who were willing to invest the necessary work to cultivate their character into that of

virtuous individuals could not be hindered in their pursuit, as the cultivation of compassion may solely arise from one's own innermost being. Individuals who have the determination to acquire knowledge and cultivate moral excellence were unstoppable. Only a foolish individual would decline to make an effort to acquire knowledge, take action without prior learning, or learn without reflecting on the newly acquired information. These three actions are not conducive to the process of acquiring knowledge.

Lifelong learning: The curriculum of a Confucian-influenced education encompasses an extensive range of subjects. Its educational philosophy encompasses social education, self-education, and education of others, in addition to formal education, with an emphasis on lifelong learning. This constitutes an additional facet of its education beyond formal instruction. Confucius philosophy assigns considerable value to the acquisition and maintenance of an education throughout one's lifetime. Confucianism particularly emphasizes the development of the drive and capability to engage in self-directed learning as a pathway to personal growth and self-improvement. According to Confucius philosophy, education is not a finite endeavor but rather a perpetual pursuit that should continue throughout one's life. “At the age of ten, I am resolute in my commitment to learn. At thirty, I am determined and decisive. At forty, I am free from confusion. At fifty I have clear understanding of my destiny. At sixty, I am obedient and compliant. At seventy, I pursue my heart without exceeding the rules” (吾十有五而志于学，三十而立，四十而不惑，五十而知天命，六十而耳顺，七十而从心所欲不逾矩。 This clearly demonstrates that the sole recourse for individuals to continuously enhance and advance themselves throughout their entire lifespan is to actively participate in lifelong learning. Confucius philosophy not only prioritizes lifelong learning, but also aims to bridge the gap between different types of education by integrating formal and non-formal education, with the goal of motivating individuals to improve themselves.

Moral Education and Moral Cultivation: The core focus of Confucian education lies in the development of ethical qualities such as benevolence or humaneness. (ren 仁), righteousness or justice (yi 义), benefits or gain (li 利), wisdom (zhi 智), and trustworthiness (xin 信) (Ames & Rosemont, 1998; Brooks & Johnson, 2018). Confucius believed that genuine education focused on cultivating individuals who could make valuable contributions to society by practicing ethical behavior (Huang & Wang, 2019). In moral education, Confucius advocates for honesty and trustworthiness as an important code of conduct in life and interpersonal communication, a prerequisite for the existence of social interpersonal relationships, and also a basic moral criterion for people to be famous in society. Furthermore, honesty and trustworthiness are regarded as essential attributes for fostering social and interpersonal relationships. “诚信者，天下之结也，诚者，天之道也；诚之者，人之道也。Sincerity and trustworthiness are the essence of the world; sincerity is the way of Heaven, and it is also the way of humans.”. Confucius philosophy holds that sincerity is the fundamental quality that defines a person, encourages the behavior of treating other people with honesty, being honest and dedicated, adhering to credit, and attempting to develop trustworthiness as a virtue. Confucius philosophy believed that to deal with the relationship between moral integrity (义) and practical benefits or gains (利), was the top priority of moral education and moral cultivation. In the view of moral integrity and benefits, Confucius philosophy values integrity over benefits, emphasizing the importance of being just, sacrificing life for a just course, and acting bravely for justice “When you see a chance for profits, think about what is right. 见利思义”. Behavior should be in line with moral integrity as the standard and people should learn to seek profits under the guidance of moral integrity, and should not disregard integrity simply for personal gains. Confucianism is a philosophical tradition that asserts that persons can be educated and shaped by moral principles, irrespective of the inherent moral essence of human beings. The objective of this teaching style is to modify individuals' mindsets in order to foster greater kindness towards both others and oneself.

Harmony: One of the fundamental tenets of Confucius philosophy is the belief that education should prioritize the cultivation of harmony. Confucius advocated for the adherence to natural law and the harmonious coexistence and progress of humans and all other entities during his tenure as a teacher. The concept of harmony in Confucianism serves a positive role in developing the coordination of interpersonal connections, social stability and development, ecological balance, and sustainable development. Confucius philosophy is in agreement with the golden rule which states, “Do not do to others what you would not want others to do to you. 己所不欲，勿施于人” (Confucius, 1980). He is also of the idea that “If you want raise, lift others up; if you want reach a goal, help others reach their

goal 己欲立而立人，己欲达而达人”。 In order words, we raise by lifting others up, which underscores the idea of collective growth and mutual benefit in education. True education is not just about individual advancement but also about fostering a community of learners where everyone supports each other's growth and success. It is therefore imperative that we respect one another, act civilly toward one another, and consider one another's best interests. According to Confucius, there is co-existence, unity and harmony between heaven, earth and human “天人合一”，“天地与我 并生，万物与我为一” (Confucius, 1980). The emphasis on harmony can foster a positive learning environment and enhance students' overall well-being (Littlejohn & Twiss, 2017).

Benevolence and Love: The concept of benevolence in Confucius philosophy, which is written as the character “仁ren”, supports loving others, showing kindness and compassion toward others, treating them with respect and understanding, while practicing self-control. According to Li & Xing (2006), the idea of containing oneself sets an emphasis on the notion of restraining oneself with civility and cultivating oneself with respect. It is based on the principles of connecting with individuals, expanding one's influence among individuals, showing love towards others, and providing charitable assistance to people. In the phrase “立人、达人、爱人、博施于民而能济众 establish individuals, reach out to them, love them, and generously be of benefit to the people by helping the masses.” “立人 emphasizes the importance of nurturing individuals to their fullest potential.”. “达人” signifies the effort to reach out and connect with others. “爱人” underscores the necessity of genuine care and compassion for people. “博施于民而能济众” emphasizes the act of generously beign beneficial to the broader community and uplifting society as a whole. In an educational context, this reflects a holistic approach where teachers and educational leaders are encouraged to nurture, connect with, care for, and benefit individuals and communities, aiming for the greater good of society. In Confucius philosophy, it is highly advised to prioritize the cultivation of love towards one's family and friends (孝Xiao) before extending that love to encompass others, such as one's country, society, and the entirety of humanity. Since filial piety is considered the foundation upon which love is constructed in Confucianism, It emphasizes that the love that stabilizes social development, which is based on human ethics, acts according to social ethics, and constantly radiates outward, still has a very important practical educational significance, and it helps students fundamentally realize the importance of filial piety to parents, caring for others.

Implication of Nigerian Students

Confucius philosophy is largely concerned with the education of humans, the advancement of humans, and the right path for humans to go further in their own development, because of its ripple effects of promoting and fostering peace in the home, community, and world is a logical and sensible decision.

1. Nigerian university students will derive benefits from Confucius educational philosophy as it fosters the cultivation of self-assurance, facilitates the complete manifestation of their capabilities, and brings them closer to the optimal state of self-actualization. It will empower them to effectively showcase their inherent capabilities, and develop a sense of duty toward the community as a result of this as well.
2. Moral education fosters a humanistic approach to education that prioritizes students, emphasizing their respect, care, and recognition as the central participants in moral education activities. This approach aims to encourage students to strive for personal growth and attain achieve all-round development. The growth of Nigerian students as individuals involves not only the ongoing improvement of their intellectual abilities but also the cultivation of their ability to support those in their immediate surroundings. Consistent maintenance and enhancement are crucial for ensuring that the information students are interested in and ready to engage with remains relevant to them. The content that fails to captivate students, generally characterized by repetitive and shallow material, should be promptly revised. Organize the instructional content in a systematic and rigorous manner, adhering to the curriculum and educational rules.
3. It will facilitate students in developing a comprehensive understanding of the notion of a harmonious society and its interconnectedness with the broader society. The concept of harmony, which holds significant significance in Confucius philosophy, has been of utmost importance throughout the entirety of human history, facilitating the coordination and enhancement of the relationships between individuals and their societies, as well as between individuals and the natural environment. Students should receive instruction in the fundamental tenets of Confucius educational philosophy, which encompass the following: fostering love and care towards others,

prioritizing the collective well-being, showing loyalty to the country and nation, valuing friendship, promoting unity and mutual support in the pursuit of knowledge, and cultivating harmonious interpersonal relationships in both academic and social contexts, promoting the cultivation of a positive and versatile personality. Simultaneously, it is imperative to guide students participating in moral education programs at universities to actively strive for attaining a state of balance and agreement with the natural world, value and appreciate natural resources, and cultivate a comprehensive comprehension of the environment.

4. In accordance with Confucius educational philosophy, Nigeria university education should stress the cultivation of moral character over mere scholastic accomplishments. It is imperative to provide students with instruction on moral values, ethical behavior, and the significance of societal duty. It is to everyone's advantage to cultivate an attitude of honesty and integrity among the university students who are currently enrolled in the school. The phenomenon and behavior of integrity anomie and disregard for justice because of profit, have significantly increased throughout the course of social activities, interpersonal communication, economic life, employment, and job hunting. This is because the pursuit of profit motivates acts of integrity anomie and contempt for justice. This is due to the increased complexity of the aforementioned facets of life. Given this circumstance, it is crucial to place special focus on teaching students the importance of honesty while providing moral guidance. If all individuals within a society exhibit dishonesty and the entire society is characterized by falsehoods and fabrications, it is inevitable that every individual will experience negative consequences.
5. Confucian concept of honor and disgrace is of great significance to the shaping of today's university students' concept of honor and disgrace. In terms of personality training, students understand “不知荣辱乃不能成人”，“宁可穷而有志，不可富而失节 You cannot be an adult without knowing honor or disgrace, It is better to be poor and ambitious than rich and dishonorable”. By enhancing students' self-discipline, they can develop a deep regard for themselves and cultivate a strong sense of shame, self-esteem, and self-care in their conscience. This will enable them to deliberately perform their moral responsibilities and protect their dignity, honor, and humanity.
6. Confucius advocated for the cultivation of practical skills in education, alongside theoretical knowledge. He argued that individuals should develop skills that are relevant to their roles in society, such as leadership, communication, and problem-solving abilities. The focus on practical skills has consequences for students' educational experiences as it promotes the merging of theoretical knowledge with practical applications, equipping them for future professional and societal responsibilities.

Conclusion

Confucius is deserving of recognition as “the great exemplary teacher for generations” due to his commitment to education and the contributions he made regarding the function, objective, substance, and pedagogical methods of education. A teacher was another among Confucius's many roles (Phuc et al, 2021) According to Confucius, education should not be a privilege that is exclusively granted to a select number of people in a society; rather, it should be made available to all members of that society. The principle of ensuring that no individual is excluded from educational opportunities ignites a profound transformation in the traditional educational system, consequently enabling widespread access to education for the majority of the population. The notion emphasizing the imperative of social justice and parity in educational chances for individuals from diverse backgrounds is unquestionably the most pioneering of these transformative concepts. Confucius educational philosophy has significantly influenced the enhancement of educational institution management, the optimization of the effectiveness of educational activities, and the promotion of moral education, which has great implication on the student outcome, both character and learning. Nigerian universities can salvage some students moral decadence and nonchalant attitude to learning and self improvement, by employing a scientific and humanistic approach to determine the optimal path for integrating Confucius educational philosophy and moral education. The synthesis of Confucius' ideas about education from earlier research adds to the body of knowledge about the philosophy of education.

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