

PHILOSOPHY OF EDUCATION
FOR TERTIARY INSTITUTIONS

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ABOUT THE BOOK

The book is an extensive dig into virtually all there is to know about philosophy of education for tertiary institutions as a course of study. The language is constructive, yet simple to comprehend, and the content all-embracing. It will no doubt be a treasure in the hand of everyone who would lay their hands on it, especially teachers and students of education. Educators, school managements, and other education stakeholders will also benefit from the content of this book. The book is not only a catalyst for personal growth in knowledge, educational theories and practices, but also a guide on how to maximise the inputs of philosophy in the process of education for a better social order and progress.

The book is so interesting, enriching and enlightening that once one picks it up to read, it would be hard for one to drop it without seeing to the end of it all. Moreover, every statement, every paragraph, and every page has its own educative inroad to the reader's cognition, and provides insights into wider horizons in the domain of knowledge, without detracting from the entire blend of the book. The book, therefore, features blended and connected ideas spanning the entire text.

The book is one of the authors' significant and tangible contributions to the dissemination, growth and continuity of knowledge in the field of philosophy and education. It is highly recommended for all to read and internalise, for a better quality education, acquisition and dissemination of true knowledge, and its practical application and positive impacts.

ABOUT THE AUTHORS

The authors are all lecturers in Philosophy of Education in the Department of Educational Foundations, Nnamdi Azikiwe University, Awka. Their years and wealth of experience, both as students and teachers in the discipline of Philosophy of Education, is deeply reflected in this book. The propelling force behind their embarking on the writing of the book is grounded in their desire to see that their students, other stakeholders in education, and all those who are desirous of deepening their knowledge and understanding education and its philosophical underpinnings, have something handy and enriching as a solid base and guide.

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- Philosophy of Education -

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FOREWORD

Philosophy has always been the core foundation of every educational policy, theory and practice. This underscores the indispensability of “**Philosophy of Education for Tertiary Institutions**” as a course of study in the faculty of education in tertiary institutions. Both teachers and students of Education need to have a sound knowledge of Philosophy of Education in order to function more effectively and make positive contributions to educational reforms and practices in their societies. This is of particular importance at a time like now, when there is an urgent need for critical analysis, clarification and rational input regarding educational issues, in a bid to repositioning and sustaining education as a veritable instrument for development, and in alignment with the needs and demands of today's society. To this end, the book, *Philosophy of Education for Tertiary Institutions*, is an idea and asset for the right time, and has truly come to enhance the actualization of policy, educational objectives and, of course, national development.

The authors have taken time to meticulously organize the book in an excellent format, beginning from the simple to complex ideas usually associated with philosophical and educational discourses. The book has been written in a simple language that every average reader can easily comprehend. This use of simplified language has made the flow of communication effective and internalization of the content much easier than otherwise would have been the case.

The authors examined topics that are interesting, captivating and,

above all, relevant to the demands of the twenty-first century education landscape. The content of the book covers all that teachers and students of education need to know about philosophy, education and philosophy of education, in their respective, divergent and convergent dimensions. In addition, notable thinkers, philosophers and educators, in both Europe and Africa in addition to others, and their different educational ideas and contributions, were extensively explored. This will help the reader, particularly teachers, students and educational administrators, to develop a deeper understanding of educational matters and also develop their own educational ideas.

Although the book has tertiary institutions as its primary target, I am convinced that all stakeholders in education and all lovers of wisdom and knowledge, who wish to expand their intellectual horizon, will find this book invaluable, enriching and satisfying. On this note, I strongly and happily recommend this book to all in the field of education and beyond.

Prof. Sunday D. Osaat
Faculty of Education
University of Port Harcourt

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Special gratitude goes to all those whose works were consulted and made use of in this work. They equally convey their thankfulness to those whose ideas contributed significantly to the shaping of this work. Finally, the authors are immensely grateful to their printer and publisher, MercySeat Capstone Prints, for the creativity, ingenuity and meticulousity employed in arranging and publishing the book, thus definitely making it see the light of the day.

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INTRODUCTION

Over the centuries, from the ancient time down to our own era, education has been identified as a vital instrument for the advancement of individuals and societies. Its role is crucial in shaping human thought, behaviour, and interaction within cultural and social contexts. However, it is worthy of note that underlying every educational system are foundational ideas drawn from philosophy. These ideas provide meaning, direction, clarification, and justification to educational theories and practices. This underscores the indispensability of philosophy in the process of education, hence the study of philosophy of education as a discipline in universities and colleges of education. This book, *Philosophy of education for tertiary institutions*, is specifically written for students, educators, and scholars in higher institutions of learning who seek to understand the philosophical dimensions of teaching and learning.

The primary aim of the book is to present the concepts and themes in philosophy of education in a manner that is accessible, relevant, comprehensible and thought-provoking to the reader. The content is organized to take the reader from basic philosophical ideas to more complex educational applications, with a special emphasis on both global insights and African-Nigerian perspectives, values, and orientations.

The authors employed qualitative methods of conceptual frame, philosophical analysis, content and contextual analysis, and critical

reflection in the process of writing this book. Philosophical subtleties and difficult concepts are dissected and presented in simple languages that pose no obstacles to the reader's effective comprehension. For a step-by-step understanding and assimilation, the book is arranged in an ascending order of fifteen chapters, with ideas, notions and concepts being weaved and linked in a way that provides a holistic view of the different dimensions of the content coverage.

The book begins with chapter one, with exploration and explication of the concept, etymology, meaning, and nature of philosophy. This takes the reader to an all-round understanding of what philosophy is all about, and how it has fared over the centuries. The second chapter deals with the concept of education. It explores the etymology of education as well as education as a concept, process and discipline. It also considers types of education and their characteristics. The approach employed in the first two chapters lays the groundwork for a deeper understanding of philosophy on the one hand, and education on the other, and how and why they intersect as disciplines.

Chapter three focuses on philosophy of education – its concept, meaning, scope, nature, characteristic roles, importance, relevance to the teaching of other subjects, as well as sources for formulating a nation's philosophy of education. In chapter four, how each branches of philosophy relates to education is examined and explained. This includes treatises on metaphysics and education, epistemology and education, axiology and education, and logic and education. The discussion spans all the dimensions of each of the branches in relation to education.

Chapter five effectively dwells on schools of thought in philosophy of education and their educational implications. The chapter first presents the meaning of the term “school of thought”, and then goes to some details about various schools of thought in philosophy of education, including idealism, realism, naturalism, pragmatism, and existentialism, among others. The major tenets, merits, demerits and implications of these schools of thought are broadly explored, with highlights on some of the major proponents of such schools of thought.

In chapter six, attention is given to some great philosophers and their educational ideas, covering different places and times of such philosophers, both ancient and modern. Great philosophers such as Plato, Augustine of Hippo, Johann Amos Comenius, John Dewey, Maria Montessori, and a host of others, and their educational ideas are broadly discussed.

Chapter seven focuses on Nigerian philosophy, national educational goals, and the philosophy of Nigerian education. The aim is to contextualize philosophy within the realities of Nigerian nation, connecting education to national identity, values, and aspirations. A critical view is taken on the Nigerian national philosophy, philosophy of education, national goals and educational objectives and purposes in relation to the actualization of national development goals.

In chapter eight, attention is focused on goals, aims, purposes, and objectives of Nigerian education. The chapter deals with subtle differences and similarities between these terms, linking them to the

expectations and aspirations of the Nigerian society to be realized through the nation's education system. It also connects these to the national curriculum conference of 1969, leading to the publication of the *National policy on education*, and the impacts so far. Also in this chapter, emphasis is given to Nigerian and African indigenous education, covering a wide spectrum therein.

Chapter nine is dedicated to philosophical examination and analysis of some concepts that influence education. The chapter begins by presenting and explaining the concept and meaning of a concept, and ways of adapting teaching techniques to suit a chosen concept. Such concepts as rationality, justice, equality, freedom, responsibility, creativity, culture, among others, and their educational influences and implications are deeply explored. Exploring these concepts provides the reader with tools for critical thinking and ethical reflection in the process of education.

Chapter ten focuses on African philosophy and philosophy of education. This chapter argues that the period of debate on whether there is African philosophy has long been over, insisting that African philosophy is now establishing a tradition in current African scholarship. It then goes on to define and explain African philosophy, its nature and characteristics. From here it goes on to discuss African philosophy of education and its values and relevance to African education and educators.

Chapter eleven explores schools of thought in African philosophy of education and their educational implications, especially for the

Africans. Such schools of thought include universalism, particularism, nationalism, ideologism, hermeneutics, eclecticism, and communalism, among others.

Chapter twelve features great African philosophers and their educational ideas. The chapter notes that the various ideas of these African philosophers have brought enrichment to the African philosophy and education in various dimensions. The great philosophers, among others, include Julius Nyerere, Nnamdi Azikiwe, Henry Odera Oruka, and Paulin J. Houtondji.

In chapter thirteen, some socio-political, moral and cultural issues in education are extensively examined. Some of the issues include leadership, rights and duties, teachers' rights and authority, reward and punishment, empowerment and child-centred education. The aim of the chapter is to foster a deeper understanding of the moral and cultural foundations that underpin teaching and learning.

Values, current affairs/media, and political awareness through education and philosophy of education form the foci of chapter fourteen. The chapter also examines the issue of honesty versus dishonesty.

The book finally includes a chapter (chapter fifteen) on philosophy of mind, thus bridging the gap between philosophy, psychology, and education. This chapter explores how mental processes relate to knowledge acquisition, cognitive development, and the philosophy of teaching and learning.

In essence, this book is a comprehensive guide designed to stimulate philosophical inquiry and reflective practice in education. It encourages students and educators alike to think deeply about the principles, values, and goals of education, and to apply philosophical reasoning to educational challenges and real life situations. It is hoped that through these engagements, the learner will be better prepared to contribute positively and meaningfully to educational improvement, curriculum reform, and pursuit of true knowledge in a rapidly changing world.

CHAPTER ONE

CONCEPT OF PHILOSOPHY

Introduction

For one to have a deeper understanding of philosophy of education, it is instructive and pertinent to begin from the root of the course, which is philosophy itself. Philosophy, as a concept, appears dry and abstract to many people, but this is not actually how philosophy is, in its entirety. To make the concept more intelligible to anyone who desires to know, this chapter will explore the concept, origin, definitions, and explanations of philosophy, through the ancient Greek period and the scholastics, down to today's perspective. The chapter will also discuss in some details the nature of philosophy, branches of philosophy, modes of philosophy, tools of philosophy, apparatus of philosophy, and the relevance of philosophy to individuals and national development. The chapter aims to demystify and strip the gab of somewhat mystic and esoteric coloration with which philosophy is often hooded, consequent upon the inability of many to comprehend, with some level of precision akin to scientific investigations or mathematical exactness, the takes and tenets of philosophical discourses. By the time the reader has gone through this chapter they would have come to a deeper and fulfilling knowledge of the concept “philosophy”.

Concept of Philosophy

Etymologically, the term “philosophy” is the English translation of

the Greek word “philosophia”, which in turn originated from the union of two Greek words, “philos” (i.e. love) and “Sophia” (i.e. wisdom). “Philosophia”, or philosophy, therefore, means love of wisdom. This is the simple meaning of philosophy for the ancient Greeks. In this context, a philosopher is a lover of wisdom.

Philosophy started from Greece with some men who probed into nature and various aspects of existence. Out of curiosity, they questioned the origin, meaning and nature of everything that existed: Man, existence, society, knowledge, environment, the gods, morality, and so on.

However, to get a single and perfect definition of philosophy is a hard nut to crack. There are so many definitions of philosophy because different philosophers come up with different views on what philosophy is, its subject matter, its modes, methods and functions. Philosophy is defined by different people coming from different areas, eras, cultures and behavioural backgrounds. As a result, any philosophy is influenced by the socio-political, cultural, historical, ideological determinants and particular conditions of a people at any given time.

Definitions and explanations of philosophy as a concept started with the Greek philosophers. For instance, Plato (375 BC) described a philosopher as a man whose passion is to seek the truth, a man “whose heart is fixed on reality” (p. 480). In the words of Aristotle (350 BC), “philosophy is rightly called the knowledge of the truth” (p. 19). In the thoughts of Epicurus, philosophy is “an activity which secures the

happy life by means of discussion and argument” (Epicurus, *Adversus Mathematicos* xi 169). James (1911) maintained that “philosophy in the full sense is only man thinking, thinking about generalities rather than particulars” (p. 15). For Dewey (1916), philosophy is a “thinking which has become conscious of itself” (p.381). As for Wittgenstein (1961), the aim of philosophy is “the logical classification of thoughts” (p. 49). Heidegger (1965) conceived philosophy as “the correspondence to the being of Being” (pp. 111, 112, 115).

From the above various perspectives, philosophy can be understood as the ability to make a logical and coherent analysis of beings, facts, events, and so on, using philosophical methods to arrive at a logical conclusion. Philosophy is about critical thinking. Philosophy is never conclusive. Any philosophical conclusion can still be subjected to further ratiocinative investigations and explications.

Notion of Philosophy

Basically, we have two notions of philosophy

1. Common Notion/Philosophy in a loose sense
2. Scholarly Notion/Philosophy in a strict sense

Common Notion/Philosophy in a Loose Sense

When people say this is my philosophy of life, it is all about philosophy in a loose sense. This is occasionally based on one's general outlook on life, personal conviction or policy. An organization can as well have its philosophy based on the general intent or policy of that organization.

However, some people often think that going through the works of some celebrated philosophers, and memorizing their works to confuse other people can make one a philosopher. These are devoid of analysis, evaluation, clarification and justification, which are the hallmarks of philosophy in the strict sense.

Scholarly Notion/Philosophy in the Strict Sense

This is the aspect of philosophy where so many authors from ancient time to contemporary time have tried to define philosophy in the light of its instruments of analysis and critical evaluation which are parts of philosophical method. In this strict or scholarly sense, philosophy can be considered as an academic discipline or an activity.

As an academic discipline, philosophy is a course of study or discipline studied in universities and colleges of education. As an activity, philosophy is an intellectual work which people undertake in search of basic truths and knowledge. The truth being sought is the truth about themselves, the world in which they live and operate, other people, their relationships with them, and their environment. This quest for truth can go beyond the physical environment to inquiries about transcendental beings and abstract realities.

Philosophy in the Ancient Perspective

Some ancient philosophers have given some concise understandings of the definitions of philosophy, as follows:

Socrates: He came in with his diction “an unexamined life is not worth living”. To Socrates, philosophy is all about critical self-examination. He does not mean that one should not live life, but that

one should constantly examine the life one lives. “Man know thyself and to thyself be true”.

Plato: Plato maintains that philosophy is the passion to seek the truth. It is the 'only science' which is the science of itself and of the other sciences as well.

Aristotle: He is of the view that philosophy is the science which investigates the ultimate causes of all things in so far as they are knowable by reason.

Cicero: For Cicero, philosophy is the act of life.

Scholastic Perspectives on Philosophy

Scholastic epoch was the time of school men when most of the philosophers were theologians. Scholasticism is the method of learning that places a strong emphasis on dialectical reasoning to extend knowledge by inference and to resolve contradictions. According to Okafor (2006), “Scholasticism is a system of thought or philosophy which was inaugurated during the time of St Augustine” (p.11). St Augustine is generally considered as the father of Christian philosophy. However, it was during the time of St Thomas Aquinas that scholasticism reached its zenith. This was a period of conceptual analysis and the careful drawing of distinctions. St Augustine maintained that true philosophy is inconceivable without a conference of faith and reason.

The main aim of scholasticism was to create harmony between faith and reason, seeing them as complementing rather than contradicting each other. The scholastics were deeply influenced by the Platonic and Aristotelian philosophies. They brought reason to bear on the

teachings of the Church, thus establishing harmony between philosophy and theology. For this reason, St Thomas Aquinas was of the view that philosophy and theology played complementary roles in humanity's quest for truth. Some other scholastics include Boethius, Pseudo-Dionysius, and John Scotus Erigena.

The scholastics reasoned deeply and rationalized the beliefs and teachings of the Church and organized them into a coherent and logical system. In doing this, they employed a method popularly known as the scholastic method. The method consisted of four items: Statement of the proposition; refutation of any contrary position; proof of the accepted position; and analysis and refutation of any objections to the proof advanced.

While the early Greek philosophers defined philosophy as love of wisdom, manifested in their curiosity and constant questioning about the world around them, the scholastics defined philosophy as the knowledge of things through their ultimate causes (*scientia rerum per ultimas causas*). This is because for them man can gain knowledge of things through his natural reason.

The scholastics believed that revelation as a source of knowledge is indisputable, but that should be in the realm of theology, religion and faith, not in philosophy. The word “ultimate” in this context refers to transcendental realities, indicating that, for the scholastics, human reason is not restricted to the immediate experiences and sensory knowledge. Man should go beyond these to search for their ultimate principles.

Philosophy in Today's Perspective

Although philosophy was vigorously pursued in the classical and scholastic eras, it was not relevant only to these epochs. The role of philosophy has always been effective in the society, even today. In today's context, however, knowledge has been departmentalized into many disciplines or branches. Thus philosophy has been relieved of such disciplines as chemistry, biology, physics, mathematics, geography, and many others. Consequently, today's perspective on philosophy may not be exactly like the previous epochs, even though the basic characteristics are retained. Ocho (1998) states that:

Philosophy now concerns itself with asking and trying to answer basic or fundamental questions about life, knowledge and values. It attempts to understand ultimate reality, the end product of life. It now restricts itself to those important questions about life the answers to which no conclusive or verifiable proofs can be produced (p. 1).

The understanding from Ocho's view is that philosophy is now on its own as an independent discipline saddled with inquiring into the reality of human conditions and experiences with regard to being, knowledge, conduct and reasoning. Eliot (in Velasquez and Barry, 1988) defines philosophy as “the thought of men about human thinking, reasoning and imagining, and the real value in human existence” (p. 8). For Anotele, philosophy is an enquiry into the most fundamental questions of reality and human existence. For Paul Edwards, it is a critical reflection on the justification of the basic human beliefs and analysis of basic concepts in terms of which such

beliefs are expressed. It is the study of the basic principles of being and knowledge of their natural relationships. Omoregbe (1990) defines philosophy as the rational search for answers to the questions that arise in the mind when we reflect on human experiences. Kwasi Wiredu, on his own part, sees philosophy as a free investigation of the first principles of human life. Philosophy, so to say, is the ratiocinative explication of ultimate questions raised by the mind with the use of philosophical principles and methods.

Okafor (2006) summarizes today's perspective on philosophy as follows:

It probes into the various forms of meaningful language, the shades and differentiations in human communication as well as the analysis and synthesis thereof. Hence it attempts to ensure clarity and understanding in human dialogue and assumptions. It seeks to satisfy man's curiosity regarding life, existence, the beginning and end of things (p. 12).

MODES OF DOING PHILOSOPHY AND THEIR EDUCATIONAL IMPLICATIONS

There are three main modes of doing philosophy. These are speculative, prescriptive and analytic modes.

Speculative Mode

Philosophy becomes speculative when it raises questions about the ultimate nature of being and thought. Speculative philosophy is the endeavour to frame a coherent, logical and necessary system of general ideas in terms of which every element of our experience can

be interpreted. By this notion of interpretation, it means that everything of which we are conscious, as enjoyed, perceived, willed, or thought, shall have the character of a particular instance of the general scheme. Thus, the philosophy scheme should be coherent, logical, and, in respect to its interpretation, applicable and adequate. Here “applicable” means that some items of experience are thus interpretable, and “adequate” means that there are no items incapable of such interpretation.

Human mind has a natural tendency to obtain a holistic view of anything. It is ever desirous of finding out how every known thing forms a meaningful whole. This is why philosophers insist on thinking systematically about everything that exists. Philosophy is not usually contented with having only a clear view of fragmentary aspects or side view of reality. Only a holistic view satisfies (Iwuchukwu, 2003, p. 69). For example, when you see a car with tinted glasses run past, you would imagine there is a driver even without seeing him/her. The mind constructs and fits in the driver so that it will all make sense. Again, assuming there is a house without a roof (an uncompleted house), using a speculative mode of philosophy, we would want to have a complete house with a roof and, may be, painted as well. Man tries to use his mind to fix all these things - the roof, the door, and windows, and also paint it his desired colour so as to have a holistic picture of a house (a completed house).

Furthermore, speculative philosophy seeks to establish new understandings of different concepts as long as it is seeking for new observation; therefore, it establishes the new understandings. For

example, dealing with the disasters like diseases that never existed before. It is to be noted, however, that when we think about things or speculate on issues, it is done within the context of our social and cultural environment. The philosophical attempt to find coherence in the entire spectrum of experience finds expression in education when the importance of one subject matter is linked up to form an educative whole. This is what we may refer to as the formulation and justification of educational curriculum.

Prescriptive Mode

This is the philosophy of evaluation. The formation of criteria with which to measure values, judge conducts and appreciate works of art of any sort is the preoccupation of prescriptive philosophy. In this mode, critical distinctions between good and bad, right and wrong, just and unjust, worthwhile behaviour or knowledge and their irrelevant ones, the beauty and the ugly, are examined and made (Iwuchukwu, 2003, p. 70).

Prescriptive educational philosophy, also called normative educational philosophy, attempts to formulate goals, norms and standards for conducting the process of education. It attempts to assess values and judge conducts, seeking to discover and to recommend principles which can be used for decisions-makings in the practice of education. This seeks to establish standards for assessing values, judging conducts and appraising art. It examines what we mean by good or bad, right or wrong, beauty and ugly. It asks whether these qualities are in things themselves or whether they are projections of our minds. To the experimental psychologist, the varieties of

human conduct are orally either good or bad. They are simply forms of behaviours to be studied empirically. But to the educator and the prescriptive philosopher, some forms of behaviours are worthwhile and others are not. The prescriptive philosopher seeks to discover and to recommend principles for describing what actions and qualities are most worthwhile and why they should be so.

After having a clear idea of the issue at hand, prescriptive method attempts to arrive at criteria or conditions which will guide our judgment of concepts and issues to establish criteria for evaluating them. As you may have known, prescription is a law or a norm which requires that something be done or not done, done in this way and not in that way. It tends to compel or force behaviour. It should be noted here that like in speculative method of philosophizing, prescriptive method is not an arbitrary affair. On the contrary, it involves systematically and imaginatively constructing general standards or norms based on our synthesis of facts and beliefs which we feel may be of future assistance in deciding behaviours.

Prescriptive method of philosophizing often serves as hypothesis or guide on how to act in a given situation and expresses its conclusions in items such as ought, should, obligation and duty. Prescriptive mode of philosophy is concerned with evaluation. Evaluation is an important aspect of education. Of course, learning is not complete until the learner is evaluated, and through evaluation, the teacher gets a feedback on what he or she has taught. The criteria to measure values, judge conducts and appreciate works of art are the preoccupation of prescriptive mode of philosophy. In education,

evaluation, which is done through tests, assignments and so on, is a criterion for measuring and ascertaining the extent of learning - the extent to which the learner has learnt what was taught.

Evaluation in education is not carried out only in the classroom. School administrators are also evaluated. This is why we have periodic supervisions when supervisors come to school to find out what is actually happening in there. There is also an internal supervision which is done by the school head. He/she goes round supervising the teaching and the learning. These are all forms of evaluation. Through this process, distinctions are made. On the part of the teacher and learner, the teacher finds out those that have learnt what was taught and those that have not. Through evaluation, the teacher will know whether to re-teach or go to a new topic. On the other hand, through supervision, which is a type of evaluation, bad teachers and bad school heads are identified as well as the good ones. Bad teachers and bad school heads refer to the ones that are not doing their work effectively.

Prescriptive mode of philosophy asks questions like: what is the purpose of education? Why do we change for anything? What type of man need to be educated? This mode is used to evaluate the competence of a teacher. It is also used to judge the relevance of the curriculum to the learner and the society at large.

Analytic Mode

Analytic philosophy is based on the idea that philosophical problems can be solved through analysis of the terms, and pure systematic logic.

Many traditional philosophical problems are dismissed because their terms are too vague, while those that remain are subjected to a rigorous logical analysis. For example, a traditional philosophical problem is “Does God exist? Various philosophical schools have proposed answers to this question, but analytic philosophy approaches it by asking “What do you mean by God?” Different religions have widely different ideas about what the word “God” means. However, from the point of view of analytic philosophy, before one can approach the question of God's existence, one has to define one's terms very clearly.

In this mode, the philosopher's main preoccupation is to clarify the meaning of concepts, particularly in the context in which they are used. The point here is that words or concepts have different meanings and these meanings also vary, depending on the context in which they are used. Sometimes we hear of questions like: What exactly do you mean? Or how do you mean? Questions of this nature are not far from the lips of the philosopher. It is the task of philosophy to analyze and examine words and concepts closely in order to determine their meanings in their proper contexts. In its analytic method, philosophy cannot but expose or bring out inconsistencies in a system or thought. This is another reason most people do not enjoy the company of philosophers. The analytic method of philosophy involves detailed examination of language as a way of understanding problems which confront man.

The philosophical analyst believes that at the root of several experiences that sometimes escalate to unimaginable proportion,

there is a grave misunderstanding of the contents and contexts of such experiences. The assumptions and the conclusions we make, for instance, substantiation of facts for value or vice versa, sometimes complicate matters. In consequence, no solutions to such problems are conceivable without the proper clarification of the concepts involved. It should be clear that although these clarifications do not always, as a matter of fact, solve problems, at least they disentangle the complications.

Analytic philosophy is more interested in conceptual questions. Questions about the meanings of words and statements and their logical relations are majorly its concern than it cares for the spiritual or practical issues such as morality or meaning of life. Because of this focus, it has a reputation for being dry and technical. Analytic philosophers rely heavily on the vocabulary, assumptions, and equations of symbolic logic in their arguments. The analytic mode of philosophy deals with analysis of concepts and examination of the language with which we express ourselves. Concepts are analysed so as to show their application in different contexts. Words have different meanings, depending on the context in which they are used. This is called contextual meaning of a word. It is different from the dictionary meaning.

The analytic philosopher is skeptical and dispassionate towards any advanced evidence, but remains logical in reasoning and systematic in approach so as to reach a consistent and coherent conclusion. The analytic philosopher wants to know how educational policies are being implemented. He also questions to know the standard measures of quality education.

CHAPTER TWO

CONCEPT OF EDUCATION

Introduction

Concepts are defined as abstract ideas or general notions that occur in the mind, in speech, or in thought. They are understood to be the fundamental building blocks of thoughts and beliefs. They play an important role in all aspects of cognition. As such, concepts are studied by several disciplines, such as Linguistics, Psychology, and Philosophy, and these disciplines are interested in the logical and psychological structure of concepts, and how they are put together to form thoughts and sentences (Beane, 2003). The study of concepts has served as an important flagship of an emerging interdisciplinary approach called cognitive science.

A concept is instantiated (reified) by all of its actual or potential instances, whether these are things in the real world or just ideas. Concepts are studied as components of human cognition in the cognitive science disciplines of Linguistics, Psychology and Philosophy, where an ongoing debate asks whether all cognition must occur through concepts. Concepts are used as formal tools or models in mathematics, computer science, database and artificial intelligence, where they are sometimes called classes, schema or categories. In informal use, the word concept often just means any idea.

Concepts of education are ideas about what is worth learning and how people should acquire that learning. A group's concept of education can be inferred from the dominant educational agencies, objectives, curriculum content, methods of teaching, and techniques of evaluation found within that group. To demonstrate how different groups' concepts can result in variegated modes of education across cultures, the following discussion is designed to illustrate the proposition that all cultures pursue the same five basic educational goals, but cultures can vary in: (a) the specific learning objectives and curriculum content under those goals; and (b) their system for delivering instruction (May & Aikman, 2003).

Education is conceptualized as the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs and habits. Educational methods include storytelling, discussion, teaching, training, and directed research, among others.

Education as a Concept

Education as a concept has received varieties of definitions springing forth, on one hand, from scholars' perspectives, views and opinions. On the other hand, readers' and students' conceptions of education also vary. To some, education is the same as teaching or instruction, to others, education is simply the transmission of knowledge. Hence, we hear people say, come let me educate you. Education is a concept that has been defined by both ancient and modern philosophers and educators, yet the concept has not received any generally accepted definition. The concept of education is once again reviewed, beginning from the etymological meaning, various perspectives,

types, as well as the aims and processes. It is expected that students and readers will find new ideas and knowledge while reading and comprehend the analysis of this all-important concept. Etymologically, education is derived from the Latin words 'Educere', 'Educare', and 'Educatum' or 'Educant',

Educere is a Latin word which means to lead out; that the person to be led is in an undesirable place and condition from which he cannot emancipate himself alone and so he is assisted to realize his potentials through education. It also implies that there are innate potentialities which only manifest through the instrumentality of education. This definition equally reveals that education involves two or more parties, namely, the person to be led, the leader and the environment where the interaction takes place. Consequently, education becomes an activity and a process, aiming at both theoretical and practical results.

Educare means to 'bring up', 'to raise', 'to nourish', 'to train', or 'to mould'. Unlike 'educere', 'educare' implies that education begins its work from the cradle. It signifies that there is need to install in the child what he needs to grow up with, starting from birth. It does not signify, like 'educere', that the child has innate potentials, rather he is to be made. In other words, the potentials are to be built, or moulded in the child from the beginning of life. This is in agreement with the notion of 'tabula rasa'- meaning that at birth the child is born without imprint, which can be likened to a clean slate in which nothing is written (tabula rasa in qua non scriptum est). As the child begins to interact with his environment, his being moulded begins.

Educatum or Educant suggests that which is imposed from outside. It is an external growth through activities and experiences often from multiple sources and instructors or teachers. In other words, the child develops from external influences and personal experiences gathered as he interacts with the environment. It is from this etymological point that all definitions and arguments on the concept of education find expression (May & Aikman, 2003).

Some Philosophers' and Scholars' Views on Education

Plato, one of the earliest philosophers, defined 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 soul. From Plato's view, one might deduce that he is or was interested in education producing morally sound human beings for the good of the society.

In the view of Aristotle, education is the development of sound mind in a sound body. This view might have given rise to the Latin dictum “mens sana in corpore sano” – a healthy mind in a healthy body. Aristotle's definition implies that education is for the development of the mind and the intellect of man (Curren, 2000).

For Jean Jacques Rousseau, education is the development of the individual from within (in line with educere). By interacting with the natural environment, the aim of lifting them properly into the society is achieved. Rousseau's definition strengthened the etymological foundation of the word 'educere', meaning to lead out. Of course, as a naturalist, he believes that in this act or process of leading out, the

child should only be guided as he interacts with his environment and, from the experiences gathered, he should develop his potentialities.

John Dewey first looked at education as a fundamental method of social progress and reform. According Dewey (1961), education is the reconstruction or re-organization of experiences, which adds meaning to experience and increases the ability to direct the course of subsequent experiences. For Dewey, education is life itself, not just a process of growth; its purpose is to develop the intellectual capacity of the individual. Dewey believes that human beings have the drive which should be nurtured and allowed to grow in a fertile environment, whether the environment is at home or in school. Education, from this perspective, is not merely an ability to give meaning to words; it is not a plain knowledge or simple understanding of concepts. Dewey noted that education is a state of being conscious of the difference between the 'self' and the 'other'. The essence of education, therefore, is to provide those who are committed to it with a secure environment, in which they can develop their powers and potentials given them by nature, and to give them the tools needed for the development of these potentials. Education is meant to provide human beings with clear understanding of what streams of life they exist in.

For Dewey, the fundamental essence of education is the development of child's in-born powers and potentialities for the betterment of the child and the society in which he belongs. May & Aikman (2003) simply defined education as the art of acquisition and utilization of knowledge. Education involves the act of teaching. According to Ian & Stephen (1997), teaching is the guidance of the learner through

planned activities so that they acquire the richest possible learning experience. The act of teaching is the transmission of worthwhile knowledge in the learner.

Sociological and Humanistic Approach

Ross (1976) sees education as the systematic socialization of younger generation by which the later learns religions and moralities, feelings and nationality, and collective opinions of all kinds. Education as a sociological approach implies an acculturation of the child to do the will of the society while in humanistic approach; it involves the act of leading the child to develop his innate potentials, taking cognizance of his age, interest and ability, among other things. Each of these two approaches to education has its interest and ability as well as its methods of transmitting what is considered worthwhile and desirable to the individual. For the humanist, the learner is the focus of education, while for the sociologist, the focus of education is the society. A definition of education that could be generally accepted could only be possible if these two positions and many others are blended.

Education as a Process, a Product, and a Discipline

As a process, Okoh (2003) views education as the activity of preserving, developing and transmitting the culture of people from one generation to another.

As a Product, the same Okoh refers to education as the change, whether overt or covert, implicit or explicit, which education is supposed to bring about, and that the end product of education is

supposed to be an educated man. In other words, education as a product constitutes an intrinsic value of education.

As a Discipline, he notes that education is a body of systematic and organized knowledge, and that the primary concern of education as a discipline is to enable the would be teacher to develop the habit of critical thinking in himself and thus help the learners to think more effectively and constructively than they would otherwise do. Ross (1976) is of the view that as a discipline, education consists of a set of techniques, a set of theories, and a set of values that should guide a teacher in his profession.

According to Odionye (2014), education is defined as a continuous process which the society establishes to assist its members to understand the heritage of the past and to participate productively in future. He further noted that education involves leading out inborn powers and potentialities of an individual in the society. It also involves the acquisition of skills, attitudes and competencies necessary for the realisation of potentialities and the ability for coping with challenges of life. In the *National policy on education*, the Federal Republic of Nigeria (2013) describes education as an instrument par excellence for effective national development. On that note, it could be deduced that the essence of education in Nigeria is to ensure an all-round national development. In this context, it can be argued that education can only achieve national development, when it is capable of developing the individual Nigerian, who will in turn develop the nation.

Definitions of education are endless. They are also many and varied, since different scholars hold different views on what education is or should be. However, from all the various definitions presented above, it is worthy of note that education is a lifelong process. It is not something that is just done and dusted. It has to be systematic and purposeful, with clearly defined aims and objectives, all geared towards the overall good of the individual and the society.

Types or Forms of Education

Education can be typified in this order:

1. Indigenous Education
2. Formal Education
3. Informal Education
4. Non-Formal Education

Indigenous Education

This could be referred to as traditional education. This type of education is society-oriented and sociological in nature. It has no articulated curriculum or methodology; yet it is as old as man. Before the introduction of the Western education, which is referred to as formal education, people, especially Africans, had their own means and ways of transmitting their acceptable norms, beliefs, customs, rules and traditions to the members of the society, from one generation to another. This type of education does not require document analysis or reading of textbooks; rather it is an oral communication and transmission of knowledge by the old to the young. It was the practice in the old African setting, which was accompanied by skill acquisition through apprenticeship. This type of education produced morally

sound and physically able members of the society.

Formal Education

Formal implies something that has conventionally recognized form and structure, operating on a set of rules and principles. Formal education, therefore, it is systematically organized type of education. Systematically organized in the sense that it is received in formal institutions of learning, like the primary, post-primary (secondary) and tertiary institutions, such as universities, polytechnics, mono-technics and colleges of education. It is formal because it has a well determined setting where well trained personnel (teachers) interact with the learners on planned educative process. This type of education is consciously planned, with an instructional process based on prescribed syllabus and carried out in the school.

Formal education is characterized by rigid external structure determined by prescribed rules and crop of teachers who assess the performance of the learners using prescribed grading systems (Ian & Stephen, 1997). What differentiates this type from the traditional education is that it is done in an organized teaching and learning environment under prescribed rules, and it has defined means and methodology as well as evaluation method.

Characteristics of Formal Education

The following are the major characteristics of formal education, as outlined by Abiogu (2007):

1. It is intentional rather than incidental.
2. At all levels, progress is marked by evaluation through continuous assessments, internal examinations and external

examinations.

3. Certificates are issued to successful candidates at the end of their educational programme.
4. The certificates issued are used by the government, business organizations, industrial organizations, and private sectors for employment and promotions.

Informal Education

This includes education that takes place outside the formal school system. It involves all the agencies and personnel which influence the child's learning outside the formal classroom. This type of education can take place at home, in the farm, in the market, among peer groups, age grades, in the playgrounds, in places of work, through folklores, or through the mass media. There is no stipulated time for informal education. According to Anyanwu (1987), “at various times, in bed, while eating, while greeting, while singing and dancing, the child is constantly taught the essentials of living” (p. 23).

Informal education is really an ongoing inculcation of norms and values in the members of the society all through their life time. In this light, Abiogu (2007) sees informal education as the totality of our life time learning outside the school system. In as much as this education is not done in a planned and formal setting, it still provides the child with adequate knowledge and experience with which they can enlarge their scope in learning, and it can also prepare them for formal education. The major problem with this type of education is that the learner is not guided and the learning experience is not scrutinized. He is bound to acquire knowledge that is not worthwhile, especially from

the peer groups. Hence, the need to sensor what the learner learns (Butler et al, 1985).

Characteristics of Informal Education

The following are some of the characteristics of informal education:

1. It is effected outside the school system.
2. It has no designated place of teaching and learning. It can take place at anywhere.
3. It has no organization and structure.
4. It is unplanned and unsystematic.
5. It has neither curriculum nor methodology.
6. There is no examination, and no certification.
7. The extent of knowledge acquired is assessed by individual activities and social relations.

Non-Formal Education

This type of education is neither formal nor informal. It is planned like the formal education, but not carried out with the regular education system. This type of education is often not carried out on full time basis. It could be in form of on-the-job training, workshops, seminars, public enlightenment programmes, or short-time courses organized by government or private organizations (like the National Teachers Institute). It could also be in form of adult education, which tries to provide education to those who, as a result of age or busy engagements, cannot attend full time regular schools.

Aims of Education

Aims of education usually vary from one society and people to

another. For instance, the Spartan and Athenian education of the old had different goals, aims and objectives. While some nations aim at using education to achieve military might, others may wish to use it to achieve moral and ethical orientation or re-orientation. Whatever be the case, education aims at nothing other than the transformation of man for the transformation of the society. When we talk of aims in education, a question may be raised as to what we mean by aim. Aims in education refer to what we wish to achieve as the outcomes after the processes of education. On that note, aims in education encompass the maximization of skills, vocational training, development of critical outlooks, democracy and political stability, upgrading of value system, intellectual transformation, nationalism, and peaceful co-existence, among other things.

In Nigeria, the aims of education are clearly stated. The aims of primary, secondary, tertiary, science, technical, vocational and even adult education are clearly spelt out by the Federal Republic of Nigeria (2014) in the *National policy on education*. Oftentimes, we find it difficult to separate aims, goals and objectives. It is not out of place to say that aims are the goals of education that are expected to be accomplished in a short-run while goals are set visions which education is to accomplish in a long-run.

For Okoh (2003), aims of education are those aspects of what is educationally desirable or worthwhile, those things the educator considers valuable and necessary to accomplish at any given point in time. That is to say that aims of education do not only vary from society to society but are bound to change from time to time, in line

with the varying socio-economic needs of the society. Aims of education are mere mission statements on what education is set to achieve. Their achievement depends on the educator, the processes and the environment set for their actualization. In the case of Nigeria, the broad aims of education as stated in the National policy on education (2013) are as follows:

- The inculcation of national consciousness and national unity
- The inculcation of the right type of values and attitudes for the survival of individuals and the Nigerian society.
- The training of the mind in the understanding of the world around us.
- The acquisition of appropriate skills, abilities and competencies, both mental and physical as equipment for the individual to live and contribute to the development of the society.

It is clear, as stated by the Federal Republic of Nigeria (2014) in the National policy on education, that the overall aim of any education is to transform human beings, who will in turn transform their environment. It happens again that the determining factors in the actualization of the aims of education are also human beings, whose responsibility it is to achieve it and through whom the extent of the actualization of aims is measured.

CHAPTER THREE

PHILOSOPHY OF EDUCATION: WHAT IS IT?

Introduction

The preceding chapters have presented elaborate discourses on philosophy and education respectively, from their various perspectives and dimensions. In this chapter, the concept of philosophy of education will be discussed, together with its scope, nature, characteristic roles, importance, relevance to the teaching of other subjects, as well as sources for the formulation of a nation's philosophy of education.

Concept of Philosophy of Education

In consideration of the above sub-topic, the question that readily comes to mind is: What is philosophy of education? In other words, how is philosophy of education to be understood? What does the term mean? How did it come about? Philosophy of education began with the ancient Greek philosophy. Since then to the present era, philosophy of education has remained an important issue of concern and discussion among philosophers and educators. Its development started with Socratic method of questioning which triggered a tradition that endorsed reasoning and quest for reasoning as fundamental for justifying beliefs, judgments and actions. From this arose the view that education should focus on encouraging students and, indeed, all persons to give a central place to reason in the process of education (Siegel, 2020). Plato, Aristotle and Augustine, among

others, endorse this view. This view has remained a common ground for most of the philosophers of education, despite differences in their philosophical and educational ideas. At this level, they built philosophy of education into philosophical perspectives in the context of their ethics. Philosophy of education, therefore, has a long and diverse history. In spite of this, it was only in the latter half of the 20th century that it emerged as a distinct discipline, developed and studied in universities, schools and colleges of education, in the context of foundations of education. Key figures here include Bertrand Russell, Jean-Paul Sartre, John Locke, Jean-Jacques Rousseau, John Amos Comenius, Maria Montessori, and John Dewey, among many others. What, then, is philosophy of education?

There is a close tie between philosophy and education in such a way that a “definition of education necessarily contains an educational philosophy” (Uduigwomen & Ogbinaka, 2011, p. 11). Efforts to clarify this tie and ascertain the relationship between philosophy and education have led to various definitions and explanations of philosophy of education by many philosophers, scholars and educators in various ways. For instance, Archambault (1972) sees philosophy of education as “a more worked out, systematic philosophical treatment of those aspects of educational theory which are susceptible to philosophical treatment” (pp. 26-27). The emphasis of this definition is that although philosophy is pursued for its own intrinsic and intellectual values, one who philosophizes should also be concerned about theories and practices of education, with passion, so as to strike a balance between the intellectual activities of philosophy and the understanding of the living problems of education. Uche and

Njoku (1989) define philosophy of education as “the use of philosophical concepts, issues, conflicts, tools and understanding to solve educational problems” (p. 1). They further state that philosophy of education is used in understanding and clarifying educational theories, statements, concepts, methodology and evaluation. The import of the definition by Uche and Njoku, as observed by Ekeh (2009), is that “issues in education are more clearly understood and better handled when philosophy is brought to bear on them. This is so because ... philosophy is critical by its nature” (p. 62). Analysis and clarification are very important in the process of education, for they bring to light various shades of meanings and connotations regarding concepts used in education, thereby enhancing a better understanding of such concepts. Such concepts include knowledge, teaching, learning, training, instruction, belief, among others. Philosophy of education also analyses ideas in education such as “aims, theories, principles and methods of acquiring education, and carrying out other practical activities in education, such as teaching, learning, policy formulation and administration of education” (Okoro, 2009, pp. 41-42). In their own view, Alu and Ugwu (1999) state that:

Philosophy of education is an application of philosophical principles of analysis, criticism, prescription and justification in the solution of educational problems. Philosophy of education is any reasonable and coherent set of values or fundamental assumptions used as bases for evaluation and directing educational practices to a desired end (p. 9).

In the context of the above definition, fundamental assumptions are to be understood as basic truths or principles which are constant in all

aspects of education. According to Okafor (2006), these fundamental truths or principles are about human beings, for whom education is meant, with regard to their origin, destiny and acknowledgement of the Supreme Being. These fundamental truths or principles should be distinguished from those elements that change over time as a result of social changes. “The variable elements include some theoretical factors, practices, curricular content, programmatic organization, teaching methodology, techniques of administration, et cetera” (Okafor, 2006, p. 22). Although there is a distinction between these variable elements and the fundamental truths, it is through these elements that the fundamental truths and principles are made manifest and better understood through philosophical analyses and clarifications.

Philosophy brings its sole instrument of reason/thought to bear on all fields of human experiences, seeking to determine their meanings and rationale. Such fields include art, religion, history, politics, human conduct, education and others. Each field, though having its own values, interpretations and significance, is a part of the totality of human experience, which is larger and all-inclusive. Philosophy takes facts, theories and practices of these departments of human experience and inquire into their meanings, truths, assumptions, implications and worthwhileness in relation to human nature and life, for the purpose of establishing harmony among all the varied fields of human experiences. When this is applied to education, that is what philosophy of education is. So, philosophy of education can be said to be the application of philosophical method of rational inquiries, reflections, prescriptions, descriptions, analyses and clarifications to

the treatment of educational issues, bothering on facts, theories and practices, and to ascertain their fittingness and harmony or otherwise to human nature and varied human experiences.

Philosophy of education can again be understood as the application of the three modes in which philosophical activities are carried out, namely speculative mode, prescriptive mode and analytic mode, to the issues of education. Speculative philosophy is concerned with systematic thinking and reflection about everything in existence. According to Audi (2011), speculative philosophy is, “specifically, a philosophical approach informed by the impulse to construct a grand narrative of a worldview that encompasses the whole of reality” (p. 758). Prescriptive philosophy seeks to establish criteria, standards, measures or paradigms for determining values, judging human conducts and appraising artistic works. It considers questions pertaining to right and wrong, good and bad, beautiful and ugly. It strives to find out and recommend principles for determining actions and qualities as worthwhile, and reasons for their being so. Prescriptive philosophy is concerned about what ought to be, or what should be, and not just give in to what is, especially where there is no proper understanding of the reality in question.

Analytic philosophy is a philosophical approach that became dominant at the turn of 20th century. Its emphasis is the study of language, words, and their meanings, as well as logical analysis and clarification of concepts and propositions. It can also be referred to as linguistic philosophy. Bertrand Russell, G. E. Moore and Ludwig Wittgenstein were the dominant figures in the historical development

of analytic philosophy. “When these three modes are exercised in the discipline, education, we are well launched on the orbit of philosophy of education” (Aja, 2016, p. 14).

Philosophy of education is a practical philosophy which is concerned with not only the nature of education and the issues therein, but also with philosophical matters arising from theories and practices of education. According to Dhammei (2022), philosophy of education is the critique of the general theory of education, critical and systematic reflection on and evaluation of general theories, and the synthesis of educational facts and values.

From every indication as per discussions so far, philosophy of education can be understood as the systematic use of philosophy, its tools, concepts, speculative, critical, descriptive, prescriptive, rational and analytic approaches in the understanding and interpretation of all issues in education, such as meanings, aims, purposes, goals, theories and practices. In a word, it is a consistent, reflective, critical and objective application of the branches of philosophy to all the fields and aspects of education. Philosophy of education is an effort to solve the problems of education using philosophical tools, methods, perspectives and attitudes, with the aim of achieving holistic and objectively desired results in all educational endeavours.

Scope of Philosophy of Education

Philosophy of education has a very wide scope. This is because it deals with every aspect of education. It can be said that the scope of

philosophy of education has no limit as far as education is concerned. It has to do with the setting up of aims and objectives of education at various levels and in accordance with the diversity of social needs. It also deals with the formulation of curriculum and use of specific methods for the achievements of set objectives in education. When a thought is taken on educational policies and planning, courses to be done, appropriate textbooks, methods of teaching, discipline and evaluation, philosophy of education must be involved.

The scope of philosophy of education includes everything done in the field of education. Such fields include the understanding and interpretation of the human being for whom education is meant, values in education, aims and ideals in education, variables in the education system and their relationships, relationship of education to the political order of the society, the economy, cultural milieus and adaptations, national development, knowledge and its applications. In fact, all the problems of education constitute the scope of philosophy of education.

In the interpretation of human nature, philosophy of education draws from human sciences, cultural values, social structures and norms, and from them provides a holistic view of man which is synthetic, objective and appealing beyond the confines of individual disciplines or sources, such as biology, psychology, economics, anthropology and other human sciences (Kawedia, 2022).

With regard to values in education, philosophy of education clarifies those values that are meant to be inculcated through education, as well

as the values of education itself. Being an abstract term, value is also universal. It is squarely within the domain of philosophy of education not only to critically examine values but also to ascertain their hierarchical nature and order in accordance with the purposes of human life and needs of the society. Through axiology, philosophy of education deals with “the problems of values which include such questions as what are the principles of life? How do they support the view of reality? Problems of values include standards or norms of conduct” (Vashistha, Khandai and Mathur, 2011, p. 20).

Aims and ideals of education are the fruits of insights and ideas of various philosophers of education and their schools of thought over the years. Examples of such schools of thought include idealism, realism, naturalism, pragmatism and existentialism. They have their respective proponents who have generated lots of ideas regarding what education should be, aims in education, curriculum, and methods of teaching. In the light of these schools of thought in philosophy of education, various aims and ideals of education have been propagated, such as character formation, preparation for life, good citizenship, intellectual development, problem solving, social harmony, social reconstruction, scientific and technological advancements, human development and capacity building, international relations and globalization, and lots more. Cultural values, social norms, teacher-learner relationship, family values and social integration are also included here.

Since education is for the good of the society, it is within the purview of philosophy of education to delve into the relationship of education

with the society in the light of politics, economic system, school management and organization, justice system, social progress, etc. It is philosophy of education that provides standards or criteria for critical assessments and value-judgements in these areas. In a nutshell, the scope of philosophy of education is as wide as the education system itself, with its various components and dimensions (Ekeh, 2009).

The Nature of Philosophy of Education

Understanding the nature of philosophy of education is essential so as to appreciate its input and indispensability in the field of education. Nature, in this context, refers to features, qualities or characters of a thing that are inherent in it and make it what it is. It is the basic constitution of the thing referred to. So, with reference to philosophy of education, its nature refers to its inner constituent quality or basic constitution by which it is known and identified as philosophy of education. The nature of philosophy of education takes many forms, for its content is broad and extensive in relation to educational matters. Some scholars align the nature of philosophy of education with the branches of philosophy: Metaphysics, epistemology, axiology and logic. While these branches constitute the root for the nature of philosophy of education, Ekeh (2009) is of the view that “the forms of the nature of philosophy of education are discernible from its philosophic perspectives and approaches, often originating from various schools of thought in philosophy and their views on education and life in general” (p.64). Since the time of the ancient Greek philosophers, different beliefs, opinions and perspectives have been advocated by different philosophers. This led to the emergence of

various schools of thought in philosophy, such as idealism, realism, etc. Weaved from such various perspectives, the following forms of the nature of philosophy of education are identified: Revolutionization of education through critical thinking, synthetic view of education, Visualizing the ideal society, generation of educational ideas, and philosophical analysis.

Revolutionization of Education Through Critical Thinking

Revolutionization has to do with effecting changes in the process of doing things or the way things have been going on. It is said that the only thing permanent is change. Change in itself can take place automatically in terms of growth due to the actualization of inner potentials of the organism, or in the case of metamorphosis in the cause of nature. However, change in the process of doing things or how things are done begins with thinking. Philosophy of education brings critical thinking to bear on education, and thus brings about revolution into the system. This usually begins with questions about education, what it is and what it should be, who is to teach, the nature of the learner, the needs of the society, etc. This has brought about lots of changes in the process of education. One can think of going from rote learning to associative and active learning; from traditional classroom learning to the integration of e-learning; and from teacher-centredness to child-centredness, to mention but a few. Without revolution, people can be stereotyped overtime in the way they do things. For instance, in traditional education the words of the elders are followed without questions, but this is not the case in the formal school system where programmes are consciously planned and executed through joint activities of various stakeholders. Here various

methods are used, curriculum is revised and updated, and learners ask questions and contribute their own ideas. So, it is in the nature of philosophy of education to bring about revolution in education.

Synthetic View of Education

Education is a system with many components. These components work together for the good of the entire system. This means that education should not be taken in isolation. Education has four major components – the teacher, the learner, the learning material and the learning environment. Other components include standards, assessments, professional development, accountability, school autonomy, aims and objectives, learning readiness, political, economic, social and moral dimensions, and many more. Philosophy of education views education as a synthesis of all these components, without prejudice to considering education as a distinct discipline. In other words, education should not be isolated from its components.

Visualizing the Ideal Society

In every society there are various systems and standards such as education, culture, politics, economy, social and moral probity. These systems are meant to move the society towards attaining an ideal society. The way these systems operate can make or mar the society. They are the major factors through which a society can be adjudged as an ideal or not. Political philosophers have always been concerned about what the ideal society should look like. For Rawls (1971), an ideal society is a well-ordered society. In such a society the same principles of justice are accepted by all, and such principles are to regulate basic social institutions. Other philosophers have their

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various views of an ideal society. Whatever view one may hold, it is noteworthy that ideals are always hard to attain. However, it is always good to consistently envisage and pursue the ideal. This is what philosophy of education does in the process of education by helping it to focus on the elements that make for an ideal society. Those elements include justice, fairness, honesty, accountability, empathy and sincerity, among others.

Generation of Educational Ideas

Over the years, especially beginning from Plato down to the modern period, various educational ideas have been generated by philosophers and educators of various leanings. These are great thinkers who are often quoted as authorities in the fields of education and philosophy. Such ideas constitute the history of educational ideas. Theories, patterns and practices of education have been greatly shaped and continue to be shaped by the ideas of these great thinkers. These ideas are usually adapted to the various circumstances in which education operates. It is in the nature of philosophy of education to see that such ideas are not lacking or shortchanged in the process of education.

Philosophical Analysis

Philosophical analysis has to do with clarification of concepts, words and languages so as to determine their meanings in the contexts they are used. It is a part of logic. Its aim is to expunge any form of ambiguity and to detect fallacies in reasoning and statements. Through its analytical approach, philosophy of education naturally strives after the justification of ideas, policies, theories and practices in the education system. Major points of focus here are clarity of

thoughts, expressions and views. In the education system, there is need to emphasize the importance of definitions and clarifications, especially with regard to the ends and means in education. This is indispensable for imparting and acquiring relevant and certain knowledge, which is the focal point of education. Having discussed the nature of philosophy of education, it is worthy of note that philosophy of education has some specific roles or functions to perform as well.

Roles or Functions of Philosophy of Education

In dealing with the issues of education, philosophy of education depends much on formal or general philosophy. This means that its roles or functions are generally resemblance of those of philosophy. However, its roles are unique, since they are only in relation to education. The unique roles of philosophy of education include the following:

Critical Examination of Fundamental Issues about Education

Issues such as the nature of man, the purpose of life, the nature of good life, the society, the reality of existence, the universe, and even the ultimate reality, are of vital importance for effective education processes. The issues are philosophical in nature, and any attempt at to provide reasonable grounds for them will definitely lead to philosophical arguments. A critical examination of these issues by philosophy of education will lead to an objective appraisal of the existing situation in the field of education, which in turn will bring about educational reforms where necessary.

Providing Philosophical Grounds for Educational Practices

The question about what man is has, for ages, become one of the deepest questions for many philosophers. This is an anthropological question. For Kant, it is the most fundamental of all philosophical questions. Hume agrees with Kant by arguing that the knowledge of human nature is the key to all other sciences. It is human beings that are educated, and they are the ones that carry out the process of education. So, education is for human beings. It is in this light that Abiogu (2007) opines that man is a central issue in educational practice, and that education becomes blind and lacks direction if it is not grounded in philosophy. It is, therefore, the characteristic role of philosophy of education to provide philosophical grounds or bases for all educational practices.

Interpretation and Synthesis of Information on Metaphysical Issues

In our human world, there are certain things that are intangible/invisible to us. Things of this nature are beyond the empirical. They are beyond the physical. However, we think about them, and even imagine them in our minds. We speculate and discuss about them. The interpretation and synthesis of such matters belong to the purview of philosophy of education. Through interpreting and synthesizing information in these areas, philosophy of education creates rooms for their better understanding, thereby demystifying the mystery apparently associated with them by the less informed.

Specification of Ends and Means of Education

Education has various ends. These ends are meant to be achieved in

the process of teaching and learning, and other educational activities. As these ends are important for the development of the society, so are the means of attaining them. However, confusions often arise as to what ends are to be pursued as well as the means to be used in pursuing them. In view of this reality, there is need for specification of both ends and means in education. Of all disciplines, it is the prerogative of philosophy of education to provide this specification. Philosophy of education does this through its characteristic role of prescription. So it is not every end that should be pursued in education, nor is it every means that is used in a bid to attain the specified ends.

Scrutinizing the Logic of Ideas and Concepts in Education

Philosophy is well known for its inquiring character. In fact, inquiry is a trade mark of philosophy. This is all the more relevant in the field of education. So, philosophy of education enquires into the rationale of educational ideas. In this regard, philosophy of education seeks to ascertain and establish the consistency of such ideas, and also to show how they can be distorted by shallow thinking or fallacious subtlety. The function of concept is to explain and elaborate facts. It is the characteristic role of philosophy of education to test the logic (the clarity, step-by-step approach, and criteria of valid inferences) of concepts, pointing out their perceived inadequacies in the explanations of those facts. This is very crucial in education. According to Okoro (2009), “reasonable intellectual operation is guided by logic” (p. 52), and that for such an operation to be endorsed as meaningful, its presentation, description and explanation must be informed and guided by reason.

Comprehensive Understanding of Educational Processes

Although there are various levels and aspects of education, philosophy of education seeks to comprehend education in its entirety. All the levels, aspects and processes of education are viewed and interpreted as parts making a whole. This view makes provisions for general concepts that serve as guides in choosing the ends and means in education.

Modification of Views on Educational Input

The basic input of education is knowledge. By its nature, knowledge is cumulative and developmental. This means that knowledge grows with time, as things unfold. It is shaped by events and gaining of experiences. The implication is that certain views may no longer be considered as relevant, and vice versa. Needs of the society can vary from time to time, depending on prevailing situations. Through philosophy of education, views on educational input (that is, what kind of knowledge is required) can be modified to reflect and serve the needs of the society at any point in time.

Improvement of Teaching Methods

In the education system, there are various teaching methods. Some examples include demonstration method, questioning method, storytelling, teacher-centred method, learner-centred method, content-focused method, among others. All the various teaching methods are based on theories of education, teaching and learning. These theories are in turn informed by philosophical thoughts, reflections and analyses. Teaching methods are sometimes modified in the light of some factors such the age and interest of the learner, learning

objectives, learning environment, cultural values and nature of the subject matter. To attain excellence in this regard, philosophy of education provides creative and critical frameworks for the refinement and improvement of various teaching methods. The end result of this role is the enhancement of teaching and learning in ways that are interesting and less cumbersome to both the teacher and the learner.

Planning of Relevant and Responsible Curriculum

The curriculum of education is usually planned with an eye on the values, cultures, norms and needs of the society. This is because there is need for a balance between what the learners are taught and the life patterns and behaviours in the society. It is the unique role of philosophy of education to assist curriculum planners to come up with curriculum filled with good educational values and goals that make for life-effectiveness in the society.

Construction and Reconstruction of Characters

Education is a character molder. As a product, education functions to produce individuals whose characters are creative and constructive. However, education cannot achieve this without philosophy of education. Character molding goes with some educational practices suitable for it. It is the function of philosophy of education to determine those educational practices that favour and accelerate character building. Where some characters have already been acquired but are no longer amenable to the needs of the society or educational institution, it is the duty of philosophy of education to help individuals to modify such characters. In this way education and

philosophy of education bring about positive character change and social reconstruction.

Formulation of a Nation's Philosophy of Education

There are many ways in which a nation's philosophy of education can be formulated. In other words, there are many sources for the formulation or derivation of the philosophy of education of any nation. Philosophy of education helps in identifying those sources, analyze their contents and relevance and determine their appropriateness to the formulation of the nation's philosophy of education.

Sources for the Formulation of a Nation's Philosophy of Education

It is said that nothing comes from nothing. Formulating a nation's philosophy of education is one of the critical issues of concern, so its sources must be of solid ground and people's value-driven. In this light, sources for the formulation of philosophy of education of any nation include (but not limited to) the culture, values, ideology, experiences, aims and objectives of the said nation. These are the areas to be thoroughly considered when it comes to the formulation of a nation's philosophy of education.

Culture

Culture, simply put, is the totality of a people's way of life in all of its facets. This is in line with the views held by Brubacher (1982) that culture embraces all human built objects, institutions, economy, politics, religion, social life, all arts, languages, philosophies, all

mores, practices, all beliefs, attitudes and faith. This means that there is no aspect of life that is not under the influence of culture, in one way or another. For Brinkerhoff and White (1988), “culture is a design for living that provides ready-made solutions to the basic problems of society” (p. 82). They further explain that culture is a tool kit of material and non-material equipment necessary to deal with the common problems of every-day life.

Now, education is inseparable from life. According to Dewey (1961), education is not a preparation for life, but life itself. This is based on his belief that human beings have a responsibility to make the world a better place to live in, through education and social reform (Grobstein & Lesnick, 2011). As education is inseparable from life, so life is inseparable from culture. The quality of life of the citizens of a nation is determined by the quality of education of that country. The quality of education is substantially influenced by philosophy of education, just as the quality of life is influenced by philosophy of life, while culture is the seed ground for all this. It is culture that provides the materials from which curriculum contents are selected, critically analyzed, planned and implemented. So, the people's culture is a veritable source of their philosophy of education formulation.

Values

Value is another source of deriving a nation's philosophy of education. The term value refers to the worth of any being or reality. It is the worthwhileness of something. With regard to human life and experience, value is considered as “the good desired or cherished by the individual or group” (Okoro, 2009, p. 362). This implies that value

can be variably so approved, depending on individuals or groups. There are varieties of values, too, such as subjective, objective, intrinsic, instrumental, inherent and contributory values (Audi, 2011), among others. (See chapter 13 for a detailed discussion of values. The focus here is only on value as a source of formulating people's philosophy of education). As stated by Kluckkohn (1961), "A value is a selective orientation toward experience, implying deep commitment or repudiation, which influences the ordering of choices between possible alternatives in action" (p. 18).

Every nation or society has its own set of values. A nation's value system gives rise to various aspirations, norms and ideologies that are considered essential for the satisfaction of the needs of the nation. In formulating a nation's philosophy of education, emphases are placed on certain values as indispensable for the welfare of the citizens. For instance, the Nigerian philosophy of education is emphatic on such values as the development of the individual into a sound and effective citizen; the full integration of the individual into the community, and the provision of equal access to educational opportunities for all the citizens at the primary, secondary and tertiary levels. Also emphasized are self-realization, scientific and technological advancement, and national unity.

Ideology

Ideology refers to an integrated set of ideas, content of thought, meanings, values, ideals, theories, manner of thinking, principles, tenets, convictions, ethics and morals, characteristic of an individual, group, culture or society, which forms the basis for their socio-

economic and political theories and practices, policy making, as well as other aspects of social expediency. According to Cranston (2022), ideology is a form of social or political philosophy in which practical elements are as prominent as theoretical ones. It is a system of ideas that aspires both to explain the world and to change it.

Ideology is the basis for the adoption of a particular political system such as democracy, communism, autocracy, socialism, or any other, by those in positions of authority, decision making, policy making and implementation. In Nigeria, democracy is ideologically preferred to any other form of government. This gives room for liberal economy where individual and private ownership of property is practiced and promoted. In a democratic setting, democratic principles are brought to bear on all the aspects of the national life. As argued by Uche and Njoku (1989), “there is no country without a philosophy of education, and there is no educational policy without a philosophy of education guiding it” (p. 2). What this comes to is that the philosophy of education of a nation is, as a matter of necessity, reflective of the nation's ideology. In other words, national ideology is indispensable for the formulation of the nation's philosophy of education.

National Goals or Objectives

Nations have their various national goals or objectives. These goals or objectives are deemed attainable through education as a tool. There seems to be a symbiotic relationship between national goals and national philosophy of education. This is because national goals are informed by the nation's philosophy of education, while they also form the bases for the formulation of the philosophy of education.

Some factors, however, can exert great influence on national goals and objectives. Such factors include social pressure, social changes and natural occurrences. These factors can enhance or hinder the attainment of the national goals or objectives. Having national goals or objectives in view, a nation can appropriately formulate its philosophy of education.

Experiences

It is a common saying that experience is the best teacher. Lived experiences are of great assistance in the formulation of a nation's philosophy of education. In every society, various experiences are encountered by the people as they go through life. Such experiences not only shape the people's attitudes and mindset, but also often require appropriate and adequate responses on the part of the citizens and the government. Learning from experiences helps the people in the formulation of their philosophy of education in ways that would enhance their positive experiences, minimize the negative ones, and guide their future responses and attitudes.

In Nigeria, for instance, the experience of hardship and retarded development has led the government to emphasize the need for building a united, strong and self-reliant nation, and the adoption of education as an instrument for national development, to which end “the formulation of ideas, their integration for national development, and the interaction of persons and ideas are all aspects of education” (Federal Republic of Nigeria, 2014, p. 4). This is a core aspect of Nigerian philosophy of education, and it is borne out of experience. Teachers are central to the realization of these aspects of education. For

them to do this successfully, they need to be grounded in philosophy of education and explore its importance.

Importance of Philosophy of Education to Teachers

In today's world, there are various means of acquiring knowledge, made manifest through education, means of communication, travelling, production, processing of goods and services. This is mainly due to advancements in science and technology. There is an accelerated speed in the acquisition and dissemination of knowledge in virtually all aspects of human life. Serious efforts are being made to perfect these means in correspondence to the progress of the society. However, there is a danger of pull back in all these, as a result of people oftentimes getting so engrossed in the euphoria and maximization of means, at the expense of due attention to the ends and purposes the means are meant to serve.

In education there are various means of gaining knowledge and getting educated, and even the types of education itself. The existence of an avalanche of options or alternatives in the process of education calls for deep discernment of and reflection on both the means and purposes of education, otherwise there is the likelihood of lopsidedness, with a tilt to emphasis on means and a drift from ends and purposes. The obvious victims of this lopsidedness are key stakeholders in education, such as teachers, students, governments and parents. This is as a result or effect of lack of adequate knowledge of the nitty-gritty of education by these stakeholders. The need to guard against such imbalance, as well as correct it where it has already occurred, underscores the importance of philosophy of education to

the stakeholders. In other words, there is need to justify the teaching and learning of philosophy of education in our educational institutions.

In this sub-topic, however, the focus is on teachers, including teachers in the making. This is because teachers are strategic as implementers of the curriculum and the greatest molders and influencers of characters. What they have they pass on to students, and indirectly to other stakeholders. Philosophy of education is therefore important to teachers in a variety of ways, as will be discussed below.

Equipping Teachers with Philosophical Qualities

Since philosophy of education depends on general philosophy, it equips teachers with philosophical qualities such as the capacity to reflect on issues, criticize and analyze them, as they carry out their educational responsibilities. Philosophy makes use of reason and analysis, and so is capable of solving all educational problems encountered by teachers. Vashistha, Khandai and Mathur (2011) state that:

A basic understanding of philosophical themes on the part of all teachers regarding ancient and contemporary philosophical systems of thought will enable them to reorient their own philosophy and beliefs, help them to understand the problematic situations in the classroom discipline, under-achievement of students and many such other problems, and ultimately enable them to determine the manner in which they will handle these problems

(p. 45).

Equipped with the capacity stated above, teachers can evaluate issues in the entire process of education, and not simply apply some already known principles in proffering solutions to educational problems. Even when they use those principles, they should be able to justify them through critical reasoning.

Philosophical Approaches to Educational Questions and Problems.

Philosophy of education is concerned with all kinds of educational matters, and it uses philosophical approach in dealing with these matters. Such questions as what is learning, the purpose of education, personnel for educational management and control, the nature of the society, life, as well as the ultimate reality, are all under the consideration of philosophy of education. Versed in the knowledge of philosophy of education, teachers will be in a better position to tackle such questions appropriately.

Implementation of the School Curriculum

Philosophy of education is concerned with the nature of curriculum, the subject matter, methods of teaching and meaningfulness of school life, all in relation with the needs of the society. As the implementers of the school curriculum, teachers need a good knowledge of philosophy of education. This will help them to know the method of teaching to apply at various stages of teaching and learning, as well as how to present the subject matter to the students, bearing in mind their interests, age and readiness to learn.

Development and Appreciation of Clear Thought

Knowledge of philosophy of education helps teachers to develop their own clear thought patterns and also appreciate the thoughts of others on educational matters. Developing personal thoughts will bring about originality and authenticity to the lives and works of teachers. They will also be able to appreciate the contributions of philosophers of education such as Plato, Aristotle, Dewey, Rousseau, Comenius, and a host of others.

Coherence in Articulation and Judgment

Philosophy of education helps teachers to be coherent in their judgment and articulation of issues pertaining to education. This is one of the fruits of critical thinking. By so doing they make progress in their independent thinking and views on educational matters in a coherent manner. This means orderliness, consistency and logicity, that is, having a unified view of education devoid of any fragmentation.

Prediction and Control of the Course of Events in Education

This is based on the power of imagination. The human mind is capable of elastic figuring of the turn of events. With the knowledge of philosophy of education, teachers are empowered to wisely predict and control the course of events in the process of education. Wise prediction leads to thinking of possible course of actions to take in the event of the prediction coming true. In education, where knowledge is meant to be cumulative and progressive, this will help teachers to shun the tendency of totally relying on substitutes for real thoughts, dependence on traditions and mere authority, or cutting corners in

order to satisfy immediate feelings and short term desires.

Objective Approach to Issues in Education

Education is among the fields of human endeavours that require objectivity and sincerity of purpose. Philosophy of education helps teachers to be objective in approaching the issues of life in general and education in particular. Referring to the teacher in this regard, Okafor (2006) states that “in the approach to reality, to things, and to situations, he should be able to distinguish subjective assertions and propaganda from objective evidence” (p. 25).

It is part of human nature to have some biases in life, and even prejudices. It requires philosophic wisdom to be able to overcome these subtle factors that often obfuscate and offend the sense of objectivity. One of the surest means to achieve this in the process of education is the study of philosophy of education. This will help teachers to be able to evaluate students objectively. In order to highlight the importance of this to the teacher, even in the distant past, Neff (1966) queried, “If a teacher has never been afforded opportunity to hear the meaning of objectivity, how does he subject his own biases, prejudices and convictions to impartial evaluations?” (p. 7).

Answering Some Fundamental Questions in Education

Some questions are very fundamental in the process of education. Such questions include the cosmic nature of man and its significance in the light of his earthly life. What is education? Why education, and how is it to be managed, controlled and imparted from generation to generation? Who is to be educated, and why? If it is human being, why

should he need both formal and informal education? What are the necessary materials for the education of man, and where are they to be sourced?

The above questions, and many more of such, cannot be adequately, convincingly and satisfactorily answered without the input of philosophy of education. Having a correct understanding of such questions and answers to them will help teachers to provide effective education that is in line with human nature and his needs.

Active Involvement in Responsible Educational Reforms

In every nation, educational reforms are carried out from time to time, and teachers are key players therein. Requisite knowledge and necessary materials are required for such reforms on the part of teachers. These are attained through the instrumentality of philosophy of education. In this regard, philosophy of education enables teachers to:

- have an adequate knowledge of the existing situations in the education system. Without such a knowledge, it is difficult to effect a responsible educational reform;
- have an adequate knowledge of the prevailing social, economic and political conditions under which educational institutions operate;
- provide the actions required to make effective those reforms that have been considered desirable and meaningful;
- have a clear conception of education, its functions to the society at various levels, as well as actual or possible challenges to performing those functions.

In the light of the above exposition, it is clear that teachers cannot do without philosophy of education. To resolve any issue of importance in education without philosophical insight is like building a house without a solid foundation. Both teachers and students should therefore take philosophy of education seriously in all aspects of their educational pursuit.

Relevance of Philosophy of Education to the Teaching of other Subjects

All subjects taught in schools are for the purpose of acquiring knowledge, in one way or another, of one thing or another. It is through the knowledge gained from these subjects that human beings make achievements in various fields, such as languages, sciences, medicine, technology, etc. Thus, lots of creations or inventions have been achieved by human beings from generation to generation. However, every achievement, creation or invention by man starts as a form of thought, a mental image, an idea, which is thereafter translated into action in the outer world. This implies that “there is no human act that is not founded on human thought” (Ekeh, 2009, p. 82).

Now, one of the major concerns of philosophy is thought and its refinement. Sound thoughts produce sound actions, and even physical conditions and environments. It is a popular saying that you look what you think. The importance and power of thought cannot be over-emphasized. For human beings to attain greater and positive heights, they must refine their thoughts, or else they may lapse into base thinking. Base thinking gives rise to distortions, wrong actions and their attendant unpalatable consequences. In spite of this, the reality of

life shows that different individuals act and react differently in and to the same situations. This shows that there are differences in the thought patterns of individuals, and that depths of thought differ from individual to individual. This explains the existence of conflicting ideas and opinions among people in virtually all aspects of life. It is not surprising, therefore, that all sorts of ideas, principles, approaches, attitudes and theories regarding some issues of importance in life abound, which at times lead to some confusions. For instance, the ideas and practices of justice, law, morality, religion, to mention a few, have brought a lot of confusions due to different views from different perspectives.

The study of various disciplines or subjects in schools is an attempt to resolve such confusions, or to reduce them to some reasonable levels in the process of education. It is believed that education is a dependable means of refining human thoughts. Herein lies the importance of philosophy of education to the teaching of various school subjects. Philosophy of education brings clear thinking to bear on all the subjects taught in schools. This clarity of thought brings about logical reasoning and follow-up actions, which are inculcated in the learners in the process of education. It will be enriching to take a look at the relevance of philosophy of education to the teaching of some of these school subjects.

Philosophy of Education and the Teaching of Languages

Language is the main mode of communication among human beings. It is God-given, and it is embedded in culture. According to Crystal and Robins (2019), language is a system of conventional spoken,

manual or written symbols by means of which human beings as members of a social group and participants in its culture express themselves. Its functions are captured in communication, play, identity and emotions. For Collins (2018), language is a system of communication which consists of a set of sounds and written symbols which are used by the people of a particular community or region for talking or writing. It also includes gestures, signs and other means of communication as understood within a given social group. Nnamani (2012) views language as a means of expressing thought, and that human beings use language to structure their experience in the society where they live.

There are many other concepts and definitions of language. However, the meeting point of them all is that language is a means of communication, in a variety of ways, in the context of cultural and social milieu (Ekeh, 2020). Continuing, Ekeh (2020) states that:

Meaning, understanding and use of language is a crucial issue in human communications and relationships. It is important to always bear in mind the meaning, understanding and use of language. This is because language is usually incendiary, especially when misused or misunderstood. Language is highly contextualized in its use and understanding (p. 102).

That is why philosophers treat language meaning as a situational-dependent behaviour governed by informal logical rules (Stewart, 1971). One of such philosophers is Wittgenstein (1953), who

maintains that “a private language in which words are to refer to what only the speaker can know - to his immediate private sensations - is not a genuine, meaningful rule-governed language” (p. 243). He argues that speaking of language is part of activity or a form of life.

Language is a complex system of communication inseparable from human life, characterized by the creation, interpretation, and use of symbols by humans, and the combination of these into symbolic communication. In this sense, Ayeni (1987) defines language as “a system of symbols agreed upon by common usage” (p. 52). Language is also understood as a carrier of human thoughts which can be expressed in concrete or abstract ideas (Okedara, 1989). Language comes into being or existence when two or more persons have the same attachment meaning, value or experience to the same sound combinations. Language can be in form of verbal expressions (in words), as well as any system of symbols conventionally accepted by the language community. With this in mind, Lindesmith and Strauss (1956) warn that we should not think of language simply as a system of words, a combination of phonemes, or the content of a dictionary. Language should be understood, first and foremost, as a form of behavior. It is not merely a system of symbols but the activity of using and interpreting symbols.

There are four main forms in which language is expressed. These are the spoken words, written words, gestures, and art works such as drawings, paintings and pictures.

Spoken words are referred to as verbal behaviours. They can be conveyed face-to-face between the speaker and the audience or

addressee. They can also be transmitted through radios, televisions, telephones, loud-speakers and recording devices.

Written words are carried out by means of writing materials such as paper and pen, newspapers, magazines, books, billboards, leaflets, tracts and telegraphs. Written words symbolize spoken words and also serve as their documentation.

Gestures are body languages or expressions by which human beings convey meanings. Human beings can communicate through their body posture or movement of some parts of the body which are believed to be understood by both the communicator and the audience. Some examples of gestures include nodding of the head, handshakes, wagging of the head, winking of the eyes, frowning of the face, twisting of the mouth, hugs, pulling the ear, etc.

Art works comprise the form of human language carried out by the entire press, especially by motion pictures. Such art works include drawings, paintings, sculptures and pictures. These art works feature very much in aesthetic creations and values. They are very powerful in conveying meanings. They can variously depict a happy mood, an ugly situation, beauty, oppression, suffering, appreciation, etc.

Language is usually made of arbitrary symbols. In other words, the symbols used is determined by the community or society that speaks the language. This explains why a particular symbol can mean different things for different people, whether in the form of spoken words, writing, gesticulation, or art work. For instance, among the

Igbo people, to stand up while greeting an elder is a show of respect, while it is an offence among the Yoruba people.

It is worthy of note that ideas are transmitted through language. For ideas to be clear and understandable, the language through which they are conveyed must be clear, meaningful and unambiguous. For this reason, philosophy of education is relevant to the teaching of languages. Philosophy of education makes use of philosophical analysis to ensure that there is clarity, meaning and appropriateness in the use of words and languages in the process of teaching and learning. This is to guard against abuse and misuse of words and languages, to avoid fallacies, and to detect them when they occur in arguments. Being a powerful instrument, language can be used to stimulate any kind of behaviour. It can be used to motivate or demoralize people, to provoke strife, to persuade, to pacify and to do a whole lot of things, both positively and negatively. Many linguistic philosophers and analysts, such as Ludwig Wittgenstein, Bertrand Russell, and A. J. Ayer, among others, are of the view that most of the problems in the society are caused by confusions in the use of language; hence they emphasize the correct meaning and use of words. To this effect, philosophy of education is relevant to the teaching of languages in the following major ways:

Making words and languages more meaningful: Through philosophical analysis and clarifications, words and languages are made more meaningful. Analysis and clarification help in shading off ambiguities, fallacies and misleading subtleties that often bring confusion in the use of words and languages.

Good choice of words: Philosophy of education makes use of moral philosophy and its prescriptive ability to stipulate and explain the uses of certain words or expressions in certain circumstances or situations. Unguarded statements are generally frowned at in the society, some of which are considered insulting and inimical to the sensibilities of the people, either as individuals or groups.

Consider the following statements:

1. Our leaders are stupid and frivolous in their behaviours and utterances.
2. Our leaders are urged to exercise wisdom and decorum in their behaviours and utterances.

Obviously, the first statement can provoke anger from the leaders being referred to, due to the choice of words made by the speaker, while the second one can naturally attract the attention of the leaders for a positive change. Choice of words is very important in every field of human interactions and activities, especially in the field of education, and philosophy of education is a veritable instrument to achieve this.

Originality in expressions: Philosophy of education encourages students and advocates that both teachers and students should be original in their expressions. Originality goes with creativity and indigeneity. That is why mother-tongues or local languages are very important as mediums of instruction. In Nigerian schools for instance, this need has led to the introduction of the major local languages - Igbo, Hausa and Yoruba - in addition to English Language, our lingua

franca or official language. This has significantly contributed to the efforts towards the decolonization of both the education system and the citizens' frame of mind. Many books, stories, poems and fictions have been written in various local languages, making use of indigenous sources, imageries, symbols and other cultural values.

Sense of belonging and identity among community members:

Lots of activities take place in the community. These include drama, songs, dances, social gatherings, debates, etc. These are brought about by means of language. Often literary expressions are employed in such activities or occasions. Such literary expressions are informative and educative. They beam into the lives of the people and stir feelings and emotions of various kinds, including the feelings of belonging and identity. The didactic qualities, gesticulations and symbols transmitted during these activities are owed to philosophic insights.

From the above insights, it can be seen that philosophy of education is relevant to the teaching of languages in schools. Economic, political and social ills in the society will be greatly curbed if correct use of words and languages is inculcated and practised among the citizens through education.

Philosophy of Education and the Teaching of Science

Going by its derivation from the Latin word, “scientia”, science means certain knowledge, that is, knowledge with certainty, a sure knowledge, a reliable knowledge. In this sense, knowledge means the certainty or fact of knowing something, as it is, often with verifiable attributes. As a course of study or discipline, science means the study

of the structure and behaviours of the physical world, the society and the environment, especially carried out through observation, experiment and verification. From this general meaning there have sprung many branches of science, such as science of engineering, computer science, medical science, and lots more, as well as physical sciences like physics, chemistry, biology, astronomy, geography, and so on.

One of the major characteristics of science is that its investigation is empirical. This means that its conclusions are based on concrete evidence. It is also characterized by its verifiability and being non-ethical. This is in contrast to philosophy, which is speculative as well as ethical. Despite this contrast, there is an established relevance of philosophy of education to the teaching of science. According to Alu and Ugwu (199), “scientific truths can only become valid through honesty of purpose. Honesty is a moral word. It belongs to philosophy and is employed in education” (p. 25). This makes it obvious that philosophy of education is relevant to the teaching of science. It had been noted that science makes use of experiment, which implies control as well.

It is to be further noted that without appropriate use of control measures, honest experimentation and accurate results cannot be obtained. Objectivity, honesty and sincerity are involved in scientific investigations. These are associated with morality. Morality is all about code of conducts, and every discipline requires code of conducts for its success. This has been acknowledged by some philosopher-scientists over the ages. For instance, Hippocrates (the

father of medicine) is known for his medical ethics or “Hippocratic Oath”. According to Wolpe (2006), even Einstein, one of the notable modern scientists, believes that it is character, rather than the intellect, that makes a great scientist. Other contributors to the scientific honesty, among many others, include Aristotle, Copernicus and Galileo.

Code of conducts, moral or ethical concerns, are important for providing commitments, guidelines and right motivations on the part of scientists in the light of the value of the human person whom scientific advancements are meant to serve. Moreover, scientific observations and interpretations originated from philosophy through its critical inquiries. Russell (1970) argues that philosophy is in a way scientific, for it makes use of some scientific tools in carrying out its activities. Such tools include systematic inquiry and analysis of issues. In doing this there is need for clear and exact thinking, logical consistency and objectivity.

From this, it can be said that philosophy and science have been in constant dialogue with each other. Science makes use of well-established methods and protocols to achieve certain results, which are quantifiable and tangible. This seems to pose a challenge to philosophy which is speculative. However, a close check of both science and philosophy shows that it is philosophy that provides the bases and reasons for the tools used by science, thereby clarifying and sustaining their use in the scientific arena.

The following are some of the points that indicate the relevance of

philosophy of education to the teaching of science:

Generation of ideas by philosophers of education: The development of science and education has been made possible and accelerative by the contributions of outstanding philosophers. Such philosophers include Plato, Albert Einstein, Isaac Newton, Karl Max, Jean Jacques Rousseau and John Dewey, among others. Their ideas about science and education have done great goods in these fields.

Philosophic questioning method: Questioning is one of the strategic means of inquiry employed by philosophers, for the purpose of advancement in knowledge. In fact, philosophy began with questioning and wonder regarding the universe, its origin, nature, purpose and destination. Questioning is also a vital tool in science, and it is taken from philosophy. Without questioning, human knowledge and development would be static and uninteresting. Existing beliefs, opinions, traditions and ways of doing things are constantly examined, analyzed and critiqued. This brings about modifications and growth in human knowledge.

Philosophical input through education: Science has made lots of discoveries which are applied to the solution of human problems at various levels. This is done through systematic study of the methods or techniques of doing things. These systematic techniques are the fruits of analytic and reflective philosophy. So, scientific discoveries wouldn't have been possible without the input of philosophy through education.

Clear explanations of theories and practices: Human society, from

the ancient times down to the present era, has been inundated by various theories and practices in a bid to proffering solutions to problems. These theories and practices find clear explanations and effectiveness through philosophy of education. As a matter of necessity, philosophical insights come into play with elevated focus in times of difficulties and great needs in human society. A lot of inventions and discoveries are usually made and solutions to problems proffered in significant manners in such situations. This brings about advancement in the society and its interests

Philosophy of Education and the Teaching of Mathematics

Mathematics and philosophy share two basic elements, which are rationality and logic. Without these there can be no mathematics. Many philosophers have been known as geniuses in mathematics. The Cambridge Dictionary defines mathematics as the study of numbers, shapes, and space using reason and usually a special system of symbols and rules for organizing them. Okoro (1993), citing Lassa and Paling, states that “mathematics is a method of deductive reasoning in which numbers, shapes, symbols, measurements, relations and so on are applied in solving problems” (p. 81). Deductive reasoning is an important aspect of logic, and logic is a branch of philosophy. It means that without philosophy, mathematics wouldn't have recorded any success. In mathematics, accuracy and exactness are the watch word. To give and obtain accurate information depends heavily on one's ideas and experiences. Ideas, which are very important in the handling of numbers, shapes, symbols, and so on, are however clarified by philosophy and philosophy of education. In this regard, the contributions of mathematician philosophers such as

Pythagoras, Rene Descartes, Bertrand Russell, Alfred North Whitehead, and many others, readily come to mind.

In brief, the following are the ways in which philosophy of education is relevant to the teaching of mathematics:

Formulation of theories: Pythagoras is known for his theories in Geometry. His theories are known as Pythagoras' Theorems. In one of such theories, he stated that in a right-angled triangle, the area of the square on the hypotenuse is equal to the sum of the areas of the squares on the other two sides that contain the right angle. (Nwoko, 1992). Also, "Pythagoras stated that lines are made up of points and physical bodies of solids" (Alu & Ugwu, 1999, p. 23). The Arabic philosophers also contributed greatly to mathematics by their replacing the Roman numerals with Arabic numerals, which they borrowed from the Hindus. This replacement brought in the use of zero and decimal for the first time in mathematical calculations, thereby reinforcing mathematics as discipline. They also invented the tangent, the cotangent and the sine, and extended the study of mathematics to the field of physics and astronomy (Okafor, 2006).

Introduction of new dimensions to mathematics: Philosophers, through their writings and discoveries, have expanded the horizon of mathematics over the years. For instance, René Descartes introduced coordinate geometry, in which he found out and stated that a point can be represented by a pair of numbers, given its distance from two lines, known as *coordinates*.

Improvement of practical human works: The findings of the philosopher mathematicians and their application to the solution of human problems have contributed immensely to the growth of practical works over the years and across centuries and eras. For instance, the forms and theories of plane geometry propounded by Euclid of Alexandria have led to improvement in architectural design, sculpture and astronomy. Euclid is popularly regarded as the father of geometry. The refinement of the concepts and notions of geometry and other constructions is owed to Pythagoras' theory of numbers. Copernicus was able to explain the motions of heavenly bodies on the basis of a moving earth through the aid of Pythagoras' doctrine (Nwoko, 1992).

Background for accuracy in measurements: In measurements as well as computation of figures, the need for accuracy cannot be over-emphasized. Philosophy, through its attributes of healthy skepticism, critical scrutiny and objectivity in evaluating and reporting its observations, has propelled the focusing of attention on clarity of thoughts in mathematics, without which it would be impossible to attain accuracy in computations and measurements.

Aiding personal reflection: Since mathematics deals with numbers, it requires a great deal of personal reflection, attention and carefulness. Reflection is concerned with deep thoughts about past actions or events, subjecting them to strict scrutiny, with the intention of salvaging the present and guiding the future. Philosophy of education provides a reliable platform for such a reflection. This is very important, since a little mistake in the handling of numbers can

cause a great damage to mathematical calculations. It can lead to wrong answers as well as falsification of accounts in matters of finance. Some students have failed examinations, while some workers have lost their jobs due to errors in calculations and handling of numbers. Such errors can also lead to mistrust among people, especially in business transactions, industries, and other establishments.

Choice of appropriate instruments: Some philosophical questions are very important in the process of teaching any subject. Such questions include what to teach, whom to teach, age of the learner, class, means, etc. These questions play vital roles in determining and selecting relevant and appropriate tools or instruments to be used. In mathematics, for instance, where lots of constructions are done, such philosophical questions should be considered. For instance, considering the age of the pupils in a nursery class, the teacher would easily decide whether to use sticks, pebbles or beads in teaching them numerals, or to write the numbers on the chalk-board.

Philosophy of Education and the Teaching of Religion

Religion is generally understood as a system of belief in the existence of the supernatural. This belief impels the individual and the society to engage in certain religious acts such as the worship of the Supreme Being, acknowledgement of the existence of the world of the spirits, spirit worships and interactions. “These religious acts help to create some sense of transcendence over worldly affairs and to become united with the supernatural” (Otite & Ogionwo, 2006, p. 99). Cultural institutions and other relevant social agents play great roles in

transmitting religious beliefs, practices and rituals from generation to generation.

Being concerned with man's relationship with God, religion provides platforms for some fundamental and ultimate questions about the meaning and significance of human life. Religion and philosophy appear to be at opposing ends. This is because while religion believes in revealed knowledge and spirituality as the foundation of every reality, philosophy maintains that knowledge is due to mental development, that knowledge can change at any time, and that any knowledge can be questionable.

Despite the above apparent dichotomy, it can be said that religion and philosophy are but two sides of the same coin. This means that religion and philosophy can neither be the same nor separated. This is in agreement with the view expressed by Smith (1967), that “they only found themselves in peculiar opposition of not being able to get along with each other and not being able to remain permanently apart” (p. ix). Actually, philosophy and religion are not divorced from each other. The truth is that philosophy and religion are connected in a number of ways, especially regarding the objects of their enquiry, which include the following:

Truth: Ideally, truth is the major distinguishing characteristic of every religion. According to Collins (2022), the truth about something is all the facts about it, rather than things that are imagined or invented. Truth can apply to persons, things, situations and, in fact, to all beings. With regard to religion, it is interested in the truth about God, about

man, about the origin and end of man, about spiritual entities, and even about the world beyond this physical one. Philosophy is likewise interested in the truth about God, man, the universe, as well as the spirit-world.

Their approaches or methods of inquiry concerning the truth about these beings, however, differ. While religion bases its method on faith, revelation and dogmatism in its quest for truth, though without jettisoning reason completely, philosophy relies only on pure reason. Nevertheless, the difference is that of complementarity rather than contradiction between them. Philosophy and religion check and balance each other. In this regard, Smith (1967) argues that “religion is in constant danger of falling into superstition, dogmatism and obscurity, unless it encounters philosophical criticisms and becomes related to other facts of our cultural life” (p. xi). On the other hand, “without religious claims or postulations, philosophy is bound to lose its purpose – which is to doubt, probe, discover, evaluate, select and justify the reasons for any action” (Alu & Ugwu, 1999, p. 32).

On the nature of man: Human beings are at the centre of virtually all the events going on in the universe. Human nature is equally so complicated and multidimensional that to understand it requires a great deal of study. Both philosophy and religion are of the view that human beings are rational, spiritual, physical, emotional, social and political. This is attested to by the conception of man as a rational and political animal by Socrates, Plato's idea of the ideal world, and social teachings of great religions of the world. Both philosophy and religion believe that man, as a spiritual being, should be liberated from undue

attachment to materialism. In this way, both philosophy and religion provide grounds for man's balanced existence.

Cultural and social change agents: Culture is very fundamental in every society, as it sets the tone of events and activities for the people. Social life of any society is defined within the framework of its culture. However, every culture or society has had an encounter with philosophy and religion, and the encounter is an ongoing process. In such an encounter, the culture or society in question can never be the same again. Philosophy and religion are therefore agents of cultural and social change. Philosophy and religion work as change agents by getting people thinking, getting people together and getting institutional change. According to Brinkmann (2019), culture is always interacting with various influences that keep it in a state of flux.

Philosophy and religion wield great influence on people and their cultures. Philosophy does this through the process of education, while religion does it through adaptation, refinement and blending of some cultural values to its teachings. Both philosophy and religion believe in the existence of the Supreme Being, and emphasizing this in the process of education helps in the individual attitudinal change towards one another, for a better relationships and ordering of the society.

Promotion of ethical virtues: For peaceful coexistence and effective functioning in human society, ethical virtues are “sine qua non”. Ethical virtues are qualities or character traits that are regarded as

morally good and valuable. These traits or characters help people to make good moral decisions as well as live and behave in line with principles of fairness, integrity and respect for others. Ethical virtues are usually cultivated through reflection, constant effort and practice (Hursthouse, 1999). Some of the ethical virtues include honesty, integrity, justice, courage, compassion, respect, responsibility, humility, self-discipline, and generosity, among others.

Both in religion and philosophy, the concepts and understanding of peace, truth, justice, prudence, unity, and the likes, are very crucial. Interpersonal relationships and religious practices have been greatly enhanced by the efforts of religion and philosophy on the teaching and clarification of these virtues. Religion persuades people to practice these virtues in order to please God and obtain salvation, while philosophy offers critical reasons to live by them as befits rational beings. The fruits of religion and philosophy in the promotion of ethical virtues are manifested in the philanthropic, charitable and compassionate gestures to the less privileged by some individuals and groups, as well as solidarity and empathy that regularly feature in the society today, at various levels and capacities.

One thing that is enriching about ethical virtues is that they are valued across cultural, religious and philosophical traditions. So, if individuals cultivate and practice them, they will be significantly contributing to trust, cooperation and harmony among themselves and within the society.

Explanation of spiritual concepts: Spiritual entities are usually

confined to the domain of religion. Such entities include (but not limited to) soul, spirit, existence, life, and mind. However, through its conceptual analysis, philosophy of education has shed more lights on these and other related concepts, offering explanations and greater knowledge of them, while backing them up with reason.

From the discourse so far engaged in, it can be seen that philosophy of education is very much needed in the teaching of religion, since it brings reason to bear on religious teachings and also clarifies religious beliefs, concepts and assumptions. This brings a balance in human existence, since man is not only rational, but also spiritual and physical. Philosophy makes religion more intelligible, so that reason can move one to accept and believe what is beyond one's understanding in the realm of religion.

Philosophy of Education and the Teaching of Literature in English

Every society or culture has its peculiar way of responding or reacting to basic questions and problems of life and other sundry issues that confront people as humans. Such a peculiar response is popularly referred to as the people's philosophy of life. This shows that, beyond being a course of study, with its characteristic search for truth and authentic knowledge, philosophy is also a way of life. Like philosophy, literature has become ingrained in every society. It is difficult to get a precise definition of literature. According to Lombardi (2020), literature refers to works of the creative imagination, including poetry, drama, fiction, and nonfiction. It sometimes includes journalism and songs. Imagination pertains to the

function of the mind. It is a form of thought which is concerned with creating something out of real events or out of ideas not perceptible to the senses. For Iwuchukwu (1996), literature is any language, plot, character, setting, and so on, to give us a picture of life. Literature can also be understood as any work that has an enduring value and universal interest, dealing on themes such as politics, religion, culture, love, hatred, and so on (Igwedibia, 2005). It is further explained that literature is concerned with the social world of man, his adaptation to it and his efforts and desires to change it for his betterment.

With their respective meanings in mind, it can be seen that both philosophy of education and literature are relevant to each other. Human life, as experienced in the society, is multi-dimensional, replete with complex problems. To help man navigate such a situation, philosophy consistently and painstakingly makes effort to provide him with proper and rational attitudes to life in all of its ramifications and complexities. Often it is in literature that people's philosophy of life is aptly captured and expressed. For instance, people's core values, moral state, betrayals, injustices, sense of equity and fairness, are usually portrayed in works of literature. These works of literature (whether in the form of drama, prose or poetry) are influenced and informed by philosophical ideas and thoughts.

The following are the particular areas of relevance of philosophy of education to Literature in English:

Diversification of knowledge: It is said that no knowledge is a waste, and that knowledge is power. Through the influence of philosophy, literature offers various sources of knowledge to man. This makes the

derivation of a people's philosophy diverse as well. In this way, people's life experiences are enriched, and growth of knowledge is facilitated in all aspects of life in the society.

Interpretation of human nature: Experience shows that human nature is engrossed in a mixture of the good, the bad, the beautiful and the ugly. Right and wrong, yes and no, trust and mistrust, are some of the characteristic features in human relationships and interactions. That is why ironies and contradictions abound in one form or another. Man is, therefore, capable of good and evil at the same time. Some of the ills in the society are a result of individual differences and conflicts of interest. To handle these realities would be difficult for man, if left alone to his natural limitations. Philosophical interpretations of human nature and works of literature in these areas have significantly contributed to the understanding of individual differences, mutual forbearance and caution in dealings and interactions among people.

Challenges to the status quo: The pre-eminent function of philosophical and literary works is to offer critiques on the situation of things in the society, especially in the light of some hegemonic stance where the masses are subjected to undeserved hardships, injustice and neglect, to the advantage of the elite. Philosophical and literary works inspire people to think, to reflect deeply on their situations. From here individuals are propelled to challenge the status quo and proffer solutions to the perceived problems, both on the individual and collective levels. They are impelled to provide grounds for working towards a positive change. For instance, Jean Jacques Rousseau's writings provided fertile grounds for the French Revolution of 1789.

The despotic government of his time was challenged by his writings. He convinced the masses that they had to rise to fight for and defend their rights, which they did.

Vehicle of cultural transmission: The culture of every society is characterized by its being transmitted from generation to generation, and there are channels for doing this. Literature and philosophy serve as such channels. Cultural values of the society are transmitted to younger generations through them. The school is a fertile ground for the acquisition of philosophical ideas and creativity in literary works that would enhance the transmission of cultural values in the society. At the same time, philosophy and literature are shaped by some social forces, such as political, economic and social forces. In other words, the type of literature and philosophy that operate in any society is determined by the social experiences of that society; but no such experiences can be truly meaningful or avail the society much without the input of philosophy and literary works.

Mirror and vision of life: Literary works are indirect ways of perceiving and knowing the things that happened, or that are still happening, in the society, especially with regard to political, cultural, economic and social life. They also show how people reacted or react to those things or situations. By mirroring the society and constructively criticizing its perceived ills, philosophy and literature present and advocate a better vision of the society in question. In doing this, philosophy provides reasons for certain actions to be taken or avoided, while literature achieves this through creative inventions and imaginations, often expressed in stories, images, actions, drama or

poetry. In all this, literature depends on philosophy of education for furnishing it with ideas on what ought to be or what ought not to be in the society.

Philosophy of Education and the Teaching of Technology

It is a household knowledge that we are living in the age of technology, borne out of man's relentless efforts to overcome the challenges posed by his natural human limitations and environments. Man has also been persistent in searching for answers to numerous questions, as well as solutions to teething problems confronting him. All his aim is to improve his living conditions for a better health and life. Technology refers to methods, systems and devices which are the results of scientific knowledge used for practical purposes (Collins, 2018). It is the application of scientific ideas, principles and knowledge to the solution of contemporary problems (Mkpa, 1998). Products such as electricity, vehicles, telephones, aircraft, and so on, are all a result of technology. Technology involves the use of techniques, skills, principles, tools and implements, and their systematic application to improve human conditions. Human beings have been able to achieve a lot of feats by means of technology. However, were human beings bereft of rational faculties, they would not have been able to attain this height. Thinking faculty is thus the foundation of technology. This involves diligence in exercising the mind and putting it to work. In this connection, Achebe (1983) states that “civilization does not fall down from the sky. It has always been the result of the people's toil and sweat” (p. 10).

Thinking and reasoning go together. Philosophy of education strongly

emphasizes the capability of human reason to know and understand realities, no matter how complex the situation may appear. Proper knowledge of realities helps man in the understanding and practice of justice, fairness and equity, as well as the appreciation of ingenuity, talents and innovativeness. In the school system, talents and creativity should be strongly emphasized and encouraged, especially in the study of technology. Creativity is a watch word in technology; but creativity cannot be possible without critical thinking. Without philosophy, human thinking would not have developed to this extent, and still counting. Pragmatic philosophy, with its doctrines of practical experience and learning by doing, has greatly contributed to the development of technology through the school system.

Man's persistent striving to reconstruct and improve his environment is propelled by philosophical consideration and thinking on man, the universe and life as a whole. Philosophy and technology influence the society's culture and are at the same time driven by it. Both philosophy and technology make the use of local resources in their quest for knowledge and development of equipment respectively. These are evident in the progress made in the areas of traditional medicine, local crafts, local industries, farming, sourcing portable water, fabrication of machines, and a host of others.

The above subjects discussed in relation to philosophy of education are meant to serve as examples to prove the relevance of philosophy of education to the teaching of various school subjects. Actually, philosophy or philosophy of education is at home with any subject or course of study in any field of human learning, just as it endeavours to

see that those subjects or courses of study are at home with philosophy or philosophy of education. There is virtually no subject to which philosophy of education is not relevant. This is because wherever the human mind is engaged, philosophy is never irrelevant. The process of education requires not only the engagement of the human mind, but also the heart and hands. That is why cognitive, affective and psychomotor domains are taken as focal points in the stated objectives of any learning episode in education. The implication is that education requires the engagement of the whole person. This means developing the intellect (head), feeling and artistic/aesthetic life (heart) and practical skills (hands). This is applicable to all subjects and disciplines taught and learned in the school. A proper understanding of philosophy or philosophy of education shows that there is no divorce between philosophy and any of those subjects, and that without philosophy those subjects would be groping in the dark.

CHAPTER FOUR

RELATIONSHIP BETWEEN THE BRANCHES OF PHILOSOPHY AND EDUCATION

Introduction

Philosophy of education has been defined as the application of philosophical ideas, principles and methods to issues in education. Philosophy interacts with education through its various branches, namely metaphysics, epistemology, axiology and logic. A holistic or comprehensive understanding of philosophy of education requires a good understanding of how each of the branches of philosophy relates to education.

Metaphysics and Education

Etymologically, the word “metaphysics” is derived from two Greek words μ (meta) and (physika). “meta” means beyond, above, after, or transcending, while “physika” means physics, matter, or body. A combination of μ (meta) and (physika) gives rise to the term μ (metaphysics). Metaphysics, therefore, simply means beyond the physical, transcending the physical world, above the limits of the material and sensory experiences. Metaphysics is also referred to as speculative philosophy, study of reality, being or existence. It is the study of reality, its nature, kinds and characteristics. Metaphysics is the study of the true nature of reality, and it constitutes the foundation upon which we come to perceive and attach meaning to

our existence or being. It is also referred to as first philosophy, or simply wisdom, or first principle. For Banga (2014), metaphysics is:

a branch of philosophy that enquires into the problem of existence. It tries to resolve such issues as: What the ultimate nature, origin and essence of being is; the ground and basis of all existence; the nature of man and the world in which he lives; whether man has a soul, and if he has, how does it function, and what happens to it at death? (p. 353).

Metaphysics deals with issues of ultimate reality. It takes into account the physical issues, but goes beyond them to enquire into their essences. It deals with realities that are non-perceptible to the senses, with abstract concepts such as existence, goodness, essence, beauty, and so on. It also tries to explain the nature of being or reality per se, instead of focusing on any particular material being (Okafor, 2006). Metaphysics is interested in knowing the reality beyond physical appearance, beyond particularities and beyond the present form of the physical world. According to Ozumba, (in Uduigwomen & Ogbinaka, 2011), “metaphysics, being the study of reality as a whole, is concerned with the generalization of experience for the purpose of identifying fundamental entities” (p. 54). Metaphysics is concerned with the true nature of things, with being itself as being, with the basic principles, root causes, operations and existence of anything that is. In metaphysics, anything that is, (that is, anything that exists or has existence or is in existence) is a being, and any being is a reality, whether animate or inanimate, visible or invisible. Existence means the state, condition or fact of continued being. The concept is

axiomatic. It does not depend on anything for it to be valid, nor can it be proven by any more premises, for it is a necessity for all knowledge. One cannot deny existence without running into contradiction. Even the possibility of denying anything presupposes existence, for one cannot deny nothing. Existence means that there is something rather than nothing.

Metaphysics has two major (or fundamental) branches: Ontology and cosmology. However, of recent, some scholars, such as Banga (2014), have included philosophy of self, cosmogony and philosophical theology as further branches of metaphysics. These will be briefly discussed subsequently.

Ontology

Ontology is the study of being and existence. It embraces the definition and classification of beings or entities (physical or mental), their nature, origins, causes, properties and operations. Ontology is derived from two Greek words “onta”, meaning existence or being, and “logos”, meaning discourse or study. Ontology is, therefore, the study of being, existence or reality, in its fundamental nature and meaning, irrespective of externals and accidentals. It is a fundamental branch of metaphysics in which the eternal and temporal, the limited and unlimited elements of the world and their interrelations or interactions are studied (Banga, 2014). Its focal point is the conceptualization and explanation of existence and reality, or being. Ontology “is the science of what is, of the kinds and structures of objects, properties, events, processes and relations in every area of reality” (Banga, 2014, p. 354).

Some examples of ontological questions are: What is man? Are there ultimate realities about the things we see, beyond their physical appearances? What is existence? Does God really exist? If he does, what is the mode of His existence? Is there life after death? What is human soul, and what happens to it when a person dies? Why does something exist? Has something always been in existence? Is there the possibility of everything ceasing to exist sometime, somehow? Does everything exist in the same way? Is there any meaning in human existence? Lots of other questions can be generated. Ontological questions are interesting and captivating. They are simple in appearance, but complicated in substance. Any attempt to answer them with certainty only leads to further inquiries. Well, ontological, and in general metaphysical, questions do not require some kinds of yes or no answers. They are rather meant to evoke critical thinking and reflection, which in turn will generate further explanations, discussions and insights.

Cosmology

The term cosmology is also a derivation from Greek words: “kosmos”, meaning world or universe, and “logos”, meaning study or discourse. Cosmology is, therefore, that branch of metaphysics which studies the universe or the physical world. It is concerned with the origin, shape, content and structure of the universe or the world, as well as its purpose. Cosmology beams its rational speculative searchlight on such areas as natural laws, limitations of nature, contingency, necessity and other cosmic experiences. It raises such questions as: What is the origin of the universe? Has the world any purpose? What are the constituent elements of the universe? Is the

existence of the universe an accident or is it determined by some external order? Are there other universes outside our own? What fate awaits this physical world? Is the universe cyclic, dynamic or static?

Cosmology has contributed a lot to the understanding and betterment of the universe, especially the physical human world. Cosmological questionings have led to many investigations into the space, the sea, earth's shape and rotation, as well as other solar systems. Disciplines such as astronomy, astrology, geology, geography, physics and many others, owe their achievements to the inputs of cosmology.

Philosophy of Self

This branch of metaphysics is concerned with the self. Its import can be attributed to a dictum ascribed to Socrates: Man, know thyself. As Banga (2014) put it, “The philosophy of self defines the essential qualities that make one person distinct from all others” (p. 355). While ontology asks the general question “What is man?”, the philosophy of self is more specific and particular about the self, though still in abstract terms. Personal qualities such as goodness, intelligence, wisdom, beauty, ugliness, honesty, and so on, are all abstract concepts. In this context, self is defined as the set or aggregate of a person's characteristics, such as personality and ability, that are not physical and make that person different from other people (Cambridge Dictionary, 2022). “The self is the idea of a unified being which is the source of consciousness. Moreover, this self is the agent responsible for the thoughts and actions of the individual to which they are ascribed” (Banga, 2014, p. 355). Self-knowledge is essential for attaining any desired height in any field of human endeavours and for

living in a state of optimal happiness and sense of fulfilment.

Cosmogony

Cosmogony is the branch of metaphysics which studies the origin of the universe. It explores and seeks to explain the origins of the universe. However, it is also concerned with the structures and changes that occur in the present physical universe. Initially, cosmogony was mythological rather than scientific, in which the stories about the universe usually started with a state of chaos, void or disorder, and subsequent emergence of order. For instance, in Greek myths, chaos was described as the primordial void from which everything originated. Such narratives often included supernatural or divine forces shaping the universe, reflecting cultural values and belief systems (Fiveable, 2024).

From the time of the early Greek thinkers such as Thales, Anaximander and others, cosmogony shifted from myth-based exploration and explanation to naturalistic approaches. Instead of resorting to myths, these thinkers/philosophers tried to understand the origin of the universe through observable principles such as infinite substances or elemental forces. According to Fiveable (2024), this marked a break with myths and a starting point for rational and scientific inquiries

There is an overlapping between cosmogony and cosmology. Both make use of observations, from which predictions about the future and reference to the past can be made with high probabilities of accuracy. However, cosmogony is concerned more about the solar system, the

creation and origin of the universe and its evolutionary behaviours. It is more scientific inclined than cosmology in its approach to the study of the universe.

Philosophical Theology

A close look at the term “philosophical theology” reveals two things, from the point of view of semantics. One is an adjective, while the other is a noun. “Philosophical” is the adjective qualifying the noun “theology”. In essence, philosophical theology is not exactly a branch of metaphysics. It is rather a branch of theology that is open to the methods of philosophy for the purpose of clarifying divine truths, doctrines and dogmas espoused by theology. It can also be referred to as natural theology, theodicy, or philosophy of religion. It means metaphysics studying “infinite being, the primordial cause of all things and other supra-sensible realities (e.g. pure spirits)” (Akinsanya, 2015, p. 47). Since metaphysics studies these realities, Aristotle considers it as the highest of all sciences, or the first philosophy.

Philosophical theology is an academic discipline that applies the methods of philosophy to theological concepts, especially but not exclusively Christian beliefs (Daw, 2022). The language of theology is usually embedded in and characterized by mystical connotations that are not easily amenable to human reason and sensory perceptions. For instance, the doctrines of Revelation, the Scripture, Trinity, Incarnation, Resurrection, and life after death, Heaven and hell, are some of the core tenets of theology that defy logical validity and experiential conviction. The background for philosophical theology

was created by Thomas Aquinas, Augustine and other Scholastic theologians when they applied the philosophical ideas of Aristotle and Socrates in their efforts to help people understand biblical concepts, revealed truths and Christian doctrines. Their aim was the marriage of Faith and Reason, where the two would be seen as complementary rather than contradictory.

It was in the 18th and 19th centuries that philosophical theology came into prominence. During this period, Christianity came under heavy attack by the thinkers and proponents of Positivism, Modernism and Enlightenment. Such thinkers and proponents include Auguste Comte, David Hume, Georg Lichtenberg, John Stuart Mill, and Bishop George Berkeley (Feigl, 2022), among many others, whose emphasis was the clear light of reason and the role of sense experience. It was then that Christian theologians, in an effort to defend their faith and belief, discovered that they could employ philosophical tools of analysis, synthesis, comparison and evaluation to present and defend divine revelations, biblical narratives, Christian doctrines and dogmas. The intention of these theologians was that human beings, naturally motivated to know, and to know more, even about God, would be persuaded to use their mind and reason to accept those theological tenets in order to know God and His ways better.

Understanding Reality in the Context of Metaphysics

The whole idea of metaphysics lies in the study of reality. So it is pertinent at this point to enquire into what reality is. Stated in simple terms, reality means whatever exists. This can be understood in basically two ways: In **physical** terms and **ontological** terms. In the

former, it is the aggregate or totality of all that is real, the real state of affairs, events or situations; things as they actually exist, as distinct from imagination or idealistic imposition, whether known or unknown (Saridakis, 2016). In the latter, it refers to a state of being in existence or having substance; or something that is neither derivative nor dependent, but exists necessarily (Merriam-Webster, 2022). In metaphysics, reality is divided into two kinds: **Natural** reality and **supernatural** reality.

Natural Reality

Natural reality consists of all the experiential and physical realities, that is, everything that is amenable to sense experience. Examples of such realities include human beings, animals, trees, stones, houses, and so on. Under natural reality there are two sub-divisions: **animate** and **inanimate** realities.

Animate realities are those that have the principle of immanent movement. This means that the ability of such realities to make movements resides within them. The ability to move is natural and inherent in them. They do not need an external force to do that. They can make lively movements on their own. Examples of animate natural realities include human beings, animals and trees.

Inanimate realities are those that do not have the principle of immanent movement. Examples include sand, stone, chair, plate. These realities lack the inner capacity to move on their own. It can be said that animate realities are endowed with innate liveliness, while inanimate realities are not.

Supernatural Reality

Supernatural reality consists of the realities that cannot be explained by the laws of science such as observation, experience, or experiment. They are beyond the laws of nature and science. The term “supernatural” originated from Medieval Latin “supernaturalis”, which in turn was coined from two Latin words, “super” (above) and “natura” (nature). Supernatural thus means above, outside of, beyond, or transcending nature. According to Bartlett (2008), while “nature”, as a term, has been in use with multiple meanings since the ancient time, the term “supernatural” appeared in the Middle Ages. Supernatural realities consist of an order of existence that transcends the observable and visible universe and the natural order of things. They connote ideas relating to God, spirit, god, or devil (Merriam-Webster, 2022). Supernatural realities have attributes that are beyond the experiential understanding and interpretation. Sometimes they are referred to as in-experiential or non-experiential realities. Supernatural reality has two sub-divisions: **Contingent** realities and **Absolute** reality.

Contingent realities are those whose being is dependent on another. They are created supernatural beings. Examples of contingent supernatural realities are human beings, angels and spirits.

Absolute Reality is the Supreme Being, God Himself. The being of Absolute Reality does not depend on any other being or reality. His existence is necessary, while that of contingent realities is not. This implies that the Absolute Reality does not need the contingent realities, but the contingent realities or beings need and depend on the

Absolute Being for their existence, sustenance and fulfilment. Absolute Being is uncreated. He is the Almighty, to whom the creation of life and other beings are attributed. His essence and existence are one, and so are all His attributes, without beginning or end.

Educational Implications of Metaphysics

From the knowledge of reality, it is noteworthy that among all the realities, only man shares in natural reality and also in supernatural reality. So, man is both natural and supernatural. In other words, man is physical and at the same time spiritual. This is where the relationship of metaphysics and education is grounded. Not depending on revelation or theological/religious assumptions, metaphysics has helped those in the education system to understand this dual nature of man. One of the fundamental questions of metaphysics is “what is man?”. Since it is man that is educated, it means that having good knowledge of human nature is of utmost importance to the educators. Man's education must include both the physical and spiritual dimensions of his being and existence. Any education system that fails to recognize this and act accordingly has already lost a substantial chunk of its worth.

The main thrust of education is knowledge. It is indispensable for education. Metaphysics contributes a lot in this area of knowledge. Being is the root of all knowledge. By raising fundamental questions about being that knows, the being that is known, their natures, and their purposes, metaphysics brings clarity to the entire array of knowledge. Through self-knowledge, for instance, metaphysics helps the learner to know their strengths and weaknesses. This will help

them, in collaboration with the teacher, to work hard, both to sustain their strengths and overcome their weaknesses. The view of Okoro (2009) is that:

Knowledge of self also implies confidence in self – to work hard and to succeed. The teacher encourages the learner to tell the self always “I know that by paying attention in class, and by working hard, I will succeed”. Brief repetition of these principles at the end of each class activity is most likely to raise the consciousness of the learner. With time, the principles may be imbibed as self-principles (p. 187).

Knowledge of self fortifies the learner to keep pushing ahead, with the realization that knowledge is a continuous process. Knowledge of the self is of particular importance at the adolescent stage, which is a preparatory ground for adult life in the society. Metaphysics helps education to stimulate rationality, reflective thinking, intellectual development and self-consciousness in the child, especially at this stage of development.

Metaphysics may be criticized for its emphasis on individual consciousness and knowledge claims that are not amenable to verifications or empirical analyses and observations. However, it should be noted that without individuals there can be no group or society. Moreover, its knowledge claims are borne out of fundamental enquiries into the root causes and nature of realities, beyond deceptive appearances and subjective explanations, to the level of bare truth and

objectivity. So, metaphysics equips the education process with the capacity to raise questions as well as try to provide answers to those questions about fundamental issues of education itself, man and the universe, all for the purpose of effective education for the good of the society.

Epistemology and Education

In the consideration of education, whether as a discipline or a process, even as a product, what readily comes to mind is the acquisition of knowledge. Epistemology, which is a branch of philosophy, is all about knowledge itself. So there must be a strong relationship between epistemology and education. To explore this relationship requires a good understanding of the term “epistemology” and its implications for education.

Meaning of Epistemology

The term “epistemology” is a translation from the Greek word $\epsilon\pi\iota\sigma\tau\eta\mu\acute{o}\lambda\omicron\gamma\iota\alpha$ (Epistemologia). $\epsilon\pi\iota\sigma\tau\eta\mu\acute{o}\lambda\omicron\gamma\iota\alpha$ is a conjoined word from two other Greek words $\epsilon\pi\iota\sigma\tau\eta\mu\acute{o}\nu\eta$ (episteme) and $\lambda\omicron\gamma\omicron\varsigma$ (logos). “Episteme” means knowledge, acquaintance or understanding, while “logos” means study, discourse, science, theory, or reason. “Logos” connotes an appeal to rational discourse on the basis of inductive and deductive reasoning. So, the term “epistemology” can be understood as the study of knowledge, discourse on knowledge, science of knowledge, theory of knowledge, or reasoning about knowledge. It is the branch of philosophy which investigates the meaning, nature, scope and value of knowledge. How true is the knowledge we claim to have? This is one of the questions central to the discourse of

epistemology. According to Ukpokolo (in Uduigwomen & Ogbinaka, 2011), “Just as metaphysics tries to discover what is real, and how reality differs from appearance, so epistemology tries to discover what knowledge is and how it differs from mere opinions” (p. 65).

Epistemology is also referred to as theory of knowledge, or gnoseology. Its concern is to inquire into the foundation, validity, nature, structure, limits, sources and kinds of knowledge. It considers such questions as: What is knowledge? Is it possible to know? What do I know? How do I know that I know? How do I know that I do not know? What are the various ways of acquiring knowledge? Do beliefs and opinions constitute knowledge? What is truth? What are the criteria for truth? How true is the knowledge we claim to have?

Over the years, different philosophers have tried, and continue to try, to find answers to these questions. Since knowledge is the central focus of education, philosophy of education sees knowledge as a scope within its domain. In this regard it scrutinizes the types of knowledge imparted at various levels in the process of education, their sources, their relevance to learners, as well applicability to real life situations in the society. Knowledge is of central concern to epistemology. The starting task of epistemology is, therefore, to ascertain the meaning of knowledge.

Meaning of Knowledge

The general idea of knowledge is that it is that which dispels ignorance. It is that which transforms the individual from the state of unknowing to the state of knowing. However, “what dispels ignorance

and who is ignorant connote different meanings. Hence there is ... great controversy regarding the true meaning of knowledge....” (Vashishtha et al., 2011, p. 23). Philosophers, thinkers, and scholars of various backgrounds have divergent views on the meaning of knowledge. Despite the divergent views, there is apparently a common convergence on the axiomatic saying that only the one who acquires true knowledge enjoys true happiness. Since true happiness is the crave of every normal human being, it implies that to have true knowledge should be the aim of knowledge pursuit and acquisition. True knowledge leads to true information, true judgment, true evaluations, true relationships, true actions, true decisions and true policy makings. These are some of the ingredients that make for virtuous individuals, groups and society at large.

Knowledge is a very important aspect of human life and experience, and everyone naturally wants to know. Knowing something is beyond having an opinion of that thing, or having a belief about that thing. We may have an opinion or a belief, but knowledge can only result if such an opinion or belief is true. Knowledge can, therefore, also be defined as justified true belief, or validated belief. For instance, our belief that knife cut is painful and can cause the flow of blood is true because this has been validated or justified in the past. If what we know is not true, it is not knowledge.

The reason for epistemology to consider the meaning, nature and other aspects of knowledge is to ensure that the right kind of knowledge is imparted to the child in the process of education. Every child grows up to face life challenges in the society. So it is important

for both the teacher and the learner to have a good knowledge of epistemology so as to be able to cope with the complex realities and challenges in life. To acquire the right kind of knowledge, there must be right or correct information. The task of epistemology in education is to ensure this is maintained in the process of teaching and learning. In this regard, Okpara (2022) states that “epistemology is the branch of philosophy which enquires into all aspects of the knowledge content of education, with the view to ensuring that the receivers of education are not misinformed in the name of education” (pp. 76-77).

By way of summary, epistemology is relevant to education in the following ways, among others:

Understanding what knowledge is. In this regard, epistemology is interested in finding out what is it that is to be known, both in general sense and particular sense. This has been of immense help to teachers in stating the general and specific objectives of their lessons. It also entails making specifications about some conditions necessary for the acquisition of the intended knowledge, as well as the reason to have such knowledge. Epistemology here goes further to ensure that what is known, or claimed to be known, is really what it is. For instance, the statement “X knows Y” can be true if, and only if, there is Y, and X believes that Y. In the process of education, the implication is that the teacher has the responsibility to impart knowledge that is truly knowledge, and which they believe to be truly knowledge. In other words, the teacher must impart what they know. This makes for authenticity and validity of knowledge.

Knowing the sources of knowledge. There are many sources of

knowledge, among which Ary et al (2010) categorize five as the major ones. These are experience, authority, deductive reasoning, inductive reasoning and the scientific approach.

Experience: It is usually said that experience is the best teacher. One can solve a lot of problems, or proffer answers to some questions through personal experience. People can also gain experience from what is transmitted from generation to generation. However, experience has shortcomings as a source of knowledge. This is because one's experience can be affected by one's personal make-up, dispositions and attitudes. That is why two persons can observe one thing, but give different reports.

Authority: This source of knowledge is relevant in situations where one is not able to know certain things through personal experience. Authority here refers to experts in various fields of knowledge, such as in Engineering, Physics, Chemistry, Medicine, and so on. If one has health issues, for instance, one has to consult a physician who is an expert in medicine. People are always ready to accept the opinions of experts. Some even rely on customs and traditions as authoritative sources of knowledge. Authority has its own shortcomings, too, as a source of knowledge. Authorities may not always be right in their knowledge claims. They may not have the commensurate or adequate knowledge required in their fields of expertise. That is why errors occur sometimes in medical diagnostics, surgical operations, mathematical calculations, building structures, and other areas. At times, too, there are disagreements among experts in the same field. In such a situation, it becomes difficult to know who among them has the

authentic knowledge.

Deductive reasoning: This is another source of knowledge. This is a systematic approach to the acquisition of knowledge, which originated in Greece by Aristotle and his followers. It is a process of thinking which starts from general knowledge to particular or specific knowledge, following logical argument. Usually such an argument has parts, known as premises and conclusion. The premises serve as evidence for the conclusion. This type of argument occurs in formal logic, which is traceable to Aristotle in his doctrine of “syllogism”. Details of this will be treated under Logic. This source of knowledge is of particular importance in scientific studies, as it connects theory to practice and observation. It contributes in building up knowledge, and helps learners to organize their previous knowledge and link it to the present. However, deductive reasoning, being scientific, falls short of what it takes to ascertain universal truths. Moreover, deductive reasoning examines only the forms of thought, not the meanings or how to ascertain the truths of the premises per se.

Inductive reasoning: This is also a source of knowledge. It is the inversion of deductive reasoning. It proceeds from the particular to the general. It goes from specifics to generalizations, whereas the deductive reasoning goes from the premises (general) to the conclusion (particular).

The scientific method: This source of knowledge combines both the deductive and inductive reasoning in its investigation or search for knowledge. According to Tuong (2016), this came into focus in the

19th century when scholars started integrating the most important aspects of the inductive and deductive methods, when it was discovered that the exclusive use of induction usually resulted in accumulating heaps of isolated information and knowledge that made insignificant contributions to the progress of knowledge. This integration is what gave rise to scientific method, or scientific source of knowledge. In scientific approach, researchers proceed inductively from observations to hypotheses, and then deductively from the hypotheses to the logical implications of the hypotheses. If the implications agree with organized body of knowledge already accepted, then they are further tested from gathered empirical data. Based on the evidence of the data analysis, the hypotheses are accepted or rejected.

Knowing the value of knowledge. Knowledge, though part of humanity from time immemorial, ascertaining its value has been a central focus in epistemology. Philosophers have been raising the question concerning the value of knowledge, even from the time of Plato, as can be attested to in Plato's Meno. In other words, why is knowledge regarded as more important than mere beliefs and opinions? Is knowledge in itself worth having, and why? Is knowledge sought for its own sake, or for some particular or general purposes? What are the goals of knowledge? Is knowledge the only goal in inquiry? (Leong, 2022). All these questions are ways of evaluating pieces of information through which we acquire knowledge. From its questionings and trying to provide answers to those questions, epistemology helps both the teacher and the learner to appreciate knowledge as a value.

Knowledge of truth theories. Truth theories are concerned with criteria for true knowledge. The concept “truth” has been a problem area in philosophy and for humanity. Criteria for truth refer to conditions or standards that must be satisfied for the establishment of true knowledge, that is, for knowledge to be accepted as true. Truth is very necessary in education, since human knowledge pursuit presupposes that there is some truth (or there are some truths) to be known. From the ancient times, attempts have been made and continue to be made by scholars to address the question of truth. The efforts of philosophers to state exactly what truth is, has led to the formulation of truth theories, some of which are discussed here.

Correspondence Theory of Truth

This theory states that knowledge is true if there is a correspondence (that is agreement or similarity) between the idea in mind (mental assertion) and the object outside the mind (extra-mental reality), which the mind claims to know. The emphasis of this theory is on observation and verification. It holds that the truth or falsity of a thing or statement is determined only by how it relates to the reality in question, that is, only if the statement accurately describes the reality. This theory is said to be a traditional model, and it goes back to the ancient Greek philosophers such as Plato and Aristotle. In his metaphysics, Aristotle (383-322 BC) states that to say that that which is, is not, and that that which is not, is, is a falsehood; therefore, to say that that which is, is, and that that which is not, is not, is true. Another example of this theory is the statement by Aquinas (c. 1275) that truth is the “adequation” or agreement of things and intellect (*veritas est adaequatio rei et intellectus*). This implies that knowledge or belief

is true if there exists an appropriate entity, that is, a fact, to which it corresponds (Zalta, 2021). There must be an agreement of knowledge with the object.

In discussing the correspondence theory, it is important to note that it is the meaning of the statement or proposition that should correspond, otherwise there would be a problem, since some statements do not have any intrinsic meaning. For instance, 'book on a table', or 'sound in the air' cannot be categorized as true or false. They have no intrinsic meaning. On the other hand, if a goat is an animal, and one looks at it and says, 'A goat is a tree', the statement can be categorized as false, because a goat has an intrinsic meaning of being an animal. So, a goat is still an animal even if one's mind conceives it as a tree. In this case, there is no accurate description of the object. The simple tenet of this theory is that truth is the agreement of the claimed knowledge with the object.

One major problem of this theory is how one can compare one's knowledge with the object of knowledge, so as to ascertain its correspondence. Such a comparison requires the use of one's knowledge of the object. The implication is that one will be using one's own knowledge to assess the same knowledge. Such an approach is recursive, from which no truth can be ascertained. It is like being a judge in one's own case, or one bearing witness to oneself. Again, a set of beliefs, even if it is perfect, may not match objective reality. Furthermore, one cannot go outside one's mind to see things exactly as they are. So it is difficult for one to ascertain the extent of the correspondence between what one has in mind and the object of

knowledge.

The merit of this theory lies in its criterion of truth, which is objective evidence. When the intellect apprehends an existing reality, it identifies the object with itself, and at the same time apprehends it as being impossible to be its opposite at the same time. In Logic, this is referred to as the principle of identity. The principle states that a thing is what it is, and nothing else. It is one of the principles which do not require further verification, but rather form the bases for the verification of other aspects of knowledge. When anything is traced to its first principle, there is no longer any doubt about its veracity, otherwise one would be involved in a kind of “*reductio ad absurdum*” (a lapse into the absurd).

According to this theory, then, there is no middle course in knowing an object. It is either it is known as it is, or it is not known at all. The theory has contributed to the pursuit of objectivity in the process of education. Teachers and students are encouraged to aim at an adequate and in-depth knowledge of their disciplines and be objective in their approach to issues and assessment of educational programmes.

Coherence Theory of Truth

The formulation and development of the coherence theory is attributed, according to Walker (1989), to Spinoza, Kant, Fichte and Hegel. The hallmark of this theory is that knowledge or idea of a thing is true if there is a logical consistency between that knowledge or idea and an already existing body of knowledge which has been accepted as true about that thing. In light of this, Phenix (1958) sees truth as

knowledge which is confirmed by validation procedures. The implication of this idea of truth is that there should be no transcendental criterion of truth, rather every discipline or field of knowledge should have its own criterion of truth. All the kinds of knowledge should also have their respective criteria of truth, in accordance with their respective body of knowledge already accepted. Another important point about coherence theory is that it views truth as coming in degrees. For instance, the truth of a belief about a particular thing can be true only to the extent that it coheres with other beliefs about that particular thing. Expressing his view on this theory, Okafor (2006) states that “if one uses this criterion, an item of knowledge is accounted as true if it agrees with the system of concepts and relations already accepted as true. Conversely, it is false, if it does not reach such agreement” (p. 164). If, for instance, someone says, 'the sun sets at dawn', the statement would be taken to be false, since it does not agree with the already accepted knowledge that the sun rises at dawn and sets at dusk. The coherence theory makes truth relative and departmentalized, to the system in which the object of knowledge is perceived. (Okafor, 2006).

One of the problems of this theory is that it is difficult to identify specific systems or sets of propositions with which the claimed knowledge would be coherent. For one thing, knowledge is dynamic, and can undergo modifications due to some changes in the course of time and events. In a situation like this, the already accepted idea of a thing may not pass as the criterion for truth.

Notwithstanding the shortcomings of the coherence theory, it has

made great contributions to education. It has influenced the need for consistency in the educational process. It has also been a preparatory ground for establishing correlations among learning environments, and also for collaborative work and understanding of education as a system.

Pragmatic Theory of Truth

The pragmatic theory of truth is espoused within the philosophy of pragmatism. The theory was first formulated by the three foremost American pragmatic philosophers, Charles Sanders Peirce, William James and John Dewey. The main characteristic features of this theory are dependence on pragmatic maxims as a way of making clarifications about the meanings of difficult concepts such as truth, and its emphasis on the fact that belief, certainty, knowledge, or truth is the result of an inquiry. This view has its background from a classical formulation which defined truth as the good of logic, where logic is understood as a normative science, that is, an inquiry into good or value, or whatever is worthwhile, and seeks the knowledge of it and the means to attain it. Peirce (in Baldwin, 1901) defined truth in the following manner:

Truth is that concordance of an abstract statement with the ideal limit towards which endless investigation would tend to being scientific belief, which concordance the abstract statement may possess by virtue of the confession of its inaccuracy and one-sidedness, and this confession is an essential ingredient of truth (pp. 716-720).

The above definition of truth shows, in Peirce's view, that ideas of approximation, incompleteness and partiality, are essential to a proper conception of truth. For James (1909), truth is a quality, and its value is only confirmed by its effectiveness when applied to actual practice. James thus combines the correspondence and coherence theories of truth, while adding the pragmatic dimension that truth is verifiable to the extent that thoughts and statements correspond with actual things, which are in turn verified by the observed results of the application of an idea to actual practice. In agreement with Peirce, regarding the definition of truth, Dewey (in Boydston, 2008) states as follows:

The best definition of truth from the logical standpoint which is known to me is that by Peirce: "The opinion which is fated to be ultimately agreed to by all who investigate is what we mean by the truth, and the object represented in this opinion is the real (pp. 14-15).

In pragmatism, human knowledge is considered in the light of scientific principles. This is a long shift from the idealist and realist approach. Idealists and realists view knowing and thinking in the light of metaphysical principles. For the pragmatists, an idea is true if it helps you to solve your problems. Even at that, it must be held just tentatively, since it may not remain stable all the time. Moreover, you can get a better idea, in which case you are bound to jettison the earlier one. In the light of this, James (1907 [1975]) insists that:

Truth in our ideas and beliefs means the same thing that it means in science. It means ... that ideas (which themselves are but parts of our experience) become

true in so far as they help us to get into satisfactory relations with other parts of our experience.... Any idea that will carry us prosperously from anyone part of our experience to any other part, linking things satisfactorily, working securely, simplifying, saving labour, is true for just so much, true in so far forth, true instrumentally (p. 34).

For the pragmatists truth is relative, not absolute. They maintain that criterion for truth must have its foundation in experience. Abstraction, for them, if not translated into attaining a scientific success, is useless and meaningless. According to James (1955), “true ideas are those that we can assimilate, validate, corroborate, and verify. False ideas are those that we cannot” (p. 160). Whatever works is true for the pragmatists. The actual essence regarding the meaning of truth, in the calculation of pragmatic theory, are the consequences, or the results. Any intellectual conception that results to practical consequences is true.

From this pragmatic point of view, it follows that any idea that is not result-oriented is false. In this context, truth lies in the usefulness of an idea in practical situations, and all these must be based on experience, verification, and workability, which are the crucial reference points for pragmatists. Explaining the pragmatists' view about truth, Aja (2016) notes that:

For the pragmatists the test of truth is utility, workability, or satisfactory consequences. There is no such thing as static or absolute truth. Truth is

redefined to mean something that happens to a judgment or an idea. So truth is made in the process of human adjustment (p. 30).

Regarding human knowledge, pragmatists adopt scientific process in their approach. Dewey (1910) argues that there are five stages of knowing, or processes of knowing, which must be followed, one leading to the other, until the last stage. These steps or stages are suggestion, internalization, use of one suggestion after another, mental elaboration, and testing the hypothesis. In the first step, which is suggestion, the mind jumps forward to a possible or likely solution of the perceived problem. Internalization means the acceptance of the difficult or perplexed situation felt as a problem to be solved, or a question to which answer must be sought. In the third stage, one suggestion is used after another as a leading idea. This serves as an initial guide to one's observation and other activities in the collection of factual materials. In the stage of mental elaboration, the supposition is broadened and extended by reasoning. Here, even reasoning is taken as a part, not the total inference. Finally, there is the testing of hypothesis. This is effected using imaginative actions to test the hypothesis. For Dewey (1920), "that which guides us is true The hypothesis that works is the true one; and truth is an abstract noun applied to the collection of cases, actual, foreseen and desired, that receive confirmation in their works and consequences" (pp. 156-157).

Based on the five steps constructed by Dewey, it can be argued that truth is never, and never can be, objective and conclusive for the pragmatists. They maintain that truth is always open for further

investigations, no matter how impregnable it appears to be. Pragmatists hold tenaciously that knowledge starts when individuals interact with their environments. This knowledge must start in the domain of experience. In the event that there is no workability even after the testing of the hypothesis, the pragmatists would insist that one has to start all over again, or reject the proposition straight away as false.

Educational Implications of the Truth Theories

The central issue in education is knowledge. It is all about knowledge acquisition, and there are many ways of knowing, and there are different types of knowledge, too. The implication for education in this regard is that these different types of knowledge and ways of acquiring them are to be adequately explored in the process of education. Students should be exposed to all the aspects of knowledge and application of various methods of teaching and learning. This will enhance their understanding, despite their individual differences. Another implication is that solutions to problems can come from different areas or aspects of knowledge. In this regard, no aspect of knowledge should be taken for granted. After all no knowledge is a waste.

Pragmatic theory of truth appears plausible, as it stresses the need for real experience and true life situations, as well as usefulness and results derivable from whatever ideas one considers as truth. However, captivating as its emphasis on usefulness and success in practice may appear, the theory has faced several criticisms from the very beginning of its propagation. One of the criticisms came from

Russell (1910), who argued that: “when we say that a belief is true, the thought we wish to convey is not the same thought as when we say that the belief furthers our purposes; thus “true” does not mean “furthering our purposes” (p. 98). The import of the criticism is that it is wrong for pragmatic theory to equate truth with utility. This is because there are some beliefs that are true but not useful, and vice versa. Falsehood can serve one's purpose. So, distinction has to be made between a belief being true and being useful. The theory has also been criticized for being vague and failing to clearly define success and usefulness in determining truth. In a similar manner, it does not determine what actually works, thus making itself circular. The theory also lacks objectivity and justification, since it argues that truth is dependent on human perspectives, and there is no strong ground for justifying beliefs (Quora, 2023).

Impact of Epistemology: A Résumé

Reflecting on questions of epistemological nature can help educators to be more intentional in their teaching – allowing perhaps the students themselves to become aware of their learning process and personal development. Combining its concept of knowledge, ways of knowing and truth theories, epistemology plays a vital role in education. It helps in pinpointing difficulties and problems in the field of learning and also comes up with strategies for tackling those problems. Epistemology is all about knowledge, and knowledge is the stock-in-trade of teachers. The quality of knowledge to be imparted to learners is very important. For teachers to impart quality knowledge, they must first know what knowledge is in itself. In any field of study, this is very important. Knowledge of epistemology, therefore, is

beneficial to both teachers and students in the process of education, for it helps them to know and better understand the subject matter and various ways of approaching it so as to acquire true knowledge.

Axiology

Axiology is the third branch of philosophy, and it deals with values. By definition, axiology is the theory or study of values. It is derived from two Greek words, $\acute{\alpha}\lambda\omicron\varsigma$ (axios) and $\lambda\omicron\gamma\omicron\varsigma$ (logos). “Axios” means worthy, suitable, deserving of, or worthwhile; and “logos” means study or discourse. So, it is the study of that which is worthy or worthwhile. It is concerned with understanding the concept of value, its meaning, its aspects or kinds, as well as its problems. Axiology has two sub-divisions: Ethics and aesthetics.

Ethics is derived from the Greek word $\epsilon\theta\omicron\varsigma$ (ethos), which means custom, habit, or character. It is the root word for $\epsilon\theta\iota\kappa\omicron\varsigma$ (Ethikos), which means morality, or a manifestation of moral character (Smith, 2004). It has a related meaning to the Latin “mores” – a set of moral norms or customs derived from generally accepted practices rather than written laws. Ethics is, therefore, the branch of axiology which deals with issues and values concerning human conduct or character. It is sometimes referred to as moral philosophy. It is interested in finding out what ought to be (or ought not to be). It therefore makes use of “ought”, “duty”, “right” and “wrong” in relation to human conduct, behavior or character. Ethics establishes standards of behavior and expectations and examines moral values and rules of right conduct in light of these standards and expectations.

In education, ethics helps both teachers and students to imbibe and maintain right relationships, good conducts and moral probity. Ethical concerns are of vital importance in education. Human beings have values and dignity beyond every other creature in this world. Both in curriculum planning and implementation, this indisputable truth should be seriously taken into consideration.

Aesthetics is the branch of axiology that deals with beauty and its appreciation. It is concerned with the principles of beauty and artistic taste. Aesthetics is concerned about orderliness and beauty in the arrangement and organization of things. It examines the nature of art or skill in human work such as in carving, painting, dressing, sculpturing, printing, drawing, music, writing, games and leisure. Aesthetics deals with beauty, in all aspects of it, and people's response to it. It scrutinizes the nature of art in human experience, its creative sources, the standards for assessing arts, and the effects of arts in human life and environment.

Although ethics and aesthetics are about values, social and objective standards cannot always answer the questions that arise from aesthetic values. This is because, unlike ethical values, which are objective in nature, aesthetic values are more of personal and individual disposition and liking. That is why it is said that beauty is in the eye of the beholder. However, in formal arts and situations, certain standards are always established, and are expected to be strictly followed.

Formal arts are creative disciplines with the primary focus on the form, structure and technicality rather than simply on content and

emotional expression. These forms of art lay emphasis on intentional application of specific principles and laid down rules, such as proportion, balance, and mastery of required techniques. Some of the standards to be followed include technical proficiency, consistency, discipline, structured organization, and connection to tradition.

Relevance of Ethics and Aesthetics to Education

Ethics is all about values as they relate to human conducts, about wrong and right, good and bad, what ought to be and what ought not to be. In education, these values are highlighted. In fact, education itself is a value. It is a worthwhile and cherished process in every society. In the process of education, ethical values, such as respect, honesty, hard work, and so on, are transmitted. Knowledge of ethics helps teachers and learners to be respectful, hard-working and truthful in their educational pursuits. Again, ethics helps those in the process of education to develop principles of good behaviours and the courage to practice them. Imbibing discipline is another way in which ethics is relevant to education. Without discipline, there can be no effective imparting and assimilation of knowledge. Ethics helps both the policy makers and implementers in the field of education to form a good conscience that will help them to maintain integrity as they carry out their responsibilities.

In education, aesthetics helps learners to be orderly, to maintain proper decorum, to be decent, to organize their studies well, improve their skills in writing, reading, speaking and other areas in speech, in dressing and behaviour. It helps also in appreciating works of arts by talented individuals. Furthermore, knowledge of aesthetics helps the

stakeholders to maintain good school and classroom environments in an orderly manner. Where practical works are involved, knowledge of aesthetics is relevant so as to add beauty and attraction to the works done. Aesthetics also provides the needed atmosphere for motivation towards orderliness, ingenuity and creativity.

Logic

Logic is the branch of philosophy that is concerned with the study of the methods, structures and principles of correct reasoning. It attempts to provide answers to such questions as: What is correct reasoning? What differentiates a good argument from a bad one, or a sound argument from an unsound one? Are there methods for detecting fallacies in reasoning and argument? Logic deals with systematic and valid reasoning. It treats different kinds of propositions and relationship between them, which justify inference or conclusion. Logic aims at providing a systematic means or measures with which to tell whether given conclusions follow from given premises or otherwise, and whether inferences are valid or invalid. Logic has arguments as its bases of operation.

Logic has two major forms or parts: Formal logic and material logic.

Formal logic: This originated from Aristotle, with his doctrine of syllogism. Syllogism is an argument comprising three parts. The first part is known as the major premise, the second the minor premise, and the third the conclusion.

Example: All winged animals are birds (major premise)
Bat is a winged animal (minor premise)
Therefore, bat is a bird (conclusion)

Formal logic is interested in examining the forms of thought in order to ensure correct reasoning.

Material logic: This is the form of logic that examines the contents of thought in order to determine the truth of reasoning. Herein lies the main difference between formal logic and material logic. Truth in this context means the conformity of the intellect with the object of knowledge, as it is outside the mind or intellect.

Example: All birds lay eggs
Bat is a bird
Therefore, bat lays eggs

The above argument is coherent, but there is no guarantee of truth in it. This is because the conclusion is reached through erroneous judgments. The truth is that bats do not lay eggs. The argument is, therefore, not a sound or valid one.

Argument in Logic

Argument is the central area of logic. Argument is a statement in which there is a claim that one or more of the preceding sentences are evidence for the following sentence known as conclusion. It is an appeal to sequence of reasoning.

In logic, argument is of two types: Deductive argument and inductive argument.

Deductive arguments: In deductive arguments, if the premises are true, the conclusion must also be true. In other words, the conclusion necessarily follows from the premises.

Example: All men are mortal (true)
Plato is a man (true)
Therefore, Plato is mortal (true)

Inductive arguments: In inductive arguments, the claim is that if the premises are true, then it is more or less probable that the conclusion is true. There is no definitiveness or certainty that the conclusion is true. In other words, the conclusion does not necessarily follow from the premises.

Example: Ikenna made a first class in his B.Sc. (true)
Ikenna also made a first class in his M.Sc. (true)
Therefore, Ikenna will make a first class in his Ph.D.
(probable)

That Ikenna made a first class in both his B.Sc. and M.Sc. is not a guarantee that he will also make a first class in his Ph.D. There is no absolute certainty for that; there is only a probability, which means he may or may not make a first class in his Ph.D.

Note: Deductive arguments proceed from the general to the particular, that is, from assertion about the whole class of items to assertions about a particular or some items of the same class. On the other hand, inductive arguments proceed from the particular to the general. The inference is from the particular item of a class to the whole class, and that is why there is always a probability in inductive arguments.

Logic and Education

Logic helps us to be reasonable in the process of education, on the part

of teachers as well as students. It inspires keen interest in taking a close look at statements so as to ascertain the truth therein. It equips us with the ability to judge whether an idea being espoused is reasonable or not. In the field of education, and in fact every field of knowledge, logic helps us to avoid error, so as to arrive at valid conclusions. It helps in dispelling doubts and detecting fallacies and unsound arguments. For reasonable, successful and effective communication, both teachers and students need to have a good knowledge of logic. According to Akinsanya (2015), “Logic will help educators to make their opinions well-stated, well-articulated and properly backed up, clear, rational, consistent, coherent, precise and cogent. It will also help them in the correct assessment/ evaluation of students and of the system” (pp. 55-56). Logic is able to do all these because it is concerned with determining, prescribing and distinguishing correct human reasoning, sound or unsound judgment, valid or invalid conclusions, assumptions or theories, consistency and coherency in statements, as well as truths and fallacies.

Logic is at the heart of every knowledge. It in fact permeates all the other aspects or branches of philosophy, especially epistemology. This can count as one of the reasons some scholars treat it as a part of epistemology. To have knowledge is one thing, but to present, disseminate, impart and defend it rationally and correctly under various circumstances requires the input of logic. Educators who are knowledgeable in logic are always effective in their professional activities. They are always full of self-confidence regarding the justification of their knowledge claims.

CHAPTER FIVE

SCHOOLS OF THOUGHT IN PHILOSOPHY OF EDUCATION AND THEIR EDUCATIONAL IMPLICATIONS

Introduction

A school of thought refers to a group of people who share similar viewpoints and opinions about a particular subject. Moseley (2008) sees it as a particular idea or set of ideas, held by a specific group. Rosen (2003) describes it as a belief (or system of beliefs) held by some groups or schools. The various schools of thought have continued to influence the present day rationality and educational principles and practices. These schools of thought, according to Rosen, are coherent ideologies or trends which inform how people answer the questions asked in philosophy. This chapter tries to provide great insights on the various philosophical schools of thoughts and what they stand for. Their educational implications and their leading proponents are also discussed.

A school of thought is an irrevocably convinced pattern of thinking, responding to, and interpretation of, events of life. Schools of thought can be found in any discipline that generates ideas about man and his existence as well as other factors and experiences that shape and influence his living and activities. In philosophy, such schools of thought include idealism, realism, naturalism, pragmatism, existentialism and few others, which will be explored here.

Idealism

This school of thought is based on the ideology that all the objects of human experience - the things we see and perceive in the world around us - are nothing other than the shadows or the fleeting and transient replicas of the eternal qualities, or ideals. Plato is often considered the father of idealism. According to Okafor (2006), idealism “forms both the primary basis of Plato's philosophizing and the point of departure from Aristotle's” (p. 30). Plato was very much interested in the spiritual dimensions of existence, and that was where he laid greater emphasis. Other proponents of idealism are Rene Descartes, Bishop George Berkeley, Immanuel Kant, George Friedrich Hegel, Froebel, etc.

Plato and his fellow idealists believe that two different worlds exist: **the world of 'ideas'** and **the world of 'shadows'**. The Idealist school of thought holds that things in the material universe as perceived by people are not in their true forms or pure state of reality, rather they are mere appearances, or shadows, or images. The true or real forms of such objects are somewhere else beyond the reach of the sense experience. Idealists believe that while the world of ideas is a perfect world, the world of shadows or appearances is ever changing and never static. The world of ideas is the ultimate and absolute reality, according to the idealists. Because of this belief, they argue that everything that exists in the concrete has a corresponding spiritual dimension, which is better and more original, but far beyond human perception, having been so placed by the Creator. The spiritual dimensions are the real, and they are in the world of forms or ideas, and can only be known through dialectical reasoning, for they are

eternal and immutable.

Educational Implications of Idealism

1. Idealism projects the development of individual mind to be the focus of education. School, therefore, should provide opportunities for individual growth, aesthetic, vocational, intellectual and personality development.
2. The idealists place emphasis on the spiritual elements and insist that the perfect form of knowledge cannot exist, since perfection in the material universe is not attainable. For that reason, they suggest that religious and moral education, love of knowledge and understanding of the child's nature and his environment should be fostered by the school to increase his perception.
3. Since the idealist is very much concerned with the moral development of the child, the teacher is expected to play very vital and significant roles in the proper moral development of the child by serving as a role model in addition to teaching him the acceptable norms and values.
4. To the idealist, values are absolute and unchanging. The implication is that the child should learn to live by internal principles, which would put him in harmony with the creator and the rest of creatures.
5. To lead good life is possible with a highly organized political environment. The school should therefore promote political harmony by teaching the child all the principles of democracy and democratic ideals in their entirety.
6. The child's mind should be developed by the teacher through

the provision of a variety of enriching experiences. Emphasis should be placed on the development of the child's creative, imaginative and manipulative potentials, through project methods, use of models and other instructional materials in which children will be actively involved so as to broaden their capacities for thought.

7. The study of humanities and social studies should be given the pride of place in the school curriculum. The main areas of study in humanism should be philosophy, languages, fine arts, literature, religion and intellectual history. Their argument is that the contents of these courses fundamentally consist of ideas, so that by studying them the child's mind will be guided to basic ideas in the universe.
8. Vocational and physical training and science subjects are to be taught, but their functions in the school programme should be restricted to the level of secondary importance, and should be at the service of those subjects that are concerned with the ideals and the development of the mind.

Critique of Idealism

Idealism, as a school of thought, has both positive and negative sides.

The following are the positive sides or strengths of idealism:

1. Idealism emphasizes such values as goodness, prudence, justice, truth, honesty, beauty, etc. If these values are inculcated in learners, they will invariably become good citizens, with strong characters in the society.
2. For the idealists, education should be for all, since it is a weapon against poverty, as well as light and power to

individuals. This stand is very important. On that note, it is the responsibility of the government to ensure that education is made affordable to all citizens.

3. Education being described as heroes by Hegel is a welcome idea. This means that the educated are expected to be exemplary in their conducts so that they can be models to students.
4. The emphasis of the idealists on the spiritual world helps individuals to make efforts towards being in good relationship with God and their fellow human beings. Education should aim at turning out, through the process of education, those who are well balanced in the society, both in their vertical and horizontal relationships.
5. It is good to have a variety of teaching methods in education. Such methods as group discussion, questioning, demonstration, and so on, are in good favour of the idealists. Applying a variety of methods has immensely contributed to the resolving of numerous issues associated with individual differences among learners.

In spite of the positive aspects of idealism, there are negative aspects, too. They include the following:

1. In this era of scientific breakthroughs, idealism has been criticized as being outdated. Ideas alone cannot take man to any meaningful level. Practical experiences and sensory perceptions are important as well.
2. There is an overemphasis of idealism on imitation of the models, or the ideals and cultivation of good manners to the

neglect of freedom, initiative and innovation. In the process of growth or development, trial and error are normal factors, but the idealists are intolerant of this, being intent on achieving perfection as they are.

3. Abstract concepts such as soul, spirit, mind, and essence are watchwords for the idealists. These concepts, though undeniable truths, are invisible and intangible. As such, they cannot make immediate and compelling practical impacts on learners. The structures, modes of existence and appearances of these concepts defy human imagination. Seeing, touching and physically associating with the object of knowledge are important in enhancing the process of teaching and learning.
4. The speculative nature of the idealist curriculum makes it unsuitable in this age of scientific and technological advancements. For the idealists, knowledge consists in man thinking the thoughts of the eternal reality. In such a situation, how would one develop a curriculum through which such knowledge is imparted? Such a curriculum would be of no practical relevance, since it would, of a logical necessity, be idealistic, with little or no relevance to the real life situations in the society.

Realism

Realism is a reaction against idealism, with its framework originating from Aristotle (384-322 B.C.). Just as Plato is referred to as the father of idealism, Aristotle is regarded as the father of realism. Other proponents are St. Thomas Aquinas (1225-1274), John Locke, Francis Bacon (1561-1626), Johann Amos Comenius (1592-1670), John

Locke (1632-1704), David Hume, etc.

Realism is a school of thought in philosophy which holds that the things of human experience, that is, the things in the material world, are not just the representations or reflections of the real things in the world of the spirit, but the real things themselves. It believes that all that exists is resolvable into matter or has the characteristics of matter, which is the ultimate reality. It argues that the universe is not an illusion but actually exists in concrete form, and independent of the human mind. Since everything that exists is independent of the perceiver, the truth about them is discovered, not invented by the human mind.

Contrary to the position of the idealists, the submission of the realists is that everything is real only as they appear in reality. The basic tenet of realism is that the things in the material universe - the objects of human experience - exist in themselves. They have their own true and independent existence. This means that such things exist outside the thinking subject. They are, thus, called extra mental realities. Therefore, real objects exist independent of the individual, whether he perceives its existence or not. Realism with time developed into three categories which include: Aristotelian Realism, Thomism or Scholastic Realism and Scientific Realism.

Aristotelian Realism

Aristotle's impact on Western philosophy and education has remained long lasting. Aristotle was Plato's student. However, unlike Plato, who was an idealist, Aristotle adopted a common sense approach to issues

of knowledge, with an ingenuity said to have surpassed that of his master. Aristotelian Realism was developed by Aristotle, in a metaphysical framework grounded in his philosophy. Aristotelian realism placed strong emphasis on the existence of universal truth rooted in observable reality. It argues that causality and the order of nature are features of things and not the imagination/thoughts of the mind. This is Aristotle's point of departure from Plato. For Plato, universals are independent entities in the realm of transcendence, but for Aristotle universals are immanent in particular things (Gill, 1993). Aristotelian realism argues that abstract concepts exist only as instantiated in concrete entities (Plaisance, 2019). As an instance, a specific table has its 'tableness' which exists as a universal instantiated in its material reality. This is an integration of the metaphysical and empirical dimensions of reality by Aristotle.

Aristotle was not comfortable with Plato's answers and explanations to the basic questions regarding the nature of things and their existence, which created a duality: The world of perfection and the world of imitation. Not being satisfied with Plato's answers and explanations, Aristotle strove to provide a coherent and systematized response to the basic questions concerning existence and knowledge. This Aristotle's approach gave his realism some stamps of identity.

Core Features of Aristotelian Realism

Aristotelian realism has some characteristics or features, which include hylomorphism, universals in particulars, pathway between Nominalism and Platonism, applicability across disciplines, ethics, and teleology.

Hylomorphism: This is Aristotle's doctrine which he propounded in response to the basic questions of existence and knowledge. This doctrine describes the core aspect of his metaphysics. The doctrine holds that entities are a combination of matter (hyle) and form (morphe). Matter is the physical substance, while form is the defining essence (Franklin, 2015). Aristotle maintained that the form provides structure and purpose of a thing, while the matter provides its tangible basis. This argument provides a balancing framework between metaphysics and empirical elements.

Universals within particulars: While Plato located the universals in the world of transcendence, Aristotle located them within the particulars of the material world. He explains that these universals do not have their own separate existence, but are rather instantiated in individual or particular objects. This is the import of Aristotle's theory of universality and particularity. The theory argues that every object has both the universal and particular properties. For instance, the universal property of a table makes it a table, and not something else. However, there are particularities associated with a table, such as height, shape, colour, or weight. These particularities distinguish one table from another. Matter, according to this theory, is the principle of potentiality, with the capability of becoming different things, while form is the principle of actuality, or individuation, with capability of making one matter entity distinguishable and separate from another (Okafor, 2006).

Pathway between Nominalism and Platonism: Aristotle did not want to deny the reality of universals entirely (which is nominalism),

neither did he assign them independent existence in the realm of transcendence (which is Platonism). To avoid these two extremes, Aristotle founded universals within the physical and observable world. According to Sirkel (2024), this integration of the universals into the concrete entities makes them (the universals) accessible and observable. This further makes Aristotelian realism easily applicable to mathematics and philosophy of science.

Applicability across disciplines: Aristotelian realism is of the view that abstract concepts arise from the structures inherent in the physical world, instead of existing independently. For instance, in mathematics and natural sciences, such abstracts as numbers or shapes, are not separated from the objects in which they are instantiated. In this way, Aristotelian realism claims to have bridged theoretical constructs and practical realities.

Ethics and teleology: Aristotelian realism emphasizes that there is an inherent purpose within entities and actions they exhibit. This means that everything has a purpose or end for its existence and operations. Thus Aristotle's philosophy is said to be deeply teleological. This purposefulness of entities is stretched to ethics and politics. Here human virtues and social institutions are to be oriented towards attaining some specific natural ends. In other words, human conducts and social establishments should have purposes or ends which are required to achieve. For this reason, Aristotle advocated the practice of justice, goodness, courage and temperance as ethical virtues. This brings about a life of good conduct, which is the best life.

In the light of these features of Aristotelian realism, it can be said that Aristotle strove to bridge metaphysical universals and practical/empirical realities. This has made his realism relevant across many disciplines, such as philosophy, science, mathematics and ethics, among others.

To deal with the question of the source of all things in the world, Aristotle posited the existence of a “First Cause”. He argued that the First Cause must be an absolute reason, a pure form, which knows, rules and guides all aspects of nature. This First Cause is independent of the universe. However, the First Cause acts upon the universe and empowers it with movement, development, order and reason. The First Cause is, therefore, the “Prime Mover” (Okafor, 2006, p. 37).

With regard to human beings, Aristotelian realism believes that:

- (i) Happiness is the ultimate goal of human existence;
- (ii) Human development should focus on the physical, moral and intellectual dimensions, and this should be emphasized and carried out in every process of education;
- (iii) The human soul has both rational and irrational parts, and it is the role of education to develop the rational part of the learner.

Scholastic Realism

Scholastic Realism was initiated by St. Augustine. He was intent on producing a synthesis of faith and reason. In a bid to do this, he adopted Plato's philosophy. The manuscripts of Aristotle had not been discovered at that time. It was in the 10th century that the Arabian scholars discovered Aristotle's manuscripts. These scholars were Avicenna (980-1037) and Averroes (112-198). These scholars spread

Aristotle's logic and his cosmic views to the Western world. Their interpretations and explanations of Aristotle's ideas greatly influenced the Christian philosophers of the time, thereby propelling a shift from the Augustinian Platonic bent to Aristotelian realism.

It was at this point that St Thomas Aquinas (1225-1274 AD) started, with the same aim of harmonizing faith and reason, obviously reconciling Aristotle's philosophy with the theology of the Church. Compared to Plato's idealism, Aristotle's realism was more amenable to the pursuit of objective evidence, thus being more favourable for scientific inquiries. Aquinas argued that there was no real difference between Aristotle's ideas of the universals and particulars and the Christian ideas as a whole, regarding existence and reality. He also acknowledged Averroes as an authoritative interpreter of Aristotle. Aquinas later developed a new Christian philosophy known as "Thomism". Thomism maintains that the material world is real and that both matter and spirit were created by God. Scholasticism combined both the Platonic and Aristotelian philosophies in such a way that faith and reason were seen as different sides of the same coin. For the scholastics, faith belongs to the realm of the spiritual, which was the foundation of Plato's philosophy, while reason was the anchorage of Aristotle's philosophy.

Aquinas was very much impressed with the logic and other works of Aristotle. He referred to Aristotle as 'the philosopher'. He was particularly impressed by Aristotle's efforts to assign one world to experiential reality, contrary to Plato's two worlds – the world of ideas and the world of shadows. Aristotle achieved this by positing the

doctrine of hylomorphism, which unites matter and form to give rise to a “thing”. Hence a ‘thing’ consists of matter and form. For Aristotle, each thing has its own identity, which distinguishes it and separates it from other things. He termed this identity ‘essence’. Essence is that which makes a thing what it is, instead of another. It is the ‘whatness’ (quiddity) of a thing. A thing cannot be a thing unless it has essence.

Having followed Aristotle to this point, Aquinas started building his own philosophy of existence. He was of the same view with Aristotle that all experiential realities have matter in common, and that all things have essence. However, in the constitution of reality, Aquinas placed less emphasis on essence. He rather used the term ‘existence’. He argued that essence by itself is nothing, and can only come to actuality if it is filled with existence. He thus ranked existence over and above essence. He reasoned that a thing must first exist before it is known.

While Aristotle saw matter as the principle of potentiality, Aquinas saw essence as the principle of potentiality, and existence the principle of actuality. For Aristotle, the union of matter and form gives rise to a ‘thing’. For Aquinas, the union of essence and existence gives rise to a ‘being’. Aquinas thus fused both matter and essence as the principle of potentiality. Just as form needs matter to make a thing, existence needs essence to make a being.

Although all essences possess existence, Aquinas argued that there are varying degrees of existence; and so some essences possess more existence than others. For instance, in this world, human beings are

considered higher than animals, while animals are considered higher than plants, and plants higher than non-living beings. Even though they all possess existence, for the fact that that are all beings, man possesses more existence than all the others, followed by animals, then plants, with inanimate objects at the base.

Aquinas stated that these categories of beings – human beings, animals, plants and inanimate objects – are all contingent beings. This means that they are not responsible for their own existence. They did not create themselves, neither do they have the power to determine their life span on earth. To account for their existence, Aquinas posited the existence of a Pure Being, instead of Aristotle's Pure Form or Absolute Reason. The Pure Being has no distinction between His essence and His existence. This he referred to as the Supreme Being or God, who is at the apex of the hierarchy of all beings, and whose essence is one with His existence.

To account for the existence of the Supreme Being or God, Aquinas argued that although it is necessary for man to believe in the existence of God, one can nevertheless reason, step by step, from the experiential realities, that is from the empirical to the non-empirical, to prove the existence of God. Based on this conviction, Aquinas proceeded to establish five rational proofs for the existence of God, as follows:

1. Reasoning from Movement

Aquinas asserted that for anything to be in motion, there is a presupposition that there are other things responsible for the movement. Hence his dictum that 'whatever is moved is moved by

another' (Latin: *Quidquid movetur ab alio movetur*). He argued that if the chain of movement continues, there must be a first mover. This first mover is itself unmoved by something else. The first mover is the prime mover, or the unmoved mover. The name of the unmoved mover is God.

2. Reasoning from Causality

Aquinas stated that our keen observation of the world reveals that every effect has a cause, referred to as an efficient cause, and that to have an infinity of efficient causes would be unthinkable. So, as a matter of necessity, there must be in existence an efficient cause that is ultimate, the cause of every other thing, and beyond which there can be no other. This ultimate efficient cause is God.

3. Reasoning from Contingency and Necessity

Contingent beings are those beings whose existence is not necessary. They do not have the source of their being in themselves. They neither created themselves, nor can they determine the duration of their existence. They owe their being to a being that is necessary in itself, without which there can be no other being. Such a being does not depend on, or need another being, for existence. The name of such a being is God.

4. Reasoning from Degrees of Qualification

Our experience shows that there is a variety of degrees regarding qualities such as goodness, beauty, perfection, among others. Some things are better than others, more beautiful than others, etc. This is a pointer that there must be a being that possesses the highest degree of

such qualities. Such a being that possesses the highest degree of perfection must be the source of all the varying degrees in the world of experience. Such a being is God.

5. Reasoning from Purpose or Design

In our world of experience, we notice that there is order. Everything has its time and purpose in the universe. Quoting Aquinas, Russell (1946) states that “we find lifeless things serving a purpose which must be that of some beings outside them” (p. 447). Since the beings serving such a purpose are lifeless, the implication is that their operation is based on some predetermined plan, acting purposefully as they do, and not haphazardly. One can observe such orderliness in the movement of heavenly bodies such as the sun, the moon, the sequence of seasons and the activities of other natural phenomena. The presupposition is that there must exist a supreme intelligence that governs all these natural beings and directs them to their purposes. That supreme intelligence is God.

In the light of Aquinas input, it can be said that scholasticism achieved its aim through him and under him, namely, rendering theology rational rather than mystical, and thus achieved harmony between faith and reason. It is interesting to note that scholasticism got its name from the word 'scholastics', which was a title given to teachers or scholars in the Cathedral Schools in the middle ages. So the scholastics lived true to their name through their perspectives on the reality of existence.

Scientific/Natural Realism

Scientific/Natural Realism was championed by philosophers who hold that the world is real and that science could be used to investigate the reality. They admitted that change is real and takes place according to natural laws (Odionye, 2018). In agreement with Aristotelian as well as scholastic realism, scientific realism asserts that there is only one world, and that there are independent material entities in the world of human experience, regardless of how they are perceived, and whether they are perceived or not, they exist outside the mind; thus they are not a creation of the mind. However, contrary to the belief of Aristotelian and scholastic realism that there is an existence of an ultimate being which cannot be directly perceived, scientific realism posits that the physical world is independent of any transcendental being or thought process. It also asserts that the world of human experience is the final arbiter and explanation of its own destiny.

Among the early propagators of scientific realism were Francis Bacon (1561-1626), Johann Amos Comenius (1592-1670), and John Locke (1632-1704). For Bacon, official dogma and established authority should be subjected to empirical data in dealing with truth and knowledge. Comenius emphasized that teaching through experience is a very important factor in all areas, including divine revelation. He argued that the senses are the gateways to the soul. Locke believed that the human mind is empty at birth. He, therefore, introduced the concept of 'tabula rasa in quam non scriptum est' – an empty slate on which nothing is written. Based on this, he stated that human mind is the product of his experience, and that there is nothing like innate ideas. Locke maintains that it is the environment that plays significant

roles in man's upbringing, since it is at the moment of birth that man begins to get some pieces of information through his senses.

Other important contributors to the development of scientific realism were Jean Jacques Rousseau (1712-1778) and Friedrich Herbart (1776-1841). Rousseau, a French philosopher and educator, held that curiosity is the primary manifestation of man's intrinsic natural process. This is an active process that derives from the nature of the learner which moves them to learn and adapt to their environment. This differs from Locke's 'tabula rasa'. Rousseau further advocated that adults should always be sincere and truthful to children, and that learners should be given puzzles to solve in order to enhance their problem solving capabilities.

For Herbart, a German philosopher, the Socratic inductive method, adopted by Bacon as a basic approach to education, was much in order. To this Herbart added his theory of 'apperception', which holds that any new idea or experience is interpreted by means of those things that are already known. He argues that man's stock of mental state constitutes his 'apperceptive mass' at any point in time. Any new knowledge acquired must be in relation to what has been already in existence in the apperceptive mass. He argued that each subject has its own apperceptive mass in the learner, and so any new knowledge acquired is included to the cluster around the apperceptive mass in accordance with the particular subject areas.

Scientific realism has the general tendency of denying the supernatural or any transcendental notion about reality. Many

scientific realists are agnostic with regard to God and immortality of the human soul. Some of them even deny the existence of the supernatural. This is where a sharp difference exists between scholastic realism and scientific realism.

Educational Implications of Realism

In discussing the educational implications of realism, it is better to collapse Aristotelian realism with scholastic realism, and discuss it separately from scientific realism. It is the scholastic realism that has had a tremendous influence on Western education, even to this day.

The following are some of the educational implications of scholastic realism:

1. Man's rationality is capable of attaining knowledge of all things in the universe, or the world of human experience, but not all things about God and other spiritual entities. Scholastic realism thus believes that the entirety of knowledge is not exhausted by the knowledge of the natural phenomena in the material world. Man must turn his attention to revelation and theology, not to science and philosophy, if he desires to acquire the knowledge about the supernatural order.
2. God does not need man for His existence or perfection, but man needs God. While God can exist without man, man cannot exist without God. For this reason, scholastic realism advocates that man's education should be God-oriented, and should embrace the supernatural order of truth as well as the natural order of truth.
3. Supernatural and metaphysical dimensions should be strongly emphasized in the process of education and be reflected in the

goals of education.

4. The truth of empirical data and the truth of revelation should be seen as complementing each other. They play complementary roles in man's effort to achieve maximum fulfilment and self-actualization through genuine knowledge.

Scientific realism has the following educational implications:

1. Scientific realism advocates discovery by observation. It favours quantification and verification rather than rationalization. For scientific realism, the environment is a leading factor in any teaching-learning situation.
2. Sense experience should be prized over and above mental discipline. It argues that mental discipline is attained through rote learning and memorization.
3. According to scientific realists, greater concern should be given to learner's freedom, interest and ability, rather than being dogmatic and indoctrinating in the process of education.
4. Teaching in the classroom should be empirically based, that is, leaning on experiences. In doing this, great attention should be paid to empirical elements such as tests and educational measurements, among others.
5. In the classroom setting, simulation of the senses, learner's affection, and self-expression should be strongly emphasized and practiced.

From the above implications, it is obvious that scientific realism has made immense contributions to education. In spite of this, Okafor

(2006) argues that "...any movement that tends to leave man in this colossal and awesome universe without adequate trans-empirical and supernatural safeguards will sooner or later become counterproductive" (p. 52). In the light of this argument, there is need to make more efforts, in the process of education, to place man on a balance between his natural and supernatural dimensions, for he is essentially natural and supernatural at the same time.

In general, the following educational implications can be seen through all the strands of realism:

1. Education should enable the child to be intellectually well balanced, in harmony with his physical and social environment.
2. Education should be made functional enough for the promotion and sustenance of the child's interest, while enabling environments should be provided to satisfy his curiosity.
3. The process of education should be directed towards exposing the child to realities and empowering him to cope with the realities he would face in adult life.
4. Since the teacher determines what the child should learn, the teacher himself must be knowledgeable and should always adopt a realistic and learner-development approach in teaching the child.

Naturalism

Naturalism is a philosophical system that proclaims nature as all that there is, and will ever be. This philosophical movement was proposed

by philosophers like George Santayana, Ernest Nagel, Sidney Hook and Roy Wood Sellars, among others. It is a philosophical school of thought that revolts against the stereotyped education system and against the artificiality of life. The main idea of naturalism is that all beings and events in the universe, notwithstanding their inherent characteristics, are natural. Consequently, all knowledge of the universe falls within the purview of scientific investigation.

For the naturalists, going back to nature is a must for the acquisition of genuine knowledge. Both naturalism and realism revolt against idealism. For this reason, a realist can also be a naturalist. For instance, Jean Jacques Rousseau was a realist and also a strong protagonist of naturalism. Other promoters of naturalism include Herbert Spencer (1820-1903) and Johann Amos Comenius (1592-1670), among many others. According to naturalism, the education of children should be dictated and directed by the cause of nature. Instead of focusing on books, naturalists insist on learners having direct experience with the objects of knowledge as a veritable source of knowledge about those objects. As soon as learners attain the age of reason, they should be allowed the freedom to learn through their own experiences. For the naturalists, this makes for an authentic knowledge.

The following are the core tenets of naturalism:

- (a) Nature is the ultimate reality.
- (b) The natural world is the real world.
- (c) Nature alone can provide answers to all philosophical questions and solutions to all the philosophical problems.

(d) Man, by nature, is good but it is the society that corrupts him.

Implications of Naturalism for Education

1. The central aim of education should be to promote the present and future happiness of learners.
2. Education of the child should prepare him to easily adjust to his environment, given the selective actions of the environment on man.
3. Education system should be in strict agreement with the nature of the child, and learning should come from the experiences the child obtains from the natural environment.
4. Education system should encourage the learner's freedom to live and interact with his natural environment without undue interference, while senses serve him as the gateway to knowledge.
5. The process of education should conform to the process of natural growth, both in physical growth and mental development.
6. A child should be given the chance to learn and behave in line with his natural rhythms.
7. Too much speed should be avoided in the process of education.
8. Patience should be practiced in the process of education.

Pragmatism

Pragmatism originated from America, with William James (1842-1910), Charles Sanders Peirce (1839-1914), and John Dewey (1859-1952) as the key founders. It is a school of thought in philosophy which arose after the scientific revolution. Pragmatism is also referred

to as experimentalism or instrumentalism. It centres its arguments on scientific traditions and practical approaches to acquisition and utility of knowledge. As a philosophical school of thought, it holds that knowledge is more meaningful when acquired through experience. This school of thought believes in practical ideas and experimentation. Pragmatism is driven by the principle of learning by doing. It rejects abstraction and insufficiency, from “a priori” reason, from closed systems and from pretended absolutes and origins. It rather promotes concreteness and adequacy towards facts, towards actions, and towards power. It rejects dogma, artificiality, and the pretence of finality in truth.

Key Tenets of Pragmatism

1. All metaphysical issues are rejected by pragmatism.
2. Pragmatism maintains that there is no dogma or finality in truth or anything else. Things can change any time, any day.
3. Fixed principles, pretended absolutes and origins, a priori reasoning, and any form of abstraction are abhorrent to the pragmatists.
4. For pragmatism, intelligence is behaviour that is guided by anticipated consequences.
5. Pragmatism turns its attention towards concreteness, adequacy and action.
6. Any criterion for truth must be based on experience
7. For the pragmatists, ideas are true only instrumentally, when they can lead to results from one aspect of experience to another, connecting experiences satisfactorily, simplifying things, saving labour, and working securely.

8. Truth means verification. Any claim to truth that cannot be verified must be discarded.
9. The starting point of all knowledge is the sense experience, as man interacts with his environments.

Educational Implications of Pragmatism

1. The practical orientation as well as the scientific approach to problem solving which pragmatism advocates, makes it relevant, especially in the current world that is driven by science and technology. Education that is practical, functional and learner-centered should be encouraged.
2. Emphasis in education should be placed on learning by doing. It is a sort of cyclic process in which the child learns by what he does in order to do what he learns. This approach is child-centered as opposed to teacher-centered education.
3. There should be no dogma, and no indoctrination in the educative process. Education should serve as a tool for mobility and instrument for practical and successful living.
4. Teachers should always develop relevant scientific and practical approaches/methods in imparting knowledge to their students.
5. Education system should constantly reflect the rapid changes in the world of knowledge.
6. Education should be systematically provided in such a way that it constantly challenges the intellectual ability of the learner through experiments.
7. Education is a process of continual reconstruction, reorganization and transformation of experimental

curriculum.

8. Pragmatic emphasis on growth is important in education. Such growth occurs when at the level of experience by acquiring the ability to relationships and connections between various experiences in various aspects of learning.
9. Education is not a preparation for life, but life itself.
10. There is need to simplify the traditional subjects such as mathematics, geography, history and sciences so as to make them meaningful and understandable to students.
11. Vocational subjects should be emphasized in education.
12. There is need for a constant review and modification of the curriculum to reflect the changing situations in the society.
13. Greater emphasis should be placed on the activities of the learner rather than those of the teacher.

Positive Sides of Pragmatism

Pragmatism is an attractive school of thought in philosophy, especially in this era of scientific and technological advancements. The contemporary society is embedded in a scientific outlook, and so pragmatism enjoys the contemporary approval because of its scientific inclinations and practical-orientation.

A lot of progress has been brought to bear on educational, political economic and social domains due to the emphasis of pragmatism on change. This has injected fresh ideas and experiences into the programme of activities in various dimensions.

The consideration of the child's readiness and aptitude has also been as a result of pragmatic emphasis on the need to centre educational

programmes of activities on the interest of the learner.

In the light of pragmatic promotion of the interests, needs and individual differences of learners, adequate attention and adjustment are now being given to the content of education and methods of teaching more than ever before.

Due to the insistence of pragmatism on problem-solving, learner's skills acquisition has been greatly improved in various ways.

The reduction in the excessive use of authority, regimentation and teacher-centredness in the classroom, based on the advocacy of pragmatism, is a nice development in the education of the child.

Knowledge has been made more meaningful to learners due to their direct learning experiences, thanks to the pragmatic emphasis on the need for learners to have direct interactions with their objects of learning.

Negative Sides of Pragmatism

The rejection of metaphysical truth by pragmatism is a mark of shortcoming on its visions of man and education. The overt phenomena and scientific evidences do not embody the whole of reality. Since man is both natural and supernatural, his outlook and education should reflect these basic truths.

Pragmatism, since it denies the supernatural dimension of man, has consigned man to the same fate with the mere phenomena of the

experiential world. This does not augur well with the true nature and dignity of man. To deny man his supernatural origins and purpose is to condemn him only to his experiential manifestations, thereby making him one-sided and incomplete.

Pragmatic emphasis on change is taken to the extreme, for it is not all realities that are subject to change. There are some truths that are eternal and immutable. Moreover, to entertain the idea of change presupposes permanence. The immutable realities are at the bases of other things that change, and at the same time assign meanings to them.

The pragmatists insist that truth is relative. This is absurd and unphilosophical. In determining the truth or value of anything, experiential consequences cannot be the only factors to be considered, as the pragmatists would make it appear in their consequence theory of value and truth.

The pragmatic theory of knowledge is behaviouristic in outlook, and thus limited in itself. Issues concerning knowing cannot be wholly explained by recourse to behaviourism.

Furthermore, pragmatism undervalues the proper guidance that teachers provide in the classroom and the entire process of education. Contrary to the stand of pragmatism, teachers should be allowed proper and reasonable control of the classroom and the educational programme of activities, since some learners may not even be able to properly discern their own interests and real needs in their educational

pursuits. It is wrong, therefore, to overemphasize the interest of the learner, otherwise the process of education will suffer absence of objectivity.

Pragmatic education does not give adequate attention to character formation. Without strong character formation, the educated will not be able to impact the society positively.

In pragmatic education, there is no provision or room for long term values. Its concern is only about immediate results and consequences.

Again, pragmatism lays too much emphasis on the freedom of the learner. Freedom is good, but it must have restraints. If everybody is free to do whatever they like, there would be chaos and anarchy, both in the classroom, school environment and the society at large.

Existentialism

Existentialism is regarded as the philosophy of existence. It focuses on man in his concrete rather than abstract existence. It is a school of thought that explores the problem of human existence. It is the philosophical belief that man is responsible for creating purpose and meaning in his life. His individual purpose is not given to him by gods, governments, teachers or other authorities. Existentialism believes that man is alone in a meaningless world, that he is completely free to choose his actions, and that his actions determine his nature. Notable proponents and developers of this great movement are the 17th Century French Philosopher - Blaise Pascal, the 19th Century Philosophers - Soren Kierkegaard (Danish), Friedrich Nietzsche (German), and the

20th Century German Philosopher - Martin Heidegger. Other proponents of existentialism and whose writings contributed significantly to a better understanding of existentialism are Albert Camus (1913-1960), and Jean-Paul Sartre (1905-1980).

The experiences of the world wars and their aftermaths contributed significantly in shaping the cause of existentialism. Within a short period of the wars, many human achievements were demolished and rendered useless. This experience gave rise to some questionings regarding some of the values hitherto highly cherished and treasured by humanity. Some started questioning the real purpose of man on earth and of all his endeavours, ingenuity and creativity. It was this new streak of thinking that gave birth to a handful of thinkers known as existentialists. Many of them started seeing man as simply created and thrown into the world. Man did not choose to exist, and so he has to take his destiny in his own hands. Existentialism is, therefore, a philosophy of human existence here and now. For the existentialists, there is no need to worry about the past or the future. What matters is the now, and the now only.

Like the scientific realists, the existentialists jettison the abstract and the speculative and place emphasis on the real, the concrete and the observable. The individual man is the existentialist's concern. To him, a man is a diving person who has become conscious that he is alive; that he has feelings and emotions of love and hate, of appreciation and prejudice, that he thinks, that he is free to decide for himself what he wants to be and what he wants to do. Every man is unique and he is both free and responsible for his actions, for his choices, and whatever

situations in which he finds himself. In fact, the first principle of existentialism is that man is nothing else but what he makes of himself.

As a school of thought, existentialism has three major emphases/claims, thus:

- (i) There is need for every person's freedom as an individual, instead of generalizing about man.
- (ii) No two human beings are the same. Every individual person is unique. Because of this, needs and feelings differ according to individuals.
- (iii) In a world where confusions and conflicting interests and situations abound, freedom is the most important value to man. Only freedom distinguishes him as a man and guarantees the actualization of his destiny.

Characteristic Features of Existentialism

Existentialism has some peculiar characteristics, which clearly distinguish it from other schools of thought. They are as follows:

1. Extreme Individualism

Most of the existentialists are extremist in their perception of the individual, beginning from themselves. They are usually bent on doing things their own individual ways. They enjoy living a lonely life, staying away from others, and being seen recognized as different. Charles (1975) quotes Kierkegaard as once saying, "The way I go cannot be the general way for people at large to go" (p. 14). Kierkegaard was so extremely individualistic that he did not live with people.

2. Rebellion

Existentialists are often known for their stand against the established order. Any external factor believed to exert influence or control over them, their actions and choices, is vehemently resisted.

3. Meanings only for Individual Benefits and Suitability

For the existentialists, a thing has meaning to the individuals only to the extent that the thing is beneficial or suitable to him. In this regard, the individual understands and explains life, truth, freedom and other values only in a manner he finds them beneficial and suitable to himself.

4. Literary Achievements

Many of the existentialists are good novel writers, political essayists, and playwrights. Most of them are gifted with vivid and colourful languages and artistic expression. These contribute in making their works appealing to their audiences.

5. Individual Efforts and Practicality

Existentialists believe in individual efforts and practical actions. They strongly believe in the dictum that actions speak louder than words. For this reason, they advocate that man should make efforts to have practical experiences in whatever he does, since practice makes perfect. For them, any theory that is not matched with practice is simply a deceit, covered in attractive language in order to alienate man from himself and frustrate him.

Many existentialists are said to have remained celibates throughout

their life. Soren Kierkegaard and Jean-Paul Sartre and well known examples. They perceived marriage as a limiting factor to their individual freedom. They did not want any person to constitute an infringement to their freedom, their choices, and their decision makings. Since wives and children are known to be natural interferers in these existentialists' cherished values, they decided to remain celibates.

Educational Implications of Existentialism

1. Since this school of thought talks of societal influence, self-dependence and will power, school curriculum under the existentialist orientation should emphasize social science and humanities as well as creative and productive activities through technological studies.
2. The existentialists regard the home as being very crucial to the education of a child. It is, therefore, the teacher's responsibility to, as much as possible, relate the home environment to the school.
3. The teacher should provide opportunities for a child to explore and try-out things in the open phenomenon of doing and undergoing. The teacher should be a guide, a counselor and a resource person to enable a child to develop some qualities of independence, in order to make rational decisions.
4. Education should stop at nothing in preparing the individual child to be responsible for their good and that of the larger society.
5. Education should develop in the child the spirit of uniqueness and originality.

6. Education should be tailored towards liberating people from fears, frustration and unnecessary anxiety, as advocated by the existentialists.
7. The emphasis of existentialism on practical experience has contributed significantly in bridging the gap between theory and practice in the process of education.

Progressivism

Progressivism is a school of thought which believes that education should focus on the whole child, rather than on the content of learning or the teacher. This educational philosophy stresses that learners should test ideas by active experimentation (Lawhead, 2002). Learning for the progressivists is rooted in the questions raised by the learners, generated through their experiences about the world. It is active, not passive. The learner is a problem-solver and thinker who makes meaning through their individual experiences in the physical and cultural context. Beginning from the twentieth century, progressivism, as a school of thought, has been in existence with its ideology aiming at making the schools more effective agencies of a democratic society. Although there are differences in terms of style and emphasis among progressive educators, Pratte (1990) noted that the progressivists share the conviction that democratic ideal, which involves active participation by all citizens in social, political and economic decisions, should be promoted in the education setting. Educating the citizens in line with this perspective, according to Lawhead (2002), involves two essential elements - respect for diversity and the development of critical socially engaged intelligence. This implies that each individual should be recognized

for their own abilities, interests, ideas, needs, and cultural identity which enables them to understand and participate effectively in the affairs of their community.

Child-centered approach to teaching and learning is a central part of the progressivists view on education, hence, they suggest that teachers should provide the enabling environment for the learners to learn by doing. They emphasize the need for curriculum content to be developed in consonance with the child's interests, ability and level of growth and development. The scientific method of enquiry is promoted by the progressivists because they believe that the method will help the child to study matters and events systematically.

Educational Implications of Progressivism

- The learner should be taught how to think, instead of what to think. In other words, learners would acquire a process of thinking and learning which will enable them to inquire into any problem or body of knowledge, both now and in the future.
- The process of learning should be taken as seriously as the content or subject matter learned. This is because while processes endure, most contents get outdated with time.
- The learner should be taught how to manage changes in their experience of day-to-day living as well as how to confront many problematic situations. The learner should be exposed more to the processes of problem solving.
- Since the learner is at the center of the teaching and learning process, they should be helped to take active part in the entire learning activities, while the teacher functions more as an

adviser or a guide in the teaching-learning process.

Perennialism

Perennialism is the educational philosophy which holds that the importance of certain works transcends time. Perennial works are those considered as important and applicable today as they were when they were written, and are often referred to as great books. One of the major tenets of perennialism is that knowledge that has withstood the test of time is what is needed to be taught. It holds that the focus of education should be the ideas that have lasted over centuries (Cohen, 1999). It believes that such ideas are as relevant and meaningful today as when they were generated.

Perennialism was originally religious in nature, developed first by Thomas Aquinas in the thirteenth century. It is different from essentialism. Essentialism is an educational philosophy that strives to ensure that students acquire a common core of knowledge in a systematic, disciplined way. In contrast, perennialism is an educational philosophy which states that one should teach the things that are of long-lasting importance to all individuals everywhere.

Educational Implications of Perennialism

- 1) The goal of a perennialist education is to teach students to think rationally and develop minds that can think critically. A perennialist classroom aims to be a closely organized and well-disciplined environment, which develops in students a life-long quest for the truth.
- 2) Perennialists believe that the focus of education should be the

ideas that have lasted over centuries.

- 3) Perennialists disapprove of teachers requiring students to absorb massive amounts of disconnected information. They recommend that schools spend more time teaching about concepts and explaining they are meaningful to students.
- 4) Common characteristics of a Perennialist curriculum is a subject centered lessons, organized body of knowledge, and a focus on developing the thinking skills of students.
- 5) Lecture, question, and answer are common instructional methods it advocates.

Eclecticism

Eclecticism, as a philosophical school of thought, originated in the 17th century from a Greek word eklektikos, which means 'selective', 'pick out' or to choose. Eclecticism is a conceptual approach that does not hold rigidly to a single paradigm or set of assumptions, but draws upon multiple theories, styles, or ideas to complement insight into a subject. It is the application of different theories to a particular case or question. According to Dillion and Long (2015), eclecticism is associated with a group of ancient philosophers who tried to select doctrines that seemed to them most reasonable, and out of these doctrines they constructed a new system.

Educational Implications of Eclecticism

1. Whatever that would be transmitted to the learner as knowledge must be assessed from diverse perspectives in order to ascertain its validity.
2. The teacher should have the ability to analyze educational

issues and problems from different angles. This will enable them choose appropriate methods or approaches to the solution of problems.

Essentialism

Essentialism is the view that every entity has a set of attributes that are necessary for its identity and function. It holds that things have a set of characteristics which make them what they are, and that the task of science and philosophy is their discovery and expression. William Bagley, an American philosopher, introduced the philosophy of essentialism in education in the 1930s.

Essentialism is an approach which assumes that people and things have natural and essential common characteristics which are inherent, innate and unchanging (Sahin, 2018). In ontology, it is the view that some properties of objects are essential to them. The “essence” of a thing is conceived as the totality of its essential properties. In this philosophical school of thought, the aim is to imbue students with the “essentials”, which means the “main things”, of academic knowledge, enacting a back-to-basics approach. Its adherents believe that children should learn the traditional and basic subjects thoroughly.

Educational Implications of Essentialism

1. Essentialism is a concept that focuses on primary and basic teaching. It provides students with strong basic contents in education such as reading, writing, listening, speaking, drawing, etc. It has largely contributed to the education field, enabling students to develop a sound foundation of basic

knowledge.

2. Essentialists believe that there is a common core of knowledge that needs to be transmitted to students in a systematic, disciplined way. From the essentialist point of view, the aim of education is to equip students with common core or the “basics” of information and skills needed for the promotion of citizenship.
3. According to the essentialists, the role of education is the transmission of a common body of knowledge, skills, concepts and traditions to learners from generation to generation, in order to transform them, so as to enable them to contribute meaningfully, constructively and democratically to the society. The essentialists focus on intellectual training in the areas of grammar, literature, writing, mathematics, science, history and modern foreign languages.
4. On the implication for curriculum development and practice, the essentialist places emphasis on core curriculum. The curriculum is developed around the teacher rather than the learner. The mastery of the content and matter of an essential knowledge should be considered as a criterion for moving to the next level. In this way the essentialist places less emphasis on non-academic subjects such as vocational education, physical education, arts and music. He also advocates that educators should ensure that the curriculum focuses on grouping students according to their intellectual abilities.

One of the greatest criticisms of essentialism in education is the fact that this idea stresses solely the teaching of the traditional basic

subjects to the maximum level, meaning there is less capacity to teach more contemporary and creative subjects. By implication, this is tantamount to producing students who cannot think by themselves.

In conclusion, therefore, it is noticeable here that every philosopher, as an individual, has a unique way or approach to issues. However, philosophers with similar ideologies usually assemble themselves into a school of thought in which they search for wisdom, truth and knowledge, thereby dealing with the realities of life and ultimate cause of events. That led to the emergence of these schools of thought as discussed. In one way or another, these different schools of thought have points of agreement and points of disagreement. Understanding the variations in the schools of thought and their varying ideologies as discussed in this chapter is necessary, especially for the up-coming scholars and students, so as to enable them take unbiased stand on issues concerning man, the universe and other issues of concern, particularly in the field of education.

CHAPTER SIX

SOME GREAT PHILOSOPHERS AND THEIR EDUCATIONAL IDEAS

Introduction

Philosophers have existed at different times and places, and their educational ideas have greatly influenced, and keep influencing, in one way or the other, the modern education systems, practices, principles and policies. We study the ideas of great philosophers because the knowledge of their ideas helps in enriching our thoughts about our own educational systems and ideas. These philosophers share many characteristics in common, such as the following:

1. Each of them contributed useful theories or new emphases to the process of education.
2. These great people were all philosophers; so their ideas were rooted in a definite philosophical ideology or viewpoint, such as the conceptualization of the nature of man and his place in the universe.
3. The third common feature is the novelty of their ideas. Each of them proposed a departure from the norms of his day. Almost all of them proposed a change/improvement from the traditional system of their era.

This chapter will explore some of the notable philosophers and their educational ideas and influences. Knowledge of such great philosophers and their ideas will be a source of great insight and

inspiration to the reader in making out their own senses and constructive ideas of philosophy of education, and education itself. There are many of such great philosophers, some of whom will be subsequently discussed.

Plato (428-348 B.C)

Plato was born in Athens into one of the distinguished families. He lived from 428 B.C till his death in 348 B.C (80years). The providence of his family influenced the atmosphere that provided him the quality education he received at childhood as well as his interest in public political service, coming, as he was, from a family that was involved in the political leadership of the Athenians then. Plato's interest and aspiration in this direction changed towards Athenian democracy, but went sour when he saw the inability of their educational institutions to produce what he envisioned as great leaders, as well as witnessing the judgment and execution the Athenians gave to his master and friend, Socrates, whom he defined as a man who was, of all the men of his time, the best, the wisest and the most just (Stumpf & Fiesher, 1994).

Plato saw the rulers as lacking the prerequisite for leadership. To him, only those who are commensurately imbued with wisdom and other concomitants that go with leadership roles should aspire to become rulers. Plato thus sought the experience of other people's system of governance. This necessitated his travelling to Egypt, Magn Gracia and Sicily. After acquiring a vast knowledge, Plato came back to Athens and established the first institution in the West that could be referred to as the first school, called *The Academy*, in 388 BC. The Academy was the centre of learning for many renowned scholars, like

Aristotle. The Academy was specifically established by Plato to train potential statesmen of Athens.

In about 380 BC, Plato wrote his famous works, *The Republic* and *The Law*. In these books, Plato expounded his ideal system of education. In his theory of education, he illustrated his allegory of the cave, in which he argues that most of humanity dwells in the darkness of the cave. The people living in the cave have oriented their thoughts around the blurred world of shadows. It is the function of education, said Plato, to lead people of the cave into the world of light. This contribution in the development of epistemology as a branch of philosophy earned him the title of 'the father of idealism'.

Plato went further to distinguish three classes of individuals in the society, as follows:

The Masses/Workers/Producers: This class of individuals is sometimes called the Bronze Group. They are the first kind of people that produce and provide the necessities of life and all its material and economic goods and services. They include such groups like the farmers, shoemakers, barbers, cooks, and general labourers. They are, according to Plato, dominated by *appetite*, sensual desires, hunger for food, wealth, luxury and profit.

The Auxiliaries/Guardians: They are sometimes referred to as the silver group. They represent the vigorous and powerful men and women who protect the society from external aggressions and preserve internal order. They see to the implementation of the orders of the ruling/philosophical class. They are, according to Plato, dominated

by the spirit. They correspond to our today's police and military personnel, as well as the other federal agents and administrators that support the policies of the rulers. They manifest the spirited elements of the soul. They are generally characterized by their ambitions, assertiveness and eagerness.

The Rulers/Philosopher Kings: This group is often referred to as the Golden Group. They are select group, distinguished by their intelligence and philosophical wisdom. This group possesses the reason in the analogy of the soul. Their job is to establish the policies and laws of the state.

Plato thereafter distinguished the type of education suited for each of the groups mentioned, as well as the mental and developmental stages during which to receive any kind of education. The educational stages, according to Plato, were as follows:

First Stage (0-6yrs): Plato believed that education should begin from the age of seven. Before this age, children should stay with their mother for moral education. At this period, gender separation would not be necessary as both should be allowed to play with each other.

Second Stage (7-17yrs): From seven years till the age of seventeen, the content of education should comprise gymnastics, literature, music, and elementary mathematics. Plato considered gymnastics as essential for the physical and mental growth. Music was chosen as the medium of education, an avenue for the spiritual growth. Ideas were the contents of education for this stage.

Third Stage (18-20yrs): This stage was meant for cadetship, and it related to physical and military training. The youth were trained and brought to engage in battles at this stage.

Fourth Stage (20-30yrs): This stage was from twenty to thirty years, where advanced mathematics and their relations to reality were taught. Here students would undergo mathematical training, preparatory to dialectics. Plato highlighted the qualities needed for an individual to enter higher education. He proclaimed that preference should be given to the surest, bravest, fairest and those who had the natural gifts to facilitate their education.

Fifth stage (30-35yrs): This age is from thirty to thirty-five years. Plato restricted the study of dialectics to this age. This was because he felt that an individual should be mature enough to carry on a study in dialectics, especially about ultimate principles of reality.

Sixth Stage (35-50yrs): This age is from thirty five to fifty years when, according to Plato, an individual would be ready as a philosopher or ruler, to return to practical life, to take command in war, and to hold such offices as befit him as considered by the state.

According to Plato, after reaching fifty years, the citizen should spend their life in the contemplation of “the good”. Their chief pursuit should be philosophy, and they should participate in politics and leadership for the good of the people as a matter of duty.

Relevance of Plato's Educational Ideas

The relevance of Plato's educational ideas could be summarized as follows:

- Plato's emphasis on division of labour based on skills and specialization, ability and aptitudes has informed the studying of various subjects/courses in today's school.
- The parental role in the education of the child at the early ages as advocated by Plato has served as motivation for character formation at home as well as in pre-primary and primary education.
- Plato also emphasized equality of educational opportunity for all citizens, irrespective of gender. This has influenced the promotion and practice of gender sensitivity in most contemporary schools and societies today.
- Plato's emphasis on environment as an important factor in education provides insight for infrastructural development in contemporary schools.
- Plato's emphasis on the state control of education is still being pursued and sustained currently in education system of many nations. This is helpful in reducing the cost of education, thereby making it affordable to all citizens.

The educational implications of Plato's ideas are follows:

- The curriculum at all levels should be fashioned to be diversified in content so as to guarantee specialty in the labour market.
- In order to ensure quality/standard in education, the state should take total control of supervision of instruction and

inspection of facilities, while private-public partnership could be allowed in the establishment and funding of educational institutions.

- Conducive and enabling environments in all ramifications should be provided in schools to facilitate teaching and learning.

Augustine of Hippo (354-430 AD)

Augustine of Hippo, also known as Saint Augustine, was an influential early Christian theologian and philosopher. While he did not develop a comprehensive educational system, his writings and ideas have had a profound impact on philosophy of education, particularly in the context of Christian education.

Augustine's Educational Ideas

Here are some key aspects of Augustine's educational ideas:

1. **Education and Faith:** Augustine believed that education should be intertwined with faith and spiritual growth. He argued that true wisdom and understanding could be achieved through a combination of intellectual pursuits and a deep relationship with God. For him, knowledge of God and self-knowledge are intimately connected.
2. **Role of Teachers:** Augustine emphasized the significance of teachers in guiding students on their spiritual and intellectual journey. He viewed teachers as spiritual mentors who could help students develop morally and intellectually, leading them towards God and truth.
3. **Love of Learning:** Augustine encouraged the pursuit of

knowledge and saw it as a means to develop a deeper understanding of God's creation. He believed that curiosity and the search for truth were essential virtues, and education should foster a love of learning.

4. **The Importance of Language:** Augustine's writings on language and rhetoric significantly influenced medieval education. He believed that effective communication and eloquence were crucial for conveying ideas and spreading knowledge. He also recognized the importance of Latin as the language of education in his time.
5. **The Role of Memory:** Augustine considered memory as a vital aspect of education. He believed that students should not only memorize facts but also internalize moral teachings and sacred scriptures to guide their actions and beliefs.
6. **Spiritual Formation:** Augustine believed that education should contribute to the formation of virtuous individuals. He emphasized the transformation of the heart and soul through education, helping students grow in wisdom, humility, and compassion.

While Augustine's ideas were shaped by his Christian faith and the cultural context of his time, his contributions to philosophy of education has continued to be relevant, particularly in the domain of religious and moral education. His emphasis on the integration of faith and reason and the development of the whole person has inspired educational practices in Christian educational institutions throughout history.

Johann Amos Comenius (1592-1670)

Johann Amos Comenius was a teacher, philosopher, writer, educator and organizer of schools. He was born on March 28, 1592, and he died on the November 15, 1670, at age of 78 years. He was a native of Monrovia, the modern Czechoslovakia. Comenius is regarded today as one of the earliest champions of universal education and the father of modern education due to his innovative ingenuity. He introduced the first ever pictorial textbook that stressed practicality in education, which he said must be morally instructive.

He wrote a number of classical books that brought him to the limelight. The books include the following:

- “Janua Linguarum Reserate” (The Gate of Language Unlocked), published in 1631;
- The Great Didactic (1657); and
- The Visible World of Pictures (1658), among others.

Comenius propounded his philosophy of “pansaphia”, otherwise called the 'Universal Wisdom'. He argues that all men should be educated to humanity – to rationality, morality and happiness. He therefore contended that in order to achieve 'pansaphia', radical reforms in pedagogy and in the organization of schools were required, and he advocated an all-embracing system to meet this need. Comenius distinguished four types of schools, for what we now call the four major periods or stages of education. They were as follows:

- **The Infancy or Pre-School Stage (0-6yrs):** According to Comenius, this first stage of education should be spent on the mother's laps at home, or part of it in the nursery. The education at

this period is only to develop the child's senses, and ability to speak the native tongue. The state has no impactful role to play at this stage of the child's educational development. The curriculum of education at this stage is to impact those acceptable norms and values of the society, such as love, care, respect, kindness, etc.

- **The Childhood or Grade School Stage (7-12yrs):** From this stage, the state takes control and provides for the education of the child. To this effect, the state should establish elementary school in every village and district. The content of curriculum at this stage consists of elements of literacy and numeracy, and some of the basic school subjects. At this level, the medium of transmission and communication of the aim of education is the native language or mother tongue, and its curriculum is for the training of the imagination and memory.
- **The Adolescence or High School Stage (13-18yrs):** At this level, the state provides complete free education to all children. The aim of education at this level is the training of the child's intelligence and understating through a general and liberal education. Medium of transmission of knowledge and communication is basically the mother tongue, but other foreign languages are included.
- **The Youth or College/University/Academy Stage (19-24yrs):** This level of education, according to Comenius, is well catered for by the state. The state should also ensure that every province or hamlet has at least one school (university) established in its locality. The aim of education at this stage is the development of wisdom, and capacity for objective decision and power of judgment inculcated in the child.

Summary of Comenius's Educational Ideas

- Comenius emphasized that education must be according to natural order of the child's development.
- He emphasized equal educational opportunities for all
- He approved the education of women.
- Comenius maintained learning experiences should be exposed to the child from simple to complex and from general to particular.
- He encouraged the use of mother tongue as a medium of instruction.
- Comenius stressed on the importance of the use of instructional materials like pictures, maps, charts or other visual aids that facilitate teaching and learning about the world. This is still the practice in today's education.
- He emphasized the need for a wider and comprehensive curriculum for the education of the child.

The implication of the above ideas is that contemporary education system should be organized in line with Comenius prescriptions so as to improve teaching and learning at all levels of education.

Rene Descartes (1596-1650)

Descartes was a French philosopher, mathematician and scientist, who is often referred to as the "Father of Modern Philosophy." While he is best known for his contributions to the fields of philosophy and mathematics, some of his ideas are of great importance to education as well.

Descartes' Educational Ideas

Here are some key aspects of Descartes' educational ideas:

1. **Methodical Doubt:** Descartes emphasized the importance of doubt as a method of inquiry. He believed that individuals should question everything they believe to be true and suspend judgment until they can find indubitable knowledge. This approach to critical thinking and skepticism has influenced methods of teaching and learning, encouraging students to question and analyze information critically.
2. **Deductive Reasoning:** Descartes is famous for his development of deductive reasoning, where he sought to arrive at certain truths through a systematic process of logical deduction from self-evident truths. This method influenced educational approaches that prioritize logical reasoning and systematic thinking in problem-solving and decision-making.
3. **Mind-Body Dualism:** Descartes' theory of mind-body dualism, which posits that mind and body are distinct entities, has implications for the study of human nature and the understanding of learning processes. This dualistic view of mind and body has influenced discussions on the relationship between cognition and physical behaviour in educational psychology.
4. **Mathematics and Science Education:** Descartes was a renowned mathematician and scientist, and his works had great impacts on mathematics and science education. His emphasis on the use of reason and systematic inquiry in these fields helped to lay the foundation for modern mathematics and science education.

- 5. Individualism and Self-Reliance:** Descartes' philosophical ideas, which focused on individual consciousness and self-reliance in arriving at knowledge, contributed to the development of individual-centered education. His emphasis on individual reasoning and personal responsibility encouraged the pursuit of knowledge and learning as an independent endeavour.

While Descartes did not explicitly develop a comprehensive educational theory, his ideas on skepticism, deductive reasoning, and individualism have left a lasting influence on educational philosophy, methodology, and the approach to critical thinking in various educational contexts.

John Locke (1632-1704)

Born on August 29, 1632, in Wrington, a small village in Somerset, England and died October 28, 1704 (aged 72), John Locke is today regarded as the most influential thinker and known as the 'Father of Classical Liberalism' - a political philosophy and ideology belonging to liberalism, in which primary emphasis is placed on securing the freedom of the individual by limiting the power of the government. John Locke was a medical researcher turned philosopher. He was more or less a political philosopher, but his interest in education was expressed in one of his works, "Some Thoughts Concerning Education" (1689). John's interest was on how to educate the mind of the individual which he said is a mere "tabula rasa" at birth, meaning a "clean slate" or "empty cabinet". Thus, he argues that learning comes about only through experience. Education which Locke meant should

address both character and intellect, which he argued is best achieved by providing learners with examples of proper thought and behaviour, and by training them to witness and share in the habits of virtue that are of the conventional wisdom of the rational and practical man.

According to Locke, the role of education is the conscious provision of the kind of learning that would make learners morally viable. The teacher is responsible for developing the child's reasoning capacity and ability by seeing and treating the learner as a rational entity. John's concern is the development of a sound mind in a sound body. This means that education, to worth its importance and significance, must be channeled towards the development of the physical and mental fortitude of the learners.

Summary of John Locke's Educational Ideas

- John Locke's position is that neither the teacher nor the parents of the child should be too lenient or too strict to the child in their efforts at attaining self-discipline. He emphasized that a balance between the two is where the secret of education resides.
- Locke condemned corporal punishment which involves using cane as a means of instigating self-discipline in the child/learner.
- He also emphasized the need for motivation, reinforcement and reward of the learner rather than reproach.
- He strongly emphasized the importance of childhood education.

The educational implications of Locke's idea are that the teachers should be conscious and careful of the approaches to the education of the child at each level of the child's development. Again, teachers and parents should learn to apply motivational strategies to encourage children to learn better.

Jean Jacques Rousseau (1712 -1778)

A Geneva philosopher, writer, education reformer and social critic, Jean Jacques Rousseau was born on June 28, 1712, and he died on July 2, 1778 (at the age of 66yrs). Rousseau remained an important figure in the revolution of the political, sociological and educational development in France during the period of 18th century.

On educational thoughts, Rousseau came to the centre stage with the writing of his classical work on education in 1762, otherwise known as “Emile” or “On Education”. Rousseau opened the book “Emile” in the following phrase, “Coming from the Author of all, things were naturally good, but degenerated in the hands of men”. With this, Rousseau projected the innate goodness of the child at birth, arguing that the child is naturally good. He, therefore, argued that education according to nature remains the basic, ideal education. This is the type of education that would develop the child in line with his innate goodness. The task of the educator in achieving this would include creating a conducive atmosphere where the child learns from nature directly. Rousseau's aim was to show how natural education, unlike the artificial and formal education of the society, enabled Emile to become social, moral and rational man. Later, Emile was to return to the society after attaining the age of maturity in which the corrupt

influence of the society could not overwhelm him again.

Rousseau's major concern was the development of the character and moral senses of the learner through natural tendencies so that he may learn to practise self-mastery and remain virtuous even in the unnatural and imperfect society in which he would have to live. Rousseau divided the book into five phases, representing the different stages of his educational ideas, which are as follows:

Book I: Infancy Stage (1-5yrs): This stage centres on the physical and emotional development of the infant child. At this stage, the education of the child should come from the mother. The aim of education at this level shall be basically the teaching of morals and guiding the heart of the infant from vices and awakening their heart to the world of nature.

Book II: Childhood Stage (5-12yrs): This stage does not call for education from books, rather education provided by life experiences (negative education). However, the role of a teacher will be to observe the child. The environment should be naturally accommodating. At this stage, play and exercise of the senses are allowed.

Book III: Pre-Adolescence Stage (12-15yrs): This is the stage at which the life interest of the child is allowed to manifest. The education of the child should be suitable to his inclination and desire. The child is exposed to some science subjects like astronomy, geography and physical education, not necessarily to make him a scientist, but to develop his discovery ability.

Book IV: Youth/Adolescence Stage (15-25yrs): At this stage, the child is physically strong and learns to carefully observe the world around him hence. This is where real education starts. Rousseau recommended the study of such subjects as history, religion, and biology at this stage. The aim of education at this level is to lead the child to develop self-discipline and powers of objective judgment. At this stage, according to Rousseau, the child is allowed to fully interact with the world around him because he has acquired the capability to understand human emotions.

Book V: (25-50yrs): This stage, according to Rousseau, is the time for the education of “Sophie”, Emile's wife-to-be. The education of the girl, according to Rousseau, would be similar with regard to naturalness but different regarding the education of the boy because of sexual differences. A girl cannot be educated to be a man. According to Rousseau, a woman should be the centre of her family, and should be a housewife and a mother. She should strive to please her husband more than having reputation, and be satisfied with a simple religion of the emotions.

However, Rousseau's Book V has always sparked off various criticisms against his educational ideas for the female gender.

Summary of Rousseau's Educational Ideas

- Rousseau emphasized that the environment in which learning takes place must be stimulating according to the nature of the learner.
- Rousseau laid emphasis on child-centered approach to

education.

- He underscored the importance of teaching morals as a basic principle for the survival of the child in a corrupt society.
- Rousseau advocated the education of the child according to their psychological development.
- His idea is that the natural dispositions and capacities of every child should be considered by every teacher, and their education should follow these natural dispositions and capacities.
- He stressed that the role of the teacher should be to facilitate learning by guiding the learner in a stimulating learning environment.
- He also argued that the learner's interest should be considered while exposing them to learning experiences.

In the Modern era, the history of philosophy, from the 19th century, was characterized by industrial revolution which swept the entire European world. The industrial revolution of the century led to rapid developments and introduced a more complex and technologically advanced society that demands educated and skilled manpower. This circumstance influenced the ideas of philosophers and educators who existed in that era. It is not surprising that they advocated for education that could produce the needed skilled manpower; but at the same time most of them recognized the fact that human empowerment through scientific and technical skills without moral and ethical orientation is unhealthy for the society. Those philosophers of that era who reasoned in that direction advocated an education that could make a morally sound man. Some of those philosophers are discussed below.

Immanuel Kant (1724-1804)

He was a German philosopher who made significant contributions to various areas of philosophy, including ethics, epistemology, and metaphysics. While he did not develop a comprehensive educational theory, his philosophical ideas had implications for education and pedagogy.

Immanuel Kant's Educational Ideas

Here are some key aspects of Immanuel Kant's educational ideas:

- 1. Enlightenment and Autonomy:** Kant emphasized the importance of enlightenment, which he defined as the emergence of human beings from self-imposed immaturity. He believed that individuals should rely on their own reason and critical thinking to make decisions and not blindly follow authority figures. In education, this idea promotes the development of students' autonomy and ability to think for themselves, and strengthen their self-confidence and self-esteem.
- 2. Moral Education:** Kant's ethical philosophy focused on the concept of the "categorical imperative," which states that individuals should act in ways that could be universalized and treat others as ends in themselves, not merely as means to an end. This notion of moral duty and respect for others can be applied to moral education, encouraging students to develop ethical reasoning and a sense of moral responsibility.
- 3. Rational Education:** Kant believed in the power of reason and considered rational education as crucial for human development. He saw education as a means to cultivate reason

and to enable individuals to reach their potentials as rational beings.

4. **Education for Citizenship:** Kant emphasized the importance of education for good citizenship. He believed that a well-educated citizenry was essential for the stability and progress of the society, as individuals with reason and moral principles could contribute positively to the public sphere.
5. **Cultivation of Virtues:** Kant valued the cultivation of virtues, such as honesty, integrity, and responsibility. In the educational context, this could imply that education should aim to foster not only intellectual growth but also the development of virtuous character in students.
6. **Respect for Individual Differences:** Kant's ideas on respecting the autonomy and dignity of individuals can be applied to education by promoting an inclusive and respectful learning environment that values each student's unique capabilities and perspectives.

While Kant's ideas were primarily focused on philosophical principles, they have had a lasting impact on educational philosophy and practice. His emphasis on reason, autonomy, moral education, and the development of virtues remains relevant in discussions on education and the formation of all-round and well balanced individuals.

Victor Cousin (1792-1867)

He was a French philosopher, educational reformer, and statesman who had a profound impact on the French educational system during

the 19th century. He is known for his ideas on eclecticism in education and his contributions to the French educational reforms.

Victor Cousin's Educational Ideas:

Here are some key aspects of Victor Cousin's educational ideas:

1. **Eclecticism:** Cousin advocated for an eclectic approach to education, which involved drawing from various philosophical and educational traditions. He believed that education should incorporate elements from different philosophical systems, including those of Plato, Aristotle, Descartes, and Kant, to provide an all-embracing and comprehensive educational experience.
2. **Moral and Intellectual Development:** Cousin emphasized the importance of both moral and intellectual development in education. He believed that education should not only focus on the acquisition of knowledge but also on cultivating virtuous character and ethical values in students.
3. **Universal Education:** Cousin was a strong advocate of universal education. He believed that education should be accessible to all individuals, regardless of their social background, and that it was crucial for the progress of the society.
4. **Teacher Training:** According to Cousin, there is need for well-trained teachers who could effectively impart knowledge and values to students. He advocated for teacher education programmes to ensure that educators were equipped with the necessary skills and knowledge, for them to be effective in the classroom.

5. **Emphasis on Philosophy:** Cousin considered philosophy as the foundation of education. He believed that a philosophical approach to education was essential in shaping students' critical thinking abilities and guiding their intellectual growth.
6. **Educational Reforms:** As a minister of public instruction in France, Cousin played a significant role in shaping educational policies and reforms. He worked to establish teacher training schools, expanded access to education, and promoted a more comprehensive and unified educational system.

Cousin's ideas had a lasting impact on education in France and influenced educational practices in other countries as well. His emphasis on eclecticism, moral development, and teacher training contributed to the development of modern educational theories and practices.

Friedrich Froebel (1782-1852)

Friedrich Froebel was born in Oberwebsbach, a village in the Thuringia forest, Germany, on April 21, 1782. His mother died at his tender age of four years. He received a poor basic education. He was greatly influenced by Pestalozzi's educational ideas. Concerning his experience in reference to this, he exclaimed that "...the powerful indefinable, stirring and uplifting effects produced by Pestalozzi set one's soul on fire for a higher noble life" (Curtis & Boulton, 1970, p. 181). In 1826, Froebel wrote a book containing his philosophical ideas and principles on education, titled *The education of man*. His educational theory was in accordance with the laws of human development. He advocated teaching and learning mechanism

through cooperative work and play. Froebel had the desire of developing infant/early child education. His educational ideas were prominently on developing this infant or early child education. Hence, efforts were made towards working out methods of teaching young children. Today he is regarded of as the father of the kindergarten. In 1816, Froebel opened his first school, called "*Keelhaul*". According to Froebel, the task of the teacher in the business of educating the infant children is to organize and guide the free and continuous development of the pupil through play. The teacher is to encourage the awakening of senses by helping the pupil to find words to express his ideas and mental images, as well as to ensure the retention of such knowledge by play methods, painting, and storytelling.

Froebel's Educational Ideas

Froebel laid emphasis on pre-school or nursery education. He stressed the importance of play in the early education of a child. He broadened the concept and scope of the school as a social institution. To Froebel, education is a stage in the revolution of the child. For him, education helps the receiver to be elevated to a higher level and become a useful member of the society. According to Froebel, education is the development from within; education is a development from which man's life broadens until it has related itself to nature, until it enters into all activities of the society, until it participates in the achievement of race and aspirations of humanity. In other words, education involves the child's innate powers and awakens his spiritual nature so that he may have spiritual union with his creator. With regard to functions of education, Froebel's idea is that education should lead and guide man to clearness and should lift him to the knowledge of

himself and mankind, to the knowledge of God, nature and to purity of life.

Regarding the aim of education, Froebel stated that the purpose of education is to encourage and guide man as a conscious, thinking and perceiving being in such a way that he becomes a pure and perfect representation of that divine inner law through his own personal choice. Froebel believed that education should aim at an all-round development of the child. He has an idealistic philosophical belief; hence, for him, education must enable man to understand the principles of unity as well as his environments. He regarded school as a miniature society where children get training on important things of life and learn the virtues of co-operation, sympathy, empathy and responsibility. Froebel stressed the necessity of the study of the child's nature, instinct and impulses. He maintained that there is sufficient scope for activity in a kindergarten and also portrayed that various gifts provide sensory training. He argued that the inclusion of nature study in the curriculum would help to develop love for nature and the world in the mind of the learners.

Froebel's method of teaching is based on four basic principles which include the following:

Principle of Self Activity: According to Froebel, real development of the child is possible only through self-activity. It gives joy, freedom, contentment and peace. Self-activity enables the child to reveal his personality and attain self-realization. Froebel believed that a child should not indulge in activities suggested by parents or teachers. He stressed that the child should be given full freedom to carry out his

own impulses and decisions.

Principles of Play Way Method: According to Froebel, as cited in Najmah (2016), play is an important activity of the childhood period when the child is free from burden. Different qualities such as cooperation, leadership, tolerance, freedom, mutual adjustment, etc, are developed during play. Play is very important for proper physical, mental, moral, motor and social development of the child.

Principles of Social Participation: Froebel's idea as captured by Koul (2014) is that, from the very beginning, children should be trained to lead a group life and to live well in the society for developing different aspects of personality. Froebel asserted that the real education can only take place in the company of others because the life of the individual is an integral part of the society. He believed that all social institutions, like the home, the school, the church and the state, etc, are the agencies of development of the individual, wherein he is to realize the unity in diversity.

Principles of Freedom: Froebel's idea is that in good education, in genuine instruction, in true training, necessity should call forth freedom. Full freedom is given for the expression of activities and educational development of the child. He should not be interfered with from outside.

Froebel's influence on early childhood pedagogy (including early mathematics learning) went beyond establishing childcare institutes. In doing so, he developed standards for childcare that were compatible with a humanistic and democratic approach to education.

No doubt, his approach was influenced by the philosophical discussion during the period of enlightenment in the 18th century in Europe. Froebel's opinion of how children engage at kindergarten differed from his contemporaries' concepts, which were often limited to ideas of adult supervision and instruction. Froebel was convinced that children gain deeper understanding of the world around them when given the opportunity to interact with the world through concrete activities, including manipulations of prepared hands-on materials. In addition, Froebel stressed the key role of children's play for their educational development. He recommended providing children with well-chosen materials during play, with the intention to stimulate their understanding of the world. Hence, Froebel's constructive approach (in the sense of discovering the world, e.g, spatial relationships or properties of geometrical solids by constructing with blocks) forms an important part of the work in kindergarten.

Pursuing his intention, Froebel developed special education toys for his kindergarten, namely, gift (Spielgaben). Two meanings are associated with his term 'gift': First, the idea of presenting the child a gift to play with and, second, that each child possesses innate human gifts. The gifts were embedded in a variety of learning settings, and kindergarten educators were encouraged to guide the children during their reconstruction of geometrical arrangements.

In total, Froebel developed six gifts, encompassing the growing complexity of the worlds around us: Gift 1 includes six balls made of different materials, while gift includes cube, cylinder, and sphere. In

contrast gift 3, 4, 5, and 6 represent the idea of decomposing the cube into smaller units like small cubes, small cuboids/rectangular prisms, triangular prism of different sizes. It goes on and on.

Froebel was of the opinion that the purpose of education is to encourage and guide man as a conscious, thinking and perceiving being in such a way that he becomes a pure and perfect representation of that divine inner law through his own personal choice. Education, he noted, must show him the ways and means of attaining that goal. He believed that humans are essentially productive and creative, and that fulfillment comes when developing this harmony with God and the world. He sought to encourage the location of an educational environment that involved practical work and the direct use of materials. It was only then that Froebel felt that understanding would develop. Froebel's idea is that education must enable every child to understand his environment and so education should lift the child to knowledge of himself, mankind, knowledge of God and nature. To Froebel, education is not a preparation for future life but understanding of the life around the individual, such that will help the child develop his individuality through social atmosphere.

Froebel did not ignore the status and role of the teacher in educational process. He believed that the teacher is the moralist substitute for the parents. Froebel was of the view that the teacher should at one end serve like a pastor, prophet and priest to the child, and at the other end serve as a guide, teacher, and administrator of a sacred ritual. He believed that a person who engages himself in the teaching profession has to play different roles for the welfare of the students and society,

be sympathetic and show kindness to his pupils. Froebel believed that teacher's aim must be to make his pupils and students capable as independent thinkers. He expected the teacher to promote cultural tolerance and teach students the social skills they need to get along with one another. His idea is that the teacher should undertake his responsibility in accordance with some basic principles, play a father-figure role to the child and discharge the duty of an instructor, designer, manager, master of content, role model, etc, for the welfare of the pupils.

On the issue of curriculum, Froebel advocated that a curriculum at the childhood stage should consist of four main divisions, viz:

- (a) **Religion:** Froebel said that religion should be the basis of education since, according to his belief, no other knowledge is possible without it.
- (b) **Natural science:** According to him, nature as often repeated is the manifestation of God. In his study of natural science, Froebel emphasizes the importance of mathematics. In his opinion, this subject has a link between the mind and the natural world. Mind and mathematic in his opinion are inseparable as the soul and religion.
- © **Language:** Froebel equally emphasized the importance of language in the curriculum. Language, he noted, helps in establishing the inner living connections among the diversities of things and thus completes the work of education.
- (d) **Expressional works:** Froebel believed that there is need for expression of the soul in outward form. The expression may take the form of singing, drawing, painting, and modeling.

Manual work, he noted, helps in the development of skills, creative power and exercise of the muscles. He attached spiritual importance to hard work. He thus recommended inclusion of gardening, wood work, leather work, clay modeling and art in the shape of drawing, painting and singing in the education curriculum. The curriculum for children education, according to Froebel, should consist mainly of those activities and subjects that allow the child expresses himself freely and yet learn something such as construction, play, writing, storytelling, and lots more.

Summary of Froebel's Educational Ideas

- There is a strong emphasis on infant or early childhood education.
- Froebel's idea is that play way (games and songs) method is the best method of teaching and learning in kindergarten. This is adopted in present-day education system, especially in pre-primary and primary schools.
- He emphasized education for self-discovery, which is an aim in contemporary education.

Herbert Spencer (1820-1903)

He was an English philosopher, biologist, and sociologist who made significant contributions to various fields, including education. He is often regarded as one of the leading proponents of evolutionary theory and social Darwinism.

Herbert Spencer's educational ideas

Here are some key aspects of Herbert Spencer's educational ideas:

- 1. Social Darwinism:** Spencer's ideas on education were influenced by his broader concept of social Darwinism, which applied the principles of natural selection to society. He believed that societies and institutions, including education, should evolve to adapt to changing conditions, allowing the fittest individuals to succeed and thrive.
- 2. Individualism and Self-Directed Learning:** Spencer emphasized the importance of individual development and self-directed learning. He believed that students should be encouraged to pursue their interests and passions, thus allowing them to develop their unique abilities and talents.
- 3. Hands-On Learning and Practical Education:** Spencer advocated for practical and hands-on education, which he believed would better prepare individuals for real-life challenges and work. He supported a curriculum that included practical skills and knowledge relevant to everyday life and the needs of the workforce.
- 4. Natural Development:** Spencer emphasized the idea of natural development, arguing that education should align with the natural growth and development of the individual. He believed that children should be allowed to explore and learn at their own pace.
- 5. Minimal State Intervention in Education:** Spencer was a proponent of limited government intervention in education. He believed that education should be primarily a private and family matter rather than a responsibility of the state.

- 6. Opposition to Formal and Rigid Education:** Spencer criticized the rigid and formal education systems of his time, which he believed suppressed individuality and creativity. He advocated for more flexible and student-centered approaches to learning.

It is important to note that while Herbert Spencer's ideas were influential during his time, some of his views have been controversial and challenged by later educational theorists. Social Darwinism, in particular, has been criticized for promoting a competitive and hierarchical view of society. As with any historical figure, it is essential to consider the context in which his ideas were developed and to critically evaluate their impact on education and society.

John Dewey (1859-1952)

John Dewey, an American philosopher, psychologist, educator and social critic, was born on October 20, 1859, in Burlington, Vermont, United States of America, and he died at the age of 92, June 1, 1952. Dewey is one of the primary figures associated with the philosophy of pragmatism, which has other philosophers like Charles Sanders Peirce and William James, as well as a leading founder of functional psychology and a known advocate of democratic principles in education. He became one of the leading voices during his period of existence, 20th century. His educational ideas were embedded in the philosophy of pragmatism. He wrote many books, ranging from education, psychology, epistemology, metaphysics, aesthetics, arts, logic, social theory and ethics. His prominent works are *Essays concerning the human understanding* (1888), *The reflex arc concept in*

psychology (1916), Human nature and conduct (1922), The public and its problem (1927), Experience and nature (1925), and A common faith (1934), among others. Dewey was a prolific writer whose publications stood at 700 journal articles and approximately 40 books. Dewey's educational theories were presented in the following publication: My pedagogic creed (1897), The school and society (1900), The child and the curriculum (1902), Democracy and education (1916), and Experience and education (1938). Dewey's emphasis was not merely on how the learning process (i.e. how the child learns) but most fundamentally on the role that teacher should play in this process of learning. Dewey, therefore, rejected the idea of teacher standing at the front of the classroom giving or dolling out bits of information to be absorbed by passive students. Rather he argued that teacher's role should be that of a facilitator and guide. In his book, Democracy and education, Dewey emphasized the purpose of education. Thus, Dewey maintained that the purpose of education should not revolve around the acquisition of pre-determined set of skills, but rather the realization of one's full potential and the ability to use those skills for the greater feats.

In The child and the curriculum, Dewey's concerns were on the subject matter which every child will be exposed to in the classroom. He saw the child simply as an immature being who is to be matured; and also the superficial being that is to be deepened. To achieve this, Dewey emphasized that the content of education must be presented in a way that allows the students to relate the information to prior experiences, thus deepening the connection with this new knowledge. He thus advocated for child-centered education which is proportional

to the child's level of development. He argued that it is the child, and not the subject matter, that determines both the quality and quantity of learning.

In his analogy, Dewey regarded the organism as having the capacity for active self-propulsion, for reaching out towards objects and experiences which may bring it greater life, or rather, which may serve as instruments for the achievement of its purposes. That is to say, innate impulses are not lying passive, ready to be called into play by stimuli in the environment, rather it is the environment explored, as it were selective, by the organism itself which has the capacity to pick out and reach towards those environmental factors offering opportunity for expression, satisfaction, and growth. In human beings, this outward impulse, according to Dewey (1913), is “true interest”, which he defined as “a form of self-expressive activity that is of growth through acting upon nascent tendencies” (p. 80), a serious mental interest. This Dewey's idea, as applied in education, entails that learning is a product of interest and not a mere way of acquiring a certain amount of knowledge. It also entails the business of invoking the full powers of efforts and determination of the learner towards his pursuit to fulfillment of his needs and desires.

Summary of Dewey's Educational Ideas

- Dewey emphasized the harmonious interrelationship between the society and the individual, which is paramount in achieving educational goals. In other words, he supports healthy school-community relationship
- He emphasized the importance of practical/experimental

education which informs the use of excursion/field and laboratory learning.

- He emphasized the use of group dynamism as a way to solve common problems in education.
- He also emphasized equal opportunities for all members within the society.
- He insisted on morals and discipline, as well as aesthetic education.
- Dewey emphasized child-centered education.
- He emphasized application of democratic principles in education and the promotion of democratic ideals through education.
- Dewey stressed the importance of environment in education; thus the environment must be positively challenging to enable the child become the best of his species.
- He emphasized the important role of the teacher in facilitating and guiding the learner to achieve his full potentials.

Maria Tecla Montessori (1870-1952)

Born on August 31, 1870, to an Italian family of Alessandro Montessori and Renilde Stoppani, Maria Montessori became the first female Doctor in Italy. She rose steadily as a renowned physician and educator who made giant strides in education through her writings and teachings on scientific pedagogy. She believed that education should be according to natural process, that is spontaneously carried out by the human individuals, and acquired not by listening to words but by experiences upon the environment. Following her brilliant performances in the field of medicine at the University of Rome,

Montessori, in 1895, secured a position as a hospital assistant. She graduated in 1896. A year after her graduation, that is in 1897, Montessori started a private practice. From 1896 to 1901, Montessori worked and researched at “Phrenasthenic Clinic” - a psychiatric clinic where children experiencing some form of mental retardation, illness or disability were catered for. She also began to travel, study, speak and publish nationally and internationally, thus coming to prominence as an advocate of women's rights and education for mentally disabled children. In 1898, Montessori advocated for the creation of special classes and institutions for mentally disabled children, as well as teachers training for their institutions.

Summary of Montessori's Educational Ideas

- Learning through experience and interest which Montessori advocated, is still being emphasized and practiced today.
- She emphasized the un-interference with natural tendencies by the teacher during learning.
- She underscored the importance of psychology of learning in education.
- She encouraged the use of tools/materials that aid learning, like climbing frames (swinging) now found in many nursery schools.
- Montessori emphasized the developmental needs of children and also the importance of practical experience in the real world.

The Implications of Montessori's Ideas for the Practice of Education

- The teacher should play the role of a guide and organizer of the immediate environment in which the child learns, to aid him to adjust himself.
- The educator should prepare the most natural and life supporting environment for the child.
- The educator should observe the child living freely in this environment.
- The entire school environment should be organized to maximize the development of the child's innate potentials.

William Chandler Bagley (1874-1946)

He was an American educator and philosopher who significantly influenced the field of education during the early 20th century. He is best known for his ideas on educational essentialism, which emphasized a traditional and rigorous approach to education.

Bagley's Educational Ideas

Here are some key aspects of Bagley's educational ideas:

1. **Essentialism:** Bagley believed in the importance of transmitting essential knowledge and values to students. He advocated for a strong core curriculum consisting of subjects like literature, mathematics, history, and science. Bagley argued that this foundational knowledge was essential for intellectual and moral development.
2. **Teacher-Centered Approach:** Bagley emphasized the role of the teacher as an authority figure who imparts knowledge to

students. He believed that teachers should possess a deep understanding of the subject matter and be responsible for guiding students' learning.

3. **Focus on Discipline and Order:** Bagley believed that a structured and disciplined classroom environment was crucial for effective learning. He emphasized the need for orderliness and routine in the educational setting.
4. **Rejection of Progressive Education:** Bagley was critical of progressive educational ideas, which he perceived as too child-centered and lacking in rigorous academic content. He opposed the idea of tailoring education to individual student interests and advocated for a more standardized approach to curriculum.
5. **Critique of Educational Psychology:** Bagley also criticized the emerging field of educational psychology, arguing that it placed too much emphasis on individual differences and the study of children's minds. He preferred a focus on subject matter knowledge and teacher expertise.
6. **Educational Aims:** Bagley believed that education should aim to develop students' intellectual abilities and character, preparing them to be responsible citizens and contributing members of society.

While Bagley's ideas were influential in shaping educational practices during his time, it is essential to recognize that educational theories have evolved significantly since then. Modern educational approaches often incorporate a blend of essentialist and progressive elements, focusing on both core knowledge and individual student needs.

Robert Maynard Hutchins (1899-1977)

Robert Maynard Hutchins was an American educator, philosopher and university administrator. He was a prominent figure in higher education and had several influential ideas about purpose and nature of education. Here are some key aspects of Robert Hutchins' educational ideas:

- 1. Great Books Education:** Hutchins is best known for his advocacy of the Great Books curriculum. He believed that education should be centered around the study of classic works in literature, philosophy, science, and other disciplines. The Great Books approach aimed to expose students to the foundational ideas and enduring questions of human civilization.
- 2. Liberal Arts Education:** Hutchins emphasized the value of a liberal arts education, which he saw as the basis for developing well-rounded individuals with a broad knowledge base and critical thinking skills. He believed that a liberal arts education was essential for cultivating responsible citizens and informed leaders.
- 3. Intellectual Stimulation:** Hutchins believed that education should focus on intellectual stimulation and the pursuit of knowledge for its own sake. He opposed vocational training as the primary goal of education and instead championed a curriculum that fosters intellectual curiosity and a love for learning.
- 4. Socratic Method:** Hutchins valued the Socratic method of teaching, which involves a dialogue between teacher and students to encourage critical thinking and active engagement

with the material. He saw this method as an effective way to promote deeper understanding and meaningful learning.

5. **University Reform:** As the president of the University of Chicago, Hutchins implemented several university reforms, including the creation of the Great Books program and the extension of the liberal arts curriculum. He aimed to restructure education at the university level to emphasize the pursuit of knowledge and academic rigour.
6. **Education for Democracy:** Hutchins believed that education should prepare individuals to be active and informed participants in a democratic society. He saw education as a means to foster civic virtues, ethical values, and a sense of social responsibility.

Hutchins' ideas on liberal education and the study of Great Books have left a lasting impact on educational philosophy, particularly in the realm of higher education. His emphasis on the pursuit of knowledge, critical thinking, and the development of responsible citizens continues to be influential in discussions about the goals and purposes of education.

Jean-Paul Sartre (1905-1980)

Sartre was a prominent French philosopher, playwright, novelist, and existentialist thinker. While he did not present a comprehensive educational theory, his philosophical ideas have implications for education and learning.

Jean-Paul Sartre's Educational Ideas

Here are some key aspects of Jean-Paul Sartre's educational ideas:

- 1. Existentialism:** Sartre was one of the leading figures in the existentialist movement, which emphasized individual freedom, responsibility, and the search for meaning in an uncertain and absurd world. His existentialist ideas challenged traditional notions of human nature, emphasizing the idea that individuals are free to define themselves through their choices and actions.
- 2. Authenticity and Responsibility:** Sartre believed that individuals must take responsibility for their choices and actions, emphasizing the importance of authenticity in life. In the context of education, this could mean encouraging students to take responsibility for their learning and to critically engage with their own values and beliefs.
- 3. Subjectivity and Personal Experience:** Sartre's existentialist philosophy placed a significant emphasis on subjectivity and personal experience. In education, this perspective could highlight the importance of recognizing and valuing individual perspectives and experiences, allowing students to find meaning and purpose in their learning journey.
- 4. Freedom and Agency:** Sartre's notion of radical freedom suggests that individuals are fundamentally free to make choices and shape their own lives. This idea can influence educational practices by promoting student autonomy and encouraging them to be active agents in their own learning process.
- 5. Critique of Institutionalized Education:** Sartre was critical

of institutionalized structures that limit individual freedom and creativity. He believed that educational institutions should foster genuine exploration and learning rather than imposing rigid systems on students.

- 6. Importance of Critical Thinking:** Sartre valued critical thinking and saw it as a way to liberate individuals from conformity and external influences. In the educational context, this could emphasize the need for fostering independent and critical thinking skills in students.

It is important to recognize that Sartre's ideas were part of a broader philosophical framework and should be considered in that context. While his existentialist ideas may offer insights into education, they may not provide a complete and practicable educational theory on their own. Nevertheless, Sartre's emphasis on individual freedom, responsibility, and authenticity has influenced discussions on student-centered learning and the significance of personal agency in education.

Richard Stanley Peters (1919-2011)

R. S. Peters was a British philosopher of education and an influential figure in the philosophy of education during the 20th century. He made significant contributions to the understanding of educational aims, curriculum, and the nature of teaching and learning.

R.S. Peters' educational ideas

Here are some key aspects of R. S. Peters' educational ideas:

- 1. Concept of Education:** Peters argued that education is not just

about imparting knowledge or skills, but is primarily concerned with fostering the development of the whole person. He believed that education should help individuals realize their full potentials and become active and engaged members of society.

2. **Aims of Education:** Peters (1967) emphasized the importance of clarifying the aims of education. He identified two main educational aims, which are to initiate individuals into the knowledge and values of their culture and to enhance the process of the autonomy of the individual. These aims involve both the transmission of knowledge and the cultivation of students' ability to think critically and make informed choices.
3. **Nature of Teaching:** Peters explored the nature of teaching and its moral dimension. He believed that effective teaching involves more than just imparting information; it also requires an understanding of the individual needs and abilities of students and a commitment to their personal and intellectual growth.
4. **Curriculum Development:** Peters was concerned with curriculum development and advocated for a balanced and comprehensive curriculum that includes both academic subjects and opportunities for personal development. He believed that a well-designed curriculum should promote students' intellectual, emotional, and social development.
5. **Value of Knowledge:** Peters emphasized the value of knowledge for personal growth and societal progress. He saw knowledge as an essential component of education, enabling individuals to understand the world and make informed

decisions.

6. **Moral Education:** Peters recognized the significance of moral education and character development. He believed that education should instill moral values and virtues in students to enable them to act ethically and responsibly.
7. **Critique of Authority in Education:** Peters critiqued authoritarian approaches to education, where teachers wield power over students without considering their needs and interests. He advocated for a more democratic and student-centered approach to education.

Peters' ideas on education continue to influence the field of philosophy of education and have informed discussions on educational aims, curriculum design, and the nature of teaching and learning. His emphasis on the moral dimension of education and the importance of developing autonomous individuals has been particularly influential in shaping modern educational thinking.

Julius Nyerere (1922-1999)

Julius Nyerere was a Tanzanian anti-colonial activist, politician, and statesman, who served as the first president of Tanzania from 1964 to 1985. He was a prominent figure in the struggle for independence and post-colonial development in Africa. Nyerere had several influential educational ideas, which he implemented through his policies and reforms.

Julius Nyerere's Educational Ideas

Here are some key aspects of Julius Nyerere's educational ideas:

1. **Education for Socialism:** Nyerere was a proponent of African socialism, and he believed that education should serve the broader goal of building a just and equitable society. He saw education as a tool to promote social and economic development and reduce inequality.
2. **Ujamaa and Self-Reliance:** Nyerere introduced the concept of "ujamaa," which means familyhood or communalism. He envisioned a society where people lived together in cooperatives, helping and supporting each other. He saw education a vital role player in promoting self-reliance and community development.
3. **Accessible Education:** Julius Nyerere was very much committed to making education accessible to all Tanzanians. He believed that education was a fundamental right of all individuals, and should not be limited to a privileged few. Nyerere's policies aimed at increasing access to education at all levels, especially in rural areas.
4. **Education for National Identity:** Nyerere emphasized the importance of education in shaping the national identity and fostering a sense of unity and pride in being Tanzanian. He promoted the use of the Swahili language as a unifying medium of instruction.
5. **Rural Education and Development:** Nyerere recognized the significance of rural development and the empowerment of rural communities. He advocated the establishment of schools and educational programmes in rural areas to address the imbalance between urban and rural education.
6. **Emphasis on Primary Education:** Nyerere believed that

primary education was the foundation for further development and progress. He prioritized expanding access to primary education, viewing it as essential for building a literate and skilled population.

- 7. Education for Liberation:** For Nyerere, education is a means of liberation from ignorance, poverty, and colonial oppression. He believed that an educated populace could be active participants in their own development and contribute meaningfully to their nation's progress.

Nyerere's educational ideas and policies had a significant impact on Tanzania's education system, leading to notable advancements in access to education and efforts to promote social and economic development. While some of his policies faced challenges and criticisms, his commitment to education as a tool for social transformation left a lasting legacy in Tanzania and the broader African continent.

Note: The ideas of these philosopher as reviewed in this segment provide clear insights and sense of direction as regards the development of the curriculum, the teacher, the learner, teaching and learning environment, as well as the overall educational administration. The relevance of the ideas, therefore, knows no bounds. It behooves the stakeholders in the contemporary education systems, especially in Nigeria and other developing countries, to apply the tenets of these ideas, where applicable, towards the repositioning of education in line with the current trends in today's society.

CHAPTER SEVEN

NIGERIAN PHILOSOPHY, NATIONAL GOALS AND PHILOSOPHY OF EDUCATION

Introduction

The treatment of the concepts of philosophy and education separately still leaves the question of what philosophy has got to do with education, or what education has got to do with philosophy. In other words, what is the relationship between philosophy and education? What is philosophy of education? Philosophy, in the context it is being used here, is a tool used to do education. It is an aid to those whose job is education, for it equips them with all it takes to examine ideas, arguments, problems, and innovations involved in the actual practice of education. Philosophy is a guidepost for education.

The fundamental problems of philosophy and those of education are interrelated. Many innovative changes in education were brought about by philosophy. There are other changes, with their attendant consequences, which have been introduced in education but which did not take consideration of the philosophical problems involved. From time immemorial, the process and practice of education have ever been permeated by philosophical implications (Brubacher, 1966). This is exactly true of Nigerian education and its relevance to the individual and the society.

Education, by nature, is a process of change. It has the need of

guidance. It is philosophy that can give this peculiar guide-post to education. The concern of education is the problem of what man may become. Philosophy poses questions such as: What is the meaning of the good? How can man come to know the good? What is knowledge anyway? How can you, as an educator, know that what you think you know is true? What is truth? These questions, intrinsically connected with education, are asked by that subdivision of philosophy called epistemology. Other educational problems are posed by philosophy. These problems include what the nature of the world in which education takes place is like. Is it ever changing, always in a state of flux, or are there some elements of stability from which education can take its bearing? Should man be educated only for this world or for a future world? What is the nature of man who is to be educated? In other words, philosophy seeks to discover the nature of all reality. The branch of philosophy that asks these questions is metaphysics. Education is as old as man himself. But perhaps there was little or no systematic conscious philosophy of education.

Education, as the conserver of the past which ensures the continuity of race experience, gave the people a measure of security they enjoyed. The problem that faced the kind of education that existed then was the impression that whatever was, was right. Those days witnessed a sort of stagnation in folkways or mores. If there was any change at all it was very slow. The philosophy that underlies the educational system of a people should take into consideration the true nature of these people and their needs, their life, and the ultimate purpose of that life. The system of education inherited by Nigeria from the colonialists had a philosophy which did not take into consideration the needs of the

Nigerian society and those of the individual citizens. Even though it took account of the ultimate purpose of man's life, it was too elitist, thereby making Nigerians ever dependent.

OVERVIEW OF THE PHILOSOPHY OF NIGERIAN NATION

In Nigeria, education has been adopted as an instrument par excellence for achieving the national objectives (FGN, 1981). As an independent and developing nation confronted with the problems of nation building, social integration and economic development, education is seen and adopted as a means of dealing with the overall problem of national development. It is through education that the sense of national unity, patriotism, loyalty, etc, are transmitted into members of the society. However, it must be noted that nothing meaningful and convincing can be achieved through education without a clear delineation of Nigerian philosophy of education and the efforts of teachers who are grounded in philosophy and philosophy of education, and who are the main actors in the development of both the individual and the society at large. It is, therefore, pertinent to ascertain what Nigerian philosophy of education is, as well as its aims, goals, objectives and tenets.

Nigerian philosophy of education is a framework that gives priority to the holistic development of individual citizens, embracing moral, social, and intellectual growth while being rooted deeply in the cultural and communal values of Nigerian society. It argues for educational approach that promotes self-reliance and social responsibility, the integration of indigenous knowledge, and preparation of individuals to make positive contributions to their

communities and the broader global contexts (Omoregbe, 1993; Nwafor, 2005).

It is to be noted from the above definition and explanation that Nigerian philosophy of education is shaped by the nation's cultural, historical and social contexts. From these contexts, it has become clear that Nigeria needs to be self-reliant for it to make any meaningful progress. In this regard, Akinpelu (1981) argues that a key aspect of this philosophy is the idea of self-reliance, which encourages learners to acquire practical skills and cultivate a sense of responsibility to their communities.

The aim of Nigerian philosophy of education is to challenge colonial influences by integrating indigenous knowledge and cultural practices into the system of education. According to Babalola (2005), Nigerian philosophy of education promotes an educational system that honours African traditions while at the same time equipping learners to adapt and fit in to global environments and contexts. Its emphasis on holistic formation of the individual with moral, social and intellectual perspectives, integration of local knowledge, community, and global contexts, shows that Nigerian philosophy of education is broad-based and comprehensive in its nature and aims.

The connections between philosophy and education have been in evidence from earliest times. Philosophy and education are interrelated. Education depends upon philosophy and philosophy depends upon education, which is philosophy in action. All educational efforts need philosophy as a guide in the determination of

their ends and means. Thus, philosophy serves as a light, source and influence for educational objectives. Philosophers have traditionally focused their critical attention on all aspects of the educational process. In a sense, this is only to be expected, for it is impossible to investigate the phenomenon of human existence or ask questions about the best way for mankind to live without giving some considerations to topics concerned with the intellectual, aesthetic and moral, and social development of individuals. More so, as education by nature is a process of change, philosophy gives a guide as it takes a long-term view of the future and what it obtains for both man and his society. The work discusses the aims of Nigeria's philosophy of education which are clarifying important educational issues and problems, the goals of Nigeria's philosophy of education which are guiding the achievement of the Nigeria's educational objectives, the objectives of Nigeria's philosophy of education which are setting goals for Nigeria's education bearing in mind people's social needs and the tenets of Nigeria's philosophy of education which are based on the integration of the individual into a sound and effective citizen through equal educational opportunities.

September 8-12, 1969, provided an important landmark in the educational development of Nigeria. Under the auspices of the Nigeria Educational Research Council (NERC), the search for a philosophy for Nigerian education was commenced in a National Curriculum Conference. The Conference was to deliberate on the objectives of education for Nigeria, covering primary, secondary and tertiary levels of education, teacher education, education for women, education for living, and science and technology in national

development. The conference was initiated, planned and executed by Nigerians, with participation by people, including non-Nigerians, from different walks of life. In its search for a national philosophy of education, the conference was to review the old and identify new goals for education in Nigeria, as well as provide guidelines on what the system should be accomplishing with respect to:

- i. The needs of youths and adult individuals in our society;
- ii. The socio-economic needs, values, aspirations and development of our society; and
- iii. The curriculum substance, the subject content of the system which is the means to the goals (Okeke, 2003).

The education system in vogue at the time was perceived to be inadequate because it neglected the social and cultural backgrounds of the Nigerian society. It tended to produce an educated class of pen pusher (it was elitist); and it also failed to lay the foundations of economic freedom, because it made no provisions for the means of acquiring manual skills and expertise necessary for successful industrial and agricultural development. The conference, therefore, deliberated on the means of achieving economic independence, national unity and integration, cultural awareness, values and good education.

IMPLICATIONS OF THE PHILOSOPHY OF NIGERIAN NATION

In the objectives of Nigerian philosophy of education, we set goals for education bearing in mind our social needs. Like in philosophy, we also clarify issues and problems in philosophy of education.

Therefore, in philosophy of education, we study the nature of man to see why he should be educated and how best he can be educated. This is metaphysics and education. We examine the nature of knowledge and what knowledge can be judged as best in education. This is epistemology and education. We also study the value that education has and in what ways education can be pursued to promote the values which we have as a people. This is called Ethics (Denga, 1986). Nigerian philosophy of education exposes the teacher to the basic constructs that go into the nature of man, his culture, the society, and curriculum experiences that will be appropriate to them. Through philosophy of education, educational enterprises are made integrative. Thus, the interdisciplinary natures of the forms of knowledge and curriculum offerings are conceptualized. For example, educational technology, science education, and special education, have organic relationships with philosophy of education. Philosophy of education helps to provide the rational basis for each of these curriculum categories. For example, what is the philosophy of technical education, and how could the philosophy be attained?

According to Bamisaiye (1989), it is the job of the teacher to know the basic structuring ideas and procedures in the various established disciplines and to ensure that they are grasped by the learner. It would, therefore, be an important teaching task to decide what are the structured modes of thinking that learners, at their different ages and levels of education, should be introduced to, and what the essential features are of those modes of thinking. Such reflective and analytical thinking is essentially philosophical.

It is very necessary that every Nigerian professional teacher, both practicing and budding, develop a deeper interest in, and show more concern for, this all-important curriculum offering - philosophy of education.

The government will take various measures to implement the policy accordingly:

- a. Education will continue to be highly rated in the national development plans, because education is the most important instrument of change as any fundamental change in the intellectual and social outlook of any society has to be preceded by an educational revolution;
- b. Lifelong education will be the basis for the nation's educational policies;
- c. Educational and training facilities will be multiplied and made more accessible, to afford the individual a far more diversified and flexible choice;
- d. Educational activity will be centered on the learner for maximum self-development and fulfillment;
- e. Universal basic education, in a variety of forms, depending on needs and possibilities, will be provided for all citizens;
- f. Efforts will be made to relate education to overall community needs;
- g. Educational assessment and evaluation will be liberalized by basing them in whole or in part on continuous assessment of the progress of the individual;
- h. Modern educational techniques will be increasingly used and improved at all levels of the education system;
- i. The education system will be structured to develop the practice

of self-learning;

- j. At any stage of the educational process after primary education, an individual will be able to choose between continuing his full-time studies, combining work with study, or embarking on full time employment without excluding the prospect of resuming studies later on;
- k. Opportunity will continue to be made available for religious instructions. No child will be forced to accept any religious instruction which is contrary to the wishes of his parents; and
- l. Physical education will be emphasized at all levels of the education system. (Ujowundu, 2008).

THE FIVE MAIN NATIONAL GOALS OF NIGERIA

Bearing the purpose of the conference in mind, which was to review old and identify new national goals for education at all levels, and provide guidelines on what our education system should be accomplishing, “the objectives of Nigerian education were, thus, formulated into a national philosophy as follows:

The five main national goals of Nigeria, which have been endorsed as the necessary foundation for the national policy on education, are the building of:

- (a) A free and democratic society;
- (b) A just and egalitarian society;
- (c) A united, strong and self-reliant nation;
- (d) A great and dynamic economy;
- (e) A land full of opportunities for all citizens.

In Nigerian philosophy of education, we believe that:

- (a) Education is an instrument for national development; to this end, the formulation of ideas, their integration for national development, and the interaction of persons and ideas are all aspects of education;
- (b) Education fosters the worth and development of the individuals; for each individual's sake, and for the general development of the society;
- © Every child shall have right to equal education opportunities irrespective of any real or imagined disabilities, each according to his or her ability.

Through the attainment of those goals, self-realization, effective citizenship, better human relations, national consciousness, national unity, self and economic efficiency, social and political progress, scientific and technological International progress, national reconstruction could be achieved through education.

NIGERIAN PHILOSOPHY OF EDUCATION

Nigerian philosophy of education refers to a distinctive approach to education in ways that reflect the cultural, social, political, and historical contexts of the Nigerian nation. It is a unique framework that shapes Nigerian education in consonance with her diverse nature. Nigerian philosophy of education emphasizes the integration of indigenous values and contemporary educational practices in a bid to address the needs of the Nigerian society and her citizens. The Nigerian philosophy of education is based on the national philosophy which aims at making Nigeria:

- a. A united, strong and self-reliant nation;
- b. A great and dynamic economy;
- c. A just and egalitarian society;
- d. A land of bright and full opportunities for all citizens; and
- e. A free and democratic society (Denga, 1986).

KEY ELEMENTS OF NIGERIAN PHILOSOPHY OF EDUCATION

From the above insights, some key elements of Nigerian philosophy of education can be delineated. These are cultural importance, all-round development, communality, critical thinking, self-reliance, and ethical and moral guidelines.

Cultural importance: Nigerian philosophy of education gives priority to the inclusion of local knowledge systems and traditional values in the process of education. This indicates the acknowledgement of relevance of cultural contexts in guiding and shaping educational experiences (Aiyelari, 2014).

All-round development: The Federal Republic of Nigeria (2014) has envisioned education as an excellent instrument for national development. This development, however, begins with developing the individual citizens through education. The development envisaged is a comprehensive one. Hence the Nigerian philosophy of education emphasizes a holistic development of the individual, which embraces intellectual, moral, physical, emotional and social aspects of the person (Odukoya, 2016).

Communality or community-centredness: Nigerian philosophy of education views education as a shared responsibility. This means that the community is involved in the process of education, as education is undertaken for the good of the community as well. This involvement of the community in the education process (Osokoya, 2008) underscores the communal aspect of education in Nigerian context.

Critical thinking: Critical thinking is a core element of the Nigerian philosophy of education. Generally, one of the major tasks of philosophy is to inculcate critical thinking in students. According to Ogunyemi (2015), Nigerian philosophy of education encourages the cultivation of critical thinking abilities and active engagement with social issues, thereby preparing learners to tackle challenges and problems within their communities, and even in the society at large.

Self-reliance: The Nigerian philosophy of education strongly emphasizes education for self-reliance. Hence practical training, vocational education, and technical education are strongly emphasized and encouraged so as to enhance self-reliance and economic independence (Ogunyemi, 2015).

Ethical and Moral Guidelines: Moral education or instruction and ethical values are strongly emphasized in Nigerian philosophy of education. According to Aiyelari (2014), the aim of this is to develop a sense of social responsibility among learners.

It is worthy of note that it has not been easy for Nigerian philosophy of education and the education system to adequately utilize those

elements satisfactorily so as to achieve the desired goals. One of the reasons for the apparent setback is that there is still the persistence of the influence of various factors such as the impact of colonial education, cultural diversity, contemporary trends in education, as well as ethnic and religious divides. In the midst of all these, however, Osokoya (2015) maintains that Nigerian philosophy of education strives to establish a system of education that is academically sound and rigorous and yet socially relevant and at home with cultural values.

THE BELIEFS OF NIGERIAN PHILOSOPHY OF EDUCATION

The national curriculum conference of 1969 marked a turning point in the history of Nigeria education. The conference, under the auspices of the Nigerian Educational Research Council (NERC), was not only concerned with curriculum development, the objectives of education, among others, but also with the task of reviewing the old national goals and identifying new ones (Nwafor, 2009). The conference did not ignore the function of education in preparing Nigerians for the task of living in the 20th century and beyond. According to Ezewu et al. (1981), three statements of belief about the role of education emerged.

They are:

- i. The belief in the value of individual child and in the development of all Nigerian children for the development of society;
- ii. The belief in giving every child equal educational opportunity so that he can develop according to his ability; and
- iii. The belief in a functional education that can promote the

development of effective and informed Nigerians.

Indeed, the conference remains a watershed in the educational landscape of Nigeria. This is because from the totality of its recommendations a national philosophy of education, among others, evolved, as a result of subsequent seminars and conferences. Many have questioned the appropriateness and adequacy of what we call “Nigerian's philosophy of education.” They argue that the participants of the various conferences imported “lock, stock and barrel” foreign philosophical ideas into the Nigerian educational system (Adesina et al., 1983). Others argue that the contents of the National policy on education (including its philosophy) could at best be described as mere objectives of the system (Daramola & Jekayinfa, 2007). Some other critics contend that the eclectic nature of Nigeria's philosophy of education makes the implementation of the educational policy on which it is based relatively difficult and unrealistic (Nwafor, 2007).

However, since the first edition in 1977, the National policy on education has been reviewed many times, including 1981, 1998, 2004, and 2014. A critical observation shows that in each edition, some vital ingredients of the documents are either lost or rendered contradictory, or inconsistent. It is in view of these lapses that Okoh (2005) observed that Nigeria cannot boast of her own philosophy of education because she is yet to have a national ideology, which should form the basis of her national philosophy of anything we do as a nation. Casting a dispassionate look at the Nigeria's educational scene, Akinpelu (2005) states that there is a considerable discontinuity, jarring inconsistency and disharmony which Professor

R. Freeman-Butts, has characterized as “educational disjunctivity; a highly inflexible educational system. These are some of the characteristics of the Nigerian philosophy of education, but it will be necessary to state it, as contained in the 2004 edition of the National policy on education, that it spells out four statements of belief thus:

“In Nigeria's philosophy of education”, we believe that:

- (a) Education is an instrument for national development; to this end, the formulation of ideas, their integration for national development, and the interaction of persons and ideas are all aspects of education;
- (b) Education fosters the worth and development of the individuals, for each individual's sake, and for the general development of the society;
- (c) Every Nigerian child shall have a right to equal educational opportunities irrespective of any real or imagined disabilities, each according to his or her ability;
- (d) There is need for functional education for the promotion of a progressive, united Nigeria.

To this end, school programmes need to be relevant, practical and comprehensive, while interest and ability should determine the individual's direction in education.

A critical appraisal of the above elicits questions on some of the issues raised. First, one may ask: what forms the basis of the ideas to be formulated and integrated: the indigenous or foreign ideology? Who formulates the ideas: anybody irrespective of his/her academic or

professional background, competence and inclination?

Again, how can a child whose social class has denied access to education “have rights to equal educational opportunities”? What genuine efforts has government made to bridge the gap that marginalizes the Nigerian child? What efforts are being made to translate the “need for a functional education for the promotion of a progressive, united Nigeria” into reality? The questions Nigeria's philosophy of education generates are interminable. However, the national policy on education has remained a road-map for the practice of education in Nigeria and the cornerstone for its national development.

THE BASIS FOR NIGERIAN PHILOSOPHY OF EDUCATION

The philosophy of Nigerian education as stipulated in section one National policy on education says that:

- (i) Since a national policy on education is the Government's way of achieving that part of its national objectives that can be achieved using education as a tool, no policy on education can be formulated without first identifying the overall philosophy and objectives of the nation (Bamisaïye, 1989).

The five main national objectives of Nigeria as stated in the Second National Development Plan, and endorsed as the necessary foundation for the National policy on education, are the building of:

- a. A free and democratic society;
- b. A just and egalitarian society;
- c. A united, strong and self-reliant nation;

- d. A great and dynamic economy;
 - e. A land of bright and full opportunities for all citizens.
- (ii) Nigerian philosophy of education, therefore, is based on the integration of the individual into a sound and effective citizen and equal educational opportunities for all citizens of the nation at the primary, secondary and tertiary levels, both inside and outside the formal school system (Ujowundu, 2008).
- (iii) In consequence, the quality of instruction at all levels has to be oriented towards inculcating the following values:
- a. Respect for the worth and dignity of the individuals;
 - b. Faith in man's ability to make rational decisions;
 - c. Moral and spiritual values in interpersonal and human relations;
 - d. Shared responsibility for the common good of society;
 - e. Respect for the dignity of labour; and
 - f. Promotion of the emotional, physical and psychological health of all children.
- (iv) For the philosophy to be in harmony with Nigeria's national objectives, it has to be geared towards self-realization, better human relationship, individual and national efficiency, effective citizenship, national consciousness, national unity, as well as towards social, cultural, economic, political, scientific and technological progress.
- (v) The national educational aims and objectives to which the philosophy is linked are therefore:
- a. The inculcation of national consciousness and national

- unity;
 - b. The inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society.
 - c. The training of the mind in the understanding of the world around; and
 - d. The acquisition of appropriate skills, abilities and competence both mental and physically as equipment for the individual to live in and contribute to the development of his society.
- (vi) The desire that Nigeria should be a free, just and democratic society, a land full of opportunities for all its citizens, able to generate a great and dynamic economy and growing into a united, strong and self-reliant nation cannot be over-emphasized. In order to realize fully the potential of the contributions of education to the achievement of the objectives, all other agencies will operate in concert with education to that end. Furthermore, to foster the much needed unity of Nigeria, imbalances in inter-state and intra-state development have to be corrected.

By implication, philosophy of education helps the teacher see problems and issues in their broader and clearer perspectives. The nature of children and how they learn fall within the purview of philosophy of education. The knowledge helps the teacher examine basic assumptions and theories with a view to clarifying them and identifying possible inconsistencies for possible resolution.

Philosophy of education deals with such important issues as the purpose of education, conduct of schools, and what constitutes academic freedom. Teachers should be equipped with the capacity to tackle these issues meaningfully. Teachers through knowledge of philosophy of education, are enabled to find out how educators, both past and present, have tackled educational problems of their times: what systems of thought they developed that have helped to provide answers to the present day's educational equations. For example, Plato, Aristotle, Socrates, Dewey, among others, developed some systems of thought which have relevance to education. The teacher requires such knowledge to be able to handle the complexities of modern living. As Okeke (2003) puts it:

... it increases the abilities of educators to handle the complexities of living, and to enlarge their consciousness in the context of those cross-currents of learning and events which have been the basis in determining the movements, changes and orientations in educational and other areas of endeavours.

Therefore, in Nigeria, both teachers and learners are, hopefully, better informed as to the basis for making a course on 'philosophy of education' an important area of study in any worthwhile educational preparation programme. It is very necessary that every Nigerian professional teacher, both practicing and budding, develops deeper interest in and shows more concern for this all important curriculum offering - philosophy of education.

NIGERIAN EDUCATIONAL IDEOLOGY AND THE CONCEPT OF 9-3-4 SYSTEM

In the 21st century the goals of education include improving future labour force, developing individual's cognitive skills, removing barriers to participation, and raising awareness about social responsibilities. These changes in Nigerian curriculum are intended to be more effectively aligned with the policy goals. And this is what the 9-3-4 school curriculum intends to achieve by making sound and effective education, though, these goals are not integrated into the design and operations of teaching and learning (Marinho, 2009). The 9-3-4 school curriculum calls for nine years of basic education for all, from primary to Junior Secondary level. The goals of the system include building national consciousness and unity, nurturing correct values for the survival of each individual and the Nigerian society, training citizens for understanding the world, and reduction of rural-urban educational inequality, and improvement of gender equity in access to education. Perhaps, one may say that the position of education as a basic resource for national development and modernization is still maintained with the 9-3-4 school curriculum. However, in some parts of the country, education is still considered to be the inculcation of Western values rather than the impartation of knowledge to the younger generations. Therefore, it is believed that modern knowledge negates cultural values. This problem is not new in some parts of Nigeria, but has been in existence right from the coming of Western education as stated by Morgan and Armer (1988), when they said Islamic leaders of Northern region have long thought that western education corrupts the youth by instilling Western materials, values and secular beliefs. Hence, disconnect between

culture and the modern knowledge or even the entire curriculum and the system of education in totality is as a result of the missing link between culture and curriculum. Based on this backdrop, therefore, there is need to investigate the relationship between curriculum, national goals and education.

Similarly, education cannot be said to have achieved its purpose, when all the people it serves have not accepted its values as opined by Durkheim (1858-1917) in his study of moral education. Moreover, Durkheim sees the purpose of education as to arouse and to develop in the child a certain measure of physical, intellectual and moral state which is demanded of him by both political society as a whole and the special milieu for which he is specially defined. In 1990, the United Nations Educational, Scientific and Cultural Organization (UNESCO) organized the World Conference on Education for All in Jomtien, Thailand, to chart a course for access to universal primary education, and to bring an end to illiteracy. The conference's declaration on education for all suggested that basic education needed an expanded vision and, among other things, the curricula and content delivery were considered. It also emphasized the need to make the curricula relevant to the lives of students by promoting essential life skills necessary for individuals to function effectively in their society. The report explicitly warned against carrying content localization too far so that students would be unable to take and apply lifelong skills to regions outside their local communities. It went on to specify the criteria for effective curricula as being learner-centered, participatory, and relevant to local needs and aspirations (UNESCO-WCEFA Report, 1990).

Following the 1990 conference, Nigeria grappled for several years with how to readjust the 6-3-3-4 system in order to realign with the conference goals. Following the election of President Olusegun Obasanjo in 1999, Nigeria developed a new educational scheme called the Universal Basic Education (U.B.E) program which was signed into law in 2004. The U.B.E was Nigeria's reaffirmation of the Declaration on Education for All (Omokhodion, 2008). The scheme included a ten-year plan that would aim to:

- i. Align curriculum content with the nation's vision;
- ii. Prepare teachers to deliver new curriculum content; and
- iii. Ensure periodic review, effectiveness and relevance of the curriculum at all levels to meet the needs of the society and the world of work (Federal Ministry of Education, 2007).

The UBE scheme, popularly known as 9-3-4 curriculum, means that under the system, the Nigerian child shall have 9 years of basic education (6 years of primary and 3 years of junior secondary), 3 years of senior secondary school education, and 4 years of university or tertiary education. According to Uwaifo and Udidin (2009), the new 9-3-4 system of Education curriculum, which took off in 2006, has the first nine years of basic and compulsory education up to the JSS 3 level, three years in the senior secondary school, and four years in the tertiary institution. The system was designed to streamline the overcrowded nature of subjects offered at the basic education level.

In another development, the National Council on Education (NCE), at its 52nd meeting in Ibadan, approved a subject structure meant for the new 9-year basic education curriculum, which has been developed by

the National Educational Research and Development Council (NERDC). The new curriculum is expected to be realigned to meet the Millennium Development Goals (MDGs), Education for All (EFA) goals and the National Economic Enhancement Development Strategies (NEEDS). The implementation arrangements which are being considered by government for the new curriculum include the introduction of the new curriculum only in primary 1 and JSS 1 in September 2006, provision of massive orientation programmes to serving teachers on the new curriculum, and beginning systematic training of teachers for basic education. Early Childhood Care Development and Education (ECCDE) are being promoted and have thus been brought under the UBE programme. To foster this development, Uwaifo and Udidin (2009) opined that 5% of the UBE matching grants have been dedicated to this level of basic education in that the government was advised to encourage ECCDE by opening ECCDE centres in all public schools. The respective communities are expected to make ownership and participate fully in the development and management of the centres. The role of government is that of support in terms of infrastructure, instructional materials provision, and ensuring that competent teachers and caregivers are engaged in the management of the centres.

The new U.B.E scheme presents nine years of basic, free and compulsory education for all citizens, followed by three years in SSS and four years in academic and/or technical post-secondary institutions. With regard to curriculum development, the system promises to:

1. Introduce newer pedagogical methods in order to elicit high-

cognitive processes in students, including student-centered learning (F. M.E., 2008);

2. Consolidate cross-cutting themes in order to condense curriculum content and scope;
3. Make the curricula more flexible and adaptable to disenfranchise groups;
4. Include indigenous knowledge concepts across various disciplines;
5. Strengthen school-to-work linkages, including the introduction of entrepreneurial skills;
6. Raise awareness about diversity, tolerance, ethics and civic responsibility; and
7. Raise awareness about emerging issues such as HIV/AIDS, environmental preservation, family life, sexuality and gender issues (Marinho, 2009).

Furthermore, under the 9-3-4 educational system, primary school level shall (covering children aged 6 to 11) consist of three lower basic and three middle basic classes. The objective at this level is similar to that of the 6-3-3-4 scheme, which is to promote functional literacy and numeracy, as well as instill citizenship and community values in young children (Woolman, 2001). Again, like the 6-3-3-4 system, emphasis is placed on mathematics, English, and science, while electives such as agricultural science, home economics and Arabic, are offered. In order to strengthen socioeconomic relationships with Francophone nations in West Africa, French is made a core subject during the middle basic level. Additionally, issues such as health, family life and civics are integrated into existing subject disciplines

(F.M.E., 2005). The JSS or upper basic level serves children from ages 12 to 14. At this stage, schools offer the same core subjects as in the lower and middle basic levels, albeit with more complexity. Like the 6-3-3-4 scheme, the 9-3-4 system stresses the importance of non-academic vocational pursuits by introducing pre-vocational studies at the upper basic level. The Senior Secondary School curriculum was reviewed and introduced to schools in 2011 (F. M. E, 2011).

The curriculum is aligned with the same thematic concepts already introduced at the primary and JSS levels. However, in a break from the past, SSS curricula have been redesigned to expose students to four major fields of study - sciences (including mathematics), humanities, technology, and business studies. Core subjects and electives were designed across the fields, so that students have an opportunity to cover a 7 range of subjects that are offered to prepare them for either self-employment or post-secondary education.

APPRAISAL OF THE NIGERIAN NATIONAL PHILOSOPHY, NATIONAL GOALS AND PHILOSOPHY OF EDUCATION

Nigerian philosophy of education, as enunciated and revised over the years, is geared towards the actualization of national development goals and objectives, some of which have been achieved to some extent, while others are still in limbo, and utopian in nature. Hence an evaluation of its impact (positive or negative) on the development of the nation is necessary.

The national philosophy of education has contributed reasonably to national development since its inception in 1977. The philosophy of

education at that time came on board with the 6-3-3-4 system of education, which was greeted by population explosion in student enrolment, especially at the primary school level, as the Universal Primary Education (U.P.E.) was equally introduced. However, there were many problems resulting from poor implementation of the programme because of lack of foresight, and ineffective planning. Akinpelu (2005) observes that a rationally planned educational system “cannot afford to plan for universal coverage at the primary level without making corresponding plans for the secondary and tertiary levels.” There is no doubt that most products of the U.P.E had no placements in the post primary institutions because students who completed their U.P.E. programmes were not given automatic admission into the Junior Secondary Schools as planned (Adesina et al, 1983). Hence, Akinpelu (2005) states that U.P.E. will not be effective and beneficent without a rationally planned educational system, in which the other levels and aspects hang together like a seamless robe. Unfortunately, by the time measures were taken to arrest the situation, U.P.E. had collapsed. However, it led to the establishment of more post-primary and tertiary institutions with a view to developing “the individuals into sound and effect citizens” (Federal Republic of Nigeria, 2004).

Another bold step taken by the Federal Government in her mass educational policy was the introduction of Universal Basic Education (U.B.E.). In spite of the huge financial commitment and vigorous enlightenment campaigns, the U.B.E. seems to be a replica of the U.P.E. as schools are over-crowded with unanticipated large student enrolment. It was designed to be “free and compulsory,” but this is far-

fetches because, apart from free tuition, every other thing is yet to be in place. Students learn under trees, some sit on bare floors, and teachers have no offices and furniture. Laboratories, technical workshops for practical demonstrations, instructional materials and teaching aids are conspicuously absent in most schools.

In order to meet the increasing admission demands by students into higher institutions of learning, many more universities were established, both public and private. The situation in the lower rungs of our educational ladder equally manifested itself in the tertiary institutions. They include inadequate funding, dearth of qualified personnel, poor infrastructural facilities, epileptic payment of teachers' salaries, and so on. It is for this reason that Adah (2009) lamentably observes that:

The entire Nigerian educational system is bedeviled by a myriad of problems and the situation is getting worse by the day. These problems include: poor funding, shortage of quality staff; dearth of infrastructure, inadequate classrooms and offices, inadequate laboratories for teaching and research; shortage of journals; indiscipline among staff and students; inconsistent and ill-conceived policies; corruption in high and low places; cultism; irregular payment of salaries; examination malpractices as well as politics in the appointments of heads of many tertiary institutions (p.11).

The problems are as a result of the frequent policy somersaults arising

from social and political instability. These problems notwithstanding, the education sector has continued to produce the manpower requirements needed for national development to a reasonable extent. The negative impact of Nigeria's philosophy of education on national development stems largely from the contradictions and inconsistencies in the National policy on education as well as poor implementation strategies. For example, the planners of U.P.E. made provisions for mass promotion to new classes without any consideration for what would be the after effects. The result was that many students dropped out before the end of their secondary school. Most of these drop-outs heightened the crime wave in society: armed robbery and prostitution took frightening dimensions; drug trafficking and addiction, kidnapping, acute unemployment, youth restiveness, and militancy became serious social problems. These problems are antithetical to meaningful national development, hence Nigeria at the moment seems to be reasonably far away from the redeeming edges of the philosophy that informs her education system.

CHAPTER EIGHT

GOALS, AIMS, PURPOSES AND OBJECTIVES OF NIGERIAN EDUCATION

Introduction

Every society has its own outlook, expectations, aspirations and norms, which guide or condition the responses of its members to life. Besides, the philosophy of a group or an individual is not static. It changes and grows with new insights and influences from other aspects of life. Such changes occur in response to the political, economic, religious, cultural and social changes or innovations. The philosophy of Western education was introduced in Nigeria in the middle of the nineteenth century. It was conceived and used as a tool for the conversion of the people to Christianity. Its major aim was to produce the catechists and teachers needed for the expansion of the new faith; and to serve the political and economic interests of Western Europe (later). With such interests in mind, a liberal type of education was introduced which, which included liberal arts, grammar, dialectic, rhetoric, geometry, arithmetic, astronomy, and music. This was the education of the leisured class.

The aim of Western education was to cultivate the mind, teach leadership, gallantry and social graces, the ability to converse, dance, play and enjoy music, and hunt. No vocational and professional courses were introduced. The Europeans did not consider the differences in circumstances and environments (Ujowundu, 2008).

Liberal education prevailed in Nigeria until the first quarter of the 20th century, before Britain realized, by 1925, the lack of policy, philosophy and direction in education in its African colonial territories. The coming of Western education and cultural practices condemned all the African indigenous knowledge and practices, labeling them fetish, primitive and crude; hence the newly introduced educational system was in a sharp contrast to the African/Nigerian indigenous way of life and acquisition of knowledge. The Western system of education was thus nothing but strange and confusing to Nigeria. But with the National Policy on Education, the Federal Republic of Nigeria (1981) redesigned her education system with a philosophy of education that took into consideration those indigenous fabrics overlooked by the Western system. In Section 1 of the 1969 National Curriculum Conference's recommendations, a detailed outline of Nigerian national philosophy of education was given. However, to understand all aspects and ramifications of this national philosophy fully, it is essential to have in mind some conceptual frameworks.

By examining some features of the Nigerian national objectives against this background, it can be observed that at the primary level, the vocational or socializing functions of the enterprise are predominant. One key objective at this level, for instance, is the fostering of 'functional permanent literacy to ensure better producers and consumers of goods. It seems that it fits squarely within the socializing process as well as the vocational aspect of education, rather than the normative conception of liberal education. Of course, aims at this level must satisfy the worthwhileness criterion of the

specific concept but they point to limited processes and activities, and cannot be said to have as an end the development of a wide-range of knowledge. At this stage, 'training' and 'instruction' rather than 'education' are more appropriate terms. These are narrower concepts, compared to education. We speak, for instance, of training in speech therapy or instruction in driving and swimming, but not of education in these fields. However, these are rational processes involving the cultivation of skills and aptitudes, which are not only essential to preparation for life in society, but also preliminary to the broader, more liberal processes of education to follow at higher levels of the system.

At the secondary level, although vocational education is accorded its natural and proper place, a more liberal conception begins to appear. Goals should be 'more consciously introduced in depth and quality' and at this stage, it is quality rather than purely extrinsic value that tends to be emphasized. At the tertiary level, the notion of liberal education finds its fullest expression. Although universities are to have a clearly-defined service orientation, they must also 'develop, transmit and reform the national and world heritage, provide intellectual life, develop national consciousness and loyalty to truth and principles, provoke and promote enlightenment and informed public opinions'. All these objectives are the hallmarks of the liberal conception of education which places the very highest value on learning and knowledge for its own sake (Akinpelu, 1981).

Exploring the Nigerian education system in the light of these conceptions is necessary so as to ensure that both aspects of the

enterprise, liberal and vocational, are accorded their rightful places. In looking at any system of education, it is important to be clear about the conceptual overtones of the notion of education and the ideas and values associated with it. The same is true of other key concepts such as 'learning', 'teaching', and the ideas of 'discipline' and of rewards, punishments and forms of assessment. As far as teaching is concerned, the examination of the Nigerian curriculum objective has indicated the importance of employing rational techniques. Instruction and rote learning may be appropriate at the lower, vocational stage but at the secondary and tertiary levels, teachers must aim at the development of a deeper understanding of subject matter. In the national objectives, there is a stress on the 'faith in man's ability to make rational decisions'. Rationality implies an understanding of the 'reasons why' of things. To possess rational knowledge is to be able to produce reasons and evidence in support of what is known. Thus, if this capacity is to be fostered, dialogue between teachers and learners must be encouraged. Rational communication is the hallmark of liberal education which, from its Greek origins, is the only form of education which truly befits free citizens.

Before delving into the goals, aims, purposes and objectives of Nigerian education, it is pertinent to consider the needs and interests of learners, which are the peicentre of all aims and purposes of education. An appeal to the 'needs' and 'interests' of learners has become a common way of tackling the business of constructing a curriculum, and there are several references to these concepts in recommendations for the Nigerian curriculum. In the recommendations of the 1969 Conference, there is an emphasis on

equality of educational opportunity for all Nigerian children, so that each can develop according to his or her ability, aptitude and interest. In a similar vein, Shama and Hyland (1991) referred to Fafunwa, in his concluding remarks on national policy, as arguing that the future of education in Nigeria will, in the long run, hinge on whether the curriculum is adjusted to the needs of the child and the society. This suggests that in designing the curriculum, the designers must, to some reasonable extent, take into account both the needs and interests of learners. At first sight, this appears to be a straightforward recommendation, but these concepts – needs and interests – deserve to be examined in more details.

Needs

In response to the suggestion that the curriculum designers should take into account learners' needs, the following points have to be made:

- i. There are some needs, such as the 'need for food' and the 'need for shelter', which are basic for human survival, but which cannot, except on a restricted scale, be said to fall within the scope of conventional schooling. Considering those needs which can be regarded as 'educational', it can be said that if a learner is said to need something, this must refer to something which he lacks, which he does not possess. For example, learners can only be said to need self-confidence, critical thinking skills, rationality and the like if, in fact, they do not possess these qualities.
- ii. Needs-statements, however, do not simply describe a person as lacking something, they also indicate, prescribe and urge that

what is lacking ought to be provided. Thus, however simple and straightforward it may seem to say that the emotional needs of the learners should be catered for in schools, such an assertion will always imply a value judgment to the effect that certain emotional traits ought to be fostered by education.

- iii. Not all learners' needs are necessarily desirable or valuable from educational point of view. Not everything that learners want will be actually be what they need. A child may want to play with matches, or an adolescent may want to spend most of his time reading horror comics, but in educational terms one cannot say that these individuals need to engage in such activities. Indeed, from educational perspective, it can be said that what learners want, for example, attending parties, watching comic movies, forming questionable companies or clubs, are often in conflict with what they actually need, such as competence in literacy, knowledge of history, and science, among others.
- iv. In the light of the above truths, children's 'felt' needs (that is, what they want) cannot, therefore, be used as a basis for curriculum planning. It is their needs, as objectively perceived by others which must be taken into account in organizing the curriculum of education and making other relevant provisions. Educators must assess what learners need in order to become well educated and useful citizens.

Interests

Talking of learners' interests tends to be vague and ambiguous, and so it is essential to keep certain important points in mind.

- I. There is a crucial distinction between what a learner is interested in (for example, he may be interested in sports or cars) and what is in his interest (for example, what is good for him, such as knowing road safety rules, being able to read and write). The two sorts of interest do not necessarily always coincide.
- ii. Not everything that learners are interested in will be educationally valuable. For instance, a learner may be interested in inflicting pain upon animals or bullying his peers, yet stakeholders in education, especially teachers, would surely wish to exclude these interests from the curriculum. Indeed, teachers would want to positively discourage such interests.
- iii. Although there is some scope for basing learning, to some extent, on children's interests (that is, what they are interested in), this will be primarily a motivational device designed to produce more effective learning.
- iv. If the curriculum, therefore, is to make use of the concept of interest, it will be largely concerned with what is in learners' interests, that is, what is valuable for them to learn. This again will be primarily the task of educators and teachers who have to take decisions about the content of education (Okeke, 2003).

EDUCATIONAL AIMS

Nigerian philosophy of education aims at critical analysis of concepts, issues and problems of education. Such concepts as freedom, authority, equality, democracy, rights, among others, in relation to education, have to be analyzed in all their ramifications with a view to

helping the educator conceptualize their relevance and applications. Again, since education is a dynamic process, many issues arise from time to time, and these require an analytic approach. For example, such issues as the nature of the society, what constitutes the rights of the child, parents, teachers and government in the education system, equality of educational opportunity, the authority spectrum of the teacher, require analytic approaches. Furthermore, many problems confront education, and the resolution of such problems requires some in-depth analysis and rational treatment. On the problem of handicapped children in society, certain questions, such as the following, may be posed: Do they have the right to education? How does the concept of equality of educational opportunity apply to them? What are the problems of the society and what curriculum offerings should be designed and provided to solve such problems? For example, if a society is relatively technologically illiterate, what can be done to improve the situation? These and a lot more confront educational practice. All these require critical mindedness, analysis, clarification and justification. Justification applies because the educator's actions should be well thought-out and based on sound assumptions and substrata. These could justify the basis for his actions. Bamisaiye (1989) has asserted that at the very centre of educational issues are philosophical problems about:

1. The nature of knowledge and the validity of particular knowledge claims (epistemology).
2. What knowledge is of most worth (ethics)?
3. The nature of mental activities (philosophy of mind).

On knowledge, he contends that there are different kinds -

mathematical, sociological, biological, and moral, which become the resources or the subject matter upon which the curriculum draws.

On what knowledge that is of most worth, he recalls that an educational process is one that produces valuable qualities in people. This implies that philosophy is significant in helping us appraise our actions. Such appraisal, through thinking, reflection and questioning, will help us place more value on those activities which will likely lead us to attain our objectives. Philosophy of education helps us in this pursuit. On the nature of mental activities such as thinking, trying, believing, wanting, in relation to the material objects and human beings, how are learners motivated? How do they learn, develop, have feelings, think? These are necessary in education. Answers to these questions can be found in some psychological theories. But such theoretical assumptions of psychology could be understood and criticized via philosophy. Thus, every system of education is based on some philosophy. The system of Nigerian education, for example, is based on the Nigerian philosophy of education. Through education, cultures are transmitted to the young members of the society. Any education that is not rooted in a sound philosophy is bound to crumble, because it is inherently defective.

The question of ends and means in education - the goals of education and how to attain them - falls within the domain of philosophy of education. It is through philosophical conceptions and insights that goals have to be formulated. With such formulation, the means of how best to attain the goals has to be thoughtfully involved. On what philosophy of education is concerned with, Okeke (2003) contends

that philosophy of education is concerned with the following:

- i. Analysis of concepts specific to education, for example: education, teaching, training, school, and university.
- ii. The application of ethics and social philosophy to education which raises the issue of worthwhileness and the justification of what is worthwhile. Problems of procedure raise ethical issues that have to do with liberty, equality, authority, and punishment.
- iii. Assumptions about transmission which raise low-level empirical questions about learning and motivation as well as problems in philosophical psychology about the conceptual schemes employed by educational psychologists, and the types or procedures by means of which their assumptions can be tested.
- iv. All sorts of philosophical problems connected with the curriculum. Since education involves the transmission of differentiated forms of thought such as science, history, morals, mathematics, the philosophy of these forms of thought is obviously relevant. A discussion of their transmission cannot proceed adequately without a clear grasp of what is distinctive about their content. There are questions about the relation of school subjects to forms of thought, about what could be meant by “the integration of the curriculum, and how it contributes to moral and aesthetic education.

EDUCATIONAL PURPOSE

1. A nation's policy on education is government's way of realizing that part of the national goal which can be achieved using

education as a tool. No policy on education, however, can be formulated without first identifying the overall philosophy and goals of the nation.

2. The overall philosophy of Nigeria is to:
 - a) Live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on the principles of freedom, equity and justice;
 - (b) Promote inter-African solidarity and world peace through understanding.

3. The five main national goals of Nigeria, which have been endorsed as the necessary foundation for the National policy on education, are the building of:
 - (a) A free and democratic society;
 - (b) A just and egalitarian society;
 - (c) A united, strong and self-reliant nation;
 - (d) A great and dynamic economy;
 - (e) A land full of opportunities for all citizens.

4. In Nigeria's philosophy of education we believe that:
 - (a) Education is an instrument for national development; to this end, the formulation of ideas, their integration for national development, and the interaction of persons and ideas are all aspects of education;
 - (b) Education fosters the worth and development of the individuals; for each individual's sake, and for the general development of the society;
 - © Every child shall have right to equal education opportunities irrespective of any real or imagined

- disabilities, each according to his or her ability;
- (d) There is need for functional education for the promotion of progressive, united Nigeria; to this end school programmes need to be relevant, practical, and comprehensive; while interest and ability determine the individual's direction in education.
5. Nigerian philosophy of education, therefore, is based on:
- (a) The development of the individual into a sound and effective citizen;
 - (b) The full integration of the individual into the community; and
 - (c) The provision of equal access to educational opportunities for all citizens of the country at the primary, secondary and tertiary levels, both inside and outside the formal school system.
6. For the philosophy to be in harmony with Nigeria's national goals, education has to be geared towards self-realization, better human relationship, individual and national efficiency, effective citizenship, national consciousness, national unity, as well as towards social, cultural, economic, political, scientific and technological progress.
7. The national educational goals, which derive from the philosophy, are therefore:
- (a) The inculcation of national consciousness and national unity;

- (b) The inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society;
 - (c) The training of the mind in the understanding of the world around; and
 - (d) The acquisition of appropriate skills and development of mental, physical abilities and competencies as equipment for the individual to live in and contribute to the development of the society.
8. In consequence, the quality of instruction at all levels has to be oriented towards inculcating the following values:
- (a) Respect for the worth and dignity of the individual;
 - (b) Faith in man's ability to make rational decisions;
 - (c) moral and spiritual principle in inter-personal and human relations;
 - (d) Shared responsibility for the common good of society;
 - (e) Promotion of the physical, emotional and psychological development of all children; and
 - (f) Acquisition of competencies necessary for self-reliance.
9. In order to realize fully the potentials of the contributions of education to the achievement of these goals and values, all other agencies will operate in concert with education. To that end, Government shall take various measures to implement the policy.

Accordingly:

- (a) Education shall continue to be highly rated in the national development plans because education is the most important instrument of change; any fundamental change in the intellectual and social outlook of any society has to be preceded by an educational evolution;
- (b) Life-long education shall be the basis of the nation's educational policy;
- (c) Education and training facilities shall continue to be expanded in response to societal needs and made progressively accessible to afford the individual a more diversified and flexible choice;
- (d) Educational activities shall be centered on the learner for maximum self-development and self-fulfillment.
- (e) Universal-Basic Education in a variety of forms, depending on needs and possibilities, shall be provided for all citizens;
- (f) Efforts shall be made to relate education to overall community needs;
- (g) Educational assessment and evaluation shall be liberalized by their being based in whole or in part on continuous assessment of the progress of the individuals;
- (h) Modern educational techniques shall be increasingly used and improved upon at all levels of the education system;
- (i) The education system shall be structured to develop the practice of self-learning. Government shall in this regard continue to encourage the establishment of Young Readers Clubs in schools;
- (j) At any stage of the educational process after junior secondary

education, an individual shall be attracted to choose between continuing full-time studies, combination of work with study, or embarking on full-time employment without excluding the prospect of resuming studies later on;

- (k) Opportunity shall continue to be made for religious instruction; no child will be forced to accept any religious instruction which is contrary to the wishes of his or her parents; and
- (l) Physical and health education shall be emphasized at all levels of the education system.

10. The importance of language:

- (a) Government appreciates the importance of language as a means of promoting social interaction and national cohesion, and preserving cultures. Thus every child shall learn the language of the immediate environment. Furthermore, in the interest of national unity, it is expedient that every child shall be required to learn one of the three Nigerian languages: Hausa, Igbo and Yoruba.
- (b) For smooth interaction with our neighbours, it is desirable for every Nigerian to speak French. Accordingly, French shall be the second official language in Nigeria and it shall be compulsory in primary and Junior Secondary Schools but Non-Vocational Elective at the Senior Secondary Schools.

EDUCATIONAL OBJECTIVES

The objectives of education of a nation are usually an off-shoot of the people's goals, which can be regarded as the identified societal values

to be attained or sustained through education. It is to be noted that the philosophy and objectives of Nigerian education have metamorphosed into the present state, having passed through some stages with appreciable landmarks.

Unlike the colonial education, which was a replica of British education system, lacking harmony with the needs and aspirations of Nigerians, and was geared towards the production of mere subordinates who would never rub shoulders with the colonial masters, but remain perpetually at the bottom of the economic as well as political ladder (Fafunwa, 1974), the objectives of Nigerian education were formulated based on the following criteria:

- (i) A systematic thought about the nature of man, the caliber of man to be produced through education, the type of society desired for him, the type of values cherished in the society, and such that the individual would cherish.

Based on these national objectives, the philosophy of Nigerian education has to be geared towards self-realization, better human relationship, individual and national efficiency, effective citizenship, national consciousness, national unity as well as towards social, cultural, economic, political scientific and technological progress.

The objectives of education to which the philosophy is linked are:

- (I) The inculcation of national consciousness and national unity;
- (ii) The inculcation of the right type of values and attitudes for the survival of the individual and the society;
- (iii) The training of the mind in the understanding of the world around; and

- (iv) The acquisition of appropriate skills, abilities and competences both mental and physical as equipment for the individual to live in and contribute to the development of his society. (FRN, 2014).

The objectives of education stated above are quite laudable and necessary. But to achieve them, the teacher who teaches the values and all that are needed for the survival of the individual and the society in all ramifications must be fully equipped for effective teaching.

THE NATIONAL CURRICULUM CONFERENCE OF 1969

In the report of the Presidential Task Team on Education (PTTE) (FRN, 2011), the 1969 Curriculum Conference was “Nigeria's move to join the African education train, and particularly to evolve a genuinely national education system” (p. 14). The 1969 curriculum conference provided the forum for the discussion of a wide range of issues and problems underlying the determination of an appropriate curriculum for all the categories of the nation's schools. The conference became necessary, according to Adaralegbe (1972), because there has been a constant outcry by educators, parents, government functionaries, the laymen, scholars, and the press, of the ills of Nigerian education system, particularly regarding the inadequacy of the school curriculum to develop individual Nigerians and the nation at the rate and tempo that would positively put her on the world map. Also, the Nigeria Educational Research Development Council (NERDC) thought it was worthwhile to search for a national philosophy of education, hence the conference was summoned to review the status quo ante and identify new national goals for

education in Nigeria at all levels (primary, secondary, tertiary), and provide guidelines on what the system should be accomplishing with respect to:

1. The needs of youths and adult individuals in our society.
2. The socio-economic needs, values, aspirations and development of our society.
3. The curriculum substance, the subject content of the system which is the means to the goals. (Adaralegbe, 1972: xiii).

The organization of the conference was also necessitated by what was observed by Sampson (1972), that:

“before the conference, the educational systems in Nigeria were chaotic . . . each state in the federation (twelve states then) has its own separate educational system, a total of twelve systems. In primary education, some states are operating the eight-year course while others are running the six-year course. In secondary education, there are such varied systems as secondary modern, secondary grammar, secondary technical and secondary commercial schools. . . Not surprisingly, the different educational systems in the country also result in a lack of uniformity in educational standards. . . .” (p. 237).

In the submissions of Adaralegbe (1972), the conference scope was inevitably limited by the available time, the kind of issues raised, the feasibility of the resolutions, and the desire to get the ideal learning situation for Nigerian children. However, the structure of the

conference was given by three major tasks:

1. Identification and clarification of a national philosophy, goals, purposes and objectives.
2. Statement of issues and problems.
3. Development of implications and recommendations for a national curriculum reform.

The Focus of Discussion during the Conference

Discussions during the conference focused on two main items - purposes of education and implications for implementation. These were broken into seven plenary sessions as follow:

A. Purposes of Education

1. The purpose of primary education.
2. The purpose of secondary education.
3. The purpose of university education.

B. Implications for implementation

4. Teacher's education.
5. Education of women.
6. Education for living.
7. The role of science and technology in national development.

As summarized in the report, the conference discussed, among other things, the following problems and issues:

1. Who controls, manages, and finances the schools?
2. Who decides what to teach and how to teach?
3. How can the school curriculum be designed to develop the

individual potentialities of all members of our nation within the framework of our unity in diversity?

4. What are the distinctive responsibilities of the school in contrast to those of the family, the church, industry, and the other various educative agencies (youth organizations, the radio, and the press)?
5. What is the school role in dealing with national problems, specifically in the areas of national unity, national development, national reconstruction, social and economic well-being, and personal development of the citizenry?
6. How can the school deal with controversial issues within the context of the concepts of personal development and the fundamental freedom of the individual?
7. Should the schools consciously gear their programmes towards the present and future occupational opportunities of students, or the national manpower development, or both or neither?
8. What constitutes a balanced curriculum programme for the individual in his social, political and economic contexts amidst various pressures for specializations?

The Effects of the Conference on the Educational Development of Nigeria

In the opinion of Adaralegbe (1972), “bringing together of diverse shades of opinion by people from different walks of life to discuss the education of the Nigerian child is the most significant of the achievements of the conference” (p. xiv). Another important fact is that “for the first time, it has been possible for Nigerians to deliberate,

by themselves, on the aims and goals of education suited for their children”. The acknowledgement by foreign observers of the level of the discussion and major decision in the conference was “an eloquent affirmation of faith in the democratic participatory process in curriculum development”.

To the researchers, however, an overwhelming outcome of this conference is the evolution of National policy on education (NPE) and the 6-3-3-4 system of education, though in 2008 the system was reformed to 9-3-4 system. The implication is that a blueprint for Nigeria's education is now available. After the conference, and before the evolution of the NPE, according to Obioma (2013), there were follow-up activities which included wide national consultations, a seminar of experts from educational ministries, establishments, voluntary agencies and international organizations, all in a bid to evolve a policy that will attract wide acceptability by all and sundry. The policy focus, according to the PTTE; (FRN, 2011) “was a radical modification of the inherited colonial education system, which was considered elitist and too literary-oriented” (p. 14). Functional education through enhancing curriculum relevance to reflect national cultural heritage, and inculcating needed skills for development in various sectors, with particular emphasis on science and technology was, therefore, the main intention of the policy. It should be noted that if the outcome of the conference had been adequately implemented, Nigeria would have joined the league of developed nations with sound and functional education, with less focus on acquisition of certificates.

What went wrong and what is responsible?

At this juncture, it is necessary to beam searchlight on some questions. Where did things go wrong and what is responsible? Why is the education system in Nigeria still in chaos, to the extent that some people are even calling for a declaration of state of emergency in the sector, almost sixty years after the conference that was supposed to chart a course for educational advancement of the nation?

One important perennial issue to note is that formulation of excellent policies in Nigeria has never been a problem, but oftentimes, they are bedeviled by poor implementation or lack of adequate preparation for the take-off. According to Akanbi (2017a), “for any policy to be successful, there must be some inbuilt mechanisms that make room for the processes of implementation, monitoring, supervision, feedback, evaluation, improvement, reorientation, effectiveness, and the like”. This submission, then, makes Akindoyeni's (2014) observation also relevant to this discourse. He believes that for any policy to be effective it must focus on a definitive need, provide a legal framework for the implementation with definite implementation strategies; its interpretation must not be ambiguous, it must make provision for effective monitoring and evaluation leading to periodic review, among others. Most of these were lacking in the NPE.

In the opinion of the PTTE, one of the things that went wrong was that the 6-3-3-4 system was being operated as a skeletal structure, whereas it required 'flesh and blood' in terms of addressing more fundamental education issues contained in the policy, such as:

- a. Language of instruction in the early years of schooling;

- b. Learner-centered pedagogy;
- c. Student guidance and counselling;
- d. Systematic learning assessment;
- e. Teaching for mastery;
- f. Diversification of curricula;
- g. Minimum qualification level for teachers;
- h. Modification of structure of tertiary education;
- i. Integrating the non-formal component of education;
- j. Religious, ethical and moral values in education;
- k. Systematic monitoring of the system (FRN, 2011, pp. 16-17).

Without addressing effectively and urgently the issues above and with all sincerity of purpose, 'the children will pass through the school without the school also passing through them', implying they would not be functional despite the fact that they have been certified.

Inadequate funding and the mismanagement of the little allocation to the education sector is almost becoming monumental. Since 1960 till date, budgetary allocation to education has not met the UNESCO recommendation of at least 26% of any nation's budget. The highest budgetary allocation to education in Nigeria in this twenty-first century has been 10.4% in 2006 (Akanbi, 2017b). Unfortunately, the allocations are spent, not invested. This is because much of it is used up by recurrent expenditure.

Another thing that went wrong was that vocational subjects were treated as pure sciences in content, arrangement and methodology; even agriculture (Olaitan, 1994); and this was a colonial legacy.

Through effective teaching of vocational subjects, unprecedented innovations and technological breakthroughs could be achieved, as students' latent skills would be brought to the fore. According to Akanbi (2014), whatever name we decide to call our policy; 6-3-3-4 or 6-9-4, almost everything that is required is lacking in most school environments, especially in government public schools, to effectively implement the policy structure. Maintenance culture is grossly deteriorating, and it seems nobody is bothered. Nossiter (2012) also observed that some students, both in the primary and secondary schools, are taught in the open air under trees. According to the report of Vision 2020 National Working Group on Education Sector (2009), the learning conditions in schools are alarming: Paucity of teaching materials (few textbooks, in many schools, no charts or teaching aids, children in many cases having only their exercise books for taking notes), absence of adequate furniture, over-crowded classrooms, lack of ventilation, and general dilapidated condition of many of the school buildings.

Recommendations

Functional education is a must if Nigeria will achieve total emancipation. Quoting Zeilberger (1961), Obanya (2004) argues that “the key principle of functional education is developing the intellectual and non-intellectual abilities of the child, rather than 'force-feeding' the child with facts that are readily forgotten because they are like foreign substances without any connection to the child's life” (p. 27). This may be the reason for adopting the wider sense and meaning of education as “the training of the entire person to enable him not only to be able to read and write and calculate or to be

proficient in a given job, but also to enable him to fit himself for living in the society” (Cookey, 1972, p. xxii). This was also what informed the adoption of the 6-3-3-4 system at the conference.

Ene (2008), quoting Ivowi (1997), agreed with the latter's summation of the essential ingredients of school education as:

1. Basic literacy for functional living in the society;
2. Basic concepts and principles as a preparation for further studies;
3. Essential skills and attitudes as preparation for application of subject matter for development;
4. Stimulation and enhancement of creativity.

Also, from Obanya's (2004) perspective, “there is a radical paradigm shift from narrow specializations to more broad-based knowledge, and from specific to generic skills. These generic skills make adaptation to the changing demands of the workplace possible; they make continuous on-the-job easier” The generic skills are:

1. **Analytical power:** an advanced capacity for logical reasoning;
2. **Communication:** oral and written.
3. **Problem solving:** the ability to task and maximize one's analytical power in proffering solutions to a variety of problems.
4. **Team spirit:** being able to make meaningful contributions to variety of group activities, and relating to others while remaining oneself.
5. **Creativity:** going beyond well-known thinking and action paths.

6. **Versatility:** exhibiting a broadened horizon in the domain of knowledge and competence.
7. **Lifelong learning skills:** ability, knowledge or expertise which remains in one throughout one's entire life, such as communication skills, adaptability skill, and lots more.
8. **Information Technology:** both as discipline on its own and tool to support other disciplines and life activities. (Obanya (2004: 17).

The above skills are evidences of a functional education system. In the opinion of Ene (2008), for everybody to fight poverty, the education system should be functional, such that every course of study should provide an alternative to government or white collar jobs. It has also become important that entrepreneurship training takes a centre-stage in Nigerian education because of the increase in the prevalence of unemployment. Furthermore, to redress the current economic situation in Nigeria, urgent action has to be taken through proper implementation of the technical and vocational education and training (TVET) policy (Akanbi, 2017a). It doesn't speak well that, at this age of Nigeria's existence as an independence nation, there is still heavy reliance on importation of goods and services, including food. To correct this anomaly, agricultural and technological education should take premium place in our curriculum in practical terms.

“Since no education system may rise above the quality of its teachers” (FRN, 2004, p. 33), it is imperative that teachers be given the proper attention that they deserve, especially with regard to good remuneration and enabling teaching environment. The direction of

education now should be towards including skill acquisition in the curriculum of teacher education to encourage them to impart it in the learners. Education now should emphasise leading by example. Until teachers are able to demonstrate multi-task skills, students may not believe that it is possible.

AIMS OF NIGERIAN TRDITIONAL EDUCATION

The Europeans think that coming from the third world country is a curse. To them nothing good can come from this region, while everything good can be seen or said to have originated from the 'White Man's Country'. According to them, Africans cannot philosophize, neither can they initiate good things. This, however, was drawn to the literate world where they also believe that literacy originated with them. It was Emenyonu (1987:10) who said that:

Literature had existed in Africa before the coming of the Europeans to the continent. This literature was basically oral, known as oral tradition; it consisted of materials transmitted by tradition either by word of mouth or by custom and practice. Oral tradition had a definite purpose: to instruct the young in the principles of right and wrong. It was directed at the young and all who mold opinion and character. The imagery was non-human, the values human.

The above citation brings to bare the literacy power of the African even before the advent of the Europeans. In other words, it is not the Europeans who gave Africans literacy power, and it was not something that was learnt from them. In African traditional

cosmology, God created man and it is believed that the same God who created man in Africa also created the European. If he did not hide a literacy power from them, it is equally assumed that he did not hide it from the African. It is, therefore, pertinent to show that the early African, who did not go to school, was literate. This can be done by first of all calling to memory the African traditional education (A.T.E.).

To understand the history of education in Africa, adequate knowledge of the traditional or indigenous education system, which existed before the arrival of Islam and Christianity, is needed. Islamic education was not formally established in Nigeria until the fourteenth century and Christian education came in the nineteenth century. But the indigenous education has been in existence from time immemorial, and it persists even today, showing no sign of disappearance from the scene of education.

Definition and Meaning

For a better appreciation of the concept African Traditional Education, there remains the need to analyze the simple words that constitute the compound word: African, traditional and education.

African: The word 'African' speaks of a relation to Africa, or a characteristic of Africa, or its people, language, culture, geography, etc.

Traditional: This concept has been under contention among scholars, since it is suggestive of that which is ancient, and therefore, no longer

practised. In this book, it is used to denote indigenous practices and beliefs, facts and customs, often handed down from generation to generation, written or unwritten. As such, it combines the idea of the past, the present and the future. It is in this regard that the Longman Dictionary of Contemporary English (1990) defines tradition as “the passing down of opinions, beliefs, practices, customs, etc., from past to present, especially by word of mouth or practice” (p. 1174). In the introduction, an attempt has been made to understand the general meaning of education. However, an attempt would be made to situate education within the African context.

African traditional education would, therefore, generally mean the type of education that was obtainable in Africa before the advent of the West as colonial masters and missionaries, which Boateng (1983) avers prepared them for their responsibilities as adults in their communities. It was an education based on the African cultural heritage, and the family is the first school of every child and the mother the first teacher of the child, with gradual assistance and collaboration of the father, siblings, uncles, aunts, and community at large. Just as we have Greek education, Western education, etc, Africans also had an education, the method of which was defined by the African worldview. It was a native, locally developed lifelong process of learning, with well-defined goals, structures, contents and methods, through which cultural values, skills, norms and heritage were transmitted by the older and more experienced members of society from one generation to another, to help individuals get integrated into the society. At the end of such an education, it is true that learners never wrote final year exams, neither were they awarded

certificates. However, they graduated ceremoniously and were considered graduates by the society, not because they had papers to show, but because they were able to do what they have graduated in.

African indigenous education was a lifelong process of learning whereby a person progressed through predetermined stages of life of graduation from cradle to grave. Cameroon and Dodd (1970). This implies that African indigenous education was continuous throughout lifetime, from childhood to old age. Mushi (2009) defines African indigenous education as a process of passing among the tribal members and from one generation to another the inherited knowledge, skills, cultural traditions, norms and values of the tribe.

African indigenous education is defined as the native, locally developed form of bringing up the youngsters by the older and more experienced members of the society. Being native is by no means to deny the fact that indigenous learning goals, contents, structures and methods have not been enriched, or for that matter, polluted or both, by outside influences. African indigenous education can generally be defined as the form of learning in African traditional societies in which knowledge, skills, and attitudes of the tribe, were passed from elders to children, by means of oral instructions and practical activities.

Characteristics of African Indigenous Education

The main characteristics of African indigenous education included being community-oriented, practical learning, being life-long, being functional, and having no paper-word-testing and certificates.

Being community-oriented: Traditional African indigenous education was **community-oriented**, that is geared towards solving the problems of the community. The instructional activities were, therefore, directed towards the social life of the community, so as to prepare the learners to fit into their community. Kenyatta (1961) in Mushi (2009) holds that:

It was taught in relation to a 'concrete' situation. The boys and girls learnt about birds that were harmful, how they could be controlled, and what birds could be eaten. In the same way they learnt about trees that were good for firewood, building or for propping crops like banana and yams as well as those which resisted ants.

The learning experiences were made orally, and the knowledge was stored in the heads of elders. The instructors were carefully selected from the family or clan. Their task was to impart knowledge, skills and attitudes to the young, informally at the didactic and practical levels. Nyerere (1975) says, “at the didactic level the teaching process took the form of the stories, legends, riddles, and songs; while at the practical level individuals enacted what they had learnt didactically, by imitating and watching what their elders performed”.

Practical learning: Practical learning was emphasized in African traditional education, and the young adults learned by watching, participating and executing what they learnt. African indigenous education was thus pragmatic in nature. The skills like carving, masonry, clay working, cloth making, building, canoe making,

cooking, and home management, were insisted on among the children in the community. These skills were open to all, as they consisted of the basic skills, knowledge and attitudes that enabled individuals to live and function effectively in their tribes. The question of learning by doing is very important. The best way to learn sewing is to sew; the best way to learn farming is to farm; the best way to learn cooking is to cook; the best way to learn how to teach is to teach, and so on (Nyerere, 1975 in Mushi, 2009).

Being life-long: African indigenous education was not separated from other spheres of community activity. This implies that it was the whole life of the community and it had no special time of the day or life when it took place. Instead it took place in the entire span of life. It can therefore be viewed as a life-long process in which an individual acquired skills, knowledge and values from womb to tomb. Mushi (2009) comments that in this case education was essentially part of life and not separated from the societal culture.

Being functional: The knowledge, skills and values that were imparted were relevant to the socio-economic activities of the individual. The learners learned the skills that were for immediate and long term activities and profits. As an instance, Mushi (2009) spotlights the Bena society and has the following to say:

In Bena society, the individuals who were earmarked for various community roles like guards, leaders or teachers, received training around the chiefs (ntemi) residence. The compulsory subjects comprised fighting, religion, law, history, agriculture and

animal husbandry. Upon completion of their training they were appointed as guards, teachers and warriors (ibid).

Having no paper-word-testing and certificates: The African traditional education had no *paper-word-testing and certificates*, but learners graduated ceremoniously. There were basically no formal exams at the end of a specific level of training, but the learner was considered a graduate when he/she was able to practice what he/she had learnt throughout the period of training. The ceremony was held to mark the completion of training and the learner's readiness to assume more community responsibilities. This was common, especially during what Mushi referred to as 'coming of age' ceremonies and 'the rites of passage'.

In summary, it can be said that African indigenous education is:

1. limited, inclined to specializing training;
2. Traditional and life-long in process;
3. Multi-dimensional in character in terms of its goals and means employed to achieve the goals (methodology);
4. Reliant more on information and instruction;
5. Basically conservative and not easily amenable to change.

The Human Person as the Ontological Foundation of African Indigenous Education

The quality, method and parameters of education employed by any particular people are fundamentally determined by the people's concept of the human person. In African ontology, its cosmology is heavily anthropocentric. That is, the human person is at the centre of

the universe. Mbiti (1969), therefore, asserts that “man is at the very centre of existence and African people see everything else in its relation to this central position of man... it is as if God exists for the sake of man” (p. 92). Corroborating Mbiti's view, Metuh (1985) avers that “everything else in African worldview seems to get its bearing and significance from the position, meaning and end of man” (p. 109). The idea of God, divinities, ancestors, rituals, sacrifices, etc., are only useful to the extent that they serve the needs of the human person. It is in this regard that Udechukwu (2012) argues that man, in African cosmology, has been given a high and prestigious position.

However, the human person is a being that has its origin and finality in the Supreme Being. This implies that the human person in the African universe is best understood in his relationship with God, his creator, to whom, from the Igbo perspective, he is ontologically linked with through his chi, the spark or emanation of God in each person. The human person in African worldview has a purpose and mission to fulfill; he/she comes into the world as a force amidst forces and interacting with forces. Good status, good health and prosperity are signs of the wellbeing of a person's life-force, and man struggles to preserve this wellbeing through an appropriate relationship with the spiritual forces around him. The goal of every human person, according to Kanu (2015a), is to achieve his “akara chi” (the destiny imprinted on his palm by his creator). In the search for one's destiny, Kanu (2015b) insists that the human person is not just an individual person, but one born into a community, and whose survival and purpose are linked with others. Thus the human person is first a member the family, clan, kindred, the community, and the wider

society.

From the foregoing, it is clear that the human person has been given a high and prestigious place in the economy of creation. He relates with God, the divinities and spirits and tries to maintain an ontological order in the universe. This would therefore require the development and maintenance of moral character on the part of the human person. To be at peace with fellow human beings and God, there are several elaborate taboos, modest limits of order in the political, economic and social arenas. These values are transmitted to the human person through a process referred to as education, received from the family, the clan, the kindred, the community, and society at large. The nature of the human person in African ontology is the basis of education. He is educated because he is a human being. Animals are not educated. The human person occupies a fundamental place of honour in the scheme of things in the universe, and so he must relate and behave differently from other creatures. This explains why the family, the community and society work hard to educate the human person.

The Philosophical Canons of African Traditional Education

Canons are accepted rules or guides about how people should behave or about how something should be done (The Britannica Dictionary, 2024). They constitute principles or rules of behaviour or procedure commonly accepted as valid. They provide a foundational structure on which people's values, such as education systems, whether traditional or modern, are built. With regard to African, Okororna (2003) opines that African indigenous education did not develop in a vacuum, but had its own philosophical bases, otherwise called

philosophical canons, on which it was built. He enumerated five of such philosophical canons, principles, or bases that are vital to Africa indigenous education. These include preparationism, functionalism, communalism, perennialism and holisticism.

Principle of Preparedness/Preparationism.

This principle asserts that people were trained for the purpose of equipping them with a particular skill for the fulfillment of their particular roles in the family, community, or society. The knowledge conferred was always for a particular purpose - skill for an awaited responsibility. For instance, the boys were trained for the purpose of fulfilling male roles in the society. Boys, on the one hand, were trained to be hunters, farmers, carvers, canoe makers, palm wine tappers, pot makers, clay workers, fishermen, warriors, blacksmiths, butchers, leaders, dancers, etc. Girls, on the other hand, were equipped with skills for feminine roles like cooking, being house wives, home-keeping, sieving, cloth making, grinding, pounding, dancing, caring for babies, etc. On the grounds of these particular orientations, boys and girls were trained to be self-reliant, responsible and obliged to the community.

This implies that the role of teaching and learning was to equip boys and girls with the skills appropriate to their gender in preparation for their distinctive roles in the society. In most African traditional societies, such as Sukuma, Zanaki, Kurya, Masai, Nyamwezi, most girls were taught how to become good mothers and how to handle their husbands soon after marriage, and boys were prepared to become warriors, manual farmers, good fathers (heads of families) and other

male dominated occupations.

Functionalism.

According to this principle, African traditional education is practical and participatory in nature. Thus, the pupil learns through working with or observing the master. For instance, young men learnt the art of farming by following their fathers to the farm and learning how the land is tilled, the crops planted, the land weeded and crops harvested. As they learn they begin to participate in these activities. Once he or she becomes a student, the person begins to participate in what is learnt. This was another philosophical base in which the knowledge, skills and attitudes imparted were relevant to the socio-economic activities of the individual. And so education was for utility value. It was provided for immediate induction into real life in the society. Learners learnt by observing, imitating and initiation ceremonies. Mushi (2009) has the following to say about it: “Indigenous African education was functional, the knowledge, skills and values that were imparted were relevant to the socio-economic activities of the individual ... this was evident in the fields of agriculture, building, fishing, iron smelting, canoe making, dancing or child rearing”. (ibid). This principle of functionalism ensured that African indigenous education did not brook any dull moment or redundancy. It was all active and participatory, with a lot to offer the individual and society in various capacities and aspects of need.

Communalism.

In African traditional education, the responsibility of teaching was not solely that of the parents of the child. This is based on the fact that the

child is not individually owned. There is an Igbo adage that says: “Nwa bu nwa oha” (A child is for everyone). The parents, family, the community and society are all involved in the training of a child. Whether in the presence or absence of a father, an uncle can teach or correct a child. When a child does something wrong, like refusing to join his age grade in sweeping the village square, eating in the morning without washing the face or brushing the teeth with chewing stick, refusing to surrender his or her chair when an elder enters, etc., a fellow villager can correct or scold the child. This is also very important as one thing done by one could have adverse consequences on another. Thus, teaching a child or correcting them is something good, which one does to oneself and for the benefit of others, while leaving the erring child without correcting or teaching them is doing harm to oneself as well as to others. In African traditional education, therefore, teaching was a collective responsibility.

More so, by communalism, it is also meant that the education was community-oriented, that is, geared towards proffering solutions to community problems. In African traditional society, learners were taught to have team spirit and sense of communality to work and life. Invariably, the means of production were owned communally. The education was also an integral part of culture and history. For example, children upbringing was a whole community's role. If, for instance, a child misbehaved in the absence of his/her parents, any adult member of the community would take the responsible to correct him/her on the spot. This implies that even children belonged to the society. Education, therefore, was always practical, not in a vacuum, but in concrete contexts.

Holisticism/Multiple Learning.

In traditional educational system in Africa, although people were trained to specialize in a thing, they also got other trainings along the line. Many people were productive in virtually all areas. It was a multi-dimensional kind of education. For instance, a person trained as a hunter can as well farm, butcher the game caught, preserve the meat or market it. The fact that a person is a trained dancer or wrestler does not mean that he wouldn't be able to farm, build his house or hunt around his house. It was the same with girls. For instance, a girl trained as a hair dresser could as well cook well, dance well, take care of the home and even help another woman give birth. People were trained not just in regard to skill acquisition. Emenanjo and Ogbalu (1982) aver that people were trained in different areas of traditional education in order to produce educated individuals. No domain of education was left out. People were trained to be educated physically. This was concerned with activities that aid the physical development of the individuals. They were also trained to be morally sound - the educated must apply restraint on his or her boundless urges and impulses. There was also character training. This is the basis of the African commitment to education. A positive change in a person during education is very fundamental in Africa. Again, there was an intellectual training which had got to do with a person's ability to integrate observed experiences, conceptualize and seize a situation. Vocational training was not left out. Vocational training focused on job-oriented education, which involves the acquisition of skills. Thus, for one to say that one is educated, one must show signs of growth and development in these domains of education.

In this philosophical base, a learner was required to acquire multiple skills. They were either not allowed to specialize in a specific occupation, or a very little room for specialization did exist. When a learner learnt about a certain skill, say farming, he/she was obliged to learn all other skills related to farming, such as how to prepare farms, hoeing, food preservation, how to fight with diseases attacking crops, and so on. Also he had to learn other skills, like hunting, house building, cookery, and principles required for the wellbeing of individuals, clans and ethnic groups. The learner learnt multiple skills and mastered them all.

Perennialism.

Generally, perennialism, as a principle, believes that in our world of upheavals, and uncertainties, it is beneficial to stick to certain absolute principles. It, therefore, sees education as a way of preparing the child to become acquainted with the finest achievements of his cultural heritage, to become aware of the values of his heritage. When African traditional education is said to be based on the perennialism canon, it simply implies that African indigenous education was conservative and prepared the young to always maintain the status quo, that is, to maintain the cultural heritage that has been handed down from one generation to another. From this, one can see why it was necessary, in traditional African societies, to have taboos. These helped to preserve the status quo. It is in this regard that Mushi (2009) avers that “criticism about what they were taught was discouraged, and knowledge was not to be questioned. Questions seeking clarification on aspects not clearly understood were encouraged” (p. 39).

This philosophical base ensured that the traditional communities in Africa used education as a necessary tool for preserving the status quo of the tribe. Based on this fact, it did not allow the progressive influence on the minds of young people. So, it was viewed as conservative in nature. Learners were viewed as passive recipients and could not contribute anything to the learning process.

The people of Africa, like their counterparts all over the world, had their peculiar way of life, a culture which they handed over from one generation to another, before the introduction of Islamic and Christian education. That education process, which is still in existence today, is the traditional education. The African traditional education was a complete system of life as it provided assistance to the people in almost every aspect of their needs: morally, physically, socially, mentally, and spiritually.

AIMS OF NIGERIAN TRADITIONAL EDUCATION

The aim of Nigerian traditional education is multilateral and the objective is to produce an individual who is honest, respectful, skilled, co-operative, and who conforms to the social order of the day. Although the educational objectives cannot be neatly distinguished, according to Fafunwa (1991), these seven aspects can be identified:

1. To develop the child's latent physical skill.
2. To develop character.
3. To indicate respect for elders and those in positions of authority.
4. To develop intellectual skills.
5. To acquire specific vocational training and to develop a healthy

attitude towards honest labour.

6. To develop a sense of belonging and to participate actively in family and community affairs.
7. To develop, appreciate and promote the cultural heritage of the community at large.

Suffice it then to say that this education was aimed at training a child physically, developing his character, intellectual training, vocational training, and respect for elders and peers.

Amaele (2004) summarized the aims of Nigerian indigenous education as the preservation of the cultural heritage of the family, clan and tribe; adapting members of the new generation to their physical environment; teaching them to control and use their environment well; and explaining to them that their own future depends on the understanding and perpetuation of the institutions, law, language and values inherited from the past.

PHYSICAL TRAINING

The Nigerian child likes to explore his immediate environment, to discover new situations. He also observes adults in their activities, and imitates them. Here there is no cultural difference between the Nigerian/African, the European or the Asiatic child, but the modus operandi may vary in terms of method and equipment. In traditional Nigerian/African society, the child intuitively jumps, climbs a tree, dances or performs a balancing act because his siblings or his elders do the same. Every child discovers his limbs and in no time at all he also discovers their uses. It is a natural process of growth, and the

physical environment, no matter how limiting, challenges the child to try out new things. The African child, unlike the European child, has unlimited access to the stimulating world of African music and dance. He observes the adults and other children and naturally falls in step. The infinite variety of African dance movements offer the child one of the best media for physical exercise. The dance and the music also serve as cultural vehicles, which encourage team-work.

DEVELOPMENT OF CHARACTER

Indigenous Nigerian education places considerable emphasis on character-training. Indeed, it is the corner-stone of the nation's indigenous education. J. A. Majasan, in his study of Yoruba education, identified character-training and religious education as the two main objectives of Yoruba education, and showed that other objectives were pursued through the latter. The parents, siblings and other members of the community participate in the education of the child. Everyone wants him to be sociable, honest, courageous, humble, persevering and of good repute at all times.

RESPECT FOR ELDERS AND PEERS

Closely related to character-training is the respect for elders or those who are in authority, particularly the chiefs, the cult leaders, the diviners, relatives (especially uncles) and other neighbours. Greetings play a major role here. The Nigerian traditional setting has a complicated greeting system. There are special polite greetings or salutations for parents, elders, peers, and chiefs. There are different greetings for morning, afternoon and evening. There are greetings for various situations – playing, dancing, drumming, sitting, standing,

farming, fishing, weaving, swimming, walking, and convalescing, among others, and there are special salutations for different kinds of festivals and ceremonies on such occasions as birthdays, burials, marriages, yam festivals, observance of ancestor worship, and other celebrations.

INTELLECTUAL TRAINING

If by intellect we mean the power to integrate experience, and if intellectualization is the process of reasoning abstractly, then traditional African education can be said to encourage intellectual growth and development. Observation, imitation and participation are some of the major learning processes, even in this modern age. The Nigerian child learns the local geography and history of his community. He is very familiar with the hills and dales, the fertile and the non-fertile areas. He knows the rainy season and when to expect a dry spell. He knows the time of the hunting and fishing seasons. Local history is taught by the elders in each household and the songs of praise which accompany many of the historical events make the oral traditional history a stimulating experience which is hard to forget.

VOCATIONAL TRAINING

In addition to character formation, Nigerian traditional education is job-orientation. This job-orientedness has given rise to emphasis on vocational training. There are various forms of traditional vocational training. These can be roughly divided into three groups: Family-based training, apprenticeship-based training, and institution or community-based training. The grouping is on the basis of their focus and method of instruction.

Family-Based Training

In the family-based training, knowledge and skills are informally imparted within the family. Examples of knowledge and skills acquired in this category include farming, fishing, weaving, blacksmithing, pottery, cooking, and basket making, among others. According to Adeyemi and Adewale (2019), the method of training here involves trainees learning through observation, imitation, and hands-on practice under the guidance of experts or elders.

Apprenticeship-Based Training

In this category or form of vocational training, the learners (popularly known as apprentices) focus on learning a specific trade or craft under the tutelage of a skilled artisan or professional. Examples of such trades or crafts are carpentry, building, sculpturing, tailoring/sewing, hair plaiting, leather work, soap making, mat making, bead making, glass making, etc.

There is a structured pattern in the apprenticeship-based training, but there is no formal process. The focus of attention is heavily on practical experience and mentorship (Nsamenang, 2004).

Institution or Community-Based Training

The focus of attention in institution or community-based training is collective learning. This type of learning is mediated and facilitated through cultural institutions, communal projects, or initiation programmes (Akande, 2010). Hunting, traditional music, tax-collecting, shrine-keeping, community leadership skills in various dimensions, and local policing, are examples of vocation obtained in

this category.

It is worthy of note that vocational training in traditional society is largely run on the apprenticeship system, which is a time-honoured platform for educating millions of Nigerian youths and adults. Usually, in the apprenticeship-based and community-based, the children are not trained by their parents but by relatives, trusted friends, master-craftsmen, and experts in particular fields. One of the reasons for doing this is to ensure discipline, concentration, compliance and loyalty.

Stages of Education Development in Nigerian Traditional Society

In the typical Nigerian traditional society, it is believed that the education of the child starts right from the womb. For this reason, the training of a child begins from the pregnancy stage, followed by subsequent stages of human development up to the adulthood. So, the following stages are identified: Pregnancy, infancy, childhood, adolescence, and adulthood.

Pregnancy: Some schools of traditional education believe that education starts at conception.

Therefore, the expectant mother is expected to ensure a desirable future for the child. But others, such as Fafunwa (1974), argue that the education of the child starts at birth. However, the popular opinion, based on the experienced interaction between the pregnant woman and the child in the womb through some gestures and movements, is that education starts from conception. It is believed that the pregnant

woman controls and guides the baby in her womb through some mechanisms, to which the child usually responds appropriately, and this is understood as education. In some traditional settings, the pregnant woman is advised to observe some taboos aimed at building the required type of child. For instance, she abstains from eating certain goods, fruits, and even meats, which are adjudged to have negative effects on the child's future character or behaviour. It is therefore believed that the health of the mother will influence that of the child in the womb.

Infancy: This stage covers the first five years of the child. The arrival of a child in a Nigerian family is a great occasion. It is celebrated with fanfare and merriment. The naming ceremony is conducted in full view of all the members of the extended family, relatives and friends. Special rites are performed by the head of the family and the child may be given as many as half a dozen names. In terms of special events, periods or circumstances surrounding the birth of the child, the definitive education of the child in Nigerian society starts from infancy, just as in any European, Asiatic or American society. The baby is fed regularly, mostly through breast-feeding, and weaned at the appropriate time. Although practices differ from one society or ethnic group to another, all societies and ethnic groups train their children in toileting, eating, socialization and general pattern of behaviours. At this initial stage the child is more intimately involved with the mother than the father. In a polygamous family, there are other 'mothers' who take it as part of their duty to minister to the needs of the child; but even at that, the real mother carries the final responsibility.

Many anthropologists and sociologists have written extensively on the mother-father-child relationship in African society, but basically the situation is no different from elsewhere. The father is out most of the day and the mother stays at home with the child. As his protector, she is sensitive to everything that happens to him and ministers to all of his needs. At infancy, the mother and father as well as the immediate members of the family are the first group of teachers the child has.

Every child between the ages of 1 and 6 is curious and watches his mother's gestures and expressions. He learns his language from his mother and knows what she means when she smiles, frowns or weeps. As the child learns to walk, all breakables are moved away from his path, lest he stumble on them or break them while playing. The mother carries him on her back wherever she goes, tends him when sick, and puts him to bed for sleep.

As the child grows older he becomes even more curious about things around him. He gradually realizes that there are other worlds outside his mother's own. He notices others around him and watches their activities. He learns to manipulate things, plays with toys or any other object that is easily accessible to him. To restrain him from doing certain things, outright threats or taboos may be introduced by the parents or siblings.

Between the ages of 4 and 6, or sometimes earlier in some families, the grandparents, uncles and aunts become involved in the education of the child. They send him on small errands, tell him stories, teach him obedience and respect for elders (a very important aspect of African

education), codes of behaviour, and history of the family and ethnic group.

Childhood: This covers the ages of six to twelve years. At this stage, the child moves out for the discovery of the world around him, beyond his mother and immediate family. This is the stage of mingling with other children in the neighbourhoods. The child at this stage can learn other things outside the family circle. Other values and beliefs from the peers and community members can now influence and contribute in shaping the behaviours of the child. The child also begins to learn some higher norms such as respect, honesty, obedience and loyalty through extended oral traditions, proverbs and storytelling.

Adolescent stage: The adolescent stage is a period of renewed vigor in play and learning. Learning at this stage is done through myths, legends, imitation, riddles, folklores, participation, initiation ceremonies, dos and don'ts and so on. The aim of the girl child education at this period is to prepare her as a future housewife and mother. The boy works under close supervision of his father or elderly brothers or relations, to become a future husband and father. The child at this stage will be more curious about his surroundings, his physical changes and interests. Though he is still under the control of his parents, he tends to be more outgoing with his peers than being always at home.

Adulthood: In the traditional Nigerian setting, education in the society is a continuous and endless one. Accordingly, the adult receives his education from the happenings within and outside his

environment. When the adults have been incorporated into the system, they can marry. They are also allowed to participate in adult ceremonies and to take titles. At the adult stage, it is taken that the individual is now mature and can be entrusted with greater responsibilities. Adults are also taken to have been well drilled in the cultural norms and so have acquired requisite skills that are needed to live responsibly in the community and even the wider society.

Methods of Teaching in Nigerian Traditional Education

A variety of methods is used in the traditional education. Some of them are discussed below.

- i. **Indoctrination:** Indigenous education exposes the child to what has been existing, such as norms, traditions, values, and cultural practices. These are handed over to the child verbatim, and the child is not expected to ask questions. The child is not even expected to deviate from the doctrines of the community. The teachers (invariably the elders) usually call the child to order when he deviates from the status quo. The child is expected to believe whatever is dished out to him in terms of instruction and training.
- ii. **Punishment:** Nigerian indigenous education adopts various punitive measures in teaching the child. Varying degrees of punishment are meted on the child when he does the wrong thing, depending on the seriousness of the wrong done. Different communities adopt different punitive measures in order to discipline the child and make him conform. For example, a child that greets a titled elder in the wrong way could be scolded, knelt down, or has his ears pulled a little.

Trivial deviations usually attract mild punishments. Severe sanctions await bigger offences. For instance, a child that refuses to join his age grade could be banned from other ceremonies in the community. All these are tilted towards helping the child to learn the ways of his people for an all-round character development.

- iii. **Oral Method:** The method of passing instruction to the learner is oral in indigenous education. The reason is that the child is usually taught through stories, adages, proverbs, folktales, myth, etc. These stories are usually told with mouth and, therefore, talk documentation. In the absence of a formal institution such as schools, myth, stories, etc, are told under the moonlight as the children gather round the “teacher” who educates them with stories and oral rendition. Here, the child (through oral method) acquires moral education.
- iv. **Social Ceremonies:** Some social ceremonies through which the child is educated include festivals, initiation into age grades, and community rituals. The child learns how to behave in the public by participating in these activities.
- v. **Imitation:** This is a method where learners are allowed to do similar things with those in the society. This method borders more on actions than words. The Nigerian child is particularly good at imitations. For this reason, adults are always advised to show good examples, and so become role models to the young members of the society, starting from the family.

Methods of Learning in Nigerian Traditional Education

As there are methods of teaching, so there are methods of learning, in

Nigerian traditional education. Some of them are briefly discussed here below.

- I. **Observation:** This refers to taking a cursory look at the happening within the community. This implies that a child can learn the culture, norms and values of his people by observing events such as festivals, or observing the teachers and adults as they do things. For instance, dancing steps can be learnt through observation and imitation. Also, a female child can observe and imitate the mother in matters of cooking, washing clothes, sweeping the room, and many other chores.
- ii. **Play:** Play is used in indigenous education as both methods of teaching and learning. Children develop some skills such as counting numbers, reading rhymes and initiating some actions performed by adults. Sometimes when they are in difficulty, any adult who comes their way helps to put them through.
- iii. **Apprenticeship:** Here, the learner understudies his master who allots some simple tasks to him gradually until he is able to perform harder and complex aspects of the job. The master often puts him through where he has difficulties.

Other methods through which learning can take place are

- (a) Participation
- (b) Intuition
- (c) Deduction

Characteristics of Nigerian Traditional Education

The Nigerian traditional education has many characteristics, including the following:

1. Education is a social and collective responsibility of all the

members of the society.

2. Indigenous education is multivalent, both in terms of its aims and methods employed to achieve them.
3. Education is planned in gradual and progressive stages to enable the individual to conform to the successive stage of development-physical, mental etc.
4. Indigenous education has a heavy weight on informal instruction.
5. There are no distinct categories of professional teachers or full time teachers for the purpose of general education.
6. Religion, ethics and education are inextricably integrated.
7. Instruction is practical and geared towards specific situations.
8. Instruction is imparted through oral communication in the mother tongue.
9. Indigenous education is basically conservative.

Advantages of Traditional Education

1. It developed and promoted sense of commitment in the people such that they were always ready to fight to preserve these ideas.
2. It brought unity among the people in the community.
3. It brought a high standard of character training for enthroning and maintaining sanity in the society.
4. Everybody was opportune to acquire education as there was no class distinction; no restriction of any kind was placed on anybody.
5. Communication was done in the mother tongue, which made teaching and learning easier as there was no communication

barrier.

6. Every member of the community was employed. Children learnt the skills that prepared them to immediately utilize their physical environment for self-employment. The skills acquired by watching and imitating the elders were immediately put into practical use, and the children became productive useful members of the society.
7. It was successful in maintaining the socio-economic and cultural structures of the society. The learners were, among other things, to preserve their own culture and get rid of external influences.

Also skills like masonry, carving, cloth making, etc, were taught in view of maintaining the socio-economic and cultural heritage of the society.

Disadvantages of Traditional Education

1. The children were being controlled by their environment instead of them controlling it.
2. The children could not make choices for themselves; instead they went by whatsoever choices made by their parents.
3. The children could neither read nor write, hence the transmission of knowledge was through oral means only.
4. It lacked literacy
5. It was rigid.
6. It was full of secrets.
7. It was based on pressure.
8. It was confined to a narrow geographical area which does not

make for progressive adjustment.

9. It lacked scientific and technological skills.
10. It was conservative and not dynamic.
11. The role of the parents was more to compare rather than to guide, to indoctrinate rather than to stimulate.

HIGHER EDUCATION IN THE TRADITIONAL NIGERIAN SOCIETY

Classification of Traditional Education

There are three different levels of traditional education. These are:

1. **Education for living in conformity with the tradition:** This type of education is referred to as the basic education, which every member of the society must acquire to be able to live a purposeful life in the society.
2. **Educational for occupation and economic benefits:** This level of education strongly emphasizes self-reliance. Education at this level was nearly equivalent to the secondary level of education in the formal structure.
3. **Education for special occupation:** This level of education is usually secret and exclusive to respective families or cults.

Types of Higher Education in Nigerian Traditional Society

1. **Secret Cults:** These serve as institutions of higher education in the traditional society. It is at this level that the secret power (real or imaginary), profound native philosophy, science and religion, are mastered.
2. **Traditional medicine:** This follows definite nature laws for the restoration, maintenance and correction of bodily/physical

disorders as well as spiritual ailments.

Methods of Traditional Medicine

1. Massaging
2. Faith-healing
3. Hydro-Therapy
4. Heat-Therapy
5. **Divination:** This is an approach used in the traditional society to unveil the causes of diseases or misfortunes, including death.

Relevance of African Indigenous Education to Modern Education

African indigenous education is the basis for the foundation of education for self-reliance (ESR) in modern education. During the establishment of ESR in 1967, Nyerere recalled how the traditional education was relevant to the community life, especially learning by doing, and included it in modern education. Learners' participation in learning is highly encouraged by modern educators.

Furthermore, it prepares its recipients for real life duties in their societies. Likewise, modern education emphasizes the need for the application of knowledge to real life situations. It prepares the learners to enter the world of work, and more specifically it changes with time. For example, the introduction of information and communication technology courses in colleges and universities responds to the current demands of information and communication technology. Traditional education also changes in response to societal problems, such as how to combat the emerging diseases, wild animals, enemies,

etc.

African indigenous education has also greatly influenced the need for the development of more appropriate problem solving educational curriculum and the promotion of life-long education. Some aspects of African indigenous education have continued to feature in policy and practice of modern education. An example is learning by doing as advocated by pragmatism.

Basically African indigenous education managed to provide education to all members of the community, although it differed from tribe to tribe. With the coming of Western education, however, African indigenous education was seen to be inadequate to satisfy the demands of the modern world and the need for acquiring new skills. The isolationism of African indigenous education was broken up as societies were now introduced into a larger world of modern knowledge and technology.

Implications of Neglecting African Traditional Education in the Modern African Society

The traditional African system of education – with its curricular content – were, and still are, so effective that “a total rejection of it will leave African societies in a vacuum that can only be filled with confusion, loss of identity and a total break in integrational communication” (Mara, 2006, pp. 15-24). Mara's argument is underscored by the fact that human beings are by nature social creatures, whose basic drive and instinct lead them to create moral values that bind them together into communities. They are also

rational and their rationality allows them to create ways of cooperating with one another spontaneously. Religion has often helped in this process (Fukuyama, 1999). It follows that the natural state of the African man is not the war of everyone against everyone, but rather a civic society made orderly by the presence of a host of moral rules.

Fukuyama (1999) describes these moral rules/values as social capital. He, consequently, maintains that there is a contrasted relationship between social capital and crime in the modern world. According to him, social capital is a cooperative norm that has become embedded in relationship among a group of people, while crime represents the violation of community norms. “Thus, social capital warrants the members of a group to expect others in a group within the social order to behave reliably and honestly; and this in turn brings trust within the social existence” (Okoro, 2009, pp. 74-87).

However, Okoro (2009) laments the untold consequences of neglecting or rather abandoning the traditional socializing philosophy of Africa on the modern African societies. Some of the consequences he highlights are as follows:

Unemployment: Africans (particularly the Igbo People), who were originally known for their enterprising spirit and personal industry, have been reduced to mere job seekers, instead of job creators, which they were before the advent of the Western imperialism. This situation has created a social disequilibrium, which has resulted to restiveness and crisis at every sector of the socio-political and economic life of

African societies.

The neglect of moral values: Due to the fact that the contemporary market economy does not support morality or value personal industry, Africans have joined the rest of the world, especially the West, to adopt some unethical means to sustain their existence, since it is against logic to obey any law in a lawless society. This ethical neglect has resulted in large scale crimes in the society, such as prostitution, embezzlement of public fund, armed robbery, fraud (including cyber frauds), kidnapping, youth restiveness, violent destruction of life and property of individuals and the public at large. These constitute a major breach of peace in modern Africa. In this context, Okoro (2009) has this to say:

It could therefore be noted that with the neglect of African traditional education in modern Africa, the values of social solidarity have become ousted. Hence Uwalaka (2003) avers in relation to Igbo community thus: The celebrated Igbo solidarity has drastically waned and continued to vanish...today this excessive individualism is now on the Igbo throne, geocentrism and selfishness have become the driving force, personal interest has subdued common interest, personal agenda over group, nothing is sacrificed in the higher interest of the group. Internal destruction, competition, has taken over cooperation and collaboration (pp2-33).

Overly, some of the situations enumerated have great implications for

peace initiatives in modern Africa. Thus the modern African society has become utilitarian in outlook and organization. It has also adopted individualism as her epistemological vision for organizing the society. The spirit of individualism has been given an apt description by Uwalaka (2003), as he argues that although individualism appears calm and a considered feeling, it disposes each citizen to isolate himself from the mass of his fellows and withdraw into the circle of families and friends. Since he sees the society as not performing to his taste, he gradually leaves the society to look after itself. “Unfortunately, this type of individualism has made African people (the Igbo example) become a people who listen to no one, agrees on nothing, and cannot pursue any common good” (Okoro, 2009:22-33). This situation can account for most of the violent conflicts and wars in Africa.

On the whole, the advent of the colonial model of education in modern Africa withdraws the children from the society and inculcates in them values and knowledge that make it difficult for them to return to their traditional society. Thus, Africans have become rootless, as a people without a historical past in the modern world. Therefore, the result is confusion, oppression, marginalization, militarization, violent conflicts and ultimately war in most African societies.

CHAPTER NINE

THE NATIONAL POLICY ON EDUCATION

Introduction

Educational policies are initiatives mostly by governments that determine the direction of an educational system (Okoroma, 2000). According to Osokoya (1987), “Education is a distinctive way in which the society inducts its young ones into full membership” (p. 2). So every modern society needs some educational policies to guide it in the process of such initiation. In Awokoya's (1981) view, educational policy is directed towards increasing the quality of a people's life.

ABOUT THE POLICY

Education in Nigeria is an instrument par excellence for effecting national development. It has witnessed active participation by non-governmental agencies, communities, and individuals as well as government interventions. It is, therefore, desirable for the nation to spell out in clear and unequivocal terms the philosophy and objectives that underlie its investment in education. The National Policy on Education seeks to fulfill that role. Government has stated that for the benefit of all citizens, the country's educational goals shall be clearly set out in terms of their relevance to the needs of the individuals and those of the society, in consonance with the realities of our environment and the modern world. The need for a national policy on education came about as a result of the 1969 National Curriculum Conference, which was attended by a cross section of Nigerians. The

conference was a culmination of expressions of general dissatisfaction with the then existing education system which had become irrelevant to national needs, aspirations and goals. After the National Curriculum Conference, a seminar was convened, which was held from September 8-12, 1969. The participants were drawn from a wide range of interest groups within Nigeria, including teachers, policy makers, academics, students, business representatives, religious representatives, and voluntary agencies. The participants deliberated on what a national policy on education for an independent and sovereign Nigeria should be. The outcome of the seminar was a draft document which, after due comments were received from the states and other interest groups, led to the final document, the National Policy on Education, first published in 1977, the 2nd and 3rd editions were published in 1981 and 1993 respectively in keeping with the dynamics of social change and the demands on education. The fourth edition was in 2004. This edition was necessitated by some policy innovations and changes, and the need to update the 3rd edition (1998) the fifth edition was published in 2007 and the sixth edition in 2014. The sixth edition accommodated some recent developments such as the following:

- (a) The lifting of the suspension order on Open and Distance Learning Programme by Government.
- (b) Revitalization and expansion of the National Mathematics Centre (NMC)
- (c) Establishment of Teachers Registration Council (TRC).
- (d) Introduction of Information and Communication Technology (ICT) into the school system.
- (e) Prescription of French Language in the primary and secondary

school curriculum as a second official language.

- (f) Prescription of minimum number of subjects to be taken by candidates.
- (g) The integration of basic education in the programme of school, to ensure equal opportunity and e-implementation of UBE.
- (h) Repositioning science, technical and vocational education scheme of national education for optimum performance.
- (i) General contextual change to reflect the state of practice in education, among others.

This sixth edition also gave an elaborate presentation of the various levels in the nation's education system, beginning with the early childhood/pre-primary education.

Early Childhood/Pre-Primary Education

- 11. Early childhood/pre-primary education as referred to in this document is the education given in an educational institution to children prior to their entering the primary school. It includes the crèche, the nursery and the kindergarten.
- 12. The responsibilities of government for pre-primary education shall be to promote the training of qualified pre-primary school teachers in adequate number, contribute to the development of suitable curriculum, supervise and control the quality of such institutions, and establish pre-primary sections in existing public schools.
- 13. The purpose of pre-primary education shall be to:
 - (a) Effect a smooth transition from the home to the school;
 - (b) Prepare the child for the primary level of education;

- (c) Provide adequate care and supervision for the children while their parents are at work (on the farms, in the markets, offices, etc);
- (d) Inculcate social norms;
- (e) Inculcate in the child the spirit of enquiry and creativity through the exploration of nature, the environment, art, music and playing with toys. etc;
- (f) Develop a sense of co-operation and team spirit;
- (g) Learn good habits, especially good health habits; and
- (h) Teach the rudiments of numbers, letters; colours, shapes, forms, etc, through play.

14. Government shall:

- (a) Establish pre-primary section in existing public schools and encourage both community/private efforts in the provision of pre-primary education;
- (b) Make provision in teacher education programmes for specialization in early childhood education;
- (c) Ensure that the medium of instruction is principally the mother-tongue or the language of the immediate community; and to this end will:
 - i. Develop the orthography of many more Nigerian languages, and
 - ii. Produce textbooks in Nigerian languages;
- (d) Ensure that the main method of teaching at this level shall be through play, and that the curriculum of teacher education is oriented to achieve this; regulate and control the operations of pre-primary education. To this

- end, teacher-pupil ratio shall be 1:25;
- (e) Set and monitor minimum standard for early childcare centres in the country; and
 - (f) Ensure full participation of government, communities and teachers associations in the running and maintenance of early childhood education facilities.

Basic Education

15. Basic education shall be of 9-years duration comprising 6 years of primary education and 3 years of junior secondary education; it shall be free and compulsory. It shall also include adult and non-formal education programmes at primary and Junior secondary education levels for the adults and out-of-school youths.
16. The specific goals of basic education shall be the same as the goals of the levels of education to which it applies (i.e. primary education, junior secondary education and adult and non-formal education).

Primary Education

17. Primary education as referred to in this document is the education given in institutions for children aged 6 to 11 plus. Since the rest of the education system is built up on it, the primary level is the key to the success or failure of the whole system. The duration shall be six years.
18. This being the case, the goals of primary education are to:
 - a. Inculcate permanent literacy and ability to communicate effectively;

- b. Lay a sound basis for scientific and reflective thinking;
- c. Give citizenship education as a basis for effective participation in and contribution to the life of the society;
- d. Mold the character and develop sound attitude and morals in the child;
- e. Develop in the child the ability to adapt to the child's changing environment;
- f. Give the child opportunities for developing manipulative skills that will enable the child function effectively in the society within the limits of the child's capacity;
- g. Provide the child with basic tools for further educational advancement, including preparation for trades and crafts of the locality.

These goals will form the basis of primary education in all the states of the federation.

19. In pursuance of the goals above:
- a. Primary education shall be tuition free, universal and compulsory;
 - b. Curriculum for primary education shall include:
 - (i) Languages (Language of the environment, English, French, Arabic)
 - (ii) Mathematics
 - (iii) Science
 - (iv) Physical and Health Education

- (v) Religious Knowledge
 - (vi) Agriculture/Home Economics
 - (vii) Social Studies and citizenship Education
 - (viii) Cultural & Creative Arts (Drawing, Handicraft, Music and Cultural Activities)
 - (ix) Computer Education.
- c. The following educational services shall be provided:
- (i) School library;
 - (ii) Basic health scheme;
 - (iii) Counseling;
 - (iv) Educational resource centre;
 - (v) Specialist teachers of particular subjects such as Mathematics, Science, Physical Education, Language Arts (in relation to English, French, Sign Language, and Nigerian Languages). Library, Music, Fine, Art and Home Economics.
- d. Teaching shall be by practical, exploratory and experimental methods.
- e. The medium of instruction in the primary school shall be the language of the environment for the first three years. During this period, English shall be taught as a subject.
- f. From the fourth year, English shall progressively be used as a medium of instruction and the language of immediate environment and French shall be taught as subjects.
- g. For effective teaching and learning, the teacher-pupil ratio shall be 1:35.

- h. Advancement from one class to another shall be based on continuous assessment: The Primary School Leaving Certificate shall be based only on continuous assessment and shall be issued locally by the head teacher of the school.
- i. With a view to correcting the imbalance between different parts of the country, with reference to the availability of educational facilities and the number of pupils receiving formal and girl education, state governments shall ensure the integration of formal basic education curriculum into Koranic and Islamiya schools; special efforts shall be made by all appropriate agencies to encourage parents to send their daughters to school.
- j. Everything possible shall be done to discourage the incidence of dropping out at the primary level of education. However, if this occurs, provision shall be made in the context of adult and non-formal education to enable such early leavers to continue with their education.
- k. Government welcomes the contributions of voluntary agencies, communities and private individuals, in the establishment and management of primary schools alongside those provided by the state and local government, as long as they meet the minimum standard laid down by the Federal Government.
- l. In recognition of the prominent role of Information and Communication Technology (ICT), education in

Nigeria in advancing knowledge and skills necessary for effective functioning in the modern world, there is urgent need to integrate Information and Communication Technology into education in Nigeria.

Government shall therefore provide basic infrastructure and training for the realization of this goal at the primary school level.

Secondary Education

20. Secondary education is the education children receive after primary education and before the tertiary stage.
21. The broad goals of secondary education shall be to prepare the individual for
 - a. Useful living within the society; and
 - b. Higher education.
22. In specific terms, secondary education shall:
 - (a) Provide all primary school leavers with the opportunity for education of a higher level, irrespective of sex, social status, religious or ethnic background;
 - (b) Offer diversified curriculum to cater for the differences in talents, opportunities and future roles;
 - (c) Provide trained manpower in the applied science, technology and commerce at sub-professional grades;
 - (d) Develop and promote Nigerian languages, art and culture in the context of world's cultural heritage;
 - (e) Inspire students with a desire for self-improvement and achievement of excellence;

- (f) Foster national unity with an emphasis on the common ties that unite us in our diversity;
 - (g) Raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labour, appreciate those values specified under our broad national goals, and live as good citizens;
 - (h) Provide technical knowledge and vocational skills necessary for agricultural, industrial, commercial and economic development.
23. To achieve the stated goals, secondary education shall be of six-year duration, given to two stages - a junior secondary school stage and a senior secondary school stage; each shall be of three-year duration.

24. Junior Secondary School

The junior secondary school shall be both pre--vocational and academic. It shall be tuition free, universal and compulsory. It shall teach basic subjects which will enable pupils to acquire further knowledge and skills. Every student shall offer: a minimum of 10 and a maximum of 13 subjects: all subjects in Group A and at least one subject each from Groups B & C.

Group A: Core

- (I) English
- (ii) French
- (iii) Mathematics
- (iv) Language of environment to be taught as L1

- Philosophy of Education -

- (v) One major Nigerian Language other than that of the environment
- (vi) Integrated Science
- (vii) Social Studies and Citizenship Education, Introductory Technology.

The language of environment shall be taught as L1 where it has orthography and literature. Where it does not have, it shall be taught with emphasis on orality as L2.

Group B: Pre-vocational electives

- (i) Agriculture
- (ii) Business Studies
- (iii) Home Economics
- (iv) Local Crafts
- (v) Computer Education
- (vi) Fine Arts
- (vii) Music

Emphasis on subjects in Group B shall be on practice.

Group C. Non-prevocational Electives

- (i) Religious Knowledge
- (ii) Physical and Health Education
- (iii) Arabic

Students who complete junior secondary school shall be streamed into:

- (a) The senior secondary school;

- (b) The technical college;
- (c) An out-of-school vocational training centre;
- (d) An apprenticeship scheme.

The streaming shall be based on the result of tests to determine academic ability and vocational interest; and as much as possible to achieve a transition ratio of 50:50 as follows:

25. Senior Secondary School

- (a) The senior secondary school shall be comprehensive with a core-curriculum designed to broaden students' knowledge and out-look.
- (b) Every student shall take all the six (6) core subjects for group A and a minimum of one and a maximum of two from the list of elective subjects in groups B and C to give a minimum of seven (7) and maximum of eight (8) subjects.
- (c) One of the three elective subjects may be dropped in the last year of senior secondary school course.

Group A. Core

- (i) English Language
- (ii) Mathematics
- (iii) A major Nigerian Language
- (iv) One of Biology, Chemistry, Physics or Health Science
- (v) One of Literatures-in-English, History, Geography, Religious Studies
- (vi) A vocational subject.

Group B. Vocational Electives

- | | |
|----------------------------------|--------------------------|
| (I) Agriculture | (x) Food and Nutrition |
| (ii) Applied Electricity | (xi) Home management |
| (iii) Auto-Mechanics | (xii) Metal work |
| (iv) Book-Keeping and Accounting | (xiii) Technical Drawing |
| (v) Building Construction | (xiv) Woodwork |
| (vi) Commerce | (xv) Shorthand |
| (vii) Computer Education | (xvi) Typewriting |
| (viii) Electronics | (xvii) Fine Art |
| (ix) Clothing and Textiles | (xviii) Music. |

Non-Vocational Electives

- | | |
|--------------------------|--|
| (I) Biology | (ii) Chemistry |
| (iii) Physics | (iv) Further Mathematics |
| (v) French | (vi) Health Education |
| (vii) Physical Education | (viii) Literature in English |
| (ix) History | (x) Geography |
| (xi) Bible Knowledge | (xii) Islamic Studies |
| (xiii) Arabic | (xiv) Government |
| (xv) Economics | (xvi) Any Nigerian Language
that has orthography and literature, etc. |

26. Government welcomes the participation of voluntary agencies, communities and private individuals in the establishment and management of secondary schools. State governments shall prescribe conditions to be met by the communities and others wishing to establish secondary schools.

27. Government shall regulate the establishment of schools, shall supervise and inspect schools regularly and ensure that all schools follow approved curricula and conform to the national policy on education. The teacher-pupil ratio at this level of education shall be 1:40.
28. Certification:
- (a) The Junior School Certificate (JSC) shall be based on continuous assessment and examination conducted by State and Federal Examinations Boards.
 - (b) The Senior School Certificate (SSC) shall be based on continuous assessment and a national examination.
 - (c) Tertiary institution shall be required to continuously match their admission conditions with the practices directed by the Policy.
 - (d) Nigeria shall use public examination bodies for conducting national examinations in order to ensure uniform standards at this level.
29. Transition from secondary education to tertiary education shall be through the appropriate selection mechanisms.

30. General

- (a) The junior secondary schools shall be planned as neighbourhood schools. However, if there are special circumstances which warrant the establishment of boarding facilities in federal and state schools, such should be provided. It is essential that everything possible is done to foster a sense of national belonging in any school.
- (b) Measures shall be taken to ensure that the culture of the nation

is kept alive through arts.

- (c) Inter-state exchange visits of students shall be encouraged.
- (d) Youth clubs, organizations and school societies are important instruments for character training and shall be positively encouraged.
- (e) Co-curricular activities form an essential part of the child's education and should be actively encouraged.
- (f) Government shall provide necessary infrastructure and training for the integration of ICT in the school system in recognition of the role of ICT in advancing knowledge and skills in the modern world.

Mass Literacy, Adult and Non-Formal Education

- 31. Mass literacy, adult and non-formal education is to ensure the forms of functional education given to youths and adult in the formal school system such as functional literature and vocational education.
- 32. The goals of Mass Literacy, Adult and Non-Formal Education shall be to:
 - i. Provide functional literacy and continuing education to adults and youths who have never had the formal education or who did not complete their formal education. These include the nomads, the migrants, the disabled, other categories or groups, and education disadvantaged gender;
 - ii. Provide functional and remedial education to young people who did not complete secondary school.
 - iii. Provide education for different categories of the formal

education system in order to integrate basic knowledge and skills.

- iv. Provide in-service, on-the-job, vocational professional training for different categories and professionals in order to improve their skills.
- v. give the adult citizens of the country necessary cultural and civic education for public enlightenment.

33. To attain these goals, the Federal Government has established the National Commission for Mass literacy, Adult and Non-Formal Education, to complement the efforts of the Federal Government. Each State established a Mass literacy Agency as part of the overall national effort to eradicate mass illiteracy and co-ordinate mass literacy in Nigeria. The Commission shall monitor and evaluate the mass literacy programmes and facilitate communication between the commission and the state agencies.

34. In order to eradicate illiteracy at the shortest possible time:
- i. There shall be a nation-wide mass literacy campaign based on various strategies, including that of "each-one teach-one" or "fund-the-teaching-of-one; "Participatory Rural Appraisal (Regenerated Freirean Literacy through Empowering Community Techniques" (PRA/REFECT) and other innovative approaches.
 - ii. State agencies for mass education shall be responsible for the regulation of all adult and non-formal education

classes.

- iii. Mass Literacy, Adult and Non-Formal Education shall continue to be under the supervision of Ministries of Education.
- iv. Mass literacy programmes shall be provided free to the beneficiaries.

35. The Federal Ministry of Education shall: be responsible for the determination of National Policy on Mass Literacy; Adult and Non-Formal Education; and be the appropriate body to enter into dialogue with international donor agencies on the subject of cooperation in the sphere of mass literacy, adult and non-formal education.

36 The National Commission for Mass Literacy, Adult and Non-Formal Education shall:

- (a) Co-ordinate mass literacy, adult and non-formal education programmes nation-wide;
- (b) Ensure uniform standards and quality control nation-wide;
- (c) Liaise with national, non-governmental organizations and corporate bodies for the implementation of the mass literacy programmes;
- (d) Train the required manpower for the state agencies;
- (e) Develop curricula and didactic materials for mass literacy, adult and non-formal. education; and
- (f) Provide a nationally recognized basic education certificate.

37. State Agencies for Mass Education Shall:

- (i) Implement the National Policy on Mass Literacy, Adult and Non-Formal Education in the States;
- (ii) Plan, research, organize, develop and manage State Mass Literacy, Adult and Non-Formal Education Programmes;
- (iii) Monitor and ensure quality control of state programmes;
- (iv) Set up and supervise the activities of the Literacy Network Committees in the states.
- (v) Liaise with non-governmental organizations in the States for the implementation of the mass education programmes; Train grass root personnel; and
- (vi) Provide support services for adult and non-formal education, including curriculum development, mobile and rural libraries, television viewing and audio-listen centres, and Studio, visual teaching and learning aids.

38. Local Government Councils shall be responsible for:

- (a) Day-to-day control and administration of local mass literacy and adult education programmes;
- (b) Recruitment of part-time instructors and learners for functional literacy and post-literacy programmes;
- (c) Providing feedback to the State and Federal Ministries of Education in respect of curriculum and materials development, techniques of teaching and evaluation procedures and the collection of data; and
- (d) Ensuring that the Literacy Network Committee at Local

Government district, village, ward centre levels are operating efficiently and effectively; and

- (e) Provision of physical facilities for rural libraries, reading rooms, television viewing centres and radio listener's clubs.

39. Science, Technical and Vocational Education Science Education

- (a) Science education shall emphasize the teaching and learning of science processes and principles. This will lead to fundamental and applied research in the science at all levels of education.
- (b) The goals of science education shall be to:
 - (i) Cultivate inquiring, knowing and rational mind for the conduct of a good life and democracy;
 - (ii) Produce scientists for national development;
 - (ii) Service studies in technology and the cause of technological development; and
 - (iv) Provide knowledge and understanding of functional literacy and post-literacy, complexity of the physical world, the forms and the conduct of life;
- (c) Make special provisions and incentives for the study of the sciences at each level of the national education system. For this purpose, the functions of all agencies involved in the promotion of the study of sciences shall be adequately supported by Government.
- (d) Government shall popularize the study of the sciences and the production of adequate number of scientists to

inspire and support national development as: an integral part of general education; a means of preparing for occupational fields and for effective participation in the world of work; an aspect of life-long learning and preparation for responsible citizenship; an instrument for promoting environmentally-sound sustainable development.; and a method of alleviating poverty.

40. Technical and Vocational Education is used as a comprehensive term referring to those aspects of the educational process involving, in addition to general education, the study of technologies and related sciences and the acquisition of practical skills, attitudes, understanding and knowledge relating to occupations in various sectors of economic and social life. Technical and Vocational National Policy on Education is further understood to be:

41. Pre-Technical and Vocational Education:

The preparatory aspect of pre-vocational training offered to students at the junior secondary level is for the purposes of:

- (a) Introduction into world of technology and appreciation of technology towards interest arousal and choice of vocation at the end of Junior Secondary School and professionalism later in life;
- (b) Acquiring technical skills;
- (c) Exposing students to career awareness by exploring available options in the world of work; and
- (d) Enabling youths to have an intelligent understanding of

the increasing complexity of technology.

42. The goals of technical and vocational education shall be to:
- (a) Provide trained manpower in the applied sciences, technology and business, particularly at craft, advanced craft and technical levels;
 - (b) Provide the technical knowledge and vocation necessary for agricultural, commercial and educational development; and
 - (c) Give training and impart the necessary skills to individuals who shall be self-reliant.
43. In pursuance of the above goals:
- (a) The main features of the curricular activities in technical colleges shall be structured in form of trade modules.
 - (b) The curriculum for each trade shall consist of the following components:
 - (i) General education
 - (ii) Theory and related courses
 - (iii) Workshop practice
 - (iv) Industrial training/production
 - (v) Small business management and enterprise training.
 - (c) For effective participation of students in practice, the teacher-student ratio shall be kept at 1:2.
 - (d) Trainees completing technical college programmes shall have three options:
 - i. Secure employment either at the end of the increasing

- complexity of technology course or after completing one or more of the employable skills;
- ii. Set up their own business and be employable to employ others;
 - iii. Pursue further education in craft/technical programme and in post-secondary (tertiary) technical institutions such as Science and Technical Colleges, Polytechnics or Colleges of Education (technical) and Universities.

Minimum entry requirement into the technical college shall be the Junior School Certificate (JSC). Entry could also be based on evidence of aptitude shown in the technical course and a reasonably good performance in mathematics and science. Students who have proved exceptionally able in the artisan training centres shall also be considered for admission.

Every state shall encourage at least one of its technical colleges to offer advanced craft courses to prepare master craftsmen for "supervisory positions" in industry and in teaching.

The range of courses in the technical colleges shall be as wide as possible and include but not limited to Mechanical Trades:

- (1) Agriculture implements and Equipment Mechanics' work
- (2) Automobile Engineering. Practice: Automobile Repair and Spray Painting
- (3) Automobile Engineering Practice: Auto Electrical Work
- (4) Automobile Engineering Practice: Automobile Mechanics
- (5) Automobile Engineering Practice: Automobile Building

- (6) Auto Engineering Practice: Part-Merchandising
- (7) Air-conditioning and Refrigeration: Mechanics' Work
- (8) Mechanical Engineering Craft Practice
- (9) Welding and Fabrication Engineering Craft Practice
- (10) Foundry Craft Practice
- (11) Instrument Mechanics' Work
- (12) Marine Engineering craft. B. Computer Craft Practice
- (13) Computer Maintenance Work
- (14) Data Processing. C. Electrical Engineering Trades
- (15) Electrical Installation and Maintenance Work
- (16) Radio, Television and Electrical Work
- (17) Appliances repairs. D. Building Trades
- (18) Blocklaying, Bricklaying and Concrete Work
- (19) Paining and Decoration
- (20) Plumbing and Pipe-fitting E. Wood Trades
- (21) Machine
- (22) Carpentry and Joinery
- (23) Furniture Making
- (24) Upholstery F. Hospitality
- (25) Catering Craft Practice G. Textile Trades
- (26) Garment Making (Ladies/Men Dresses)
- (27) Textile Trades
- (28) Dyeing and Bleaching. H. Printing Trades
- (29) Printing Craft Practice
- (30) Graphic Arts
- (31) Ceramics I. Beauty Culture Trades
- (32) Cosmetology J. Business Trades
- (33) Stenography

- (34) Typewriting
 - (35) Store Keeping
 - (36) Book Keeping
 - (37) Office Practice K. Others
 - (38) Leather Goods Manufacturing, including shoe making and repairs
-
- 47. The Federal Ministry of Education and its appropriate agencies shall continue to re-structure vocational courses to be offered on a sandwich basis for school-based students and on part-time basis for industry-based students.
 - 48. The National Business and Technical Examination Board (NABTEB) shall handle technical and business examinations and award the National Technical Certificate (NTC), the National Business Certificate (NBC), the Advanced National Technical Certificate (ANTC) the Advanced National Business Certificate (ANBC), and the Modular Trade Certificate (MTC).
 - 49. Length of course in a technical college, like other senior secondary schools, shall be three years for the craft level (NTC/NBC) and one year for the advanced craft level (ANTC/ANBC), and Modular Trade Certificate.
 - 50. Science and Technology shall continue to be taught in an integrated manner in the schools to promote, in appreciation, the practical application of basic ideas.
 - 51. More efforts shall be made to encourage women technical education.
 - 52. Recognizing that vocational education is an integral part of

technological development, a greater proportion of expenditure shall continue to be devoted to location of vocational education, at federal and state levels.

53. Each state and local government, in co-operation with appropriate agencies, shall organize relevant and appropriate scheme and also entrepreneurial trainings.
54. Artisan training is obtainable in vocational centres. Such centres shall be placed on the crafts and cottage within the locality. The products of these centres are encouraged to take the NTC and NBC examinations.
55. Every technical college shall establish and operate a unit for on-the-job training of students and for activities to sustain college operations.
56. In recognition of the fundamental importance and nature of technical and vocational education, Government shall provide adequate funds for vocational and technical education.
57. Cooperation between industries and institutions should be encouraged. Industrial Training Fund (ITF) should see staff and students in industrial attachment as appropriate collaboration with the proprietors, institutions and individuals.

Tertiary Education

58. Tertiary education is the education given after secondary (college) education, polytechnics, mono-technics including those institutions offering correspondent courses.

The goals of tertiary education shall be to:

- (a) Contribute to national development through high level

- relevant manpower training;
- (b) Develop and inculcate proper values for the survival of the individual and society;
- (c) Develop the intellectual capability of individuals to understand and appreciate their local and external environments;
- (d) Acquire both physical and intellectual skills which will enable individuals to be self-reliant and useful members of the society;
- (e) Promote and encourage scholarship and community service;
- (f) Forge and cement national unity; and
- (g) Promote national and international understanding and interaction.

59. Tertiary educational institutions shall pursue these goals:

- (a) Teaching
- (b) Research and development; virile state development programmes;
- (c) Generation and dissemination of knowledge;
- (d) A variety of mode of programmes, including full-time, part-time block release, day-release, sandwich, etc;
- (e) Access to" training funds such as those provided by the education in universities, colleges of education, polytechnics, Industrial Training Fund (ITF);
- (f) Students Industrial Work Experience Scheme (SIWES);
- (g) Maintenance of minimum educational standards through appropriate agencies;
- (h) Inter-institutional co-operation;

- (i) Dedicated services to the community through extra-mural and extension services.
- 60. All teachers in tertiary institutions shall be required to undergo training in the methods and techniques of teaching.
- 61. To supplement government funding, universities and other tertiary institutions are encouraged to explore other sources of and external funding such as endowments, consultancy services and commercial ventures.
- 62. The internal organization and administration of each institution shall be its own responsibility.

The traditional areas of academic freedom for the institutions are to:

- (i) Select their students, except where the law stipulates otherwise.
- (ii) Appoint their staff;
- (iii) Teach, select areas of research and interact; and
- (iv) Determine the content of courses.

Government shall continue to respect this freedom as long as these areas are in consonance with national goals.

63. University Education

University Education shall make optimum contribution to national development by:

- (a) Intensifying and diversifying its programmes for the development of high level man power within the context of the needs of the nation;
- (b) Making professional course contents reflect the national requirements;

- (c) Making all students part of a general programme of all-round improvement in diversity education, to offer general study courses such as history of ideas, philosophy of knowledge and nationalism.

- 64. University research shall be relevant to the nation's developmental goals. In this regard, universities shall be encouraged to disseminate their research results to both government and industries.
- 65. University teaching shall seek to inculcate community spirit in the students through projects and action research.
- 66. Voluntary agencies, individuals and groups shall be allowed to establish universities, provided they comply with minimum standards laid down by the Federal Government.
- 67. (a) Technically-based professional course in the universities shall have components of, and exposure to, relevant future work environment.
(b) It is imperative that teachers in professional fields have relevant industrial and professional experience.
- 68. (a) A greater proportion of expenditure on university education shall be devoted to science and technology.
(b) Not less than 60% of places shall be allocated to science and science-oriented courses in the conventional universities and not less than 80% in the universities of technology.

69. Teacher Education

- (a) Since no education system may rise above the quality of its teachers, teacher education shall continue to be given major

emphasis in all educational planning and development.

- (b) The minimum qualification for entry into the teacher profession shall be the Nigerian Certificate in Education (NCE).

70. The goals of Teacher Education shall be to:

- (a) Produce highly motivated, conscientious and efficient classroom teachers for all levels of our educational system;
- (b) Encourage further the spirit of enquiry and creativity in teachers;
- (c) Help teachers to fit into social life of the community and the society at large and enhance their commitment to national goals;
- (d) Provide teachers with the intellectual and professional background adequate for their assignment and make them adaptable to changing situations; and
- (e) Enhance teacher's commitment to the teaching profession.

71. All teachers in educational institutions shall be professionally trained. Teacher education programmes shall be structured to equip teachers for the effective performance of their duties. The following institutions, among others, shall give the required professional training provided they continuously meet the required minimum standards:

- (a) Colleges of Education
- (b) Faculties of Education
- (c) Institutions of Education
- (d) National Teachers Institute

- (e) Schools of Education in the Polytechnics
 - (f) National Institute for Nigerian Languages (NINLAN)
 - (g) National Mathematical Centre (NMC)
72. At the Nigeria Certificate in Education (NCE) and degree levels, education programmes shall continue to be expanded to also cater for the requirements of technical, business and special education.
73. Teacher education shall continue to take cognizance of changes in methodology and in the curriculum. Teachers shall be regularly exposed to innovations in their profession.
74. In-service training shall be developed as an integral part of continuing teacher education and shall also take care of all inadequacies.
75. Promotion opportunities shall be created to allow for professional growth at each level.
76. Teaching services shall be so planned that teachers can transfer from state to state without loss of status.
- (a) Teaching is a legally recognized profession in Nigeria; in this regard Government has set up the Teachers' Registration Council to control and regulate the practice of the profession.
 - (b) Those already engaged in teaching but not professionally qualified shall be given a period of time within which to qualify for registration or leave the profession.
- © Newly qualified teachers shall serve a period of internship one (1) year for degree holders and two (2) years for NCE holders.

77. Effort towards the improvement of quality education at the primary and secondary levels shall include:
- (a) Appointment of academically and professionally qualified persons as teachers and head teachers;
 - (b) Regulation of in-service training programmes for teachers and head teachers; and
 - (c) Technology education, which incorporates post-secondary education in technology offered in Polytechnics, Monotechnics and Colleges of Education Technical.

(i) Polytechnics

78. Polytechnics shall, in addition to those in sub-section 59 above, have as their specific goals, including the following:
- (a) Provision of full-time course of instruction and training in engineering, other technologies, applied sciences, business and management, leading to the production of trained manpower;
 - (b) Provision of the technical knowledge and skills necessary for agricultural, industrial, commercial, and economic development of Nigeria;
 - (c) Giving training and imparting the necessary skills for the production of technicians, technicians, technologist and other skilled personnel who shall be enterprising and self-reliant;
 - (d) Training people who can apply scientific knowledge to solve environmental problems for the convenience of man; and

- (e) Giving exposure on professional studies in the technologies.
89. In pursuance of these goals, Government shall adopt measures:
- (a) To develop and encourage the ideas of polytechnic education through student's Bert's industrial work experience.
 - (b) To improve immediate and long-term prospects of polytechnic graduates and other professionals with respect to their status and remuneration.
80. At the very early phases of the education system, efforts shall be made to incubate an attitude of respect for and appreciation of the role of technology in society. To accomplish this, students shall be made to appreciate the dignity of labour by using their hands in making, repairing and assembling things.
81. Polytechnics shall continue to maintain a two-tier programme of studies, viz: The National Diploma (ND) and the Higher National Diploma (HND), with one-year period of industrial experience serving as one of the pre-requisites for entry into the HMD programmes. In addition, polytechnics that meet the requirement shall be allowed to run post professional Diploma (HJD) programmes.
82. In order to ensure that admission into polytechnics is broad-based, selection of students shall be through the Joint Admission and Matriculation Board (JAMB). Admission into the technology and business courses shall be weighed in the ratio of 70:30.

83. Polytechnics shall be encouraged to conduct applied research relevant to the needs and aspirations of the nation,

(ii) Monotechnics

84. Monotechnics are single-subject technological institutions for specialized programmes such as agriculture, fishery, forestry, surveying, accountancy, nursing, mining, petroleum, etc. The structure and status of their programmes shall be equivalent to those of polytechnics.

85. The objectives and mode of operation of monotechnics shall be the same as in the polytechnics.

Open and Distance Education

86. The concept of distance education shall be all-inclusive contact, no contact and part-time education. Open/Distance Education is the mode of teaching in which learners are removed in time and space from the teacher. It uses a variety of media and technologies to provide and/or improve access to good quality education for large numbers of learners wherever they may be. Advantages of Open/Distance Education are often taken for lifelong learning by those who:

- (a) Graduated from school and desire to update their knowledge and skills in disciplines or courses of their choice (as a "first chance" opportunity) for their continuing professional entrepreneurial development;
- (b) Left school for one reason or the other, but who, having matured, would want to make a re-entry into the knowledge arena;

- (c) Did not avail themselves the opportunity to go to school but who are still interested in acquiring basic education in view of the goal of education for all; and
- (d) Were not successful when they finished school but now wish to remedy their deficiencies and proceed for further studies.

87. The goals of Distance Education in Nigeria shall be to:

- (a) Provide access to quality education and equity in educational opportunities for those who otherwise would have been denied;
- (b) Meet special needs of employers by mounting special certificate courses for their employees at their work places;
- (c) Encourage internationalization, especially of tertiary education curricula,
- (d) Ameliorate the effect of internal and external brain drain in tertiary institutions by utilizing Nigerian experts as teachers regardless of their locations or places of work.

88. In pursuance of these goals, the Federal Government shall:

- (a) Ensure that programmes are equivalent in structure and status to those offered by face-to-face mode of delivery in the appropriate tertiary educational institutions;
- (b) Encourage and regulate open/distance education practice in Nigeria; and
- (c) Establish an open/distance education advisory body which shall:
 - (i) Advise the government on the practice of open/distance

education;

- (ii) Promote open/distance education nationwide in collaboration with Federal, State and Local Government Education Authorities;
- (iii) Liaise and collaborate with existing educational regulatory bodies and institutions offering open/distance education programmes to ensure maintenance of standards;
- (iv) Liaise with media houses, information and communication technology providers and other relevant bodies in enhancing open/distance education;
- (v) Encourage private efforts and other non-governmental organizations in the provision of quality education using open/distance education;
- (vi) Encourage participation in open/distance education programme at the local level; and
- (vii) Strengthen the capacity of existing institutions providing open/distance education.

Special Education

89. Special education is a formal special educational training of people (children and adults) with special needs. These people may be classified into three categories:

- (i) The disabled people with impairments (sensory), and because of this impairment/disable who cannot cope with regular school/class organization methods without formal special educational training. In this category, we have people who are:
 - (a) Visually impaired (blind and the partially sighted):

- (b) Hearing impaired (deaf and the partially hearing);
 - (c) Physically and health impaired (deformed asthmatic);
 - (d) Mentally retarded (educable, trainable, bed ridden);
 - (e) Emotionally disturbed (hyperactive, hypoactive, socially maladjusted/behaviour disorder);
 - (f) Speech impaired (stammerers, stutterers); and
 - (g) Learning disabled (have psychological/ neurologic educational p and therefore require special education to cater particular/peculiar needs and circumstances
- (iii) The gifted and talented: People (children and adults who have/possess very high intelligent quotient, naturally endowed with special traits (in arts, craft, music, leadership, intellectual precocity, etc), and therefore find themselves insufficiently challenged by the regular school/college/university programmes.

90. The aims/objectives of special education are to:

- (i) Give concrete meaning to the idea of equalizing educational opportunities for all children, their physical, sensory, mental, psychological or emotional disabilities notwithstanding;
- (ii) Provide adequate education for all people with special needs in order that they may fully contribute their own quota to the development of the nation;
- (iii) Provide opportunities for exceptionally gifted and talented children to develop their talents and natural endowments/traits at their own pace in the interest of the nation's economic and technological development; and

- (iv) Design a diversified and appropriate curriculum for all the beneficiaries.
96. The Federal Ministry of Education has the responsibility for coordinating special education activities in Nigeria in collaboration with relevant ministries and non-governmental organizations and international agencies (UNICEF, UNESCO, UNDP, WHO, etc).
- (a) The Federal and State Ministries of Education shall, in collaboration with appropriate bodies, provide special programmes for gifted and talented people. For example:
 - (i) Early age identification and nurture;
 - (ii) Early age admission into primary, secondary and tertiary institutions;
 - (iii) Early completion of educational programmes at the three educational levels.
 - (b) The education of children with special needs shall be free at all levels.
 - (c) All necessary facilities that would ensure easy access to education shall be provided. For example:
 - (i) Inclusive education or integration of special classes and units into ordinary/public schools under the USE scheme.
 - (ii) Regular census and monitoring of people with special needs to ensure adequate educational planning and welfare programme;
 - (iii) Special education equipment and materials e.g. brailier,

white/mobility cane/brailled text abacus, brailled talking watch, audiometers trainers, hearing aids, ear mould machines, educational/psychological toys, for the educationally mentally retarded, calipers prostheses crutches, wheel chairs, artificial limbs for physically handicapped, standard library, audio-visual equipment, internet facilities, etc, for the gifted and talented children;

- (iv) Special education training, e.g. braille reading and writing, mobility training, use of regular typewriter for the visually impaired, total communication techniques - speech, sign-language, the 3 Rs, etc, for the hearing impaired; daily living activities or skills for the mentally retarded;
- (v) Special training and re-training of the personnel to develop capacity building and to keep abreast of latest teaching techniques, for the various categories of disabilities, the gifted and the talented.
- (vi) The teacher/pupil ratio in special schools shall be 1:10.
- (d) Federal, State and Local Governments shall fund these programmes within their areas of jurisdiction.

- 91. Architectural designs of school buildings shall be barrier free, i.e., they shall take into account special needs of the handicapped, e.g. ramps instead of steps; wider doors for wheel chaired, toilets, etc.
- 92. Schools shall be required to arrange regular sensory, medical and physiological screening assessments to identify any

incidence of handicap.

Educational Services

93. Educational Services facilitate the implementation of educational policy, the attainment of policy goals, and promotion of effectiveness of the education system.
94. The goals of educational services shall be to:
- (a) Develop, assess and improve educational programmes;
 - (b) Enhance teaching and improve the competency of teachers;
 - (c) Make learning experiences more meaningful for learners;
 - (d) Make education more cost-effective;
 - (e) Promote in-service education; and
 - (f) Develop and promote effective use of instructional materials in schools.
95. To achieve these goals:
- (a) Each state and local government authority shall have Teachers' Resource Centres where teachers will engage in discussions, investigations, workshops, and conferences. These centres shall also be used for the development and testing of teaching materials.
 - (b) Federal and State governments shall establish Educational Resource Centres whose activities shall be multi-disciplinary. Their functions shall include enhancement of the study of language, science and mathematics. They shall provide for the need education and serve as foci for educational in introduced

by the Nigerian Educational Research Development Council (NERDC)

- (c) Federal and state governments shall set aside determined percentage of their education funds to educational research, development and innovation. There shall be a national book policy which shall devise strategies for book development in the country. Some of the functions of the NERDC shall be the promotion of the development, production and distribution of books for all levels of education and the encouragement of indigenous authorship.
- (d) Library is the heart of the educational enterprise. Virtual library as a platform for sharing knowledge is aimed at rejuvenating Nigerian schools through the provision of current books, journals and other information resources, such as digital technologies.

The objectives of the national virtual library project include:

- (i) Improvement of the quality of teaching and research at all levels of education in Nigeria through the provision of current books, journals and other library services;
- (ii) Enhancement of access to academic libraries serving the education community in Nigeria to global library and information resources; and
- (iii) Enhancement of scholarship, research and lifelong learning through the establishment of permanent access to share digital archival collections.

To achieve the policy objectives, government shall provide

appropriate information and communication technology (ICT) facilities to ensure that the benefits of the virtual library permeate all levels of education in Nigeria.

- (e) Since libraries constitute one of the most important educational services, proprietors of schools shall also provide functional libraries in all their educational institutions in accordance with the established standards. They shall also make provisions for the training librarians and library assistants for this service. State and local governments shall establish public libraries and actively promote readership in the use of authority. Radio and television educational broadcasting shall form a feature of the educational support service system. To achieve this, all state broadcasting services, the ministries of education and other educational agencies shall work closely with the Department of Technology and Science Education and Federal Ministry of Education (FME), which will play a central coordinating role. In service education courses the upgrading of teachers shall provide distance education for teachers through radio, television and other means. In view of the apparent ignorance of many young people about career prospects, and in view of personality maladjustment among school children, career officers and counselors shall be appointed in post-primary institutions. Since qualified personnel in this category are scarce, government shall continue to make provisions for the training of interested teachers in guidance and counseling. Guidance and counseling shall also feature in teacher education

programmes. Proprietors of schools shall provide guidance counselors in adequate number in each primary and post-primary school.

The Federal Government shall encourage and regulate correspondence education. Consequently,

- (i) Proprietors of schools shall provide school health services for their institutions, while
- (ii) Government shall put in place a machinery for monitoring and evaluating the implementation of the NPE provisions.

96. (a) A Network of Education Services Centres in Nigeria (NESCO) shall be set up to provide a forum for exchange of ideas on the development and use of innovative materials for improvement of education. All states, Teachers Resource Centres, Universities, Institutes of Education, and other professional bodies shall belong to the network of Information and Communication Technology (ICT).
- (b) State Ministries of Education and the NERDC shall ensure the operation of the network and encourage teachers to participate and develop innovative instructional materials.
 - (c) The Nigerian Educational Research and Development Council (NERDC) shall co-ordinate the activities of NESCO and disseminate relevant information to its members and the public.
 - (d) Government shall provide facilities and necessary infrastructure for the promotion of Information and Communication Technology (ICT) at all levels of education.

Planning, Administration and Supervision of Education

97. The success of any system of education is hinged on proper planning, efficient administration and adequate financing. Administration is a function of organization and structure, proprietorship, control, inspection and supervision.
98. School systems and, consequently, their management and administration, shall grow out of the life and social ethos of the community which they serve. Therefore, the administrative machinery for the national education system shall be based on the following cardinal principles:
- (i) Shared responsibility for the funding and management of primary education among the three tiers of government;
 - (ii) Close participation and involvement of the communities, at local level, in the administration and management of their schools;
 - (iii) Effective line of communication between local community and the state on the one hand and national machinery for policy formulation and implementation on the other;
 - (iv) Devolution of functions whereby the direction, planning and coordination of the total educational effort within the States and the Federal Capital Territory (FCT) Abuja, especially of secondary education, is the responsibility of the State Ministries or the Territory's Department of Education; and
 - (v) The integration of educational development and policy with national objectives and programmes by the Ministry of Education.

99. In order that these functions may be discharged efficiently, a cadre of qualified staff is required in adequate numbers and quality at the different operational levels by the local, state and federal authorities.
100. The respective functions of the National Council on Education (NCE), composed of the Honourable Minister of Education and State Commissioners for Education, and the Joint Consultative Committee on Education (JCCE) made up of education officials and experts, cover all the needed grounds of educational policy formulation below the cabinet level.
101. The objectives of the planning, administrative, inspectorate, supervisory and financial services in education are to:
- (a) Ensure adequate and effective planning of all educational services;
 - (b) Provide efficient administrative and management control for the maintenance and improvement of the system;
 - (c) Ensure quality control through regular and continuous supervision of instructional and other educational services; and
 - (d) Provide adequate and balanced financial support for all educational services.

To accomplish these objectives, Federal and State Governments shall maintain an adequate fund for the Inspectorate and Education Planning Departments of their Ministries of education.

102. The Federal Ministry of Education shall be responsible for:

- (a) Enunciating a national policy on education;
 - (b) Setting and maintaining uniform standards;
 - (c) Coordinating educational practices in Nigeria;
 - (d) Establishing Federal Inspectorate Services;
 - (e) Planning and research on a national scale;
 - (f) Acquiring, storing and disseminating national education data;
 - (g) Coordinating non-formal education, including adult education, vocational improvement centres correspondence courses, etc;
 - (h) Coordinating educational services;
 - (i) Coordinating international co-operation in education; and
 - (j) Coordinating national examinations, testing and evaluation.
103. State Ministries of Education shall have responsibility for the following:
- (a) Policy and control over primary, secondary education and tertiary institutions owned by the state in accordance with the requirements of the National Policy on Education;
 - (b) Planning, research and development of education;
 - (c) Inspectorate services for monitoring and improving standards;
 - (d) The provision of broad educational services;
 - (e) Coordination of the activities of School Boards and/or Local Education Authorities as prescribed by law;
 - (f) Examinations, testing and evaluation at primary and junior secondary school levels; and
 - (g) Approving appropriate education laws and ensuring their enforcement.

104. Local governments shall, through their Education Authorities (LEAs) have responsibility for the financing and management of primary education within their local government areas. In particular, the Local Education Authorities shall be responsible for:
- (a) The appointments, promotion, discipline and transfer of primary school teachers and non-teaching staff within their areas of jurisdiction;
 - (b) The payment of primary school teachers' salaries and allowances;
 - (c) The payment of pensions and gratuities;
 - (d) The retraining of teachers;
 - (e) The overall management of their educational plans; and
 - (f) The supervision and quality control in all primary schools in their areas in conjunction with federal and state authorities.
105. Management Boards of single schools and District or Local Schools Boards shall be responsible for the management of schools at the appropriate levels. These bodies shall serve as channels for promptly transmitting information in respect of curriculum, enrolment, quality of educational facilities, and such other matters as may be of interest to state and federal authorities, and the Boards.
106. Ministries of Education, both at the federal and state levels, shall be responsible for preparing their education plans, taking into account economic, social and other needs of the society. In particular, the input of Local Education Authorities (LEAs),

properly presented in pre-determined forms, would be incorporated into such plans. To enable them to carry out this function effectively, the department for planning of each ministry of education will, as a matter of necessity, be adequately staffed and headed by well-trained education planners.

107. The Federal Government shall prescribe the minimum standards of education at all levels. In this regard:

- (a) In pre-primary schools, there shall not be:
 - (i) A pupil or a helper (assistant) to a teacher;
 - (ii) In primary and secondary schools, there shall not be more than 35 and 40 pupils respectively to a class;
 - (iii) In technical and vocational colleges, post-primary and tertiary education, there shall not be more than 20 students for practical work.
- (b) It is the responsibility of the local, state and federal government Education Boards or similar authorities to ensure the implementation of the minimum standards.
- (c) The local, state and federal authorities are responsible for the management, appointment, posting and discipline of teachers in their defined areas of authorities.

108. Special and adequate inducement shall be provided for teachers in rural areas to make them stay in their job.

Monitoring and Maintenance of the Minimum Standards

109. Government shall establish efficient inspectorate at the

federal, state and local government levels for maintaining minimum standards at all levels of education, including the tertiary level.

110. State Ministries of Education and Local Education Areas in collaboration with the Federal Inspectorate Service are responsible for the organization of supervision in all educational institutions under their jurisdiction.
111. The inspectorate services shall operate as an authority supervised by the

Minister of Education, or Community Education as may be appropriate. The goals of the inspectorate services shall be to:

- (a) Set up, maintain and improve standards in all aspects of the school system;
- (b) Ensure uniform standards and quality control of instructional activities in schools through regular inspection and continuous supervision;
- (c) Obtain information on problems and difficulties of teachers and institutions and offer practical solutions to them; and
- (d) Encourage dissemination of information on innovation and progressive educational principles and practices in the school system through publications, workshops, meetings, seminars, conferences, etc.

112. The primary responsibility of inspectors shall be to:

- (a) Diffuse information about instructional materials and tested and effective teaching methods;
- (b) Obtain information in respect of difficulties experienced by

- teachers in schools and institutions and further provide advisory solution through appropriate authorities;
- (c) Monitor and document the overall quality of education in schools and proffer practical and positive advice;
 - (d) Organize meetings and workshops for teachers when necessary with a view to improving their professional competence; and
 - (e) Provide a strong sense of comradeship and professionalism among teachers.

Financing Education

- 113. Education is an expensive social service and requires adequate financial provision from all tiers of government for successful implementation of the educational programmes.
- 114. Government's ultimate goal is to make education free at all levels. The financing of education is a joint responsibility of the federal, state and local governments, and the private sector. In this connection, government welcomes and encourages the participation of local communities, individuals and other organizations.
- 115. Relevant sectoral bodies, such as the Education Tax Fund, have been established to respond to the funding needs of education. In addition, other funds from which the burden of financing education can be eased are: (i) Industrial Training Fund (ITF), (ii) National Science and Technology Fund (NSTF).
- 116. Government recognizes the importance of technical and business education and the need to relate its programmes to the requirements of commerce and industries.

CHAPTER TEN

PHILOSOPHICAL ANALYSIS AND EXAMINATION OF SOME CONCEPTS THAT INFLUENCE EDUCATION

Introduction

Understanding concepts are of vital importance in the process of education. To have an adequate understanding of concepts, however, there is need for philosophical analysis. The essence of analysis is to bring out the various meanings of concepts within the contexts of their use or application. Such concepts as rationality, justice, freedom, equality, and lots more, are often used in educational discourses. Some of these concepts and how they influence education will be discussed in this chapter. Before then, however, there is the need to know what a concept is in itself.

WHAT IS A CONCEPT?

A concept could be understood as an idea, notion, conception, a plan or intention of something. For example, one can say that the centre has kept true to its original concept. The Oxford Advanced Learner's Dictionary (2015), defines a concept as an idea or a principle that is connected with something. An example is the concept of social class. When it comes to something conceived in the mind or thought, it becomes an abstract idea. Etymologically speaking, the concept is an adapted Latin word “conceptus”, from Latin “concipere”, meaning to take in, to conceive, or to receive. A concept is an idea that originated

in the mind. The actual meaning of the verb 'conceive' was to take sperm into the womb, and by extension, to take an idea into the mind. Concept can also be seen as an overall/whole idea about a thing or group of things, or something derived from particular instances or occurrences of something. Erickson (2007) states that a concept is a universal, timeless, abstract that moves students towards higher levels of thinking.

Concepts are broad ideas that transcend the perspectives and limits of any specific subject area. A concept is something that can be taught in any classroom, no matter what the content includes. Any concept one chooses to use will greatly depend on his or her contents or objectives, the age, experiences and diversity among the students, personal goals and values for that teaching. What is paramount is that you, the teacher, are interested in helping learners to explore the big ideas you choose, and that the concepts you choose are very important for the learning concerns.

In choosing a concept, there are varieties of options you can consider, provided the concept matches the ages and levels of the learners. For example, one can choose a content-special-concept that easily connects to the actual information or objective the students are learning. One can start from what the students are using so that they can easily connect to the topic; or one might choose a set of thinking or learning styles that one wants one's learners to master by the time they leave the classroom. An example can be intercultural awareness, or social class, and so on. Other approaches could be choosing wide, general concepts that transcend all subject areas. These general

concepts often have social implications that can lead to critical and reflective thinking among your students. Any type of concepts you choose, think about ways of making them connected or achievable in your class, and make sure that your learning objective or plan is achieved.

Ways of adapting teaching techniques to suit a chosen concept

1. Choose a topic of study: Start from the simple level which your students need to learn. It can be a unit that you already want to change or redevelop. Ask yourself, what content or topic will this unit include.
2. Decide on a concept: To develop a good concept for the unit, think about that unit, what is the most essential idea that you want your students to remember when they leave your class? Try to summarize this big idea in one or two words. Check well to know whether there are other big ideas that fit this content well that you might also want your students to consider. What concept will this unit explore?
3. Develop an essential understanding: What actually do you want the students to know by the end of the unit (end objective)? This objective will help you to develop suitable plans, activities and learning that will make it easier. List the key learning objectives you have for your learners during the course which includes content and concept.
4. Use inquiry-based investigations: Allow your students the opportunity to make use of prior knowledge to solve a problem or explore a new idea first. Do the follow up by introducing the unit concept and topic of study. Continue to bring in class

discussions on the concept where necessary.

5. Assess both content and concept: By the end of the unit, learners are given opportunity to express themselves and demonstrate what they have learnt as it is related to the unit concept or assessing the students' knowledge of the content and skills by asking one or two questions.

CONCEPT OF RATIONALITY

Rationality is one of the most fundamental characteristics of man. Aristotle (384-322 BC) described man as a rational animal. It is the quality of rationality that distinguishes man from animal. Again, the quality of rationality confers on man some other qualities such as freedom. Freedom is part of the very nature of a man as a rational being. To be a rational being is to be a free being. Man is an animal endowed with reason whose highest dignity is in the intellect. Having been endowed with rationality, man engages in the cognitive process called reasoning, which is an intellectual activity in which a conclusion (a new judgement) is derived from two or more related judgements that have been already known (Okafor, 1984).

The quality of rationality enables man to engage in two types of reasoning – inductive reasoning and deductive reasoning. William Kelly (in Okafor, 1984) describes inductive reasoning as the method of reasoning which consists in forming judgements about a number of particular cases or particular judgements and then deriving from these judgements or cases a general rule or principle by discovering the common qualities inherent in them. It is with this type of reasoning that man becomes master of the universe through science and

technology. On the other hand, deductive reasoning is the method of reasoning which consists of the application of a general principle, or a general law to particular facts. While inductive reasoning is synthetic, deductive reasoning is analytic. Man can construct new knowledge through reasoning - through the analysis and synthesis of data of information, concepts and judgements. The gift of rationality in man makes him a purposive animal whose behaviour is always governed by thought and insight.

Rationality in man enables him to engage in endless variety of activities that mere animals cannot. For instance, he learns to solve problems and to create them. He learns to use the inventions of technology and to create new ones. He learns to cope with frustrations, eliminate irrational fears, control events and form relations. For knowledge to be useful, it must be remembered. The element of recollection is an antecedent necessity for application, since knowledge must be remembered in order to be applied. And it is the transfer or application of knowledge that represents the ultimate demonstration of its acquisition (Okafor, 1984). All these are functions of rationality in man. Rationality enables man to transfer his knowledge, which Bigge (in Okafor, 1984) says that it occurs when a person's learning in one situation influences his learning and performance in other situations.

At any point, if man loses his rationality, he begins to behave like mere animals; his thoughts begin to lack cohesion, purposefulness and coordination. His actions become incoherent and directionless. He loses a sense of shame and modesty. He is no longer needed at crucial

meetings and can no longer be part of decision makings. The above descriptions aptly portray the behaviour of a mad man. A mad man goes about naked, searches for food at refuse dumps, sleeps in the gutter, does not take his bathe and converses alone most often. He does all these because he has lost his rationality, and has thus descended to the level of animals. Thus, rationality is the characteristic that makes an abyss of difference between man and animal.

CONCEPT OF JUSTICE

Definitions: St. Thomas Aquinas defined justice as the firm and constant will to give to each one his due. The notion of justice is based on the fundamental equality of all human beings. Since all people are fundamentally equal, they should also be treated as equals. To treat them unequally is injustice. For instance, if two people commit the same offence and are equally guilty, justice demands that they should be given equal punishment. But if one of them is to be sentenced to four years of imprisonment while the other is sentenced to only two years of imprisonment, there would be no justice in such a judgement. Similarly, if two people do the same amount of work, they should under normal circumstances be given equal reward, that is, equal reward for equal work; otherwise there would be injustice. Omoregbe (1979) lists four types of justice, namely: commutative justice, legal justice, distributive justice and vindictive justice.

Commutative Justice

This is the type of justice, which demands respect for the rights of others and the exchange of things of equal value. Hence, cheating, fraud, theft and destruction of other people's properties constitute a

violation of commutative justice.

Legal Justice

This is the aspect of justice which demands the observance of all laws aimed at the common good. Since the common good takes precedence over private interest, legal justice demands that the common good should not be sacrificed for the private interest of the individual. Hence, any violation of laws directed towards the common good is a violation of legal justice.

Distributive Justice

This is the type of justice that demands a fair or equitable distribution of the goods, services, work, privileges and obligations of a society to all the segments of the society. Hence, any unfair distribution of goods and services of the society to its component parts and members is a violation of distributive justice.

Rawls (in Idumange, 2006) highlights this aspect of justice as fairness. Social justice and equality are based on the criterion of fairness. Fairness, according to Rawls, is obtained when the rule (procedure) and effects (outcome) of social distributions favour the advantaged and least advantaged members of any group. This is in order to achieve higher efficiency and welfare in society. The ultimate objective is to entrench the principle of egalitarianism as a necessary requirement for ensuring that a just society is built, where everyone can actualize latent potentials and capabilities. In Nigeria for instance, fairness must be observed in the distribution of the resources of the land. Social amenities should be fairly distributed to all the segments

that make up Nigeria. But if some parts of the country are favoured more in the distribution of social amenities like roads, water, electricity, health facilities, etc., it becomes a violation of distributive justice.

Vindictive Justice

Vindictive justice is the aspect of justice that demands appropriate punishment for an offence in the interest of the community or for the correction of the offender. Such punishment, however, should not be more than is deserved by the offence. To do otherwise is a violation of vindictive justice. A teacher in the class, for instance, who gives punishment to a student more than the offence committed by such a student is clearly violating vindictive justice.

CONCEPT OF EQUALITY

Equity and fairness is a state of being equal, impartial or egalitarian, especially in status, right and opportunities. Igboabuchi (2003) sees equality as justice, equity or fairness. Equality expects that people should be treated differently if there are necessary reasons for doing so. It involves giving to everyone his or her due. Equality or fairness means that equals should be treated equally and unequal should be treated unequally. With this in mind, people of the same category should be treated equally, unless there is a good reason for treating people of the same category differently. For Idumange (2006), justice in relation to equality shows how people should be treated in the distribution of all or certain social amenities or resources, welfare and roles.

In Nigeria the concept of equality was given an impetus in the 1999 constitution, which holds that the state's social order is founded on the ideals of freedom, equality, liberty, and justice. Here Okoh listed different varieties or types of equality as follows: Mathematical equality, legal equality, social equality, universal/procedural equality, natural equality, metaphysical equality, and distributive justice.

Mathematical equality: This refers to a state of sameness in every possible detail; depicting identicalness in quantity, nature, status, ability, and so on. The mathematical equation $2+2=4$, depicts the situation where the sum total of the figures on the right is perfectly the same sum total as that on the left of the equation.

Legal equality refers to a provision whereby every citizen, whether high or low in the society, is treated as equal before the law of the state. No person is above the law of the land.

Social equality implies that everybody should be treated fairly; that, the individual should receive from the society as much as will be adequate to make him develop a feeling of belonging to that society.

Universal/procedural equality: This is a principle which states that all people ought to be equally considered. This is more like a principle of procedure, not necessarily one which says that all people with like characteristics need to be treated alike. But that all people ought to be treated equally despite their differences, until a case is made for justifying that some particular differences between them warrant their being treated differently. This impartiality requires discrimination for

good reason because people should be treated differently if there are relevant grounds for so treating them.

Natural equality refers to the fact that all people are rational beings, have the same basic natural needs and psychological drives; all people are subject to the same natural laws, and so all should enjoy the same natural rights. This is in line with the Kantian take that all human beings must be treated as ends not merely as means to an end.

Metaphysical equality: The Biblical story of creation makes all people children of God. Galatians 3:26-29 says “You are all one in Jesus Christ.” Perhaps it is on metaphysical basis that universal declaration of human rights (UN General Assembly, 1948) was made, that “All human beings are born free and equal in dignity and right.”

Equality as distributive justice: This is equality considered along the line of Aristotle's principle of distributive justice. This recommends that equals should be treated equally and unequal unequally. Its position is that justice demands that for every difference in the way people are treated a relevant reason should be given. The problem with this position is that there is no consensus or criterion regarding what relevant reason is, and who determines it.

CONCEPT OF FREEDOM

Freedom is a slippery word with many over-lapping meanings in common usage. Here are some of the definitions:

1. Freedom is the absence of coercion or restraint in the pursuit of individual or group interests.

2. Freedom is the ability of man to direct and determine himself through thoughts and actions that are willfully chosen.
3. It is a person's capacity to choose between several alternatives.
4. Freedom simply means the absence of interference, constraint, regulation or control.

One can be said to be free if one is in a position to choose or do what one wants without control from anybody, authority or condition. It is the capacity for self-determination, that is, the capacity to decide what to do (Omeregbe, 1979). Man is by nature free. The notion of freedom is inseparable from rationality, for to be a rational being is to be a free being. Aristotle sees man as a rational animal. In the absence of rationality, man is a mere animal and will behave as such.

Every free action is an action which a man freely chooses to perform, and which he could also freely choose not to perform. Odigbo (2004) is of the view that freedom is a social value that includes freedom to use one's good judgement in expressions, actions, religious practices, professional practices and other areas of human endeavours. He argues that freedom entails freedom from intimidation of all sorts in the execution of one's social obligations and interests.

Freedom goes with choices and decisions. To lose one's rationality (insane) is to lose one's freedom. Any action performed in the state of insanity cannot be a free action because the person does not know what he is doing. Men are completely excused from moral responsibility for actions done in a state of insanity or under any physical force because he couldn't have done otherwise. Worthy of

note here is that because man is free and engages in free actions, he is also held responsible for his actions.

In freedom, the action of each individual is expected to be right in as much as it respects each other's rights. For example, each student is free to enjoy his high life music without disturbing his neighbour or roommate preparing for his exams. It is on this ground that Rousseau, in his famous phrase, said that man is born free but everywhere in chains. This simply means that freedom is our birth right, but my freedom stops where other people's freedom starts. This explains the essence of civil laws, or rules and regulations in societies, without which we shall have a lawless state which Hobbes, in Leviathan, describes as a state of nature, characterized by war of every man against every man, a constant and violent condition of competition in which each individual has a natural right to everything, regardless of the interests of others. This situation will end up making life solitary, poor, nasty, brutish, short and unpleasant to any one because of the survival of the fittest. The weak will really suffer, and eventually die out.

TYPES OF FREEDOM.

There are many types of freedom. The following are the major ones: Positive freedom, negative freedom, rational freedom, and absolute freedom.

1. **Positive freedom** means the ability to carry out any action one likes and has willfully chosen to do. Positive freedom is usually expressed by the attachment of prepositions like: "freedom to," "freedom for", "freedom of" and "freedom in".

For example: Freedom to choose my state in life, freedom of worship, freedom to choose a life partner, freedom in exercising voting right and freedom to work or speak (Igboabuchi,2003). Positives can also be reversed to negatives.

2. **Negative freedom** means the absence of obstacles, in the attainment of someone's 'interest/desire. Negative freedom is characterised by the preposition "from" attached to freedom. For example, freedom from oppression, freedom from hunger, etc.
3. **Rational freedom** is defined as that which springs out of the rational censorship of the various alternative choices to choose the most rationally desirable one only.
4. **Absolute freedom** means that the individual or group is at the extreme level of liberty to do whatever they want to do, the way they want to do it, whenever they want to do it, and wherever they want to do it, without any restriction and without any consideration of others. It simply implies total freedom in every aspect. Whereas most philosophers argue that there cannot be absolute freedom for human beings, the existentialists say that there is absolute freedom. For them absolute freedom implies that the individual has full responsibility for the choices he makes for himself and their effects on other people.

CONCEPT OF RESPONSIBILITY

The term responsibility is related to the words maturity, rationality, control and freedom. It is a state of being in control, in charge,

answerable or accountable for something. Responsibility means a personal judgement passed by a person on himself for an action he has taken, or being liable for the outcome of one's action.

Responsibility variably attracts acclamation, blame, punishment or reward, depending on the actions taken, and their consequences. A person is held responsible for his belief, intention, desire, reason, actions and so on, because the person is assumed rational, unless proved otherwise. This is why personal responsibility is often considered a necessary condition for the attainment of justice. A person may not be held responsible for an action for which he is personally not responsible.

Actions are always the responsibility of the individual who does the actions. However, a certain level of maturity is needed before an individual is said to be responsible for his actions. People who are slaves, insane or under any force cannot be held responsible for their actions. Peschke (1979) talks of “actus humanus”, meaning deliberate action, human act or consent of free will and “actus hominis”, meaning undeliberate action, act of man, or without free will. All acts of man consist of all spontaneous biological and sensual process like breathing, people asleep, being lunatics, being under the influence of alcohol, and all spontaneous acts. In such situations, no one should be held responsible for their acts.

From the foregoing concepts of freedom and responsibility, self-determined choice and action is the essence of man's existence. Thus the person who consciously engages in a self-determined action

should accept responsibility for both the action and its outcome. Accepting responsibility helps to check any tendency to absolute freedom.

IMPLICATIONS OF FREEDOM AND RESPONSIBILITY FOR EDUCATION

The teacher is assumed to be a person who has developed the intentional ability to engage in the activities of teaching as a life-long career. As a result of this, he is expected to be a person who has decided willingly to be a teacher, who has received teacher education, and has committed to the activities of teaching. He is employed to transmit knowledge, skills and aptitudes, to facilitate the learning process. Therefore, freedom and responsibility lie within these stipulated functions. If his activities as a teacher are impeded by external forces or constraints, then he is no longer free to pursue his career or develop his chosen profession. It is in this respect that the teacher claims academic freedom. Basically speaking, it should be noted that it is in schools that we lay the foundation for children to learn to take responsibility for their own lives when the teacher helps them to exercise their freedom and take responsibility for their own learning experiences.

The term education can be considered either in a broad sense, technical or restricted sense. When education is considered in a broad sense it will include all those processes through which man acquires the experiences that enable him to gain new knowledge or augment the knowledge he already has, or those activities through which the intellect or the will is strengthened. By this definition, such

experiences that one gains, both within and outside the school, are included, such as experiences in the home, in the Church or Mosque, in the farm, in the market, or in the carpenter's workshop. Informal education is covered by this approach.

When education is considered in the restricted sense, one can think of what happens within the four walls of a school. There is a two-fold definition of education when considered from the etymological point of view. According to Nwabuisi (1992), two schools are involved. One school of thought holds that education comes from the Latin word "educere" which means "to lead out". This school of thought is made up of idealists, led by Plato. This philosophical school holds that the learner has innate ideas, which only need to be squeezed out or pulled out and expanded.

The second school of thought says that education originated from the Latin word "educare", which stands for "to form", "to train". Members of this school of thought believe that the child's or learner's mind is a "tabula rasa". In other words, when a child is born his mind is like a blank or erased slate on which nothing is written. It is the sensation that comes from external objects which put impressions on the mind and feed it with information and knowledge. Some scientists have challenged this theory. They contend that the "clean slate" theory should be rejected or at least questioned because sometimes before birth the baby's mind becomes active in such a way that it can receive some information or data.

Strictly speaking, the term education is used to designate the consciously planned and systematically applied formal education or

formation, carried out through the various social agencies of education, especially the schools. This is precisely what is known as formal education.

Freedom of education is the right for parents to have their children educated in accordance with their religion and other values, allowing groups to be able to educate their children without being impeded by the state. Educational freedom allows parents to select the school that best meets their children's particular needs.

Relationship between Education and Freedom

Education is channeled towards the full development of the human personality. It is a human right and the foundation of a child's path to freedom, security and own dreams.

Allowing children to make their own choices not only motivates them to learn with eagerness and enthusiasm, but also helps their cognitive, moral, psychomotor and, indeed, total self-development. Beyond this, it allows them to feel that their opinions and choices are valued. It gives them sense of belonging.

CONCEPT OF CREATIVITY

Creativity is one of the essential attributes of man as a rational animal. The term creativity may also mean inventions, novelty or innovation. Creativity is an innovative or transforming exercise engaged in by a rational being. Through creativity, an individual transforms the old order, the status quo, and makes positive changes in his environment. All teachers and leaders are expected to possess this quality of

creativity. A creative teacher or leader will be able to initiate new methods of doing things, and in the process renews the existing state of affairs by introducing some modifications or reforms. A teacher can always exhibit the quality of creativity in his mode of teaching through inventiveness in the improvisation of teaching aids to add life and novelty to teaching-learning process. A teacher or a leader should show a reasonable degree of initiatives in the performance of duties. Every teacher or leader must be enterprising. In order to exercise qualities of creativity or initiative, every teacher or leader must have the capacity, intelligence, alertness, judgement, aggressiveness, self-confidence and desire to excel.

With regard to making something out of nothing or causing something to be out of nothing, it is only God who has the capacity to cause existence out of nothing. For example, God caused things to exist by mere word of His mouth. However, since man reflects God's nature (by being created in His image and likeness), and being endowed with the gift of rationality, he is able to engage in the activity of creativity, initiative and originality. The end products of science and technology today are all fruits of man's creativity and innovativeness. Man, being gifted with rationality, which is fundamental for creativity and originality in thoughts and actions, all men should exhibit these characteristics for continued improvement in the quality of living. This quality in man can best be nurtured to the fullest through the process of education. That is why Okoh and Omordu (2013) say that only human efforts will improve the human situation. Seetharamu (2008) confirms this when he said that “the past was not perfect, the present is not satisfactory, the future is partially controllable” (p 62).

In order to achieve this desired improvement, man, as a rational being, must rationalize, reflect, create and make serious efforts. Without these, it is infeasible to record any improvement.

CONCEPT OF SELF-RELIANCE

Self-reliance is another word for autonomy, self-sufficient, independence or self-realization. Wehmeier (2000) defines self-reliance as being able to do or decide things by oneself, rather than depending on other people for help. The concept of self-reliance has become a watchword and a universal view-point to guide the restructuring of the old educational system and to enhance the establishment of the new educational system. This exactly is what many nations have done in restructuring their educational systems.

The basic aim of education is to inculcate in the individuals the habit of work and prepare them with the necessary skills that will enable them to contribute their quota to the growth of the society rather than become huge parasites (Odionye, 2006). Okafor (2006) sees education as a process of acculturation through which the individual is helped to attain the development of his potentialities and maximum activation when necessary, according to right reason and to achieve thereby his perfect self-fulfillment. The rise and development of any society involves the use of natural resources, imagination and ingenuity to achieve societal objectives, which may only be attained through self-realization.

Self-reliance is an ability that cannot be rented out or gained as a gift from others in a ready-made form. It is rather an ability or the capacity

that has to be developed, nurtured, encouraged and strengthened in oneself in the process of one's interaction with one's environment. Nyerere (in Odionye, 2006) insists that one must develop oneself, which is self-liberating and, additionally, self-realizing”.

The real concept of self-reliance became very popular in Nigeria with the establishment of the 6-3-3-4 system of education. The system involved a sudden change from the old system of education handed to us by our colonial masters. This system of education laid strong emphasis on the study of crafts, vocational and science courses. The aim was to impart to the recipients the critical knowledge and skills that will make them self-reliant, and so become comparatively less dependent on others for their livelihood. By being made self-reliant through this system of education, individuals would become comparatively independent in terms of equipping themselves with the necessities of life. They will not be a burden to anyone, rather they would strive to be wealth creators and even employers of labour through their own initiatives, actions and interactions within their respective environments.

CONCEPT OF CURRICULUM

There is no precise or consensus definition of the concept of curriculum among curriculum specialists. This is because curriculum means different things to different people at different periods, and in various cultures. To define curriculum is really hard because it includes writing unwritten packages. Etymologically speaking, the word curriculum came from the Latin word "currere", meaning a racecourse or a runway on which one runs to reach a goal. In an

attempt to define it, one can say that curriculum refers to a series of planned events, materials or objectives organized by ministries of education or administrators that are intended to assist students to learn a particular knowledge, particular skills and attitudes. It is all that is taught in any given course, subject or programmes (a course or subject). One can see curriculum as all that the school intends to teach, which might include social behaviours as well as content and thinking skills. It is the course of study that will enable the students to learn specific knowledge and skills. It can simply be defined as a guideline or detailed roadmap of any given discipline or programme, or as “a course of study containing the body of subject matter officially taught in schools in order to get a certificate, diploma or degree”.

Many scholars have in one way or another come up with their understandings and definitions of curriculum. For instance, Okafor, Maduabum, Assimonye, and Chikwenze (2011) see curriculum as: (1) all the learning experiences that a learner has under the guidance of the school; (2) programme of activities designed by the school to enable pupils attain, as far as possible, certain educational ends or objectives. Tyler (1977) defines curriculum as all the learning of students which is planned and directed by the school to attain its educational goals. For Wheel (1978), curriculum is the planned experiences offered to the learners under the guidance of the school. Tanner and Tanner (1950) view curriculum as the planned and guided learning experiences and intended learning outcomes, formulated through a systematic reconstruction of knowledge and experience under the auspices of the school for the learners' willful and continuous growth in personal and social competence. In his own view, Nwosu (2004) states that

curriculum is the document handed down to the school and then to the classroom to guide the teacher as to the knowledge, skills and attitudes that his/her learners should develop at the end of the term, school year or course. Adayo (2006) defines curriculum as a deliberate, systematic and planned attempt undertaken by the school to modify or change the behaviours of the citizens of a particular society.

By way of summing up, curriculum can be understood as an aggregate of all the guided learning experiences which are systematically designed under the auspices of the school, for the teacher to implement in the classroom setting so as to enable students to attain certain set out educational objectives or ends. Curriculum is usually reviewed from time to time so as to be in tune with the needs of the society at any point in time.

There are nine most common types of curriculum, such as written curriculum, taught curriculum, supported curriculum, assessed curriculum, recommended curriculum, hidden curriculum, excluded curriculum, learned curriculum, and extra curricula curriculum.

1. **Written/explicit curriculum:** This refers to the objectives that were formally put down in writing as a document for teaching. It includes educator's instruction documents, textbooks, and other needed materials. Simply put, written curriculum consists of all the material documents for the course at hand.
2. **Taught curriculum:** It refers to how teachers teach. This is because how teachers deliver materials or objectives can vary from one person to another. Some can use play method,

experiments or demonstrations, while others may use other types of engagement through group work, individual inquiry, and so on.

3. **Supported curriculum:** A supported curriculum includes all the additional instruments, resources and learning experiences gained in and outside the classroom. Examples are textbooks, fieldtrips, software, technology and other innovative mechanisms to engage the students. In this case, teachers, learners and other individuals are simply considered as components of the supported curriculum.
4. **Assessed curriculum:** This is also known as tested or examined curriculum. It refers to examinations of different types like quizzes, tests and other ways of measuring students' capacity or success. This involves different assessment techniques such as presentations, demonstrations, and all manners of State and Federal standardized tests like SSCE, JAMB, and so on.
5. **Recommended curriculum:** This type of curriculum comes from the contributions of the experts in education. It can come from different sources like legislators, policymakers, nationally recognized research experts, and so on. The recommendation centres on the content, skills and tools on which educators should focus more in the classroom.
6. **Hidden/implicit curriculum:** This is an unplanned curriculum, but it has a significant impact on the objective of the programme or end product. This type of curriculum is not communicated or officially written down. Examples are teachers' behaviours, especially neatness, time consciousness,

implicit rules, norms and values of a culture. A hidden curriculum is often challenging to learners from different backgrounds and cultures because it pushes them to adjust their characters. This hidden curriculum can be learned whether in the schools, churches or social arenas.

7. **Excluded/null curriculum:** This refers to all the contents or objectives that were not taught in a course, programme or school. Most often, an educator, policymaker, or curriculum expert may believe that certain concepts, skills or areas are less important. Sometimes, what is left out intentionally or unintentionally would have helped in shaping and reshaping the learners as much as what is included. For instance, the student might not be taught how to think critically or how to criticise a text.
8. **Learned curriculum:** This refers to what the learner achieved from the course of study that he/she had gone through. In other words, it could be called achieved objective, gained objective or take home package. This includes the subject matter and knowledge learnt from the course of study, as well as additional changes in attitude, emotional control or wellbeing. Teachers are expected to distinguish between expected objectives and achieved objectives (what the learners actually have learnt – what they have known from the course).
9. **Extra curricula curriculum:** This involves school sponsored opportunities that fall outside of the academic requirements at the local and state levels. Examples are sports, music, student governance, school newspapers, academic club, community services, arts, hobbies and employments. They are also known

as extra-curricular activities or extra academic activities (William, 2021).

Purpose of Curriculum

The purpose of curriculum is to set out the principles, aims and the content of the subjects to be studied by the students. It is an avenue for checkmating whether all the students encounter, or study to a greater depth, the content and material which are considered valuable for a rounded education or objective. It sets out to instill all goodies to which all students in standard schools are entitled. If students are not given proper access or attention to the set down goals, objectives or curriculum content, there will be what may be called malformation of intellectual, artistic and physical nourishment. The presence of curriculum entails that students have right to well resourced, well-taught and well-founded education.

Curriculum helps one to ask some philosophical questions, such as the following: Why am I teaching this lesson? What are the students meant to gain out of it? How does it fit into the larger picture of the curriculum plans? Why is it necessary for me to know and master the subject? What danger would it pose to learners, and learning itself, if I do not teach the subject well? This will act as a checklist or help for the teacher to plan well in order to achieve the set objectives on the part of the students (Myatt, 2019). Okafor (2011) portrays six purposes or essences of curriculum as follows:

1. In curriculum planning, worthwhile experiences to be offered to the learners are selected.
2. No other machinery but that of curriculum is employed in

selecting the objectives that are worth pursuing in schools.

3. Curriculum also determines the principles and procedures which will help educators in selecting the arranged instructional programme.
4. Curriculum sees to the applications of the selected programme.
5. It evaluates the outcomes of educational efforts.
6. Curriculum implementation helps to determine future educational actions. It does this by means of evaluation of data at its disposal.

CONCEPT OF CULTURE

There is no generally acceptable definition of culture, especially among philosophers, sociologists and anthropologists, who are given to an in-depth study of culture. From a simple point of view, culture can be conceptualised as a way of life of a people which includes arts, beliefs, norms, values and institutions that are passed down from one generation to another. However, many scholars have endeavoured to present some coherent and more advanced concepts, meanings and definitions of culture.

The first anthropological definition of culture comes from the 19th century British anthropologist, Edward Tylor (1920), who states that “culture is that complex whole which includes knowledge, belief, art, law, moral, custom and any other capabilities and habits acquired by man as a member of the society” (p. 181). Kupper (1999) defines culture as an integrated system of symbols, ideas and values that should be studied as a working system and organic whole. Braff and Nelson (2020) see culture as a set of beliefs, practices and symbols

that are learned and shared. Oxford Advanced Learner's Dictionary (2015) defines culture as the customs, beliefs, arts, way of life and social organization of a particular country or group.

Although there are various definitions and explanations of culture from various scholars from various backgrounds, they all tend towards making the point that culture is a way of life of a people or society, and that this way of life comprises their manners, behavioural pattern, dress, language, religion, ritual, values, attitudes, and so on. It can be seen as the cumulative deposit of knowledge, experience, beliefs, values, attitude, meaning, hierarchies, religion, notions of time, roles, special relations, concepts of the universe, material and non-material objects, symbols and possessions acquired by a group of people.

CHARACTERISTICS OF CULTURE

Culture, generally, has some characteristics that stand it out as culture. Joshua (2022) gives 12 major characteristics of culture, as follows:

1. Culture is learned.
2. Culture is dynamic.
3. Culture is based on symbols.
4. Culture is also based on language.
5. Culture is shared.
6. Culture is abstract.
7. Culture is super-organic.
8. Culture is pervasive.
9. Culture is transmittable.

10. Culture varies by societies.
 11. Culture is integrated and accumulated
 12. It is a way of life.
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1. **Culture is learned:** Culture is not in-born, rather it is something learned from generation to generation. The sources of this learning include families, social groups, friends, institutions and media. It can be learnt deliberately or indeliberately. This exactly explains the essence of enculturation, which is simply a process of learning new culture and dynamics of culture through experience, instruction and observation.
 2. **Culture is dynamic:** Culture changes when it interacts with different other cultures. That is why it is said that culture is dynamic, not static. For example, in the olden days, our people used to eat rice with their bare hands rather than spoon. Also, seeing a woman wearing trousers was like seeing a devil, a prostitute or an evil person; but when that same person travelled to the Western world, wearing of trousers would be seen as normal.
 3. **Culture is shared:** Culture is a combination of beliefs, norms and values that are generally accepted by every member of the community. A member of a community can only act in a particular social manner if that manner is shared or accepted by all the members of that community.
 4. **Culture is pervasive:** Culture is the bedrock upon which social interactions and social living take place in any community. It affects every life wire of individuals and

society. All social actions and institutions are filled or mixed with culture. It is penetrative and all-encompassing.

5. **Culture is based on symbols:** Symbols are signs or things that have meanings that are well understood by members of a community. Some symbols are generally accepted by all, while some have diverse meanings in different societies. For example, all societies have non-verbal means of communication. The essential thing is that all cultures have objects with specific meanings which every member of the society can recognise and comprehend.
6. **Culture is also based on language:** Language is an essential symbol used for communication. It is a strong characteristic of culture without which there will be no interaction and communication. Language makes culture lively. It is the main vehicle through which culture is transmitted from one generation to another. Clear examples are families, schools, workshops, and peer groups, among others.
7. **Culture is abstract:** Culture exists in the minds and actions of the members of the community. Culture can be said to be an abstract concept because it is not touched physically, but one can see its manifestations in the actions and beliefs of the people.
8. **Culture is super-organic:** Culture is superior to ordinary natural tendencies, so it is considered super-organic. In this characteristic, culture is viewed as an entity above man, not reducible to the actions of individuals, mysteriously responding to laws of its own. This implies that culture is independent, on its own, and superior to the individual

members of the society. Culture is organic because there is no culture without human society. It is supra organic because it is far beyond any individual lifetime.

9. **Culture is transmittable:** Culture can be passed down from generation to generation through different means of socialization. This means that different traits and characteristics can be transmitted when one culture interacts with another culture.
10. **Culture varies from society to society:** Culture differs from one society to another. For instance, we have Nigerian culture, Spanish culture, and American culture, and so on. Despite the diversity of culture, each society has its unique cultural characteristics and traits. Taking Nigeria as an example, we have Igbo culture, Yoruba culture and Hausa culture. These demonstrate unity in diversity of culture.
11. **Culture is integrated and accumulative:** All the new elements of cultural traits and characteristics introduced into the culture are integrated as well. Examples include use of computer, modern means of transportation and communications, among others.
12. **It is a way of life:** Culture influences how every member of the society communicates, interacts and approaches social issues, in line with their values, beliefs, ideas, perceptions and assumptions. Examples include shaking of hands by the Igbo and prostration by the Yoruba.

TYPES OF CULTURE

There are two major types of culture: Material culture and non-

material culture.

Material culture: Material culture consists of physical things that are created by a society. Examples of material culture are American cars, Japanese cars, Chinese phones and accessories, and many others. Material culture must be tangible things which a country produces or uses in their environment. In Nigeria, we cultivate rice, yams, onions, beans, etc, and we also create some works of arts.

Non-material culture: The non-material culture can also be called non-tangible objects. There are intangible things produced in a culture. They are things we cannot touch, feel, taste or hold. Examples are social roles, beliefs, ethics, principles or even languages. Americans strongly believe in equality, to the extent that it has become a culture for them. Equality is thus a non-tangible culture that produces justice or equity.

FUNCTIONS OF CULTURE

1. Culture creates a clear difference between one organization and another.
2. It helps to convey a sense of identity for the members of a group or organization.
3. It helps in maintaining stability of the social system. In other words, culture is the social tie that helps to keep the organization at peace or together by providing appropriate standards for what people should do or say, according to different strata and positions in the society and in people's relationships to one another. For instance, relationship

between the employer and the employee, or the master and the apprentice.

4. Culture serves as a control mechanism/instrument that guides and shapes a student's or new comer's attitudes and behaviours.
5. Culture generates greater interest in something larger or community development/interest than personal interest.

RELATIONSHIP BETWEEN CULTURE AND EDUCATION

Culture and education are two inseparable variables, and they are symbolic and complementary to each other. Every educational design/form receives its guidance from cultural values and dynamics of a society. For example, if a society has a spiritual pattern of culture in the educational pattern, then there will also be a strong emphasis on moral and eternal values in the process of education. Education is essential in the preservation of culture. It is through education that the younger generations are taught about different morals, traditions and lifestyles which contribute, in no small measures, to keeping the culture alive and active as well as preserving its most essential elements. In other words, culture influences education, while education shapes culture into what it is, and into what it should be.

Education is a major vehicle through which culture can be transmitted from one generation to another. For example, education, through its specialized agencies, tries to inculcate the traditions, customs, values, arts, morals and norms of a society, and so on, in the tender minds of the students. In a summarized manner, education influences culture in the following ways:

1. Preservation of culture.

2. Promotion of culture.
3. Moulding of personality.
4. Transmission of culture.
5. Equipping man to adapt to changing cultural patterns.
6. Restoring unity of mankind through diffusion of culture.

LIFE-LONG EDUCATION

Learning is never static or permanent but a continuous process. Human being begins to acquire knowledge, information, skills, attitudes and values, which shape his behavioural patterns from birth till death. Eya, Ugwu and Alu (2001) explain that as we pass through all the developmental stages of life, we learn and unlearn in order to behave more appropriately to the dictates of our human and physical environment. This is to say that life-long education is the process of leading individual learners through the scope of knowledge and experiences from one stage of life to another. Each stage should lead to fullness of development of each person and all that surrounds that very stage. Life-long education shows us that it can never be too late to start educating and that learning can never be overgrown. This, according to Okoyeocha (2008), takes care of the education of the infant, the child, the adolescent and the adult at home, in the church or mosque, in the market or work place as well as at school and out-of-school until death. The implication of this is that all persons are involved in the process of life-long education.

EQUALITY OF EDUCATIONAL OPPORTUNITIES

It is necessary to understand the concepts of opportunity and right, even if in a word, so as to have a better insight into the phrase

“Equality of educational opportunity”. The word opportunity suggests something that is an offer or a privilege. It is a condition which someone else creates, or which one is presented with, or offered by circumstances, rather than something to which one is entitled. The concept of right has to do with what a person is entitled to and what creates an obligation on others to provide the right. A right could either be natural or legal, that is created by law. Thus while a right is an entitlement, an opportunity is more of a privilege. In this respect, the right to education is quite different from an opportunity to have education.

Equal Educational Opportunities

The concept of equality of educational opportunities has its legal basis in section 18 of the 1999 Nigerian constitution, which states that “Government shall direct its policy towards ensuring that there are equal and adequate educational opportunities at all levels”. It is on this ground that the Federal Republic of Nigeria (2014) sees some of her major goals and objectives as “the building of a just and egalitarian society” and “a land full of bright opportunities for all citizens” (p. 4).

In pursuit of equality of educational opportunities, Nigeria launched the Universal Primary Education (UPE) in 1976 and the Universal Basic Education (UBE) in 1999. The takeover of some private and voluntary agencies' primary and secondary schools (rightly or wrongly) by most state governments in the country was in a bid to equalize and provide access to education. Also, the main objective for the establishment of unity schools was to provide unity among the different people of the country and to ensure equitable distribution of

admission and placements in secondary schools. In search for an egalitarian society, there is the national intention to provide equal and adequate educational opportunities for all Nigerians. In as much as the concept of equality is abstract, individuals and government alike are still uncertain regarding how to decide the degree of fairness and equality that should be inherent in the educational system to guarantee its specific benefits for the recipients. Putting the concept of equality of educational opportunities into practice is not as easy as it sounds. Its intrinsic or peculiar problems abound.

Just as stated, equality of educational opportunities has its peculiar problems. For some people, it simply means giving everybody access to education. This was what motivated Nigeria to launch the Universal Primary Education Scheme in 1976 with the intention of giving every Nigerian child of age the opportunity to acquire education at the primary level. People believe that making primary education available to all eligible citizens was the best way to equalize educational opportunities, but, in spite of the fact that education was universally free, there were citizens who were not willing to avail themselves of such opportunities, either due to culture or some other causes. In this situation, it means that the opportunity is not equal (Igboabuchi, 2003). It was in anticipation of such cultures and unwilling tendencies of some parents that free education was made compulsory, so as to ensure equal opportunities in education.

Despite the fact that education is made free and compulsory, unequal opportunities still exist. This is because the schools are not the same, with respect to staffing and facilities. Clear differences exist among

schools across the nation in terms of quality and quantity of staff and facilities available. Equal opportunities in education demands that both human and material resources needed for effective teaching and learning are regular and the same in all schools in Nigeria. This means that in all schools, the quality of teachers in terms of academic qualifications, quality of service delivery and commitment to duty will be the same. Practical evidence shows itself in the urban primary and secondary schools, where there are better-qualified teachers and more facilities than in rural schools. Where then lie the equal opportunities to education among the citizens?

Differences exist even among urban schools with regard to teachers, in their experiences and qualifications. It is because of these that differences in performance are noticed in the results of rural and urban schools. Simple equality of staff and facilities does not even guarantee equality of educational opportunities, though it is part of it. Equal opportunities would imply that the teachers posted to schools do not differ in their knowledge and commitment. In as much as differences exist, the opportunities remain unequal.

The uncontrollable differences in students' homes contribute to the existence of unequal educational opportunities. These students come from various parental backgrounds and are exposed to different environments that differ in degrees of academic stimulation. Some of these environments will influence learning and achievement positively, whereas some others discourage or hinder learning. Apart from these, the students themselves differ in their talents. Some are bright with high intelligence quotient, while others are dull. Also,

while some are normal, others are physically challenged. These are uncontrollable differences and in as much as they exist, equal educational opportunities remain an optical illusion or a mirage. There are various personal genetic and environmental factors, which influence or hinder (causing inequality) learning. These must be taken into consideration in any attempt to provide equal educational opportunities to all students.

In Nigeria, equal educational opportunities are considered as permitting the so-called educationally backward states to rise up to or gain some educational benefits so as to be at the same level with the educationally advanced states. For example, to remove the clear inequality between the North and the South, the Federal Government should provide enough fund specifically for educationally disadvantaged states in the North. The main aim is to expand educational opportunities and motivate learners to go to schools and institutions of learning. It is because of this that more schools were opened and education made free to a certain level in the North.

Learners have different skills, interests and potentials. As some are arts or science inclined, others are academically, vocationally or technically inclined. Also, while some are physically sound, others are physically challenged. In the face of these inherent discrepancies or disparities, how then can equal educational opportunities be provided? The solution is that government should supply or provide different educational institutions with programmes and courses to take care of the interests and abilities of her students and citizens. In the same vein, Ocho (in Igboabuchi, 2003) believes that equal

educational opportunities can be seen as giving everybody the same chance to develop their abilities and potentialities. The issue of chance here implies building various types of schools required by different categories of pupils, making education free and compulsory, providing staff and essential facilities, and perhaps offering employment to graduates after school. Viewing it from this angle, it seems that equal educational opportunities are a policy too hard to implement, or a goal too difficult to achieve in practice. It is so because apart from some external man-made variations or inequalities, man, who is the subject of education, has so many intractable personal or genetic variations that make equality of educational opportunities too hard to attain in reality. For Okoh and Omordu (2013), the concept of equality of educational opportunities can also be treated under three subheadings:

1. Equality of Educational Opportunity: As equal right to education.
2. Equality of Educational Opportunity: As right to equal education.
3. Equality of Educational Opportunity: As equal access to education.

Equality of Educational Opportunity as Equal Right to Education.

This can be approached by posing a serious question: Is it possible for every citizen in a state to have equal right to education? The answer is simply in the negative. The reason is that the concept of equality itself is very fluid and seems unattainable. How then can equality in education be achievable? That is, if already the society is one with

class a system (inequality in social status), it follows logically that not all children within that society can have equal rights to education.

Equality of Educational Opportunity as Right to Equal Education

Briefly speaking, the right to equal education would suggest that facilities are available, as well as curriculum content and implementation, and that the quality staff is the same and equally (mathematically) available and accessible to all the users of the educational provisions. It may even mean that education should be made available according to capabilities, disabilities, resources and services provided on equal basis. This objective, to put it very simply, is utopian.

Equality of Educational Opportunity as Equal Access to Education

As we have seen above, it is not possible for all children within a given society to have equal right to education. We have also concluded that it is utopian to provide equal education to all the citizens of a given society. We are then left with the most practical way to provide education to all. And this seeks to provide equal access to education to all citizens. The government ought to provide the enabling environment for all her citizens to attain qualitative education without let or hindrance.

CHAPTER ELEVEN

AFRICAN PHILOSOPHY AND PHILOSOPHY OF EDUCATION

Introduction

In the seventies, there was a debate on the existence of African philosophy. According to Okolo (1993), there has been a debate in the past regarding the existence of African philosophy. He stated that Professor Maurier, for instance, kicked off his own debate on whether or not there was such a thing as African philosophy in his inviting question: Do we have an African philosophy? He got away with his emphatic answer, “No! Not yet”. Professor Kwasi of Ghana, an African philosopher readily agreed with him.

Today, African philosophy is gradually establishing a tradition in current African scholarship, such that no scholar denies its existence again. Many African philosophers are precisely engaged in that distinct enterprise and with manifest results. The definition of African philosophy, like most philosophical definitions, is not at all easy, and it usually generates controversies among philosophers. Any definition presupposes some conception not likely to be shared by all philosophers (Oguejofor, 2010).

What is African Philosophy?

A working definition of a philosophic task can easily be shared by most philosophers, even if not all. According to Akinpelu (2005),

philosophy in its academic or professional meaning is a critical enterprise, something dynamic, a quest, a search, a spirit of evaluative exploration or inquiry into all areas of human experience, of the world in which we live, of man himself and his place in the universe.

On the basis of the general framework of philosophy, African philosophy is seen as a critical thinking and reflection on, and analysis and evaluation of, the African and his experience of reality. For Makinde (2007), African philosophy is a path to a systematic, coherent discovery and disclosure of the African as a being-in-the world. Through this knowledge or disclosure of himself and his world by critical reflection, the African grasps reality and attains the truth about man and the cosmos as a whole.

The Nature of African Philosophy

The working definition of general philosophy reveals its ultimate task, namely, an investigation of the truth of the universe or man's experience of reality. Consequently, in its widest sense, philosophy tries to give a coherent and systematic account of the multi-faceted universe of being and knowledge; of what is, and how man knows it. Summarily, philosophy carries out a critique of daily experience in quest of truth of all existence as is rationally possible for man (Igboabuchi & Ofojebe, 2010).

The nature of African philosophy, like all philosophies, reveals at the same time its ultimate task and goal. African philosophy, in its critical role, seeks to understand, clarify and explain every aspect of African experience. In other words, African philosophy concerns itself with

the way in which African people of the past and the present make sense of their existence, of their destiny and of the world in which they live.

The ultimate aim and goal of African philosophy easily surfaces. If the goal of general philosophy, the collective endeavours of all philosophers, is the truth of the universe, of the cosmos and man's place in it; the goal of African philosophy is the truth of the African, his world, his place and role in it. Through this knowledge, the African strives to attain the truth of all reality since he has an obligation, like everyone else, to seek the truth of all things as much as possible (Okolo, 1993).

Characteristics of African Philosophy

To speak of African philosophy is to discern clearly the question: What specific African thoughts qualify as philosophy? Philosophically, the African is not just a human being but essentially a 'being-with', the very basis of his claim to the title, 'African'.

According to Okolo (1993), in African metaphysics, self exists in relationship to others, a being-with-others. In African philosophy, individuals become real only in relationship with others. It is the community which makes the individuals, for without it the individual has no existence. The network of connections and interactions which defines the social relations of self in African philosophy is rooted in the extended family system where everybody is linked with all the other members, living or dead, spiritually in a mystical body.

In African philosophy, the universe exists in relationship to the visible and invisible, material and spiritual, time and eternity, all interconnected and mutually interacting. In the words of Makinde (2007), it is a universe in which everybody is linked up to every other person or thing through a complex network of spiritual relationships into a kind of mystical body. Every existing thing or event contributes to the universal order or harmony or to its destruction. Hence, both man and other things, visible and invisible, form the great chain of beings that make up the African universe.

In African philosophy, man is central in African ontology, but he is by no means the measure of all things. There are other beings that are superior to him, and laws higher than his own, which he must obey, or else face the drastic consequences. He is the ontological bridge between beings existing above and below him. According to Okolo (1993) man is the centre of the created order, the ontological bridge between the visible and invisible worlds. Individuals enjoy intrinsic dignity, respect and worth in African philosophy and in real life. This is also the metaphysical basis for anthropocentric humanism characteristic of the life and practice of the African, particularly in his inter-personal relationships. Conclusively, the major characteristics of African philosophy are community, morality, fraternity and humanity, and hence sees the world in the eye of mutual responsibilities.

African Philosophies of Education

Education introduced by the white men to the Africans has not been able to solve African problems

Western philosophy, culture and values differ from those of the Africans. In this respect, Ada (2013) states that African issues and challenges in the contemporary period are not the same with those of the Europeans. A country's needs and aspirations usually determine the philosophy of education of the country. African philosophies of education should be able to solve the educational problems of different African countries. It is a philosophy saddled with the responsibility of reflecting African identity, ideology, cultures and values.

Philosophy of education has no specific definition. It is defined according to an environment and/or policy guiding the education of the environment. Every educational system is based on a philosophy that shapes the people in the environment. Some people define philosophy of education in a classical or traditional term, while others look at it from the point of view of historical development of educational ideas. More still, some people focus on the general methods of approach in describing philosophy of education as a process of conceptual analysis. Some others again emphasize the functions or those characteristics which designate philosophy of education as a field of study.

Ibekwe (2008) describes philosophy of education as accumulated wisdom expressed by educational philosophers who have offered for education abundant philosophical literature relevant to content, design and activity of education. It has to do with philosophical principles that guide the practice of education. The philosophy of education has to do with the study of the purposes, processes, nature

and ideals of education.

African philosophies of traditional education were quite pragmatic and aimed at providing a gateway to the life of African communities. These philosophies based on productivity and functionalism. They were utility based and in African education. Hence, African traditional education is a practical means of inculcating knowledge, skills and gaining the expected empowerment. In the words of Mara (2006) though there were few theoretical abstractions, the main objective of traditional education was to inculcate a sense of social responsibility of the community to the individual members, who were becoming contributing members of the society. The African traditional education is therefore a process by which every African society attempts to preserve and upgrade the accumulated knowledge, skills and attitudes in its cultural setting and heritage to foster continually the well-being of Africans.

Despite the influence of Western philosophy of education, modern African societies are gradually recognizing their own philosophies of education. African scholars are making tireless efforts to formally document their philosophies of education. According to Ada (2013), African scholars should produce their own philosophy of education which will showcase Africanness, both in context and content. It will be a philosophy that can solve African problems and extol African ideologies. These philosophies will help to foster peace, improve the spirit of communalism, for which Africans are known. In this evolving generation, African scholars must be ready to draw philosophies of education which can align with the changing world.

This can be achieved by drawing a working curriculum which will capture the African and African issues, as well as present ways of solving these issues in a changing world. This curriculum must project African languages, cultures, ideologies, values and norms, while encouraging and empowering the growth and appreciation of African skills, crafts and arts. African philosophies of education should be African, but should also be able to stand side by side with European philosophy of education.

Values and Relevance of African Philosophy of Education

A number of values can be identified in African philosophy of education. In this regard, Onebunne (2018) states that African philosophy of education aims at enhancing the African worldview, which should evidently be seen in the development of curriculum, implementation of core African ideologies, cultures, traditions and norms. By implication, African personality is to be built and African development enthroned. Africans have lived their lives learning and seeking new ways of improving and advancing themselves. African education is a type of education meant to serve African needs. Its major aim is to solve the problems of Africans. It is meant to inculcate strong moral values, teach people their culture, tradition as well as improve the environment in which they find themselves.

African philosophy of education is important because it explains how African educational theories arise. By examining African philosophy of education, we are able to see why and how theories complement or oppose each other. According to Ibekwe (2008), an understanding of African philosophy of education is useful in guiding and critiquing the

development of educational theory. Philosophical knowledge goes a long way in providing a justification for teaching methodologies, reveal and challenge assumptions about the nature of teaching, and provide a language for educational debate. It is a vital tool for the promotion of teaching as a scholarly and professional activity.

Policy makers in African education cannot do justice to their job without the input of African philosophy of education. This might have led Onebunne (2018) to argue that the relevance of African philosophy of education in the formulation of educational policy cannot be over-emphasized. African philosophy of education enables the policy makers to capture the socio-political ideologies of the African nations the policies are intended for. African philosophy of education binds the African nations' ideologies with the objectives and visions adoptable in education. It also evaluates African nations' ideologies to ensure that such ideologies are valuable and apt for African nations' development. Without philosophy, the whole of education and policy process will linger as a puzzle whose bits and pieces hang together in a crazy quilt (Akinpelu, 2005).

Importance of African Philosophy of Education to African Educators

The main purpose of education is the inculcation of knowledge, capacities and skills that would empower the learners in various dimensions, for their own individual developments and for the good of the society. According to Onebunne (2018), African philosophy of education equips African educators with the capacity for reflection, analysis, criticism, classification and justification. It helps African

educators to distinguish between subjective and objective assertions, between assumptions and facts in teaching. If the African educator is providing factual information, he or she has to be authentic in contradistinction to when he or she is making an assumption. Learners' minds are left open to explore and discover the actual situation. That is why indoctrination is not encouraged in the process of education. Indoctrination is meant to inculcate beliefs in the minds of the learners without providing them the opportunity to reflect on such information. The information which is based on the mentality of the educator should be accepted without question. African philosophy of education strongly objects to this type of approach.

Exposure to varieties of experiences as they affect the nature of man and deriving from cultural values in the context of Africa is a major concern that underscores the importance of African philosophy. Ada (2013), in his contribution to the importance of African philosophy of education to African educators, states that it exposes African educators to the basic constructs that go into the nature of man, the society, his culture and curriculum experiences that will be appropriate to them. Hence, through African philosophy of education, the educational enterprise is made integrative. Thus, the interdisciplinary nature of the different forms of knowledge and curriculum offerings is conceptualized. Therefore, African philosophy of education helps to provide the rational basis of each of these curriculum categories. By implication, African philosophy of education helps African educators to see problems and issues in their broader and clearer perspectives. The nature of African children and how they learn fall within the purview of African philosophy of

education. African philosophy of education helps African educators to examine basic assumptions and theories with a view to clarifying them and identifying possible inconsistencies for possible solutions. African philosophy of education deals with such important issues as the purpose of African education and the conduct of African schools. Summarily, African philosophy of education is important to African educators because it enables them to tackle educational problems of their times by developing systems of thought that have helped to provide answers to the present day educational equations (Onebunne, 2018).

CHAPTER TWELVE

SCHOOLS OF THOUGHT IN AFRICAN PHILOSOPHY OF EDUCATION AND THEIR EDUCATIONAL IMPLICATIONS

Introduction

A school of thought is a specific approach to thinking, a set of values that a number of people adhere to. Most of the time, it stands for a certain method or viewpoint in a discipline like science, philosophy, art, etc. These philosophical traditions aid in the generation of answers and proffering of solutions to the various questions and problems facing education. Within the field of philosophy of education, philosophers are categorized based on their philosophical beliefs and concepts, with the aim of resolving issues that arise in the context of education. Philosophers differ in their perspectives on human nature, knowledge, and morality.

According to Aminigo & Nwaokugha (2013), a philosopher's school of thought refers to the way in which a particular philosopher or thinker observes and explains the universe, as well as how their perspectives influence their values and ideas about the world in the areas of logic, ethics, metaphysics, epistemology, and aesthetics. These philosophers are categorized based on recurring themes in their conceptions, ideals, and views about humanity and society. A school of thought, then, is a recognized form of thinking shared by a number of philosophers from a specific era. The theories, philosophies, and approaches of various schools of thought can influence how they

comprehend and interpret a wide range of topics.

The classical and progressive schools of thought are the two categories into which these mentalities are divided. Progressive schools of thought hold that change is essential in the educational system in order to adapt to the changing realities, while classical schools of thought strongly believe in the existence of absolute and eternal principles of realities where permanence and unchanging universal values are strongly emphasized in the educational system. Some of the schools of thought will be examined in this section in the African context, with greater emphasis on how they affect education.

UNIVERSALISM

The word "universalism" comes from the Latin word "*universalis*," which means "**general**." According to this concept, there is a single principle or rule of order that underlies all of reality's diversity (Thomas, 2020). It is an approach that prioritizes the broad above the particular, unique, or focused. It asserts that some laws or standards apply to all people equally. It holds that these standards and ideals are universal and should be respected by all. It subscribes to the idea that all persons are created equal and ought to be treated as such. Consequently, it encourages equity and parity. Toenmies (2001) asserts that the idea of "Quod Semper", "Quod Ubique", and "Quod Omnibus" - which translates to "what is always", "what is everywhere", and "what is by everybody" - forms the basis of universalism as a philosophical theory. Contrary to the sophists' moral relativism, Plato, Aristotle, and the Stoics held a form of universalism. For this reason, they are regarded as the founders of universalism. The

founders of the contemporary universalist movement and advocates of universal redemption are regarded as John Murray (1741–1815) and Ethan Winchester (1751–1797).

The universalist school of thought is a philosophical and ethical viewpoint that stresses the idea that all people should adhere to the same principles, values, and norms, regardless of their cultural, social, or geographic differences. It stands in opposition to relativism, which maintains that moral and ethical principles depend on personal or cultural viewpoints. Universalism holds that every soul can be saved. Regardless of the context in which people are found, universalist theory suggests that it is possible to apply generalized norms, values, or concepts to all individuals and cultures. It is regarded as a normative perspective because it upholds the principle of justice, which states that everyone should be treated equally and fairly regardless of their race, origin, colour, background, etc.

Educational Implications of Universalism

The idea of universalism, which emphasizes the value of universal principles and values that ought to apply to everyone, has various implications for education. The following are some ways in which these implications may influence educational practices and policies:

1. **Human Rights Education:** Universalism espouses the view that every individual's fundamental rights ought to be respected. In order to increase public awareness of the Universal Declaration of Human Rights and other international human rights agreements, this viewpoint supports the inclusion of human rights education in the

curriculum. This will help students to learn about their responsibilities and rights as citizens of the world.

2. **Cultural Sensitivity and Tolerance:** Educational establishments have the ability to foster cultural sensitivity and tolerance in addition to maintaining universal values. Rather than advocating cultural homogenization, universalism places a strong emphasis on respecting various cultures while defending fundamental rights. Schools can promote students' appreciation of diverse customs and viewpoints by implementing cross-cultural education.
3. **Ethical Education:** Universalism emphasizes the significance of moral precepts such as equality, justice, and regard for human dignity. Education programmes can help students build a solid ethical foundation and the capacity to evaluate situations critically from a universal moral perspective by integrating ethics and moral reasoning into the curriculum.
4. **Diversity and Inclusion:** Universalism promotes the admission of pupils with a range of backgrounds and skill levels into the educational system. The goal of education should be to foster an environment that values and respects diversity. Programmes for inclusion that meet the needs of every student, despite differences, are consistent with the universalist perspective.
5. **Global Citizenship Education:** Universalism advances the notion of global citizenship, according to which people are members of both a larger global community and their own nation. Global citizenship education is something that

educational institutions can implement to help students feel more responsible for global issues like human rights, environmental preservation, and poverty.

6. **Moral Development and Critical Thinking:** As a school of thought, universalism promotes moral development and critical thinking. Students should cultivate, through education, the ability to think critically about difficult moral dilemmas, make wise choices, and grow to care about people, both locally and globally.
7. **International Perspective:** Universalism emphasizes how crucial it is to comprehend global issues and international perspectives. In order to promote a more comprehensive understanding of the interconnectedness of the world and the significance of upholding universal values, educational institutions can support the study of international relations, global history, and international law.
8. **Citizenship Education:** The principles of responsible citizenship are consistent with universalism. Schools should place a strong emphasis on the obligations that people have to both their local communities and the larger world community, including upholding moral principles and universal human rights.

PARTICULARISM

In moral philosophy, particularism is a controversial new movement. Many philosophers frequently claim that particularism is a "crazy view" or that adopting it means giving up on moral theory. The two most common criticisms of particularism are that (i) it lacks

motivation and that (ii) it is demonstrably false (Leibowitz, 2009). This school of thought, particularism, was propounded by Franz Boas (1858–1942). However, Jonathan Dancy, born in the year 1946, is regarded as the modern-day founder of particularism. Particularism is a philosophical movement that highlights how moral decisions and deeds are specific to each individual situation. Particularism contends that moral issues cannot be boiled down to a set of rigid rules or principles, in contrast to moral universalism, which holds that there are objective universal moral principles that apply in every circumstance. The proponents of particularism contend that thinking can be logical and consistent without being governed by precepts.

Particularism places emphasis on how distinct and situation-specific each individual situation, practice, or set of values is. It looks for what makes something distinct, exceptional, or different, in order to produce something that is exceptional or unmatched. Particularism rejects rationality because it holds that a particular aspect of a moral dilemma cannot always be used to support a particular ethical principle. It is a school of moral philosophy that suggests considering all the facts and circumstances before choosing the best course of action. This kind of thinking runs counter to theories like Kantian ethics that rely on universal standards or principles.

The particularist mindset emphasises the uniqueness of individual cases, the distinctiveness of a particular culture, or the individuality of an individual, according to Thomas (2020). For particularists, the decision of what is right or wrong is based on the morally significant details of the particular situation at hand rather than on the existence of

universal moral principles. Particularists contend that moral principles are, at most, merely guidelines for behavior and, at worst, have the potential to guide us dangerously wrong when it comes to taking actions.

Educational Implications of Particularism

1. Particularism suggests that each student's education should be tailored to their unique needs, skills, and interests.
2. The particularists think that in order to accommodate students' various learning styles and speeds, teachers should offer tailored support. Such individualized support, provides mentorship, or extra resources for particular needs.
3. They stress the significance of appreciating and honoring the diversity of students. For example, the cultural, linguistic, and cognitive diversity of students promotes an inclusive environment.
4. Particularism emphasizes how curriculum should be flexible and enable students to delve deeper into subjects that are of interest to them. Subjects such as interdisciplinary studies, project-based learning, or electives are very much favoured by the school of particularism.
5. As an alternative to the traditional one-size-fits-all method, particularism promotes recognizing and enhancing individual student's strengths. They think that this will promote greater motivation and involvement in the education process.
6. The adherents of particularism support teacher preparation programmes that focus on individualized instruction, inclusive classroom environments, and assessment techniques that take

a variety of abilities into consideration.

7. They promote parental involvement in the education process in order to recognize the individual learning journey of each child and to understand and support it.
8. They advocate alternative assessment techniques that offer a thorough grasp of a student's abilities and contest the conventional standardized testing approach.

NATIONALISM

Nationalism is an ideology pertaining to politics and society that prioritizes the significance of national identity and the welfare of a nation-state. Strong ties to one's own country, culture, or ethnic group are involved, and the nation's sovereignty, autonomy, and unity are frequently promoted and defended. Nationalism, as a school of thought, includes a range of concepts and viewpoints surrounding the idea of nationalism. It encompasses a wide range of nationalism-centered theories, beliefs, and ideologies.

People who passionately feel that their country is better than all others express this ideology as nationalism. One's common ethnicity, language, religion, culture, or set of social values are frequently the bases for these superiority complexes. Aside its political function, nationalism seeks to safeguard the nation's popular sovereignty, or the ability to rule over itself, as well as shield it from the social, political, and cultural forces brought on by the contemporary global economy. One could view nationalism as the opposite of globalism in this sense (Longley, 2021). Nationalism is a philosophy that gives an ethnic group the justification to have their own government and to exercise

all of their sovereign rights. It assumes that people are separated into national groups, each of which can be identified by a few shared traits.

By way of contrast, nationalism was conceived by the German philosopher, Johan Gottfried Herder (1744–1803), as a type of "Volksgeist," a distinct spirit of an ethnic nation rooted in its primordial characters, where the "true people" were associated with a specific region, history, and culture (Fardan & Thorleifsson, 2020). Mainly, nationalism is a psychological construct. It is the conviction held by its constituents that they share a common history, culture, and identity.

EDUCATIONAL IMPLICATIONS OF NATIONALISM

- 1. National Identity and History:** Nationalism frequently emphasizes the importance of teaching about the history and culture of the country. The accomplishments, principles, and customs that are essential to a country's identity may be highlighted in educational curricula.
- 2. Language Preservation:** Nationalism frequently encourages the nation's language to be preserved and promoted. This may result in national language instruction and usage being given top priority in educational policies.
- 3. Civic Education:** Nationalism also emphasizes the value of educating students about the political system, the composition of the national government, and their rights and obligations as citizens.
- 4. Loyalty and Patriotism:** Nationalism frequently fosters a sense of loyalty and patriotism. Activities and curricula that

foster in students a sense of pride and loyalty can be included in education.

5. **Cultural Education:** To promote and show appreciation for the nation's distinctive cultural heritage, educational programmes may highlight cultural facets of the country, such as art, music, literature, and traditions.
6. **National Symbols:** As part of their education, students may be taught to respect and recognize national symbols like flags, anthems, and historical figures.
7. **History Education:** The nation's political structure, significant historical occurrences, and national heroes may be taught as a priority in history education.
8. **National Holidays and Celebrations:** Educational establishments are permitted to plan or take part in activities and celebrations in connection with national holidays and historical observances, such as independence day, democracy day, and others.
9. **Emphasis on National Values:** Nationalism may draw attention to particular ideals and concepts that are thought to be crucial for the country. It is possible to include these ideals in the curriculum of education.
10. **Sense of Unity:** The goal of nationalism is to strengthen the bonds of solidarity and unity among citizens. Educational establishments could contribute to the advancement of inclusivity and national unity.
11. **Critical Thinking and Debate:** A nationalist educational environment may inspire students to question national symbols, historical accounts, and the country's place in the

world.

12. **Awareness of Global Perspectives:** While nationalism concentrates on the nation, contemporary educational systems may also encourage knowledge of international relations and cooperation as well as a global perspective on issues of general concern.

IDEOLOGISM

Although ideologism and ideology are not the same, since they bear distinct meanings, they are related, in that they refer to frameworks of beliefs and thoughts. It is through a clear understanding of ideology that one can have a better grasp of ideologism in the context of this discourse. So, reference will be made to ideology here extensively; and when ideologism is taken up, it should be understood in the light of ideology. The two concepts will go hand-in-hand in this section. According to Barker (2017), ideology is a system of ideas, beliefs and principles that guide individuals or groups of individuals. Ideology covers various domains such as political, economic, social and cultural beliefs, which often shape policy makings and practices in the society. Examples of ideologies are socialism, capitalism, and liberalism, among others. Ideologism refers to an excessive belief in or adherence to an ideology. Laclau and Mouffe (2014) argue that this excessive or dogmatic adherence often leads to intolerance of alternative points of view on issues. This, in turn, indicates a prioritization of commitment to an ideology over practical realities and complexities of life and experiences (Rancière, 2018).

Ideology has a rich and diverse historical background. It has changed

over time and has absorbed ideas from many philosophers and intellectuals. The French philosopher, Antoine Destutt de Tracy (1754–1836), is frequently credited with coining the term "ideology" in the late eighteenth century. Through the writings of Karl Marx, Friedrich Engels, and other intellectuals, the modern understanding of ideology emerged in the 19th and 20th centuries. Ideology is referred to as a system of ideas, values, beliefs, and ideals that serve as the foundation for and direction of political, social, cultural, and economic thoughts and behaviours. It can include religious beliefs, cultural beliefs, political beliefs (like liberalism, conservatism, and socialism), and more. Ideologies affect how people see the world, how groups identify, and how institutions and policies are developed. It can be interpreted as a general term referring to the pervasiveness or impact of ideology in different spheres of human cognition, behaviour, and society.

Within human societies, institutions, or personal beliefs, ideologies can have a dominant role or influence. This is known as ideologism. Political, social, or cultural acts and policies are based on an ideology, which is a set of concepts, convictions, principles, and ideals. Political, religious, cultural, or other ideologies are all said to have a major influence on how people behave, make decisions, and view the world. When this influence takes an overriding stride towards the extreme, it becomes ideologism. So, ideologism is a claim by some theorists that all ideas are ideologies. Giving credence to the claim affects how people think and understand their socio-political environments and ideas. In other words, it can be said that ideologism is an ideology taken to the near extreme, if not altogether extreme.

Ideologism recognizes the influence and ubiquity of ideologies in a range of spheres of human endeavors. In modern times, ideology is commonly understood to refer to ideas themselves - that is, ideas of a specific kind - rather than a science of ideas. Concepts that serve political rather than epistemological purposes are called ideologies. An ideology, therefore, is a set of beliefs that support a particular political position, further the goals of specific individuals, or serve a practical purpose in connection to social, political, economic, and legal establishments (Sypnowich, 2019).

Some of the proponents of ideologies are Friedrich Engels (1820–1895), Louis Althusser (1918–1990), Antonio Gramsci (1891–1937), Slavoj Žižek (1949), and Karl Marx (1818–1883). It is noteworthy that diverse ideological viewpoints exist, and that ideologies are continually being analyzed, critiqued, and developed by academics and activists from a range of fields, in response to shifting social and political environments.

In the light of the above discourse, one can understand ideology as a system of beliefs, ideas, and values which serves as a guide or principle mainly for one's political, economic and social concerns and attitudes. Ideologism, on the other hand, serves as a framework of ideology taken too far, thereby denoting rigid, problematic and inflexible ideological commitment usually characterized by lack of open-mindedness to different views on issues. Both ideology and ideologism have implications for education. However, since ideologism bears some negative connotations, being an excessive commitment to an ideology, the educational implications are tilted

towards those arising from ideology, in the context of which ideologism is better understood.

EDUCATIONAL IMPLICATIONS OF IDEOLOGISM / IDEOLOGIES

Significant educational implications result from the study and comprehension of ideologies and ideologism. It is critical to discuss the impact of ideologies on education because they have a profound effect on human cognition, behaviour, and societal structures. Studying ideologies has several educational implications, including the following:

- 1. Analytical Skills and Critical Thinking:** Teachers can foster critical thinking by instructing students in the analysis and evaluation of various ideologies. Examining the foundations, tenets, and possible repercussions of diverse belief systems is part of this. The ability to think critically is crucial for navigating the challenging terrain of ideologies.
- 2. Ideological Literacy:** Teaching students about, and gaining an understanding of, different ideologies, such as political, cultural, and religious viewpoints, is known as ideological literacy. They are able to interact with and react to different worldviews and belief systems as a result.
- 3. Promoting Discussion and Debate:** Schools should create an atmosphere where students feel at ease discussing and debating various ideologies. This encourages communication skills development, idea sharing, and open-mindedness.
- 4. Identifying Prejudice and Bias:** Students can learn how their personal biases and beliefs may affect how they interpret the

world by researching ideologies. It takes self-awareness to think critically and objectively.

5. **Gaining an Understanding of Societal Dynamics:** Political systems and cultural norms, among other societal structures, are greatly influenced by ideologies. Students who receive an education can better comprehend the role that ideologies play in the creation and operation of these structures.
6. **Historical and Cross-Cultural Perspective:** By studying ideologies, students can investigate how various worldviews have influenced history and are still influencing societies today. It offers a more comprehensive viewpoint on global issues and cultural diversity.
7. **Ethical Aspects:** Teachers should urge students to think about moral implications of ideologies. This entails talking about the moral precepts and ideals maintained by various belief systems, as well as the consequences for both individual and societal behaviours.
8. **Citizenship and Civic Engagement:** For responsible and informed citizenship, it is essential to comprehend political ideologies and civic values. Students can gain knowledge on how to take part in democratic processes, advance their views in a pluralistic society, and get involved in civic activities.
9. **Fostering Tolerance and Inclusivity:** Education ought to foster tolerance and inclusivity by highlighting the value of respecting a range of viewpoints and the freedom to adopt and express divergent opinions. This makes society more harmonious and inclusive.
10. **Media Literacy:** In an information-and media-rich world,

education can equip students to evaluate how ideologies are portrayed and represented in the media critically. Understanding media literacy is important for spotting bias and false information.

11. **Balanced Curriculum:** By providing students with access to a diverse range of ideological viewpoints, schools can facilitate their exploration and comparison of various worldviews. Students should be exposed to a variety of concepts and philosophies as part of a well-rounded education.
12. **Tackling Extremism and Radicalization:** By assisting students in assessing and rejecting extreme ideologies, education can help combat extremism. This entails encouraging nonviolent and constructive ways to resolve conflicts, and building resilience against radicalization.
13. Finally, a good understanding of ideologies will help students to guard against ideologism, which is an extreme form of ideology, and pursue sound ideologies instead.

HERMENEUTICS

Hermeneutics is a unique philosophical and humanistic school of thought that emphasizes the interpretation and comprehension of languages, texts, and cultural phenomena. It has a long history and a significant impact on many academic fields. The word hermeneutics is derived from the Greek word "hermeneuo," which means "to interpret or explain," It is an organized method of interpretation and comprehension. It is concerned with the meanings we assign to spoken or written languages, symbols, and cultural objects. Deciphering the intricate relationship between text and interpreter and

discovering the meanings concealed within these modes of communication are the goals of hermeneutics. Hermeneutics offers an organized approach to addressing the complexities of interpretation, understanding, and translation between various forms of expressions and various cultural and historical contexts. It acknowledges that interpretation is a fundamental human activity.

Hermeneutics has a long history that dates back to the time of ancient civilizations. But the 19th-century writings of Wilhelm Dilthey (1833–1911) and Friedrich Schleiermacher (1768–1834) had a big impact on its modern form. Hermeneutics is frequently recognized as a separate field of study, thanks to Schleiermacher. His main concerns were the reader's interaction with the text and the author's intention. By focusing on the interpretation of human experiences, culture, and history, Dilthey, on the other hand, extended hermeneutics to the study of human sciences.

The study of interpretation is known as hermeneutics. The field of hermeneutics finds application in various fields where the nature of their subject matter necessitates interpretative methods. These fields typically deal with the interpretation of human intentions, beliefs, and behaviours, as well as the interpretation of the human experience as it is documented in literature, arts, historical accounts, and other artifacts. Hermeneutics has historically been used in the study of theology, particularly Biblical studies, law, medicine, and a few humanities and social science fields (George, 2021). The key hermeneutics proponents are Paul Ricoeur (1913–2005), Hans-Georg Gadamer (1900–2002), Martin Heidegger (1889–1976), Friedrich

Schleiermacher (1768–1834), and Wilhelm Dilthey (1833–1911). Hermeneutics has developed tremendously over the years and is now used in a wide range of disciplines, such as psychology, theology, law, literature, and cultural studies. This dynamic school of thought is still going strong, delving into the difficulties of comprehension, communication, and interpretation in a changing world. In general, hermeneutics provides an invaluable framework for teaching in educational settings that promotes critical thinking, cultural sensitivity, and a profound appreciation for interpretation and understanding. It promotes a more comprehensive and contextual approach to learning by encouraging students to interact with texts and ideas in a deliberate and reflective way.

EDUCATIONAL IMPLICATIONS OF HERMENEUTICS

Philosophy, literature, the humanities, and the social sciences are just a few of the disciplines where hermeneutics, as a school of thought and methodology, has significant educational applications. Concerning interpretation, understanding, and the cultivation of critical thinking abilities, the following implications are paramount:

- 1. Critical Thinking and Interpretive Skills:** Hermeneutics places a strong emphasis on the growth of these abilities. Students are encouraged to interact thoughtfully and critically with texts, cultural artifacts, and concepts. This method enhances a deeper comprehension of challenging disciplines or courses of studies.
- 2. Contextual Awareness:** Students learn about larger contexts in which ideas and texts are situated through the study of hermeneutics. Contexts that are social, cultural, and historical

are included. Students gain an understanding of how contexts greatly affect how texts and concepts are understood.

3. **Recognition of Personal Bias and Preconceptions:** Hermeneutics recognizes the influence of individual biases and preconceptions on interpretation. Teachers can assist students in recognizing their own prejudices and the ways in which these prejudices may affect how they interpret ideas and texts.
4. **Conversation and Exchange of Ideas:** Hermeneutics' dialogical character encourages conversation and intellectual exchange. Students can participate in productive debates and learn about various points of view on a subject by actively communicating with one another in an educational setting.
5. **Recognition of Diverse Interpretations:** Hermeneutics assists students in realizing that a text or concept can have more than one legitimate interpretation. This respect for differing interpretations encourages mental flexibility and open-mindedness.
6. **Interdisciplinary Connections:** The multidisciplinary field of hermeneutics can be used in a variety of academic settings. Understanding how various subjects are related to one another and how hermeneutical approaches can be applied to the social sciences, history, literature, and philosophy can be beneficial to students.
7. **Encouragement of Close Reading and Deep Engagement:** Hermeneutics promotes close reading and deep engagement with texts among students. This strategy can improve critical engagement with difficult materials and reading

comprehension.

8. **Moral and Ethical Considerations:** Hermeneutics can spark conversations regarding the moral and ethical implications of interpretation. Students can investigate issues pertaining to the obligations of interpreters and the possible social effects of interpretation.
9. **Studying Multiculturalism and Diversity:** Hermeneutics can help with the investigation of various cultural viewpoints and voices. It enables students to appreciate the diversity of the world and interact with texts and concepts from a variety of cultural backgrounds.
10. **Research and Writing Skill Development:** Writing interpretations, analyzing texts, and conducting research are all common tasks in hermeneutical inquiry. Students' research and writing abilities can be improved by doing this.
11. **Application to Real-World Problem Solving:** By using hermeneutical thinking, students can learn how to analyze complex problems and come up with nuanced solutions in the real world.
12. **Inclusive Pedagogy:** Teachers can implement more inclusive and compassionate learning environments by acknowledging and validating the range of perspectives and experiences that students bring to the classroom.

ECLECTICISM

The term eclecticism comes from the Greek words (eklektikos), which literally means "choosing the best," and (eklektos), which means "picked out or selected.". The word

"eclectic" was originally used in the first century BC to describe a school of ancient philosophers that selected the theories that made the most sense to them from preexisting philosophical ideas. Eclecticism in philosophy dates back to the Hellenistic era (323-31 BC), that is, from the death of Alexander the Great to the rise of the Roman Empire. This period was characterized by cultural diffusion, philosophical developments, urbanization, scientific advancements, arts and architecture, political fragmentation, religious syncretism, trade and economic diversification. There was a dynamic interplay of cultures, significant changes in societal structures and organisations, and progress in various fields of human endeavours. The rudiments of eclecticism at this period are traced to the writings of skeptic thinkers such as Pyrrho of Elis (c. 360-270 BC) and Timon of Phlius (c. 320-230 BC), among others. These intellectuals promoted abstention from judgment and a consideration of multiple philosophical tenets without settling on just one. By allowing people to consider many points of view and eschewing rigid ideas, this strategy promoted an open-minded and flexible way of thinking. The ancient philosophers that started the real shaping of eclecticism included the Stoic Panaetius (150 BC), Posidonius (75 BC), Carneades (155 BC), and Philo of Larissa (75 BC). Seneca and Marcus Terentius Varro were the early Roman eclectic philosophers, as was Cicero.

In philosophy eclecticism refers to the process of choosing and assembling ideas from various philosophical systems without accepting any of the idea's full parent system. The school of thought known as eclecticism stresses the selection and blending of concepts, components, or styles from various sources as opposed to sticking to

one strict doctrine or ideology. It is applicable to both philosophy and the arts. This idea has influenced many disciplines, such as philosophy, art, architecture, and even daily decision-makings. In order to develop a more thorough and well-rounded understanding of the world, eclecticism embraces the idea that it is valuable to draw from a wide range of perspectives, traditions, and knowledge.

In the modern period, many philosophers have embraced eclecticism. The early modern philosophers who espoused eclecticism include Michel Montaigne (1533-1592), René Descartes (1596-1650), Gottfried Wilhelm Leibniz (1646-1716), among others. These philosophers propagated eclecticism by drawing and integrating ideas from different philosophical schools and systems. Their works have significantly contributed to the development and shaping of modern philosophical thoughts. However, in modern culture, eclecticism has gone beyond philosophy. It has also become widely used in industries like arts, architecture, music, fashion, and interior design. The eclectic approach was born out of the realisation that each of the individual methods had strengths and weaknesses, and that no one method was fully or adequately responsive to the dynamics classroom contexts (Mwanza, 2016).

Although eclecticism is becoming widely embraced in a variety of ways, there are obstacles associated with it. For instance, when too many different ideas are put together without rigorous scrutiny or analysis, there is a risk of superficiality and incoherence. So, for eclecticism to result in a vibrant and rich synthesis of concepts, styles, and traditions, its proponents must adopt a rigorous analytical

approach, with a keen sense of appreciation of the sources and systems upon which different ideas are drawn. As a useful and adaptable strategy, eclecticism promotes the investigation of various points of view, fashions, and customs. It has had a profound impact on philosophy, arts, architecture, and modern culture, highlighting the value of flexibility, creativity, and open-mindedness in the pursuit of a deeper and more realistic knowledge of the world.

EDUCATIONAL IMPLICATIONS OF ECLECTICISM

- 1. Diverse Instructional Approaches:** Eclecticism enables teachers to utilize a range of instructional strategies, thereby accommodating students' varying learning preferences and styles.
- 2. Customized Learning:** Teachers can adjust their methods to meet each student's unique needs by identifying and addressing a range of learning styles, aptitudes, and deficiencies.
- 3. The Development of Critical Thinking:** Students who are exposed to a variety of educational theories develop their capacity for critical thinking as they interact with a range of viewpoints, leading to a more thorough comprehension of subjects.
- 4. Curriculum Flexibility:** Teachers possess the ability to select and modify curriculum materials, tailoring content to the unique needs of their students and the changing nature of education.
- 5. Holistic Education:** The eclectic approach emphasises the need for a holistic understanding of education, taking into

account the social, emotional, and cognitive dimensions of learning, in order to help students to develop more fully.

6. **Teacher Professionalism:** Teachers who adopt an eclectic approach to teaching continue to broaden their knowledge base, which promotes reflective and flexible teaching practices and ongoing professional development.
7. **Practical Application:** Eclecticism promotes the inclusion of real-world, practical examples in the classroom, which aids students in making the connection between abstract concepts and real-world scenarios for a more applied comprehension.
8. **Cultural Sensitivity:** Eclecticism promotes cultural sensitivity in education by combining a variety of teaching strategies, resources, and viewpoints, thus fostering an inclusive classroom that values and embraces diversity.
9. **Individualization of Assessments:** Eclecticism allows for a variety of forms of evaluation that capture each student's unique strengths and abilities. Assessments can be customized to align with a wide range of learning styles.
10. **Innovation and Creativity:** Eclecticism creates an atmosphere in which teachers can test out new and creative methods of instruction, in this way making learning exciting and captivating for students.

COMMUNALISM

Though its roots can be found in a variety of historical and cultural contexts, communalism rose to prominence in South Asia in the late 19th and early 20th centuries as a unique political movement and ideology. The 1947 religiously motivated partitioning of India and the

ensuing intercommunal violence cemented the importance of communalism. Communalism is more frequently linked to social and political movements that put the needs and identities of particular racial, religious, or cultural groups first. Rather than designating a formalized school of thought, it is commonly used to describe a collection of beliefs and practices. Sociopolitical and ideological in nature, communalism is centered on the idea of community-based identity and solidarity, frequently emphasizing ties to one's religion, ethnicity, or culture. Because of its impact on politics, social dynamics, and intergroup relations, it has generated a great deal of interest and discussion in a number of global regions.

The idea of "communalism" is derived from the idea of "community," and it must be understood in light of the ideas of "nation" and "civil society." A politics of belonging associated with communalism emphasizes the homogenous, religious community over the nation in all its diversity. Clearly, communalism is mentioned as a substitute for nationalism in theories explaining why nation-states fail to form in specific regions of the world and why nation-states collapse in the face of globalization. Similar to how the term "tribalism" is used to analyze African politics, "communalism" is mostly applied to the study of Indian politics and society, and it is infrequently used in more general theoretical debates. The possibility of transnational, virtual communities that rely on new communication technologies is highlighted in theories of the decline of the nation-state in the modern era. It is astonishing how much these communities express a politics of non-territorial communal belonging.

In societies, communalism is the unquestioning loyalty to one's own religious group. It is characterised as a tool for or against encouraging public mobilisation through requests for shared services. Dogmatism and religious fundamentalism are linked to communalism (Maliya, 2021). Group identity and collective interests, especially those derived from religious, ethnic, or cultural ties, are given priority in communalism. While frequently promoting rights and autonomy for communities, it puts the community at the center of social and political life. Diversity in the expression of community is evident, ranging from harmonious cohabitation to intergroup strife.

In the course of years, communalism has been supported and employed in different contexts by different people and organizations. Reputable advocates in South Asia are leaders of ethnic or religious groups who have worked to uphold and advance the rights of their communities. Within the framework of the subcontinent, individuals such as Pakistan's founder, Muhammad Ali Jinnah, and Indian National Congress leaders have been linked to communalism.

EDUCATIONAL IMPLICATIONS OF COMMUNALISM

- 1. Advancement of Social Harmony:** By encouraging an awareness of various cultures, religions, and customs, education can be extremely helpful in advancing social harmony. It can aid students in appreciating the richness of their own neighborhood and the importance of living in harmony with others.
- 2. Education about Various Cultural and Religious Traditions:** This should be a part of a balanced and inclusive

curriculum. This will help students to appreciate diversity and develop a wider worldview.

3. **Fostering Inclusivity:** Academic institutions ought to proactively encourage tolerance and inclusivity while opposing discriminatory practices and polarizing ideologies.
4. **Civic Education:** By highlighting the common identity and values that cut across communal affiliations, civic education can assist students in understanding the fundamentals of citizenship.
5. **Teaching Media Literacy:** Being media literate can aid students in identifying bias and sensationalism, and in critically analyzing how popular narratives are presented in the media.

CHAPTER THIRTEEN

GREAT AFRICAN PHILOSOPHERS AND THEIR EDUCATIONAL IDEAS

Introduction

African philosophy is a rich and varied field of study that includes many different viewpoints and concepts. Any universal discourse reflected in the African mind-set or aimed at addressing the socio-political, economic, and intellectual needs of Africa is referred to as African philosophy. The presence of an overwhelming proportion of African contributions and results in terms of who is philosophizing on what, why, and for what purpose, one would assume, is what makes it African. Discursive thinking is what determines one's Africanness (Ozumba, 2023). African philosophy is a multifaceted field that draws from the rich cultural, linguistic, and historical fabrics of the continent. It emphasizes pluralism and rejects monolithic interpretations. African traditional thought offers a comprehensive worldview by fusing philosophy with spirituality, oral traditions, and community values.

In African philosophical conversations, existential issues, ethics, and metaphysics are discussed. Wisdom is preserved through oral traditions, which create a dynamic interaction between the past and present. Proverbs, rituals, and storytelling all provide philosophical insights while highlighting the transmission of knowledge through the ages. African philosophy places a strong emphasis on environmental

ethics, and this connection to the natural world can be seen in many of the belief systems. Sustainable practices and environmental harmony are ingrained in traditional African cosmologies. Essentially, African philosophy challenges stereotypes and adds insightful perspectives to the global philosophical discourse by fostering a nuanced understanding of varied viewpoints.

Despite its diversity, African philosophy still has to contend with issues like discrimination and the demand for increased acknowledgment internationally. Modern philosophers work to create a dialogue that addresses pressing 21st-century issues while preserving cultural heritage, bridging the gap between tradition and modernity.

Numerous African philosophers have had great impacts on education, providing fresh perspectives and methods that specifically address the opportunities and challenges associated with education on the continent. Discussions about how education in Africa can be decolonized, culturally relevant, and transformative have been sparked by these African philosophers, who have had a lasting influence in the field of education. Their theories continue to shape discussions about curriculum, language regulations, and educational reform throughout the continent, supporting the continuous advancement of African educational theory and practice. Efforts will be made here to investigate the educational theories of a few significant African philosophers.

Julius Nyerere (1922-1999)

Julius Kambarage Nyerere, was born on April 13, 1922 and died on October 14, 1999. He was born in Tanganyika to a local Zanaki chief called Nyerere Burito. Julius Nyerere was known by the Swahili name Mwalimu, or "teacher," because of his profession before becoming active in politics.

At twelve years of age, Nyerere started attending Government Primary School in Musoma. He finished the four-year curriculum in three years and proceeded to Tabora Boys Government Secondary School. With a scholarship, he was able to study at Makerere University, which was the only university in East Africa at the time, and graduated with a teaching diploma. He went back to Tanganyika and taught Biology and English for three years at St. Mary's Secondary School in Tabora. He was the first Tanzanian student to study at a British university and the second to earn a degree outside of Africa when he was awarded a scholarship in 1949 to attend the University of Edinburgh, where he eventually earned a master's degree in history and economics in 1952. In Edinburgh, Nyerere came into contact with Fabian thinking, which contributed to the development of his unique idea of fusing socialism with African communal living.

Fabian thinking has to do with the Fabian Society, a British socialist organization founded in 1884. Instead of embarking on an aggressive revolutionary change, the society advocated gradual and democratic process in introducing socialism. The Fabians insisted on a well-planned and systematic approach to reforms in social structures and

the economy, favouring state ownership of major industries, education reforms, welfare programmes, and reduction of inequality among citizens (Miliband, 1977). The members of this society used persuasive and dialogical methods to pursue and achieve their goals, rather than engaging in acrimony and violent radicalism. While studying at the University of Edinburgh, Nyerere was exposed to the Fabian ideas. These ideas significantly influenced his political philosophy. Some of the Fabian approaches or ideas that shaped Nyerere's thinking are: gradualism, collectivism, social equality, state planning and intervention, and education as a tool for social change.

Toeing the footsteps of the Fabians, Nyerere imbibed the principle of gradual approach and non-violence in a bid to achieve social change. He very much valued peaceful transition and dialogue in his nation-building efforts. The Fabian idea of collective well-being led to Nyerere's concept of “Ujama” (meaning familyhood), with emphasis on communal living, mutual support and shared resources (Nyerere, 1968). Nyerere again applied the Fabian principle of state planning and intervention. He subsequently implemented policies that aimed at nationalizing key industries. He also promoted self-reliance through state-led development (Coulson, 2013). Like the Fabians, Nyerere acknowledged the power of education as an instrument for development and transformation of the society. On this basis he pursued the programme of universal education in Tanzania, thereby empowering Tanzanian citizens and enhancing their sense of national identity (Iliffe, 1979).

In 1961–1962, he served as Tanganyika's first prime minister; from

1964–1985, he led Tanzania as the country's first president. A pivotal figure in East Africa's decolonization and post-independence era, he was a politician, political theorist, and Tanzanian anti-colonial activist. He was a well-known African statesman and thinker. Ujamaa, which translates to "familyhood" or "brotherhood" in Swahili, is the core of his educational philosophy and contributions. His Ujamaa school of thought emphasised socialism, independence, and group values. Nyerere's goal of creating a fair and just society in Tanzania was fundamentally based on his educational theories. His theories on education had a significant influence on Tanzania's educational system and continue to have an effect across the continent. His theories have also sparked conversations and arguments regarding the value of education for the advancement of social justice, cultural heritage preservation, and the growth of African countries.

In 1953 he got married to Maria Magige. They were blessed with two daughters and five sons. He translated two plays by Shakespeare into Swahili in addition to writing political essays. He won the following awards:

- Nehru Award for International Understanding, 1976
- Third World Prize, 1982
- Nansen Medal for Outstanding Services to Refugees, 1983
- Lenin Peace Prize, 1987
- International Simón Bolívar Prize, 1992

Relevance of Nyerere's Ideas to Education

1. **Education for Liberation:** According to Nyerere, education can free people and society from exploitation, ignorance, and

poverty. For him, education ought to provide people the tools they need to take charge of their own lives, become financially independent, and actively contribute to the development of their country.

2. **Africanization of Education:** Nyerere highlighted the necessity of introducing African languages, customs, and cultures into the curriculum in order to Africanize education. He promoted an educational programme that was grounded in the community and culturally appropriate, encouraging students to take pride in their African ancestry.
3. **Community and Self-Reliance:** The ideas of community and self-reliance were central to Nyerere's "Ujamaa" philosophy. In his view, education ought to foster a spirit of collectivism, self-sufficiency, and cooperation. In his opinion, education should instill in people the values of cooperation, for the greater good and supporting the social and economic advancement of their local communities.
4. **Accessible Education:** Nyerere was a fervent supporter of education that was made accessible. Regardless of social or economic standing, he thought that all Tanzanians should have access to education. He attempted to lessen educational disparities and proposed policies to increase access to primary education.
5. **Socialism in Education:** Nyerere included socialism in his educational philosophy. He advocated for a more communal and egalitarian approach to education with the goal of minimising the differences between various social groups and between urban and rural areas.

6. **Decolonizing Education:** In recent years, Nyerere's theories regarding decolonizing education have come to light. This entails reassessing educational curricula with an emphasis on integrating native languages, customs, and ideas into formal education in order to represent the cultural and philosophical viewpoints of African societies.
7. **Encouraging Values and Ethics:** In the modern world, where the cultivation of moral and ethical values is regarded as essential for the holistic development of individuals and the promotion of responsible citizenship, Nyerere's emphasis on values and ethics in education is becoming more and more pertinent.

Nnamdi Azikiwe (1904-1996)

Nnamdi Benjamin Azikiwe was born on 16th November 1904 in Zungeru, Niger State, Northern Nigeria, during the British colonial rule. He died on 11 May 1996 and was buried on 16 November 1996, what would have been his 92nd birthday. Equipped with an exceptional, almost legendary, blend of admirable attributes, he was a highly expressive and influential figure in the 1960s Nigerian independence movement. He was also a gifted writer, sportsman, journalist, politician, and author. During his time in the United States, he studied anthropology, religion, economics, political science, and journalism at Columbia, Lincoln, and Pennsylvania Universities. He taught political science at Lincoln University for a little while (1925–1934) before coming back to Africa. His subsequent educational philosophy benefited greatly from these early encounters.

Popularly referred to as "Zik of Africa," Nnamdi Azikiwe was a notable Nigerian statesman, philosopher, and Pan-Africanist. He was Nigeria's first president (1963–1966) as well as the country's third governor general (1960–1963). He served as the University of Nigeria's first chancellor as well. *Renascent Africa* (1937) and his autobiography, "My Odyssey" (1970), are two of his works. His educational theories played a significant role in influencing Nigeria's educational system and advancing African identity. Education in Nigeria and throughout Africa has been significantly and enduringly impacted by Azikiwe's educational theories. His focus on the preservation of indigenous languages and cultures, Africanization of education, and Pan-Africanism still influences educational practices in the African continent. He left behind a legacy that includes his contributions to education, decolonization, and creation of independent African nations.

Relevance of Azikiwe's Ideas to Education

- 1. Nationalism and Pan-Africanism:** Azikiwe was a fervent supporter of both nationalism and Pan-Africanism. His approach to education sought to foster a sense of national consciousness and African unity. He thought that a strong African identity should be fostered through education. He underlined that a dedication to the African cause and the Pan-Continent's freedom from colonial rule should be fostered in schools.
- 2. Africanization of Curriculum:** Azikiwe advocated incorporating African languages, histories, and cultures in the curriculum as part of the Africanization of education. In his

view, this would enable Africans to take charge of their own lives. In addition to following a conventional academic curriculum, he believed African students ought to be taught about their own history, culture, and values. He maintained that by using this strategy, students would be able to cultivate a stronger sense of cultural pride and identity.

3. **Education for Self-Reliance:** Azikiwe promoted economic independence and self-reliance in his educational concepts. He argued that education should provide people with the information and abilities required for economic growth and independence.
4. **Promotion of Indigenous Languages:** Azikiwe understood the value of upholding and advancing African indigenous languages. He insisted that teaching students in their native tongues could improve their sense of cultural identity and help them feel more connected to their heritage.
5. **Intellectual Inclusivity:** Azikiwe was a fervent supporter of allowing people from all backgrounds to participate in education. For him, everyone should have access to educational opportunities, irrespective of their gender, class, or ethnicity.
6. **African Thought Renaissance:** Azikiwe played a significant role in bringing African thought back to life. He pushed back against the predominance of Western philosophy and thought in education and encouraged African scholars to interact with their own intellectual traditions.

Henry Odera Oruka (1944-1995)

The Kenyan philosopher, Henry Odera Oruka, was born in Masiro-Nyang'ungu, Ugenya, Siaya County, on June 1, 1944, and passed away in Nairobi on December 9, 1995. In his native Ugenya, in the Kenyan Nyanza Province, Oruka was surrounded by sages and, as a young man, he looked up to them and gained a great deal of knowledge from them. After graduating from Yala's St. Mary's High School, he was awarded a scholarship to study geography at Sweden's Uppsala University. He enrolled in the Faculty of Mathematics - Natural Science's BSc programme there, where he studied geography, geodesy, and meteorology. A Professor of Philosophy, Ingemar Hedenius, encouraged Oruka to pursue his newly emerging interests and study philosophy while he was there. Later on, because of his interest in the subject, he decided to study philosophy. He chose to focus on philosophy instead of science after graduating with honours in both subjects a year ahead of his class. With a Master's degree in hand, he relocated to Wayne State University in the United States, where he eventually earned a doctorate. His 1970 dissertation on the subject of "Freedom" was later edited and released as *Punishment and Terrorism in Africa* in 1976. He was a philosophy professor at the University of Nairobi from October 1970 until his death on December 9, 1995. Oruka had two marriages. He had three children with the late Millicent Achien'g, his first wife: the late Hollywood actor Owiso Odera, the late actress and model Sheila Odera, and the late accountant Sharon Odera. With Olivia Phoebe Ayoma, his second wife, he had two children: Ronnie Omuga and Peter Oruka Odera, an international relations professional.

Oruka was well known for making important contributions to African philosophy, especially in the field of "Sage Philosophy." His educational theories, which drew heavily from his philosophical writings, had a significant influence on how indigenous knowledge systems were understood, how education was conducted, and how African thought developed. His work in contemporary African philosophy and thought is linked to his contributions to African philosophy and education.

Oruka's groundbreaking work in African philosophy focused on what he called "Sage Philosophy." By compiling the knowledge and philosophical insights of traditional African sages, he aimed to close the gap between Western philosophy and indigenous African knowledge systems. This strategy entailed conversing with local sages, or philosophers, to obtain their viewpoints and ideas, thereby raising their knowledge to the level of philosophical discourse. In African philosophy and education, Oruka's contributions to Sage Philosophy have left a lasting impact. It encouraged later academics, educators and scholars to investigate the incorporation of indigenous knowledge into formal education and scholarly discourse. With its continued challenge to Western philosophy's hegemony in educational systems, Oruka's method has significantly helped, and continues to help, in making learning and knowledge transfer in Africa more inclusive and culturally conscious.

Relevance of Oruka's Ideas to Education

- 1. Interdisciplinary Approach:** In order to address the challenges facing the continent, particularly those related to

education, Orika has argued in favour of an interdisciplinary approach to African philosophy. This approach encourages the use of eclectic teaching methods.

2. **African philosophy's applicability to current issues:** Applying African philosophy to current issues in Africa, particularly those pertaining to education, was strongly advocated and stressed by Orika. He urged the application of African philosophical ideas to the problems and inequalities in education on the continent.
3. **Cultural Awareness and Empowerment:** Orika promoted cultural awareness and appreciation while highlighting the importance of cultural empowerment in education. He believed that people should be able to recognise and value their cultural heritage through education. He supported educational programmes that instilled in learners a respect and appreciation for their own cultural heritage and customs.
4. **Preservation of Indigenous Knowledge:** Orika worked to protect and advance African societies' indigenous knowledge. He thought it crucial that the knowledge and understanding of the traditional sages should be preserved and passed on from one generation to the next.
5. **Curriculum Enrichment:** Orika promoted the incorporation of indigenous knowledge into curricula in educational institutions. He maintained that the richness of local knowledge should be included in education, in addition to knowledge from the West or other countries.
6. **Intellectual Inclusivity:** Orika encouraged intellectual inclusivity by honouring the historical sages' contributions to

knowledge. His writings highlighted how different cultures have different forms of wisdom and philosophy.

7. **Philosophy for the Masses:** Oruka made philosophy more approachable for the general public through his educational concepts. Philosophy should, in his opinion, be a dynamic, ever-evolving aspect of daily life rather than being restricted to academic settings.

Paulin J. Hountondji (1942-2024)

In Abidjan, Côte d'Ivoire, on April 11, 1942, Paulin Jidenu Hountondji was born. He was a politician, philosopher, and scholar from Benin. He was regarded as one of the most significant individuals in African philosophical history. He was a Philosophy Professor at the Université Nationale du Bénin in Cotonou since the 1970s. He briefly held the positions of Minister of Culture and Communications as well as Minister of Education in the Beninian Government at the beginning of the 1990s.

He continued his study in philosophy, graduating from the University of Paris-Sorbonne with a Ph.D. He was renowned for both his dedication to African philosophy and his attempts to reshape and challenge the discipline. A distinguished philosopher, Hountondji made important contributions to African philosophy and education. His theories have had a significant influence on how African philosophy and education have developed. Significant contributions to African philosophy have been made by Hountondji, whose ideas on education are intimately related to his larger body of work in philosophy.

Hountondji was renowned for his criticism of the over-reliance of African philosophy on Western philosophical traditions. In order to develop an African philosophy that is more genuine and applicable to the African context, he highlighted the significance of interacting with and challenging Western philosophical concepts. His criticism of ethnophilosophy, which he viewed as an exoticized and superficial approach to African thought, has been vocal. He contended that authentic African philosophy ought to be analytical, rigorous, and focused on abstract concepts rather than being restricted to enumerating the customs and beliefs of diverse African communities. He disagreed with the idea that African philosophy needs to adhere to a global framework. He contended that African philosophy should address the unique problems and difficulties that African societies face, and be unapologetically anchored in the African context.

African philosophy and education have benefited greatly from Hountondji's contributions. A lot of African academics and policymakers have been influenced by his emphasis on intellectual independence, decolonizing education, and the rigorous development of African philosophy. His work still encourages African nations to develop contextually appropriate educational systems, preserve their cultures, and practice critical thinking.

Relevance of Hountondji's Ideas to Education

1. **Intellectual Independence:** Hountondji promoted African scholars' and thinkers' intellectual independence. He thought that rather than being obedient to Western philosophical traditions, African scholars should interact critically with

them. The advancement of African educational systems is a manifestation of this intellectual independence.

2. **Decolonizing Education:** The foundation of Hountondji's pedagogical theory was decolonizing education. He demanded that educational curricula be thoroughly reevaluated to take African philosophical and cultural perspectives into account. African languages, customs, and ideas can all be incorporated in formal education.
3. **Interdisciplinary Approach:** Hountondji suggested approaching African philosophy and education from an interdisciplinary perspective. He believes that in order to effectively address the complex issues confronting African societies, African scholars must draw from a variety of disciplines.
4. **Cultural Preservation:** Hountondji highlighted the value of using education to protect and promote African cultural heritage. He was of the view that people should be deeply aware of their cultural identities and values through education.

CHAPTER FOURTEEN

SOCIO-POLITICAL, MORAL, AND CULTURAL ISSUES IN EDUCATION

Introduction

Education does not exist and operate in a vacuum. As a matter of reality, every education system is the brainchild of its society, and is therefore tailored towards achieving societal objectives, through both short and long term planning and implementation of salient educational policies and curricula. Such policy and curriculum planning and implementation usually gravitate around socio-political, moral and cultural issues. In fact, education is embedded within the social, political, moral and cultural fabrics of the society. As such, it does not only transmit knowledge and skills but also reflects, influences, and is influenced by the prevailing cultural values, moral norms, and power dynamics of the wider society and its historical context. This chapter provides an in-depth examination of the key socio-political, moral and cultural issues and challenges that characterize the contemporary educational discourse. Central among the issues are leadership, rights and duties, teacher's right and authority, reward and punishment, empowerment education, and child-centred education. Understanding these issues properly is very crucial for fostering an ethical, moral and democratic learning environment, and progress of the society.

Leadership in Educational Settings

Educational leadership is fundamental in shaping the goals, ethics, and functionality of schools. Effective leaders cultivate inclusive and supportive learning environments, in order to ensure that policies promote fairness and academic excellence. However, in many instances, leadership has been observed to be impacted by political pressure and lack of autonomy. This can limit decision-making and hinder school progress and development of students. Ethical and visionary leadership is essential for building trust, empowering teachers, and driving meaningful change, as noted by Apple (2004).

Rights and Duties

In every human establishment that is worth the name, there are always rights and duties, both for the leaders and the led. In education, the involvement is not only manifested in entitlements, but also in duties or obligations. For instance, learners have a right to safe and nurturing learning environment, equal opportunities and freedom of expression, as well as the choice of their course of study. At the same time, they bear responsibilities such as participating actively in their educational programmes and activities, respecting others, especially their teachers and other authority figures in the school, and contributing their best positively to the orderliness and development of the school community. According to UNESCO (2020), effective integration of both rights and responsibilities by the education system will help in fostering responsible citizenship and ethical awareness among the people.

Teachers' Rights, Responsibilities and Authority

In every social institution or organization, there are some specified rights, responsibilities and authorities exercised by the various members of the group. In educational institutions, teachers do not only have some rights and responsibilities, but also some authorities. This is because the role of teachers in the educational system is multi-faceted, thereby embracing various rights, responsibilities and authority. These rights, responsibilities and authority are significant in shaping their professional environment as teachers and impacting on students' learning. It is essential to understand the legal and ethical frameworks that underlie teachers' conduct and practice as they navigate their roles. A good understanding and use of these variables go a long way in enhancing teaching and learning.

Teachers' Rights

In every society, teachers are a force to reckon with, since they are the molders of the citizens' characters. As such, they enjoy a number of rights regarding their employment, prohibition to discrimination, as well as protection against unjust dismissal from their positions, ranks or duty posts. Also included in teachers' rights are the right to academic freedom, the right to due process, and the right to conducive and safe working environments.

Right to employment: With requisite qualifications, teachers have the right to be employed in educational institutions where their services are needed. Employment will give them the opportunity to put into practice what they have studied and also transmit same to the future generations, for continuity. It will also give them a sense of

worth and job satisfaction.

Right to prohibition to discrimination: It is a common knowledge, especially in under-developed countries, that teachers are usually not well paid. As such, they find it difficult to execute projects that are capital intensive, or even make meaningful donations to the development programmes of their communities. Sometimes, this can lead to their being neglected or discriminated against in the scheme of things. However, considering their enormous contribution to the well-being of the society, teachers have the right not be discriminated against. In fact, as the molders of characters, they should be given a prominent place in the affairs of the society and be well integrated in the scheme of things.

In the school system, teachers have the right to take part in decision making processes that affect them and their working environments. It is to guarantee such right that teachers usually form associations at various levels, so that they can have a united front for collective bargaining. In Nigerian, universities for instance, there is the Academic Staff Union of Universities (ASUU), which regularly has face-offs with the Federal Government in order to protect the rights of its members. Such associations empower teachers to negotiate terms related to salaries, benefits and conditions of work. All these go a long way to enhancing their professional autonomy, job satisfaction, and protection against discrimination.

Right to protection against unjust dismissal: Teachers have the right to retain their employments until their retirement. They should

not be harassed by the school management or proprietors. It is absurd for teachers to be threatened with demotion, suspension or outright dismissal from their work, for any slightest felt provocation. The situation becomes even more disgusting when the reason for the threat is that the teachers in question insist on doing the right thing rather than compromising the principles and practices of their profession. Education goes with discipline, which can take various dimensions. However, some teachers are harassed sometimes by the parents for disciplining their children in school. Some school proprietors, especially private owners, for fear of losing students, often side with such parents and threaten their teachers with some sanctions.

Right to academic freedom: This allows teachers to explore and present diverse points of view in the classroom settings, thereby fostering critical thinking and open discourse among the students (Sullivan, 2021). With academic freedom, teachers can embark on various researches which will add to existing knowledge in their areas of specialization. This will equally equip them with competencies and ideas which they can brought to bear on educational reforms.

Right to due process: Due process rights ensure that teachers are given fair hearing and treatment in the event of their facing disciplinary actions. In this way they are safeguarded from arbitrary sanctions, even if their misconduct merits dismissal (Weingarten, 2019). Due process is very important so that the offender can see clearly that they are not being victimized. Giving fair hearing and following due process will eliminate tension and animosity among the parties, and may also give the offender the opportunity to amend their

ways, being convinced of their wrong doing.

Right to a safe working environment: Teachers have the right to carry out their duties with minds free of worries that may emanate from insecurity or hazards due to poor working environment. Safety of lives and property is the priority of every human being, and this should be reflected in the day to day running of the school system. If teachers are insecure, they may not put in their possible best for the overall interest of the system. There have been cases and reports of attacks on teachers, both within the school premises and on the way to and from the school. Vandalization of cars and breaking into offices are also of regular occurrence in some institutions, especially post-primary and tertiary.

Teachers Responsibilities

It is worthy of note that rights go with responsibilities. So, teachers have responsibilities, too. Such responsibilities include delivery of high-quality education, abiding by the ethical standards of their profession, rules and regulations of the school institution, cultivation of conducive atmosphere for students, self-updating, innovation and research, among others.

Delivery of high-quality education: As they enjoy their rights, teachers are expected to deliver high-quality education. It is said that no nation can arise above the quality of its teachers. This is because education is the bedrock of the development of any nation. Bearing this in mind, teachers are expected to deliver high-quality education at all levels. If the standard of education is high and maintained by

teachers, invariably students will take bearing from them. This implies that teacher should take pains to understand clearly the subject matter of their courses, be able to analyze and explain to students the basic concepts and all the essentials of the educative processes, both in theory and practice.

Abiding by the ethics of their profession and school rules and regulations: Teachers have the responsibility, in conscience, to abide by ethical standards that govern their profession, as well as the well-intentioned rules and regulations of the school in which they work. Every profession has its own ethics. Ethics is concerned with human conduct regarding what is good or bad, right or wrong, what is and what ought to be. In the ethics of teaching profession, among other things, teachers should be punctual to their duties, truthful to students, dedicated to duty, avoid favouritism, and be objective in their assessment of students. According to Darlington-Hammond (2020), abiding by their ethical standards also includes designing effective curricula, evaluating student performance, and maintaining open lines of communication with parents and the community.

In school institutions, rules and regulations are not meant for students only. Teachers are also involved. Schools usually have their rules and regulations clearly spelt out in form of handbooks or booklets. Invariably, teachers normally pledge their readiness to abide by the rules and regulations of the school during their applications and interviews. It is, therefore, disturbing to see teachers who turn around later to go against the same things they pledged to uphold and on the basis of which, among other expectations, they were employed.

Cultivation of conducive atmosphere for students: Teachers are expected to create a safe atmosphere for students in their respective classroom or lecture halls. They should also practice inclusiveness and carry all the students along. This means that they should be able to pay individual attention to students, know their respective learning needs and individual differences. Every student should be given a sense of worth and belonging, irrespective of their social, economic, political, ethnic and religious backgrounds.

Self-updating, innovation and research: The duty of a teacher does not stop at the classroom or lecture hall. It is a continuous venture. Knowledge is the centre of all teaching and learning. But knowledge is never static. It is not a done and dusted thing. Rather it keeps growing, and new strands of knowledge keep evolving. There is, therefore, the need for teachers to update themselves and be abreast of events in the process of education, especially in their fields of expertise. Teachers are also expected to be innovative in their thinking and teaching. They should not rely only on already made materials or on authorities. They are to try new ways of doing things for optimal outcomes. To do this, they should be research-oriented. Research is indispensable for teachers' academic growth, relevance and effectiveness.

Teachers should devote a good chunk of their time to research, especially in this age of technology, with lots of thing constantly changing in teaching-learning landscape. For instance, Durlak et al. (2019) have observed that there has been a growing focus on social and emotional learning in recent years. This has widened the horizon

of teachers' responsibilities, where they are even required to support students' mental health. They argue that effective implementation of social and emotional learning is linked to better academic outcomes and fewer behavioural challenges. To meet these emerging and necessary demands, teachers must be equipped with necessary tools and skills through research and self-updating.

Teachers' Authority

In addition to rights and responsibilities, teachers do exercise significant authority among students. This is crucial for maintaining order and discipline, without which there can be no effective learning. Some of the aspects of this authority include setting classroom rules, management of students' behaviour, and enforcing disciplinary actions when necessary.

Setting classroom rules: Most of the classroom rules are a part of school rules and regulations. Such rules include punctuality, avoiding noise making, ridiculing a fellow student, insulting the teacher, sleeping in the class, not paying attention to lessons, eating in the class, and some others. However, the teacher can also make their own personal rules in collaboration with students, provided such rules promote effective learning and good behaviour. So, a teacher can make rules regarding sitting arrangement, class debates, mode of assignments, reading of texts, and the likes. However, it is necessary to explain such rules and their importance to students so that they can easily buy into them, instead of seeing them as simply an imposition by the teacher.

Management of students' behaviour: It is the prerogative of teachers to control the students' behaviour in the classroom. Understanding individual differences of the students is basic to this. Teachers can manage and control students' behaviour by placing sanctions on some attitudes that are not wholesome, as well as by reinforcing good attitudes through various motivational techniques. They can tell brief stories that teach morals, have some sense of humour and be always disposed to correct perceived anomalies among students.

Enforcing disciplinary actions: It is one thing to make a rule and another to enforce it. This is where sincerity of purpose is required of teachers. Once rules are made and students have been made aware of them and their implications, teachers should be ready and willing to enforce them. Appropriate sanctions should be applied whenever necessary, so that students will take the rules seriously.

Although teachers have authority, it is necessary that this authority be exercised with love and respect for students' rights and dignity (Gordon, 2023). The idea of authority evokes high expectation that such authority stems from the moral probity of teachers, their wealth of knowledge as well as exemplary lives. According to Fraser (2021), this makes for authoritative teaching, which joins high expectation with strong support, and has been shown to promote student engagement and success. With such a model of authority, teachers can make their classrooms attractive and inviting, with an atmosphere that encourages participation and promote a sense of belonging for all students.

Challenges that Teachers Face

In spite of the well anchored framework of rights, responsibilities and authority that teachers have, they are also faced with various challenges in today's educational space. Some of these issues include inadequate funding, high-stakes testing, and rising demands from parents and proprietors, among other things.

Inadequate funding has contributed to having large class sizes, thus making it hard for teachers to render individualized attention to students. Insufficient funding has also adversely affected the provision of resource materials such teaching aids, both in the classrooms and laboratories.

High-stakes testing encompasses standardized forms of assessments with high measures of consequences for students as well as educators and school management. The aim of these tests is to examine students and evaluate their performance. The outcome of the evaluation will be used to determine school funding, teacher evaluations and decisions regarding the students' graduation and promotion to the next level. According to Ingersoll (2018), such high-stake testing brings about a narrow focus on standardized assessments, thus circumventing the ability of teachers to provide an all-round education to students. Since such testing has consequences for the three major stakeholders in school institutions, it is referred to as high-stake testing.

Nowadays, both parents and school administrators make much demands on teachers. For instance, most parents and school administrators would require teachers to embrace digital technology

and online teaching and learning, and integrate them into their teaching activities with every amount of urgency. This adds to teachers' workloads and mounts extra pressure on them. Due to this pressure, they may not be able to carry out their teaching responsibilities as effectively as required. Other dimensions of concern about digital technology in education are data security, students' privacy and widening gap in teacher-student interactions (Harris & Wajnryb, 2022).

As a response to the noted and other challenges, there is need for ongoing formation of teachers through professional development programmes. Such programmes as conferences, workshops, full bright fellowships and institutional collaborations are essential. In this regard, Schmidt (2024) argues that teachers must receive training that not only enhances their teaching skills but also provides them with knowledge about legal rights and advocacy strategies that empower them to navigate their responsibilities with all effectiveness.

Reward and Punishment

In social institutions, human behaviour is usually managed through reward and punishment, or discipline. Reward and punishment remain a complex issue, especially in the process of education. To manage and control students' behaviour and guide them along the right paths that would lead to their bright future as responsible citizens, both reward and punishment must be appropriately made use of by teachers and school authorities.

In administering reward and punishment, there is need for fairness.

Also, consideration should be taken of the circumstances of the individuals involved. The contemporary approach to the issues of reward and punishment advocate for restorative practices where priority is given to dialogue, reflection, and restitution over and above punitive measures. According to Nucci et al. (2014), this approach helps in cultivating a respectful school climate and reduction of conflict.

Cultural Norms and Educational Practice

In every society, culture is bound to influence learning processes, expectations, and classroom behaviours. For this reason, education systems must account for cultural diversity by incorporating inclusive curricula and teaching strategies. Since education is established within a particular cultural milieu, there is need for educators to embrace and integrate values of the culture within which they operate, provided that such values are not antithetical to the aims and purposes of education and the good of the society in general. This is important because, as Bank (2008) and Gay (2010) argue, teachers need cultural competence to address the needs of learners from varied backgrounds.

The implication of the above argument by Bank and Gay, is that teachers need to be culturally educated. This education does not only apply to their own cultures, but others' cultures as well. To be effective utilizers of cultural elements and values in the process of education, teachers have to engage in multicultural education, with open-mindedness, dialogue and objectivity. Multicultural education enhances and affirms students' identities, as well as promotes mutual respect and understanding among people from diverse cultural

backgrounds.

Learner-Centred Education

Since the time of the pragmatic educational philosophy, learner-centred education has become a focal point in education. Learner-centred education focuses on the individual needs, interests, and potentials of students. Unlike the traditional approach which focuses on rote learning, learner-centred approach has shifted emphasis to critical thinking, collaboration, creativity, and innovation. To stress the importance of learner-centred approach, UNESCO (2020) states that environments that support learner agency and voice contribute to deeper engagement and academic success.

Since learner-centred approach prioritizes the interests, needs and potentials of the learner, it is indispensable in promoting meaningful learning and empowering students to take charge of their educational journeys and actualization of their dreams.

Empowerment and Education

Everyone needs empowerment in their life. Empowerment means the enablement of a person to engage, with needed resources, in meaningful programmes that would help them realize their aspirations in life. When individuals are properly empowered, they can stand their ground at all times, and positively resist any form of injustice or oppression, both against themselves and against others, in the society. Empowerment through education enables individuals to develop the capacity to influence their lives and contribute to social transformation. In education, empowerment is deeply rooted in active

participation and dialogue. With participatory and dialogic approach as a method, empowerment education promotes and encourages critical thinking, collaboration and collective actions.

Empowerment education, with its dialogic and participatory approach, was inspired by Paulo Freire's philosophy of education. It challenges oppression and fosters civic responsibility and involvement in social actions. The aim of empowerment education as envisioned by Freire (1970) is to produce individuals who can question social injustice and advocate for equity at all levels of human operations and relationships.

CHAPTER FIFTEEN

VALUES, CURRENT AFFAIRS/MEDIA AND POLITICAL AWARENESS IN EDUCATION

Introduction

There are crucial issues in national development which philosophy of education, and education in general, should address. It is the responsibility of any nation's education system to create national consciousness and patriotism among students at all levels, otherwise citizenship education would just exist more on paper than in practice. When citizenship education is put into practice, the many challenges confronting the society on daily bases would be brought to a minimum level, values would be upheld, social peace and stability would be sustained.

VALUES AND SYSTEMS IN EDUCATION

Values

According to Tyree & Vance and Mcjunkin (1997) the children in our day are face to face with the complicated and confusing values of the world and they need counselling to learn making moral decisions that are based on respect and responsibility. According to Halstead (1996:13) values are defined as things that are considered as “good” such as beauty, truth, love, honesty and commitment. “Values aim to reveal the best side of the person and provide him to achieve humane perfection by developing his personality entirely.” (Aydin & Akyol Gürlür; 2012: 3) Again according to Aydin and Akyol Gürlür (2012:4),

values enhance the commitment between the individuals. “Value means the desired, desirable thing, and the humane attitude about events.” (Aydın & Akyol Gürler; 2012:4) Values have social, individual and cultural sides. Still above all, values are built on a moral foundation. According to Aydın and Akyol Gürler (2012: 8) although values they can change from the societies and epochs, there are also shared humane values that are accepted in every society and epoch. It can be said that to attach importance to values would form a basis of a more prosperous living. As it is known, the human, above all is a social being and it is again known that there are some necessities to live in a society.

For this very reason, to attach importance to values and to arrange the living according to them comes up as one of the most important necessities of social and communal living. According to Tezcan (1993: 13-14) it is important for values and beliefs to be harmonious in the society. Durkheim and his “moral education” is consulted on the matter of what is needed to be done to achieve them. Coser (2010: 129-130) also mentions the “collective conscious” concept of Durkheim and indicates that even in the systems in a very high level of organic solidarity, a shared belief and a shared “collective conscious” is still needed according to Durkheim. According to Coser (2010: 130) Durkheim states that the moral unity can be provided when all the individuals of the society abide by the shared arrangements of the symbolic representations and the shared assumptions about the world that surrounds them. Here Durkheim actually states that the social unity is bound to moral unity. It can be said that the “collective conscious” concept of Durkheim also includes education. Because as

it known, education aims for the people who form societies to be beneficial and compatible in that society and it is rather favourable for these mentioned values to be given appropriately and efficiently to the individuals. Education, at the same time, is also an effective process for the social, and therefore the moral unity to be provided. According to Tan (1990:557-571) “people need to be stimulated or forced to actualise their social roles.” One of the organisations that realises this stimulation in the society is education.

Among many things, people also learn the value judgements of the society through education. Aslan (2001:25) adverts to this point, especially the transfer of cultural values to new generations in his article titled “Social Bases of the Education”. According to Aslan (2001:28-29) the values that are the subjects for the individual to adjust are the values that are wanted to be gained and the real values. Again according to Aslan (2001:29) the function of the educational establishments is both to transfer the values of the society and to raise individuals that are qualitative of meeting the ideals and expectations of the society towards future. According to Halstead (1996:3) values have a central importance for both the educational theory and the implementation activities. According to Kutnick & Manson (2001:83) Piaget states the relationships between the adults and the children as restriction relationships that are defined by one-sided authority and the asymmetry of social power. When the relationship between authority and the child is concerned, it is known that various inferences and values that are imposed to the child by the authority are being accepted unquestioned by the child. Furthermore, this situation can be thought to go on unquestioned until the period where the child

starts to develop a moral and values system (Kaya: 2012; 9); in which is a period, according to Kaya (2012:9), of the Second Childhood Phase between the ages of 6 and 12.

Therefore, it can be thought that it would be more effective for the values education to be given in this very period. According to Buzzelli (192: 47) the moral development conscious of many early childhood educators come from either the cognitive development theory of Piaget and Kohlberg or from the psychoanalytic theory of Freud. According to Taylor (1994:3) values education encourages the individual in the society to improve the reflection in the solutions in various forms, the exploration of possibilities, the dependences of responsibilities, the preference of the vales and the orientation of the attitudes and behaviours.

In a research that was done by Halstead and Taylor (2000: 169-202) on the learning and education of values, plenty technics and approaches that are used in values education had been examined. Among these, there are approaches like direct instructions and special programs, collective studies, argumentation-based programs and story usage. According to Aydın & Akyol Gürler (2012: 8-15), values align under various titles. And in this study, values align under 10 main titles that were prescribed by the Turkish Ministry of Education to be implemented in the educational institutions from 2017-2018 academic year.

These values line up as:

Justice	Respect
Friendship	Love

Honesty	Responsibility
Self-control	Patriotism
Patience	Helpfulness

Content, Need, Process and Relevance of Values System in Education

Human Values and self-introspection.

According to T. Roosevelt, “To educate a man in mind and not in morals is to educate a menace to society.” The supreme end of education is expert discernment in all things – the power to tell the good from the bad, the genuine from the counterfeit, and to prefer the good and the genuine to the bad and the counterfeit. The Hindu vision of life gives four goals, ideals and core values for a better quality of human life. They are **artha** (economic values of wealth), **kama** (psychological values of pleasure), **dharma** (moral values) and **moksha** (liberation). These four goals embody the formulation of human values. Right living is reached only through value education which only stands against cardinal sins as Mahatma Gandhi has cautioned us: “Pleasure without conscience; Politics without principles; Prayer without devotion; Education without character; Wealth without work; Science without humanity; And commerce without morality.”

The Contextual Implication of Values

Today youngsters are confused because of the change in value system in the society and lead them to many dilemmas. Due to liberalization, industrialization and globalization rapid changes are occurring in almost all social sciences. The so called philosophical foundations of

India are declining day to day with the country in a state of social turbulence, the goals and functions of formal education need to be reassessed and updated.

What are Values?

Values are principles, fundamental convictions, and ideals, standards of life which act as general guide to behaviour or as a reference point in decision making. Values are beliefs about what is right and what is wrong and what is important in life. Value literally means something that has a price, precious, dear and worthwhile, one is ready to sacrifice for. It is a set of principles which guide the standard of behaviour. Values are desirable and held in esteem. They give strength to a person's character by occupying a central place in his life. It reflects one's attitudes, choices, decisions, judgments, relationships, dreams and vision. The guiding principle of life which are conducive to all value development. It is like the rails which keep the train on track. Without values, life will be chaotic. Values are virtues, ideals and qualities on which actions and beliefs are based. Values are guiding principles that shape our world outlook, attitudes and conduct. The moral values present a true perspective of the development of any society or nation. They tell us to what extent a society or nation has developed itself.

Definitions of Value Education: According to Perry (1968), “Value means the relation of an object to a valuing subject.” According to Hindzay (1966), “By values we mean a person's idea of what is desirable, what he actually wants” In the words of John Dewey (1966), “Value education means primarily to prize to esteem to

appraise, holding it dear and also the act of passing judgment upon the nature and amount of its value as compared with something else”.

Need for Value Education: Mahatma Gandhi found that there is a great deal of moral degradation in the society. The main causes of moral degeneration are:

- Lack of respect for the sanctity of human life.
- Breakdown of parental control of children in families.
- Lack of respect for authority, seen through the brazen breaking of the law and total disregard for rules and regulations.
- Crime and corruption.
- Abuse of alcohol and drugs.
- Abuse of women and children, and other vulnerable members of society.
- Lack of respect for other people and property.

To solve all these types problems, it is necessary to know the main causes of the above problems. We know that today's children are tomorrow's citizens. If we give good education to the present day children, the future of the next generations will be well. In Gandhi's opinion education is the solution for all types of the problems. Now we are living in the modern century. If we use science and technology in the proper way, it is not difficult for us to solve all the problems of the non-moral and value things. The main object of the study is to inculcate moral and value based education in schools and colleges and to know the attitude of intermediate students towards moral values.

Types of Values

Values are either innate or acquired. Innate values are our inborn divine virtues such as love, peace, happiness, mercy and compassion as well as the positive moral qualities such as respect, humility, tolerance, responsibility, cooperation, honesty and simplicity.

Acquired values are those external values adopted at your “place of birth” or “place of growth” and are influenced by the immediate environment. Examples of acquired values are one's mode of dress, cultural customs, traditions, habits and tendencies.

Categorization of Values

There are different categories into which values can be grouped, including the following:

Personal values: Personal values are those you take for yourself and which constitute a critical part of your values and are apparent in attitudes, beliefs, and actions. Personal values may be prioritized, such as honesty then responsibility then loyalty and so on.

Social values: Social values are those which put the rights of wider groups of people first. This may include equality, justice, liberty, freedom, and national pride. These are often instilled into us when we were young.

Political values: Political values are ideological beliefs about the best way to govern a country or organization, for example through welfare, democracy and civic responsibility.

Economic values: Economic values are those around money, and may include beliefs around ownership of property, contributing to the common good (taxes!), the balance of supply and demand and so on.

Religious values: Religious values are spiritual in nature and include beliefs in how we should live.

Factors Influencing the Learning of Values

Hogan (1973) believes that moral behavior is determined by five factors:

- (1) **Socialization:** becoming aware as a child of society's and parents' rules of conduct for being good.
- (2) **Moral judgment:** learning to think reasonably about our own ethics and deliberately deciding on our own moral standards.
- (3) **Moral feelings:** the internalization of our moral beliefs to the degree that we feel shame and guilt when we fail to do what we “should.”
- (4) **Empathy:** the awareness of other people's situation, feelings, and needs so that one is compelled to help those in need.
- (5) **Confidence and knowledge: knowing the steps involved in helping others and believing that one is responsible for and capable of helping.**

Approaches to teaching Value Education

Broadly there are two approaches to teaching: 1. Integrated approach and 2. Curricular Approach.

Integrated approach: This is also known as indirect method. It is adopted by many public schools. In this approach, values are

integrated and taught through various subjects and activities. The following are examples:

Physical education: This imparts values of health, strength, agility, grace, etc.

Sports teach the values of courage, initiative, rapid decision, action, perseverance, leadership, self-control, acceptance of failure and victory

Work Experience: Manual skills, utilizing materials, avoiding wastage, creativity, living in harmony with nature, appreciating art and music, are all taught and learned through work experience.

Social studies: Here lives of great men will inspire courage, patriotism, citizenship, civic sense, hard work, diligence etc. It also makes use of leisure periods, as well as reading books on values, by organizing discussions and debates by eminent scholars. Further, it is expected to make use of the incidental method of relating the life of students to various events that take place in the surrounding.

Other occasions such as the morning assembly, celebration of festivals and various anniversaries can also provide opportunities and platforms to impart values.

Curricular approach: It is also known as the direct method or formal method. It is adopted by many private schools. In this approach, text books are identified for various levels for teaching the values. It is carried out by teachers through specified number of periods and specified syllabus.

The Role of Teachers in Value Education

In teaching and inculcating values, the teachers have a great role to play. The following roles are significant:

1. A teacher has to function as an agent who stimulates, provokes, informs and sensitizes the learners with reference to value situations in life.
2. Through involving the learners actively in discussion, dialogue and practical activities, the teacher should make them think and reflect on human actions and events.
3. The teacher should also expose students to works of art, beauty in nature, and in human relationships and actions of moral worth, and develop their moral sensibilities.
4. They should help in creating an atmosphere of love, trust, cooperation and security in the school conducive to the development of high ideals and values.
5. They should possess the right qualities of mind and heart necessary for the pursuit of knowledge—love of knowledge, curiosity and desire to know, sincere desire to keep on learning and update knowledge, humility and honesty to admit ignorance.
6. They should have a sound social philosophy, characterized by social sensitivity, concern for social justice and human rights. It is essential that they carry out their professional obligations in accordance with the highest standards and ethics of the teaching profession.
7. The institutional processes in the training institution should help teachers acquire these capabilities by providing concrete situations and opportunities and actively involve them in

appropriate learning experiences.

8. They should develop a nationalistic feeling among students.
9. Create an awareness about the problems of future specially those related to food, water, energy, environment, pollution, health and population.
10. Give equal importance to all students irrespective of caste, creed, sex and money.

Salient Values for Life

Truth, commitment, honesty and integrity, forgiveness and love, empathy and ability to sacrifice, care, unity, punctuality, interpersonal and intra personal relationship, team work, positive and creative thinking. Having integrity and being honest are fundamental requirements if you want to grow spiritually and follow your true destination of personal development. It's not simply about being honest with people. Whilst that will make you a better person and a more accepted one it's more importantly about being honest with yourself.

Honesty Versus Dishonesty

Personal development or self-growth is all about fostering the positive qualities within yourself to enable you to lead a fuller, more enriched life and to rid yourself of negative qualities, feelings and emotions which have been holding you back. If we're honest in all that we do and say, it means we are genuine, real and true whereas dishonesty symbolizes all that is fake, fictitious and unreal. Living your life honestly and with integrity means that you've decided to live openly and to show your true self to others and that you can be relied upon to

be genuine. On the other hand, dishonesty is all about shade and concealment and living your life in 'dark corners'. When you're dishonest, it means that you remain living in the dark and cannot grow spiritually.

Honesty and integrity produce trust – trust in ourselves and in all those around us. Trust in turn produces confidence which we all need to conquer life's problems and which also encourages us to take risks in order to fulfill our goals. You'll have no doubt heard expressions such as “what goes around, comes around” and “you get back, what you give out in life” and that's very true. If we don't live our lives honestly, we become shrouded in mystery. People are very adept at sensing dishonesty in others even if they think they're the best liars on earth and if you hide behind a dark mask of suspicion, you can be assured that the people you'll attract will turn out to be very similar to you and it's therefore inevitable that one day you'll be on the receiving end of someone's dishonest actions or words.

The role of media in value building

The term media is derived from Medium, which means carrier or mode. Media denotes an item specifically designed to reach a large audience or viewers. The term was first used with the advent of newspapers and magazines. However, with the passage of time, the term broadened by the inventions of radio, TV, cinemas and Internet.

In the world of today, media has become almost as necessary as food and clothing. It is true that media is playing an outstanding role in strengthening the society. Its duty is to inform, educate and entertain

the people. It helps us to know current situation around the world. The media has a strong social and cultural impact upon society. Because of its inherent ability to reach large number of public, it is widely used to convey message to build public opinion and awareness.

Purposes

Mass media can be used for various purposes: The original idea behind the creation of various 'media outlets' was to entertain the masses. Radio, TV, cinemas and magazines spend most of their resources targeting on entertaining items and programs. Because of the growing population and developing lifestyle, the demand for more entertainment is increasing. Every year billions of dollars are traded in entertainment industries.

News & Current Affairs

One of major duties of media today is to inform the people about the latest happening around them and the world. They cover all aspects of our interest like weather, politics, war, health, finance, science, fashion, music, etc. The need for more and more news has evolved into creation of dedicated TV & radio channels and magazines. People can listen, watch and read latest news whenever and wherever they want.

Political Awareness

Media is the overseer of the political system. If it plays its role honestly, it will be a great force in building the nation. It plays a great role in bringing common man close to their leaders. The media focuses in bringing details of all major political situations, decisions

and scenarios. Hence people can better understand their rights and make better decisions.

Education

Because of the power of media is so extensive and huge, it can be used to educate people with very little cost. Imagine a classroom in every city with thousands of students being taught by just one teacher. But unfortunately, because of money-making approach of media and lack of interest by government, very less work is done in spreading the education.

Public Announcements

Various authorities and agencies utilize the power of media to spread informative messages to the public. This may include warning against a storm or epidemic, delay in arrival or departure of flights and trains, etc. In some cases, it is legally binding to publish notices, like tenders, change of property ownership, change of name, and many others, in newspapers.

Advertisement

Almost all business concerns use the power of media to sell their products. They advertise in media for the enhancement of business purposes. Huge amounts of money are invested in media for marketing of a product. The more attractive the advertisement, the more people will follow it.

Disadvantages

Even though there are lots of plus points for use of media, there are

also many disadvantages associated with it. Media have the bad effect of inducing baseless ideas through advertisements. People are forced to buy harmful or substandard products. Sometimes, the media develop unnecessary sensation and distortion of truth to attract attention. Because of its power to build public opinion, the influence of media can make or break the government.

CHAPTER SIXTEEN

PHILOSOPHY OF MIND

Introduction

The study of the nature, ontological status, and interaction between the mind and body is known as philosophy of mind. Though many other issues are addressed, including the nature of specific mental states and the hard problem of consciousness, the mind-body problem is a paradigmatic issue in philosophy of mind. The ontology of the mind, the nature of cognition and thoughts, mental events, mental functions, mental properties, consciousness and its neural correlates, and the relationship between the mind and the body are among the aspects of the mind that are studied. A fascinating and diverse area of philosophy, philosophy of mind, explores the structure, operations, and secrets of the human mind. Deep issues pertaining to awareness, perception, cognition, and the mind-body connection are covered.

All philosophical subjects involving the mind and mental states are included in the philosophy of mind. There are two major ways to categorise its subtopics. First, by the conventional classifications made between various categories of mental states, such as intentionality, perception, consciousness, and other processes and states. Second, by the kinds of philosophical queries posed concerning these practices: particularly, metaphysical queries concern their essence (particularly the connection between the mental and the physical) and epistemological queries concerning our

comprehension of them. There are overlaps between the philosophy of action, philosophy of cognitive science, and philosophy of mind (Chalmers and Bourget, 2022).

The nature of the mind has long been studied; thinkers such as Plato and Aristotle contemplated the inner workings of the psyche. That being said, the philosophy of mind became a separate field during the Enlightenment. The foundation for centuries of philosophical study was laid by René Descartes' dualism, which proposed a distinction between the mind and the body, and John Locke's empiricism, which maintained that the mind is a "blank slate" formed by experience. The study of philosophy of mind delves into the fundamentals of human existence and is both fascinating and difficult. Philosophical investigation, scientific study, and discussions regarding the nature of consciousness, the mind-body connection, and the philosophical underpinnings of the human experience are all still sparked by it.

The relationship between the mind and the body, also known as the "mind-body problem," is at the heart of philosophy of mind. The difficulty lies in illuminating how a purportedly non-material mind can affect a material body and vice versa. With pluralism as a tiny minority viewpoint, the two main schools of thought that make an effort to address this issue are monism and dualism. We shall then make effort to explore the schools of thought in philosophy of mind.

MAJOR CONCEPTS OF PHILOSOPHY OF MIND

1. The study of consciousness, or the state of being aware of and able to think and perceive the world, is fundamental to this

field. Thinkers in the field of philosophy debate whether consciousness is an innate feature of the physical brain or an artificial construct. They also discuss the meaning of consciousness and its relationship to the physical brain.

2. **Mind-Body Issue:** How the mental and physical realms—that is, the mind and body—interact with one another is a central question in this field. This debate involves positions on dualism, materialism, and different types of monism. Whereas materialism maintains that everything is ultimately physical, including mental phenomena, dualism asserts a distinction between the mind and the body.
3. **Intentionality:** The ability of the mind to symbolize, allude to, or be concerned with objects is known as intentionality. Philosophers investigate how meaning is created in the mind and how mental states acquire content.
4. **Qualia:** The subjective and qualitative elements of our experiences, like the flavour of chocolate or the intensity of pain, are known as Qualia. It is very difficult to understand how these intangible qualities connect to physical processes.
5. **Free Will:** Another long-running discussion is whether or not people have free will or if their decisions are influenced by their surroundings and physical circumstances. While incompatibilists maintain that free will and determinism cannot coexist, compatibilists contend that they can.
6. **Theory of Mind:** This refers to the capacity to comprehend and forecast the mental conditions of other people. For moral reasoning, empathy, and social interaction, it is integral.

MAJOR THEORIES/APPROACHES OR SCHOOLS OF THOUGHT IN PHILOSOPHY OF MIND

There are two main schools of thought associated with philosophy of mind, dualism and monism. We shall briefly look into them below.

Dualism

The idea of dualism holds that the mind and body are inherently distinct from one another and that certain mental phenomena are even non-physical. Though its roots can be found in the works of Plato, Aristotle, and the Hindu schools of Sankhya and Yoga, René Descartes is credited with formulating it most precisely in the 17th century. Descartes was the first to distinguish the mind—which he saw as the physical seat of intelligence—from the brain, which he identified as the source of consciousness and self-awareness. According to the theory of dualism in philosophy of mind, there are some fundamental differences between the mental and the physical, or between the mind and the body or the mind and the brain (Howard, 2020).

Dualism, asserts that the body and mind are essentially distinct substances. In accordance with substance dualism the body is material and extended, but the mind is immaterial and non-extended. Most people who are not trained in philosophy find dualism appealing because they believe that the properties of the mental and physical realms are quite different, if not incompatible. Physical events lack the subjective quality that mental events possess, referred to as qualia or "the ways things seem to us".

Dualism is further classified into three main groups namely;

- Substance dualism: According to substance dualism, also known as cartesian dualism, the mind is a separate substance that exists on its own; the material cannot think and the mental does not extend into space. This is the kind of dualism that Descartes most famously defended, and it is consistent with the majority of theologies that hold that immortal souls exist in a separate "realm" from the material world.
- Property dualism: Property Dualism asserts that the mind is not a separate substance but rather a collection of independent properties that come from the brain. Therefore, mental properties appear when matter is arranged appropriately—that is, when it is arranged similarly to the structure of living human bodies.
- Predicate dualism: According to Predicate Dualism, our understanding of the world requires the use of multiple predicates, or ways to characterize the subject of a proposition. It also holds that our psychological experiences are not reducible to, nor can they be rewritten in terms of, the physical predicates of natural languages.

Monism

The idea that the body and mind are not ontologically separate types of entities is known as monism. Parmenides was the first person in Western philosophy to advocate for this viewpoint in the fifth century B.C. Later, Baruch Spinoza and George Berkeley in the seventeenth and eighteenth centuries, respectively, also supported variations of this view. In contrast to any view that holds that reality is

fundamentally many or that reality is not fundamentally any way at all, O'Conaill (2019) claims that the central tenet of monism is that reality is, fundamentally, one.

The idea behind monism is the monad, which comes from the Greek word "monos," which means "single" and "without division." A range of Pre-Socratic philosophers defined reality as monistic and came up with several theories to explain its foundation or principle. For Thales, the principle of everything is water. For Anaximander, it is the *apeiron* - the infinite, the boundless. Anaximenes insisted that the principle of everything is air, while Heraclitus said that it is fire.

There are three main Monist schools of thought:

- **Physicalism:** Physicalism, also called Materialistic Monism, maintains that as the mind develops further, it will eventually be fully explained by physical theory since it is a purely physical construct (the only substance that exists is physical). Various forms of physicalism have taken hold as the mainstream theory due to the enormous advances in science during the 20th century, particularly in the fields of atomic theory, evolution, neuroscience, and computer technology.
- **Idealism:** The theory known as idealism, also known as mentalism or immaterialism, holds that the mind is the only substance that exists and that everything outside of the mind is either mental or the result of mental illusion. Idealism holds that the issue of how the mind and body interact is not an issue at all. Bishop George Berkeley championed a pure form of idealism, and other proponents of the German school of idealism, such as Kant, Fichte, Schelling, and Hegel,

developed variants.

- **Neutral Monism:** According to neutral monism, which is sometimes referred to as a dual-aspect theory, existence is made up of a single type of primordial substance, which is neither mental nor physical in and of itself but is capable of having both mental and physical aspects or attributes. Substance, Nature, and God are some names for this other neutral substance, and matter and mind are attributes of this unidentified substance. Baruch Spinoza and Bertrand Russell both temporarily held this position.

RELATIONSHIP BETWEEN PHILOSOPHY OF MIND AND EDUCATION

Education is fundamentally about developing the learner's mental capabilities—thinking, reasoning, memory, and awareness. The **philosophy of mind**, which investigates the nature and operations of the mind, offers valuable insights for education. By understanding mental functions, educators can tailor their teaching methods to better support how students learn and engage. The relationship between how we understand the mind and how we educate individuals is deeply interconnected. The way educators conceptualize mental processes affects how they design instruction, interact with learners, and measure learning outcomes. The philosophical foundations of the mind and how they inform and influence educational practices are briefly discussed below.

Dualism and Its Educational Influence

The dualist position, made famous by Descartes, distinguishes between the mental and physical aspects of human existence

(Descartes, 1641/1996). In education, this view historically led to approaches that prioritized intellectual development over physical and emotional engagement. Teaching was largely focused on the cultivation of reason and abstract thinking, often overlooking the role of the body and emotion in learning.

Materialist Perspectives and Brain-Based Learning

Materialism asserts that mental states arise from physical brain functions. This viewpoint supports the development of **educational neuroscience**, which applies insights from brain science to enhance teaching and learning (Goswami, 2006). Concepts such as neuroplasticity—how the brain changes through learning—have influenced how teachers approach repetition, feedback, and adaptive learning.

Functionalist Thought and Cognitive Models

Functionalism, as discussed by thinkers like Putnam (1967), holds that mental processes are defined by their functions rather than their material composition. This perspective aligns with **constructivist educational theories**, where learners actively build knowledge through interactions and experiences. In this view, learning is seen as an evolving process shaped by cognitive tools and social context.

Emergentism and Whole-Person Learning

Emergentist theories propose that mental characteristics arise from complex systems but cannot be entirely reduced to them (Searle, 2002). In educational terms, this supports **integrated approaches** that consider the emotional, social, and intellectual aspects of the learner. Education, from this standpoint, becomes a process of

nurturing the full complexity of human potential.

EDUCATIONAL IMPLICATIONS OF THE PHILOSOPHY OF MIND

Different theories of mind lead to different educational strategies and principles. By exploring the implications of these theories, educators can design more responsive and inclusive learning environments. Some of these strategies are noted below.

Consciousness and Self-Regulation in Learning

An understanding of consciousness plays a vital role in developing **metacognitive abilities** - skills that help students manage their learning through reflection and self-awareness (Flavell, 1979). Teaching students to think about their own thinking helps them become more effective, autonomous learners.

Mental Imagery and Instructional Design

How students form internal mental representations affects how they process information. Effective teaching must consider how concepts are visualized, abstracted, or connected in the learner's mind (Johnson-Laird, 1983). Instructional strategies that use models, metaphors, and diagrams can support better comprehension.

Emotions as Cognitive Assets

Philosophical and psychological research increasingly recognizes that emotions are not separate from thinking but integral to it. This insight informs the rise of **social and emotional learning (SEL)** in schools, which aims to help students build emotional awareness, empathy, and resilience (Goleman, 1995).

Identity Formation and Character Development

Theories of personal identity from philosophy of mind impact how educators think about moral and character education. A strong sense of self and continuity over time is crucial in shaping responsible, ethical individuals (Taylor, 1989). Educational programs focused on values and ethics often draw on this philosophical background.

Addressing Diverse Cognitive Needs

With growing awareness of **neurodiversity**, educators are now challenged to recognize and support varied ways of thinking and learning, such as those found in dyslexia, ADHD, or autism. Philosophical approaches that value multiple cognitive perspectives encourage inclusive and differentiated instruction (Armstrong, 2010).

From the above discourses, it can be seen that the philosophy of mind offers rich theoretical resources for understanding and improving education. Whether through dualist ideas that highlight mental experience, materialist views informed by neuroscience, or emergentist perspectives that promote holistic education, philosophical thought informs how we teach, learn, and grow. As education moves into an increasingly complex and diverse future, grounding practice in a thoughtful understanding of the mind remains essential.

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