

About the Book

This intellectual work titled *Philosophical Bases of Education* is a product of the author's researches in the field of Philosophy of Education. The intellectual harvest, packed in this book, stands out as a welcome academic menu to be savoured by readers in general and lovers of Philosophy and Education in particular. The author has chosen to contribute his quota in the task of expounding the important theories, concepts and issues embedded in Philosophy of Education in a more simplified language such that the readers could better understand the contents.

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DEDICATION

This book is dedicated to
MATHEW IKEDUBA
UMEOHANEKWULU
& all those who genuinely
desire to grow in wisdom and
knowledge.



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To God Almighty, I owe a lot of thanks for the sustenance, wisdom and strength to accomplish this project. May His name be praised forever. I thank immensely my Local Ordinary, Most Rev. Dr. Valerian M. Okeke, the Archbishop of Onitsha and the Metropolitan of Onitsha Ecclesiastical Province. His support and love for me are boundless. May God continue to keep him, together with his Auxiliary, Most Rev. Dr. Dennis Isizoh. I am very grateful to all my teachers in the institutions I attended. The intellectual benefits derived under their tutelage actually gave foundations to this work.

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My special thanks go to Mr. Prince Nnodim and Mrs. Blessing Amaonye who contributed greatly to the production of this work. Their ingenuity and resourcefulness helped to shape and sharpen this work. May God bless them richly. To you, the reader, I am thankful for making out time to go through this work. I have no doubt that this work will refresh and widen your horizon in the knowledge of philosophy and education.

George Chizoba Okpara

FOREWORD

It has never been an easy task to write a well-articulated textbook in philosophy of education. I therefore commend very highly the effort of Dr. George Chizoba Okpara (Rev. Fr) for taking a bold step to carefully arrange the topics of this book and presenting them to readers with such lucidity that can always enhance understanding of every segment of the book. Reverend Father Dr. George's intellectual harvest, packed in this book, stands out as a welcome academic menu to be savoured by readers in general and students of philosophy and education in particular. I am pleased to present this book for public consumption.

Bon Appetite

Professor Chima B. Iwuchukwu

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PREFACE

From time immemorial, concepts, theories, themes and issues in philosophy generally and philosophy of education in particular have continued to undergo reviews by scholars. These reviews which are supposedly meant to enhance understanding and infuse new ideas into the course are often difficult to comprehend by the readers particularly the students. *Philosophical Bases of Education* is therefore a far-reaching attempt to add to the existing body of knowledge by expounding the important concepts, theories and issues embedded in philosophy of education in a more simplified language for better understanding and interesting to study. The book is a compilation of well-articulated topics with in-depth researches which are carefully organized and presented systematically. Attempt was made to cover many aspects of philosophy of education.

Philosophical Bases of Education contains twelve well written chapters which every reader will not only find interesting but also captivating. Chapter one examines the concept of philosophy. In chapter two, the concept of education is holistically reviewed and philosophy of education is discussed as an applied philosophy in chapter three. The branches of philosophy and their

relevance to education are extensively discussed in chapter four. Chapter five contains a review of modes of philosophizing and their application in education. A detailed review of the philosophical schools of thought and their implications for education is done in chapter six. In chapter seven and eight, educational ideas of some western and Nigerian philosophers as well as their implications for education are discussed. Philosophy of Nigerian education and the emergent national goals on education are x-rayed in chapter nine. Chapter ten contains an analysis of the concepts of knowledge and teaching. Chapter eleven is a review of issues in early childhood education. In chapter twelve, the concept of educated man as the outcome of education is vividly discussed. A wide range of review questions are attached to each chapter to help readers in self-assessment.

Philosophical Bases of Education is designed for several target audiences including education managers, teachers, education administrators at all levels, undergraduate and postgraduate students, teachers of philosophy and education as well as all who genuinely desire to learn. They will all find this book relevant. I sincerely hope that all who read this book will comprehend the contents and apply the lessons to their different fields of life.

George Chizoba Okpara

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CHAPTER

1

**CONCEPTUALIZING
PHILOSOPHY**

Chapter Objectives:

It is expected that at the end of this chapter, the reader should be able to:

- 1. Trace the origin of philosophy.*
- 2. Explain the meaning of philosophy.*
- 3. Examine the nature and scope of philosophy.*
- 4. Ascertain if philosophy is a science or an art.*
- 5. Point out the similarities and differences between philosophy and science.*
- 6. Discuss the relevance of philosophy.*

Introduction

Philosophy and philosophical ideologies date back centuries ago. However, these ideologies have continued to undergo reviews by scholars. These reviews have also continued to expand the scope of philosophy both as a discipline and as an aspect of human endeavour with the aim of expatiating on its meaning. This chapter traces the origin of philosophy, shades more light on the

meaning of philosophy, examines its nature and scope, establishes with clear points that philosophy possesses both scientific and artistic values and ultimately discusses the relevance of philosophy. Effort is made also to highlight the attributes of a philosopher. Indeed, the insights obtainable in this chapter are sufficient to widen the understanding of philosophy and what it represents.

Origin of Philosophy

It is no doubt that slight differences may exist in the account of origin of philosophy as given by many scholars. These differences may be due to the variations in the sources of information. However, the origin of philosophy as captured by various writers share a lot of similarities.

Philosophy began in the ancient Greek in the seventh century BC. It emanated as a result of general thoughts about the nature and the human world. Schofield in Ofoego (2017) noted that the early Greek philosophers were referred to by various names such as Ionian philosophers, pre-Socratic philosophers or Milesian philosophers. They lived around the sea port, town of Miletus, a commercial city on the Ionian coast of Asia Minor in the present day Turkey.

The word philosophy was first used by Pythagoras, a Greek thinker and mathematician around 600 B.C. The circumstances surrounding the use of the word philosophy arose when Leon the Tyrant of Phlius asked Pythagoras who he was and he answered, 'a philosopher'. Pythagoras explained further what he meant by that. With an illustration, Pythagoras compared life to the famous Greek games where the spectators were considered superior to the contestants who competed for fame, honour or prize and the traders who went to sell their goods as seen in the numerous stadia during athletic competition. According to the explanation, the spectators he noted were considered superior and more philosophical than others in the Greek games because their ultimate concern was to relax and enjoy the game and as such, they were in a better position to give proper analysis of the competition than those who craved for monetary gain.

Philosophy began with inquiry about the earth and cosmos by the Pre-Socratic philosophers many of whom continued to flourish in Socrates' time. Pre-Socratic philosophers are the Greek thinkers who developed independent and original schools of thought from the time of Thales of Miletus to Socrates

of Athens. They are called Pre-Socratics because they pre-date Socrates. The most significant among them were the Milesian philosophers from the Ionian town of Miletus: Thales, Anaximander and Anaximenes. Others are Xenophanes of Colophon, Parmenides, Heraclitus of Ephesus, Empedocles, Anaxagoras, Democritus, Zeno of Elea and Pythagoras. Thales (624-546 BC) was regarded as a leading philosopher in the pre-Socratic era. He founded the Milesian school and postulated that the primary substance in the universe was water. Anaximander was another Pre-Socratic philosopher who posited that the first principle from which all other things evolved was invisible, infinite, eternal and boundless. Another pre-Socratic philosopher Anaximenes maintained that the fundamental substance in the universe was air while Pythagoras regarded mathematics as the key to understanding the world. Heraclitus who postulated that everything is in a state of change and Parmenides who maintained that nothing changes played important role in the development of philosophy.

Though, there are indications that many prominent philosophers went to Egypt to learn philosophy, it is widely believed that philosophy started in the ancient Greece and from the older religious myth.

Between the pre-Socratic and Socratic period, the sophists were the first to focus on human world even though their method was considered unethical. They were paid for their argument without emphasis on the truth and justice in their arguments. However, with the emergence of Socrates and his activities as well as Plato's dramatization of Socrates' style of discourse in written dialogues, the humanistic side of philosophy was born.

Philosophy and philosophers focused on the questions about the universe and existence until Socrates and his allies emerged. Upon their emergence, there was an era of development in philosophy where emphasis shifted from investigation into the nature of the universe and natural phenomenon to man himself. They investigated how man can acquire knowledge and other ethical issues. During this era, there was a group of intellectuals known as the sophists who arose in Athens towards the end of the 5th century B.C. They concentrated on the problem of knowledge. Among the sophists were Protagoras who was called the Chief Sophist and Gorgias. The sophists were teachers who taught for free. They taught the Athenian youths the art of argumentation and

persuasive thought. Armed with this knowledge, young Athenians used a form of expression called rhetoric. With rhetoric, they participated in Athenian democracy, arguing cases in the law courts and assembly of the people.

Socrates himself was pre-occupied with man as a being and ethical issues in the co-existence of man. He maintained that only objective knowledge was needed to make man virtuous because for him, knowledge was virtue and to know was to possess the good. He spent much of his time in public teaching, argumentation and discussion and made significant impact in the history of philosophy.

Philosophy which began in ancient Greece had developed through the Roman era to the middle Age. The development continued into the 17th Century-Renaissance period, the 18th Century- Age of Enlightenment, the 19th Century- Age of Scientific Revolution to what is now referred to as Modern or Contemporary Philosophy. Iwuchukwu (2003) noted that each of these periods in the history and development of philosophy made significant contributions to the development of human knowledge. However, Schofield as cited in Ofoego

(2017) submitted that the apparent failure of the philosophers to provide a conclusive solution to the essential problems they engaged in, led the 20th Century Philosophers to continue the search with fresh approaches to philosophical enquiry.

Meaning of Philosophy

The question of what philosophy means is itself a definition of philosophy because the search for an answer to a question about phenomenon is what philosophy does. Philosophy could mean different things to different people under different circumstances. These differences in opinion as to what philosophy represents has resulted to a situation where scholars contradict themselves by even disagreeing unknowingly with their own definitions of philosophy. In some cases, scholars rather end up highlighting the importance, essence, or rationale for philosophy while trying to define or conceptualize philosophy. As far as the layman is concerned, philosophy is such a mysterious subject that only mysterious people with extraordinary wisdom ought to discuss. In the past, some people associated philosophy with astrology, witchcraft and occultism while others who seemed to be more broad-minded discuss philosophy exclusively as a

field of study in arts and or humanities. In such discussions, one could learn about the universe and question the existence of beings but not knowing that all fields of human endeavour involve philosophy. The implication is that the more scholars try to conceptualize philosophy, the little insight they provide on what the concept truly means. Philosophy can be traced in its origin and development, that is etymologically.

Etymological Meaning

The term philosophy emanated from two Greek words "φιλο" (philo) which means love and "σοφία" (sophía) which means wisdom. Thus, philosophy is interpreted to mean 'love of wisdom'. This was why philosophers were referred to as 'wise men'. However, Pythagoras who was generally acclaimed to be the first to use the word 'philosopher' around sixth century B.C while answering the question by Leon the Tyrant of Phlius (an ancient Greek city), believed that wisdom in the strictest sense belonged to God alone. Hence, he insisted that no one should refer to him or anyone as 'wise man' and by implication God. Instead, Pythagoras chose to be called a philosopher - a lover of wisdom. This position of Pythagoras was supported by Socrates when he opined in the Dialogues:

Apology of Plato (425BC) that, “real wisdom is the property of God...” Socrates also called his pupils or students “lovers of wisdom” because they sought knowledge.

Following this etymological definition, many other definitions of philosophy began to emerge and have continued to emerge as more scholars spring up. In this segment, the meaning of philosophy is reviewed from both the popular notion and classical views.

Popular Notion of Philosophy

Popular notion otherwise called common or layman's notion in this context simply refers to non-professional views on what philosophy represents. From the non-professional views, philosophy has been perceived to be what people believe or think about life and nature. It means how people decide to pattern their lives and what a particular society believes in. In other words, peoples' way of life is in a layman's view their philosophy. It also suggests an individual's lifestyle. That is to say that philosophy in a common or popular view is the belief system which directs an individual or society's pattern of life. The strong mark of philosophy in a popular view is the interpretation of life's circumstances which showcase wisdom and knowledge.

Sometimes, we see people or a person behaving in a way that is not pleasing to the generality of men around him and when you question why, you will be told “I am living my life according to my philosophy”. We often hear statements like “My philosophy of life is....”, “My School's philosophy is.....” Could that thoroughly mean philosophy? Yes! It is as long as the layman is concerned. The popular view or notion about what philosophy is could be right to an extent as they cannot be ruled out completely. However, the truth is that the concept of philosophy has more in it than just the views, beliefs and attitudes of people, society or organization just like the layman perceives it. This is why the concept of philosophy should always be reviewed holistically at any point the meaning or interpretation is subjected to discourse.

On the popular notion of philosophy, Urakpa (2007) submitted that philosophy in the eyes of a non-philosopher is simply his definitions of nature and circumstances around him depending on the environment that is influencing the man who is defining philosophy. If that is the case, we can conclude that what makes the definition of philosophy include: who is defining, the circumstances under which it is defined and the sense in which one is defining as philosophy. My

submission is that philosophy in the popular view provides a clue of what the concept stands for while professionals provide clearer views for better understanding and more meaningful insight in the definition of the term philosophy.

Classical View of Philosophy

First thing to note at this point is that what makes a classical definition of a concept is that those defining it are doing so from a more universally acceptable way. Looking at the concept of philosophy from the classical point of view (also called scholarly or professional notion or point of view), one would see a field of human endeavour that probes into the universe and human nature (cosmology); issues of human knowledge and reasoning (epistemology); issues of values as well as virtue (axiology); issues of morality and moral disposition of man (ethics), and issues of argumentation and deductions (logic), for the purpose of understanding them. Plato as cited in Oladipo (2011) defined philosophy as the passion to seek the absolute ideas: truth, beauty, justice and so on. This means that the goal of philosophy lies in the attainment of the absolute realities which the human knowledge can narrowly interpret. Aristotle as cited in Olusegun and Adedesi (2007) posited that

philosophy is the science which investigates the ultimate cause of all things in so far as they are knowable by reason.

The point of emphasis is that philosophy leaves no stone unturned in arriving at acceptable answers to questions on all issues concerning man and his environment. On what philosophy means, this is what Velasquez and Barry (2008:8) said, "Philosophy involves the liberation from the dimensions of routine, soaring above the well-known, seeing it in new perspectives, arousing wonder and the wish to fly". What this means is that philosophy do not rely on assumption but instigates in-depth and further inquiries in order to get proof so as to clarify issues for better understanding.

Further, Charles Eliot as cited in Velasquez (2009) perceived philosophy as the thoughts of men about human thinking, reasoning and imagining the real value in human existence. William Halverson as affirmed in Odionye (2018) posited that Philosophy is man's quest for the unity of knowledge; it consists in a perpetual struggle to create the concepts in which the universe can be conceived as a universe and not a multiverse. Socrates as cited in Hardie (2010),

perceives philosophy as the critical self-examination as one will not just live a life, but to constantly question and evaluate it at the same time. This no doubt informs the popular Socrates' dictum that "an unexamined life is not worth living". In other words, as far as Socrates was concerned, philosophy paid attention to human being by trying to establish facts on why man does what he does and live the way he lives. John Dewey as upheld in Peterson (2010), perceived Philosophy as a criticism of criticism; a vision whose chief function is to free the minds of human beings from bias and prejudice and to enlarge their perceptions of the world about them as well as a social method for dealing with the social and moral strife of our day.

On the other hand, Jacques Maritain as cited in Urum (2011) defined Philosophy as the science which, by the natural light of reason, studies the causes or highest principles of all things; the science of things in their first causes in so far as these belong to the natural order. Wittgenstein (1961:49) simply submitted that "Philosophy is the logical clarifications of thoughts". Omoregbe (1990) defined Philosophy as the rational search for answers to the questions that arise in the mind when we reflect on human experiences. In

another view, Bertrand Russell as cited in Ononiwu (2014) described Philosophy as an attempt to answer ultimate questions not uncritically and dogmatically as we do in ordinary life and even in science, but critically after exploring all that make questions puzzling and after realizing all the vagueness and confusion that underlie our ordinary ideas.

It could be deduced from the views of scholars with regard to the notion of philosophy as captured in this segment that philosophy involves method of reflective thinking and reasoned inquiry; a logical way of analyzing language and clarifying the meaning of words and concepts. Thus, philosophy takes a part of speculative attitude that does not shrink from facing the difficult and unresolved problems of life but it involves an attempt to think through one's problems and to face all the facts involved in finding solution to problems which man encounters in his life. It is now certain that the definition of philosophy cannot be taken from one dimension or perspective. Hence, Stanford (2012) concluded that a person's philosophy is the summation of his fundamental beliefs and convictions. This simply means that those who have attempted to define philosophy did so from their personal perception and those who will further define

it will also do so in their personal opinion. Thus, more and new definitions of philosophy would continue to emerge as more and new scholars emerge.

Nature of Philosophy

When one talks about nature, what comes to mind is character, characteristics or features. In this regard, philosophy has the nature of limitless inquiry and versatility because it cuts across all aspects of human endeavours. Philosophy has the nature of wonder, curiosity, doubt and questioning which spurs the philosopher into finding answers to questions and proffering solutions to life's puzzles.

On the nature of philosophy, Plato reminded us that philosophy traditionally has been nothing less than the attempt to ask and answer, in a formal and disciplined way, the great questions of life that ordinary men put to themselves in reflective moments. In an attempt to describe the nature of philosophy, Pells (2013:27) explained thus: “if philosophy is a living man, he is a bold type of man because it ventures into areas where there seems to be limitation to access and comes out with that which is hidden from the eyes”. This implies that philosophy uses its tools to open chapters of vast areas of human

existence and stops at nothing in making findings that would surpass imagination. This nature of philosophy makes it an interesting but not easy-going field of study.

Scope of Philosophy

The scope of philosophy seems to have been unconsciously covered while discussing its nature. However, in more specific terms, philosophy covers all aspects of human life. As earlier noted, philosophy also covers the cosmological issues. That is, it covers issues of nature and existence which brought philosophy to limelight by pre-socratic philosophers who were aroused by wondering about the universe. It covers epistemological issues dealing with human knowledge, its sources, its utility and limitations. Philosophy covers axiological issues which comprises matters of ethics and aesthetics. It cuts across the world of science, arts, humanities, religion, education, law, social sciences, etc. Hence, philosophy is limitless in scope.

Philosophy: A Science or an Art?

To get the clearer answer to the above question, a quick look at the meaning of the three concepts is necessary. First, philosophy as reviewed in this chapter is an aspect of human knowledge that

inquires into issues of nature and patterns of human existence and behaviour, with the view to unravel with no reservation the truth in them. It could be said to be a critical rational thinking based on the power of man's natural reasoning. Science is conceived by Ome and Awam, (2004) as follows:

- (a) Body of knowledge that deals with the various aspects of material reality, their properties, functions and the changes they undergo;
- (b) A method of acquiring knowledge that is empirical and formal;
- (c) The use of various instruments by man to effect physical transformation of the world; and
- (d) An institution that undertakes the training of scientists, conducting of researches, the development of knowledge and products.

Art on the other hand is defined as a visual object or experience consciously created through an expression of skills. It can be interpreted to also mean the expression or application of human creative skill and imagination, typically in a visual form. From the

foregoing, one can see clearly the relationship with which philosophy can be justified as both science and arts. Some people may have strong point(s) of argument against the scientific and artistic nature of philosophy. That notwithstanding, philosophy, being science and arts are all interested in how man lives in the world and achieve his goals for existence.

In specific terms, let us quickly establish what made philosophy a science and an art. All aspects of knowledge including science were rooted in philosophy. There is no discipline or aspect of human endeavour that has no link to philosophy, hence, philosophy is regarded as the mother of all disciplines. Philosophy proceeds systematically and methodically with a body of organized principle to achieve its results. This makes it scientific in character. Okoro (2006) noted that the material object is the fundamental explanation of things through their ultimate reason, principles and causes and that this formal aspect gives philosophy its unique nature and autonomy.

Science on the other hand became specific in nature, dealing with specific areas of life and realities so the relationship between philosophy and science lies in

the fact that both disciplines engage in ultimate search for the truth- what is there? Why are they there? And how come they are there? Thus, Erith cited in National Teachers Institute (2002) summarizes the similarities and differences between philosophy and science as follows:

(A) Similarities between Philosophy and Science

- I. All sciences are embedded in philosophy hence both science and philosophy use guided procedures in arriving at truth.
- II. Both science and philosophy deal with objectivity in their investigations
- III. Both are concerned with increasing our understanding of the nature of man and the universe.
- IV. Both are skeptical, critical and constructive.
- V. Both employ the method of logical, coherent and systematic reasoning.
- VI. Both complement each other. For instance, whereas philosophy interprets or explains the conclusion of science, science verifies speculations of philosophy.

(B) Differences between Philosophy and Science

- I. Science employs empirical means -

observation, description and experimentation whereas philosophy employs analytic means – the method of reasoning only. Thus, whereas science is empirical, philosophy is interpretive.

- II. Whereas Science produces fact, Philosophy is abstract because it deals with what we do not know. Science on the other hand is concrete because it deals with what we feel or see or what we have some degree of knowledge about.
- III. Whereas science is concerned about arriving at knowledge established by facts and evidence, Philosophy goes beyond establishing knowledge to questioning the validity and utility of such knowledge.
- IV. Science studies the basic laws, rules and principles of natural order of the universe. Philosophy on the other hand studies the metaphysical- non material world.
- V. Science is narrower in scope than Philosophy.
- VI. Science looks at particular aspect of things. Philosophy is more holistic.

Philosophy can be described as the science of sciences in the sense that it considers everything knowable by reason and it is said to be the science of first principles-meaning that it has been in existence at the

very beginning of human thinking about reality. Art, on the other hand, captures an aspect of philosophy which is axiology, paying attention to aesthetic and ethical issues in the conduct of man's life on earth. Philosophy displays its artistic nature each time it questions our actions and the outcome of actions, examines the beauty inherent in our environment and our moral conduct. On this note therefore, my submission as may be agreed by many is that philosophy is both a science and an art.

Relevance of Philosophy

When issues on relevance of philosophy are presented for discussion, what comes to mind is 'why philosophy? In other words, the importance or the significance of philosophy is put to question. A critical look at the meaning, nature and scope of philosophy as already presented in this chapter reveals much about the relevance of philosophy. Sometimes people tend to question the rationale for spending time and effort on philosophy rather than channeling the time and energy to a supposedly "more profitable" course of study. In other words, engaging in philosophy as a course of study is perceived by some people as a waste of time and resources because for such people, philosophy as an area of study does not appear as

important and lucrative as some courses like medicine and law. Parents in some cases do not show willingness to sponsor their children and wards to study philosophy in the higher institution because for such parents, philosophy has no occupational relevance in the contemporary society. Some persons do question where one would work as a philosopher after graduating from the higher institution. It may not be out of place to say that those who question the relevance of philosophy are simply unaware of its benefits.

An important area of relevance of philosophy is that it stirs up critical thinking and continual search for truth. Philosophy provides an avenue for the continuous development of human thought. The study of philosophy empowers the mind for critical analysis, evaluation, theorizing, justification, and deciphering of issues. It brings capacity and appetite for self-expression and reflection. Philosophy spurs exchange and debate of ideas, lifelong learning, and motivation for dealing with problems which have not been solved and answering questions which have not been answered. The study of philosophy gives insight into all aspects of human existence thereby increasing one's experience and knowledge.

Furthermore, philosophy enables one to make valid judgment, take rational decisions, as well as differentiate the good from the bad. Philosophy provides the yardsticks for measuring morality thereby building in man the good sense of judgment in terms of the rightness and wrongness of character and conduct. Through the study of some branches of philosophy like metaphysics, cosmology, axiology, epistemology, one can understand difficult issues like the essence of life, the meaning of the natural order, validity of knowledge as well as celestial bodies. The study of philosophy helps one to become aware of the unresolved human problems.

Finally, the usefulness of studying philosophy is encapsulated in one of Plato's famous quotes: "until philosophers are kings or kings and princes of this world, have the spirit and power of philosophy, and political greatness, and wisdom meet in one, cities will never have rest from their evils". In other words, the study of philosophy promotes inter-personal relationship among the members of the society. Pells, (2013) submitted that the study of philosophy refines man into an educated and cultured person; a noble and rational being who will be quick to understand, eager to know, intellectually capable, reasonably

different in his approach to issues, magnanimous, courageous, self-controlled and friendly and advocate of truth and justice.

It is clear therefore that the relevance of philosophy cuts across all spheres of human life and should be taken very seriously by those who are committed to it.

Attributes of a Philosopher

1. A philosopher is one who does not only think but is concerned with the thinking of others.
2. A philosopher is open-minded, meaning that he would not take his submissions or conclusions and that of others as final but subjects ideas to further examinations.
3. A philosopher has the interest in such thinking that lay claims on validity but may not be empirically measured or proved. Through his argumentative attribute and critical outlooks, the philosopher digs deep into the questions that cannot be empirically answered but by reasoning. This way he questions and critically examines claims in order to arrive at logical conclusions on issues of interest.

4. A philosopher is interested in how sound and logical the thinking of men is. Corbeltt in Enoch (1995) noted that the habitual scrutiny of issues and claims is what makes one a philosopher. That is to say that, a philosopher is one whose interest is in examining the claims and reasoning of others to see if they are logical and coherent.
5. A philosopher is known for his clarity of thought and language, meaning that he makes his points clear beyond doubts and he is careful in selecting his words in such a way that ambiguity or contradiction is not noticeable in his thoughts and speeches.
6. A philosopher has the attribute of being logical in his reasoning which is found in the sequential and logical manner in which philosophy presents ideas, arguments and submissions without bias or prejudice.
7. A philosopher is analytic in nature, meaning that he takes comprehensive view of ideas and issues from diverse angles for the purpose of justifying decisions and deductions in such a way that they receive lesser or no criticisms.

8. A philosopher is coherent in his dealings; this means that he is consistent and steady in all spheres. This attribute of coherency makes him not to easily compromise based on undue influence or interference.
9. A philosopher is objective in all he does, this means that before a philosopher takes up a mission or takes an action, he is certain what he wants to achieve and what benefit he and others will derive from his actions. This attribute of objectivity makes the philosopher never to embark on fruitless ventures.
10. A philosopher has a unique attribute of being able to apply philosophical tools in solving problems posed by nature and environment.
11. Language and logic have been identified by Oladipo (2009) as the basic tools used in philosophizing. A good command of language is indispensable in the hand of a philosopher for effective analysis of statements, issues and in communication of ideas.

12. A philosopher systematically and logically analyzes issues, ideas and statements, and presents them in a clear language devoid of ambiguity. Other philosophical tools he applies are logicity, coherence, clarity, objectivity, systematicity, open-mindedness, analysis etc. This means that a philosopher has the instinct to speculate or discern into uncertainties, prescribe solutions based on clear facts and analyze situations critically to be sure that unnecessary, hasty and unreasonable deductions and decisions are avoided. He applies the tools of analysis, prescription and reasoning in the day-to-day activities associated with human existence. The qualities expected from an educated man are associated with a philosopher. Such qualities are discussed in the last chapter of this work. In sum, a philosopher is logical, coherent, objective, critical, rational, systematic, open-minded, analytical, methodical, organized, well-ordered, meticulous etc. These attributes make the philosopher to be perceived as a wise, knowledgeable, coordinated, zealous, disciplined and inquisitive human being.

Summary

The meaning and overall essence of philosophy as x-rayed in this chapter are indications that philosophy as both field of study and an aspect of human endeavour pitches a tent in our contemporary society. The meaning of philosophy has been explained from different perspectives. Each definition depends on the opinion of the philosopher and the situation in which it is philosophized.

The nature and scope of philosophy which cut across other disciplines depict its relatedness as well as its difference and at the same time, amplifies its relevance in the fields of study. It is also stressed that philosophy empowers the mind for critical analysis, evaluation, theorizing, justification and deciphering of issues. The work shows that the study of philosophy gives insight into all aspects of human existence thereby increasing one's experience and knowledge. Among the very many good qualities of a philosopher are his open-mindedness, objectivity and inquisitiveness. These attributes as discussed hitherto distinguish the philosopher from his contemporaries and make him to be universally perceived as a wise person.

Review Questions

1. Define the concept of philosophy from the popular and classical points of view.
2. Who is a philosopher?
3. Outline the attributes of a philosopher.
4. Explain the nature and scope of philosophy.
5. Philosophy is the mother of all disciplines. Critically discuss.
6. What are the relationships and differences between philosophy and science?
7. From your understanding of its relevance, justify the study of philosophy.

CHAPTER

2

CONCEPT OF EDUCATION: A HOLISTIC REVIEW

Chapter Objectives:

At the end of this chapter, the reader should be able to:

- 1. Define the concept of education.*
- 2. Explain the aim of education*
- 3. List the types of education.*
- 4. Explain the concepts similar to education.*
- 5. Discuss the benefits of education.*

Introduction

For man to survive in this complex world, he needs one form of education or the other. For this reason, the concepts and issues in education need to be unambiguous and well understood. In this chapter, attempts are made to explain the meaning of education in a holistic manner. The chapter starts by exploring the views of scholars as regards education, and the aims of education. Education is also discussed as a process, a product and a discipline. Types of education with some examples of each are also discussed in this segment. Again, various concepts similar to education as well as benefits of education were discussed. It is expected that what is put down will provide the readers with more insight and better understanding on the 'what' and 'why' of education.

Concept of Education

Arriving at a universally acceptable definition of education seems to be difficult because there are different opinions by scholars on what the concept is and what it is not. As much as scholars tend to agree at one point on what constitutes education, they disagree on many others. This has resulted in education being either too narrowly defined or broadly defined.

In an attempt to analyze the possible causes of divergence in the definition of education, Ezewu as cited in Uzoukwu (2017) posited that two factors are responsible:

- (a) That education is often linked up to or misinterpreted to mean other concepts such as schooling, training, teaching, indoctrination, drilling and so on. It is easy to define education in terms of these and related concepts.
- (b) Education is also taken to be a transmission of the cultural heritage of a society. In this view, the transmission of culture which varies from society to society invariably implies that the meaning of education also varies from one society to another. Each person or people may perceive education based on their sociological inclinations.

Nevertheless, one must not fail to acknowledge the fact that many scholars, philosophers, and educators past and present have committed sufficient time attempting the

definition of the concept of education, and some of their definitions will be reviewed here.

Etymologically, the term education is rooted in the Latin words “*educare*”, “*educere*” and “*educatum*”. Whereas “*educare*” means “to mould or make”, “*educere*” means “to lead out”, “to uphold” or “to build” and “*educatum*” on the other hand means “act of teaching or training”. Whichever among the Latin words one may choose to describe education, one thing that is certain is that education aims at the development of human beings for the development of the society. Education awakens the individual's in-built potentials to his or her own advantages and to the advantage of the society (Amaele 2007). What this implies is that education involves a process of developing the individual physically, mentally, morally, and socially for his wellbeing and for the benefit of the society. It could be deduced from the above definition that education plays the role of leading the individual in particular and the society at large from ignorance to knowledge and from illiteracy to literacy.

Again, education transforms the individual into a sound and functional citizen who will contribute meaningfully towards nation building and development. Peters (1966) maintained that education involves the intentional transmission of what is worthwhile. The scholar further enlisted the criteria of educational processes which are:

- (a) That education implies the transmission of what is worthwhile to those who are committed to it;

- (b) That education involves knowledge and understanding and some kind of cognitive perspective which are not inert.
- (c) That education at least rules out some procedures of transmission on the grounds that they lack basis for effecting change in the learner's behaviour.

According to the author, the educational processes aim at reconciling the conflicts that may arise from the diversified definition of the concept. This notion is in line with Ogunu (2000) who described education as a discipline which has in it, a set of techniques, a set of theories, and a set of values that should guide a teacher in his profession. It also reflects Whitehead's view cited in Okunamiri (2010) that education is an art of acquisition and utilization of knowledge. It implies that education must be acquired before it can be utilized. In the same view, Osokoya cited in Odionye (2018) perceived education as a continuous process which the society establishes to assist its members to understand the heritage of the past and to participate productively in the future. In other words, education helps to sustain, validate and uphold the societal heritage.

Education involves the leading, stirring up inborn powers and potentialities of individual members of the society, the acquisition of skills, aptitudes, and competencies necessary for self-realization and for coping with challenges of life. Hence, Duru (2011) defined education as a lifelong learning process through which an individual born in a society learns the ways of life in order to function effectively and live in

harmony with people. This definition portrays education as a continuous activity aimed at preparing the receiver to fit in properly in the society. Iwuchukwu (2003) defined education as the application of an assemblage of processes by which packages of illustration and information are passed on to the learner, either formally in the school which is the micro-society or outside the school system.

This entails that education can take place in a structured setting as well as unstructured setting. According to Osaat (2002), education involves the process by which society through schools, colleges, universities, and other educational institutions transmit knowledge, norm and elements of culture, values and skills from generation to generation, in a morally acceptable manner. Education encompasses all aspects of the society. Okafor in Uzoh (2014) defined education as a process of acculturation through which the individual is helped to attain the development of his potentialities and their maximum activation when necessary, according to right reason to achieve his self-fulfillment. Scheffler as cited in Agbebu (2016), maintained that education is the abolition of distance and detachment between the influencing environment and the learner. Einstein (2007) views education as the act or process of teaching as determined by the knowledge, skill or discipline of the character.

Education as defined by scholars in the review above involves a process by which an individual or young adult develops the abilities, attitudes and other forms of behavior

which contribute positively to the society in which the individual lives. One could go on and on in reviewing the definition of the concept of education. However, the definitions so far made, provide sufficient insight to what education represents and from the above, it has been established that no matter the dimension of its definition, education remains valuable, and all the processes of education should be desired and cherished by both the individual who is exposed to them and the society in which the individual lives.

Aim of Education

Education aims generally at refining those who are committed to it and empowering them with knowledge and skills to survive in different environments. Specifically, aims of education may vary from society to society or from nation to nation. For instance, in the old Athenian society, the aim of education was to produce men and women of valour who were skillful for war and physically fit to defend the Athenian territories from external invasion or attack which was common in the then Athenian society. That implies that the needs and aspirations of different societies determine the aim of education in that society. For instance, the aim of education during the colonial era in Nigeria was to meet the needs of the missionaries and the colonial administrators. However, the present aim of education in Nigeria as contained in the National Policy on Education (2013) has been revised to meet the dynamism in education and emerging global development in science and technology. Whatsoever may be the case, education aims at

human development and consequent national development. In other words, the overall aim of education is transformation of man for the transformation of his society.

Education as a Process, a Product and a Discipline

Education is a process in the sense that it involves a way or ways of making the learner pass through stages of learning. It is a series of activities which involves the transmitting or passing of knowledge, skills and values from one person to the other. It is through the process of education that the child is exposed to bunch of learning experiences which is directed towards the development of his cognitive, psychomotor and affective domains. As a process education introduces step by step acquisition of knowledge and skills which must be objectively guided by the teacher whether in a formal classroom or an informal teaching and learning environment. It involves a simple to complex approach to teaching and learning which is systematically organized to develop the learner into a more experienced person who will be fit to take up tasks of collective responsibilities and for individual gains. Educational processes include teaching, instruction, drilling, training etc.

Education is also a product and as a product its end result or outcome is an educated, well refined, knowledgeable, wise and goal-oriented man. So, when we talk of education as a product we are referring to the outcome of teaching and learning which constitutes the intrinsic and extrinsic values

of education put together. This is because education is a garbage in-garbage-out or input-output thing in which the society is at the receiving end. The outcome of what transpired in the course of teaching and learning is the product stage of education and a key determinant to the success and failure of the process of education.

Education is also a discipline in the sense that it is seen as a course of study especially in a teacher education. It represents a segment of human endeavour in which one is certified to teach or be taught. In other words, one could specialize in the field of education either as a teacher, an educational administrator or a manager. This is the reason we have faculties of education and colleges of education and its affiliate institutions where men and women who choose to major in education are trained and equipped with the principles, skills, knowledge, methods and approaches to teaching and learning. Thereafter, such people are certified and authorized to become educators. This is the reason institutions award degree certificates and its equivalents in education with which one can become a practitioner in the field of education.

Types of Education

Education and all its processes generally aim at human development but the need to classify education arises when the issue of delivering the knowledge and the environment of delivering surface. Hence, the following types of education have been identified.

Indigenous education

Indigenous simply suggests home-grown, local, or native. Indigenous education also called traditional education existed in the preliterate society as a means of transmitting people's cultural heritage from one generation to another. It could be referred to as education that is based on the aspiration, needs, philosophy and feelings of the society and the people that are committed to it. This type of education has some African undertones because African nations tend to set up their education system in line with the belief, norms, aspirations, customs and traditions that are peculiar to their people. This type of education depends solely on oral tradition, which means that transmission is done by words or by practice. The above is in tandem with Okoh (2003), who stated that there was little or no writing, no formal curriculum, no specifications on the qualifications of the teacher rather, what was basic was that transmission of knowledge was going on daily and each adult member of the society was a teacher to the younger members.

The aim of education in an indigenous setting was acquisition, development of skills and molding of character which was necessary for survival in the societies. Due to the high regard for customs and traditions, indigenous education was basically directed on moral and skill development of the indigenous people of communities. Example of indigenous education is apprenticeship in which successful traders take up the younger ones and train them in the rudiments of buying and selling. As much

as indigenous type of education has been substituted with western education, its tenets can be said to have also been mainstreamed in present day formal education.

Formal Education

Formal implies official, proper, recognized, or prescribed. This means that what makes education formal is the platform and conditions under which it operates. Thus, formal education is the type of education that takes place in a formal school system. It functions through a planned instructional process and based on prescribed syllabus, in an organized school environment where trained teachers are employed to teach. Okoh (2003) also noted that formal education is characterized by a rigid external structure determined by prescribed rules and crops of teachers who assess the performance of the learner using prescribed grading systems. For education to be regarded as formal, it must be guided by prescribed rules and carried out in a school environment. Example of formal education is the classroom teaching and learning at the pre-primary, primary, secondary and tertiary institutions, in which trained teachers guide the inexperienced learner through the process of learning in a formal school setting.

Informal Education

Informal education is the reverse of formal education. It is an education that is undertaken unofficially, with no prescribed rules. This type of education takes place outside the formal school system. It is done outside the walls of the classroom. In other words, it can take place anywhere and

anytime. The agents of informal education are family members, friends, peer groups etc. It can take place in a playground, neighbourhood, social and religious activities.

Informal education involves learning which tends to come unintentionally as the learners engage in their daily routine, such as meeting people, solving problems etc. For example, knowledge given and received through radio broadcast and programmes, television programmes, newspapers, listening to music, or other forms of educative and recreation avenues can be termed informal education. The characteristics of this type of education include absence of any form of planning, no stated goal, aims and objectives, learning in accidental manner, lifelong experience among others.

Non-formal Education

This type of education involves a remedial literacy programme carried out to impart the basic skills of reading, writing and arithmetic to adult. Obasi (2010) described it as an education provided for the purpose of functional literacy to adults who for one reason or the other could not have access to formal education. In this case, the beneficiaries are expected to use skills acquired to improve their daily living standards.

Non-Formal Education connotes an alternative to schooling or out of school education. It covers training and instruction outside the formal education system and ranges from individualized apprenticeship to nationwide literacy.

It is an organized education outside formal school system. It may be vocational, such as craft training, designed to provide employment opportunities for young school leavers and unemployed persons. Non-formal education may be political and social education such as citizenship and leadership training. It may be community education aimed at enlightening a rural populace over a phenomenon. Examples of non-formal education include: workshop, seminars, symposium, in-service or on-the-job training etc.

Concepts Similar to Education

There are concepts which are similar to education but are not education. These concepts are rather processes of education or ways of transmitting knowledge which are often misconceived as education. Some of these concepts are discussed below:

Initiation

Literarily, initiation is a process of being introduced into a society, a business, an organization etc. It involves a form of ceremony by which a person is introduced into any society; it is a mode of entrance into an organized body, especially, the rite of admission into a secret society or order. Initiation involves step by step enrollment of an individual into a pre-organized activity that is meant to equip him or her with certain knowledge. It is also a way of introducing one to some laid down procedures for undertaking certain tasks in a given society. One form of initiation in the school setting is the matriculation because through it, newly admitted students are fully incorporated into the school community.

Before the initiation ceremony, new students are given detailed orientation on the do's and don'ts (rules and regulations) of the school.

What this implies is that initiation process is a way of making one get involved in activities that will qualify him or her to take rightful position in the society or association into which he is initiated. The point here is that initiation involves some atom of education because through it a novice is made to have some knowledge of how to fit in properly in a given society or an association. In other words, initiation is a process of education but not education in its entirety.

Training

The Cambridge English dictionary defined training as the process of learning the skills one need to do a particular job or perform a specific task. Training involves a lot of psychomotor activities that are objectively designed to help instill or develop inborn skills or talent in a person. Training involves two or more parties viz: the trainer or trainers at the giving end and the trainee or trainees at the receiving end. A good example of training is the athletic activity in which footballers or participants in other sport activities come together to be trained. In such a case there is always a coach (trainer) who has been trained professionally to train others. In other words, training constitutes purposeful imparting of skills by a more experienced and skillful person to a less experienced and less skillful person, with the aim of making the later to carry out specific tasks with

high level of perfection or efficiency. Training involves systematic exposure to certain forms or levels of curricular content for personal development. Training is part of education and can also occur in a formal school setting especially, when students/pupils are exposed to activities like gymnasium, football, volley ball and other sporting activities which are built into the curriculum for the development of the mental and physical health of the learner. However, training is a process of education but not entirely education. Training is concerned with knowing “how” (i.e. how to do something) rather knowing “what” and “why” which education does. It emphasizes more of practical aspects than theory. But education emphasizes theory and practice.

Drilling

Drilling is a “hip-hop” or “do as I do” kind of activity which involves the leader and the follower or followers undertaking repetition of action. In drilling activities, the leader guides the followers to imitate an action or actions and doing so continuously until the followers get to a point where they can do perfectly what they have seen the leader do. How drilling relates to education is that drilling is a way of transferring knowledge which is the aim of education. Drilling is more the language heard and well understood in the military and para-military arena where superiors lead the less superior in perfect routine activities. Teaching and learning process is involved in drilling and so is often taken to mean same as education but the truth is that education is broader in scope than drilling. While education involves

comprehensive curriculum (learning experiences) which is transmitted to the learner in a formal classroom. Drilling pays heed to specified tasks aimed at developing specific skills. Therefore, drilling should be taken as a way of educating but not entirely education.

Instruction

Instruction is more a strong word of command in which case one is at one end issuing out instruction while another is at the other end carrying out the instruction. Instruction can be given orally, or in a written form. Instruction is expected to come from an authority who is supposedly knowledgeable, skillful and competent. Why it is necessary that the instructor must possess the above mentioned attributes is because instruction is not always contestable or questionable; rather, instructions are carried out hook-line-and-sinker. That is to say that, instruction is a one-way communication affair. Unlike instruction, education encourages dialogue, questioning, arguments and criticism through which the person being educated will come to understand better the things that are being presented to him. The point therefore is that instruction shares similarity with education in meaning but differs in scope, content and method.

Indoctrination

Indoctrination literally means the act of teaching; an instruction that is done in the rudiments and principles of belief system. It is a process of teaching a person or group of people to accept a set of beliefs uncritically. In other words,

teaching someone to accept a set of beliefs without questioning them is indoctrination. Indoctrination involves the process of inculcating in a person ideas, attitudes, and cognitive strategies without allowing the receiver to interrogate what is being taught. According to Hare (2007), indoctrination results when students lose the ability to assess the merit of the idea they are studying and are consequently deprived of developing the ability to think critically. Indoctrination can also be described as an act of forcing ideas and opinions on someone who is not allowed to question the ideas. Often, indoctrination is obtainable in religious circle where members of a religion are taught a particular belief system and induced to accept them as they are taught without examining the merit of such belief systems.

The implication therefore is that as much as indoctrination involves the transmission of one form of knowledge or the other, it cannot be taken to mean education because education involves the transmission of universally acceptable and worthwhile knowledge. Also education encourages critical thinking, provides evidence for any claims, gives room for critical assessment of opinions and views, accommodates criticisms and allows freedom for personal views. So, education is superior to indoctrination; indoctrination is just its aspect.

Conditioning

Conditioning is a learning technique that associates a stimulus to a certain behaviour or response. It is a process of

changing behaviour by rewarding or punishing a subject in response to his or her actions. Conditioning is a form of teaching and learning in which a given stimulus or signal becomes increasingly effective in directing one's behavioural pattern. It also involves the process of training one to become physically fit by introducing one to a regimen of exercise, dietary pattern or other activities that gear towards physical and mental fitness. In other words, conditioning is a simple way of learning involving the formation, strengthening or weakening of an association between a stimulus and a response.

The operant conditioning theory by Pavlov in which a dog salivates in response to the sound of a bell provides a clear example of conditioning. The dog was always called upon to eat by sounding a bell. So, the dog got salivated each time the bell was rung because its stimulus had been conditioned to respond to the sound of a bell whether there was available food or not. Also, a class of students who have been conditioned to say 'yes' to the teacher's question 'Do you understand?' can serve as another example. This experience does not give room for rationalization and critical thinking. Any experience that fails to give room for rationalization and critical thinking cannot substitute education. It is clear therefore that conditioning is narrow in scope and content while education is wider. Therefore, conditioning should be taken as one process of education and not entirely education.

Schooling

Schooling is the process of educating someone formally in a school as opposed to self-study, online learning, and private tutorship among others. According to Prensky and Robinson (2017), the misconception of schooling to mean learning or education is the major problem affecting educational outcomes. They further explained that learning is a lifelong process, but schooling is temporary. What this implies is that though schooling provides avenue for learning or education, one may not need schooling to get education or learning. It may not be out of place therefore to assert that schooling is merely a process of education and learning which occurs in an organized school environment. It is just a formal education. There are other forms of education. The implication is that it is possible for one to go through school and not learn or be educated. After all, educated person is not necessarily one who has gone to school, but one whose behaviour conforms to the norms and expectations of his society.

Mentoring

Mentoring is an interactive process which occurs between individuals with different levels of experience and expertise in which the more experienced person acts as a teacher, sponsor, counselor and supporter for the development of skills and intellect of the less experienced. It is an intentional nurturing process or relationship in which persons with more experiences work with less experienced person to promote both professional and personal development.

In mentoring, the mentor gives the mentee the confidence, resources and support he needs to achieve his potential. The history of mentoring is believed to have originated with the Greek legend of Mentor. When Odysseus was going to war, he assigned the job of training his son Telemachus to an old intelligent and experienced man called Mentor. Mentor was to educate and counsel Telemachus and as such, the life of Telemachus including physical, intellectual, spiritual, social and administrative development was placed in the hands of Mentor. In the course of mentoring, Telemachus was also taught how to think and act by himself (Stone, 2004).

Emenalo, (2013) and, Young and Wright, (2008) asserted that mentoring has been used widely in the workplace as well as academia and that it has been used in different forms. The authors noted that the commonly used types are formal or informal mentoring relationships. Mentoring has been used in different contexts; from those of chief executive officer to vice-president, teacher to student, teacher to teacher, and student to student.

There are many concepts and strategies of mentoring which are used to guide and assist newly hired teachers, employees, youths, managers, higher education students and all kinds of people in different settings. Sweeny (2011) noted that there are so many functions of mentoring that we may not realize, and such functions have been there and they are consistent and simple, and have resulted in sequential flow of mentoring through life and careers.

In conclusion, all these concepts discussed could rather be referred to as processes of education because through them one form of knowledge or the other is transmitted. It must however be noted that while any of these processes can take place in a non-formal setting, education takes place in a formal environment, under a policy framework, by trained personnel and in line with stipulated codes of conduct. One should therefore understand the points of similarity and dissimilarity between education and each of these concepts.

Benefits of Education

The benefits of education cannot be overemphasized. These benefits include:

Social Transformation: Education is vital for the transformation of all aspects of society. This is because it is the human beings that are at the center of any education and when the individuals in the society are transformed through education, they in turn transform the society. They do so using the knowledge, experiences and skills acquired. For this reason, the education of members of the society should be taken very seriously because if at the end of the educational process the impact is not felt, then education has not been realized and as such cannot achieve social transformation.

Development of the Head, the Heart and the Hand (3Hs): Education is expected to produce outcomes. These outcomes are educated individuals who are capable of using their heads, their hands and their hearts. If education

is to be considered a worthwhile enterprise, it should be capable of producing a morally sound being, a mentally developed person, a physically capable individual and a psychologically stable human being (Amaele, 2007). This implies that an educated man should possess certain qualities or characteristics and exhibit certain skills and attitudes which would justify education as an instrument for comprehensive human development. When education develops the receiver's mentality, his approach to issues becomes better than that of an uneducated person. This means that the recipients of education appear more reasonable. When one attains moral development through education, such a person is expected to contribute positively to the society.

Education process is man-oriented and since man himself is dynamic in nature, his education is equally dynamic. An educated man, irrespective of tribe, sex, place and status, must be able to develop the three domains of life: Cognitive, Psychomotor and Affective. What this implies is that men who have undergone the processes of education are expected to have been comprehensively developed and refined to fit in properly in the society.

Peaceful Co-existence: Peaceful co-existence simply explains a situation in which all men live together in peace and harmony without conflicts or war. Often, this seems unrealizable due to differences in dispositions and behaviours. It is a fact that at one point in time, men are bound to struggle for fame, social status, political position,

control of resources, among other things. This struggle often leads to agitations, fight, violence and such other attitudes. It becomes difficult therefore for men to live in peace with one another. In this state of affair, education is a viable instrument that is capable of changing the psyche and reasoning of men to begin to see the need to shun violence, eschew bitterness and use dialogue to settle any issue of concern, instead of resorting to war.

The process of education from pre-primary to tertiary level is supposed to refine man into an autonomous and morally sound being who will always see that the society can exist in an atmosphere devoid of violence. The implication is that the process of education results in the production of educated men with comprehensive training and development and consequently results into an educated society where things are done orderly. Therefore, education is a veritable tool for the enhancement of peaceful co-existence.

National Development: It has been noted earlier that any functional education system must be people oriented. That is, it should be geared towards the development of its recipients. When the individual members of the society are fully developed through education, they will in turn apply their knowledge towards national development. It is the human resources that are responsible for the harmonization of other resources towards a nation's growth and development. Education is a key factor in determining the placement of the right personnel at the right place and at the

right time which is of utmost importance to the success and development of any nation (Oladipo, 2011).

It is agreeable that development cannot occur in a vacuum; neither can it be defined or explained in isolation. This means that development is always defined in relation to improved facilities and opportunities within a geographical entity (a nation). Development therefore signifies a change from 'what was' to 'what is'. Development occurs as a result of a synergetic contribution of both human and material resources directed towards the achievement of a specific objective. Therefore, human beings as key participants in development agenda must be educated to understand what is needed to complement their natural capacities in order to achieve national development. It is in recognition of the participatory role of citizens in a given society towards the ensuring national development that Rodney as cited in Ejikem (2015) described National Development as the product of a combination of individual contributions which result in the provision of a greater satisfaction for the members of a specific society. Education is therefore important in all the processes and practices involved in personal and national development.

Sustainable Means of Livelihood: Education promotes both intrinsic and extrinsic values and when these values are inculcated in man, they automatically position the man for better livelihood. Intrinsic values of education are those worthwhile attributes that are inherent and lodged inside

the educated man which are evident in his nature, action and attitude (e.g. knowledge, skills, good conduct, etc.). Intrinsic values equip man with the competencies, that will enable him explore his social environment and make a good living. The extrinsic value of education on the other hand is the authority in form of certificate and such other indicators that will give educated people access to any area of life where they desire to work and earn a living. Extrinsic value is manifested in the socio-economic capacities of the educated man e.g. the type of job engaged in, public image and material things acquired as a result of education.

Summary

Effort is made in this chapter to review education as a concept; its aims and its description as a process, a product and a discipline are given. Types of education with clear examples are discussed. Again, it has been established in this segment that there are a number of terms that are synonymous to education but have some level of dissimilarities in terms of scope and content. Hence, one must be guided to avoid construing those concepts as education. It is also established in this chapter that education is beneficial with some of the benefits outlined. Having explored the concept and relevance of education, a clear message is hereby passed that any society that desires development in all ramifications should prioritize education. Specifically, it has become paramount that the education of Nigerians should be placed as utmost priority and should be pursued with utmost sincerity.

Review Questions

1. Briefly explain the concept of education.
2. Differentiate the following concepts: (a) Instruction (b) Conditioning.
3. List the different types of education.
4. Discuss the benefits of education to national development.
5. Write short note on mentoring and indoctrination differentiating them from the concept education.
6. Give one example each of the types of education discussed above.

CHAPTER

3

**PHILOSOPHY OF EDUCATION
AS AN APPLIED PHILOSOPHY:
AN OVERVIEW**

Chapter Objectives:

At the end of this chapter, the reader is expected to:

- 1. Explain the concept of philosophy of education.*
- 2. Describe the scope of philosophy of education.*
- 3. Justify philosophy of education as an applied philosophy.*
- 4. Explain the link between philosophy and education.*
- 5. List the approaches to philosophy of education.*
- 6. Highlight the relevance of philosophy of education to teacher education.*

Introduction

Philosophy of education was never discussed by philosophers and scholars as a branch of philosophy but it could have been better perceived as one. This is because it is an aspect of philosophy which inquires into the concepts, ideas and principles of education of man as well as probing into the problems associated with teaching and learning. Since, it was not universally acknowledged as a branch of philosophy, philosophers of education could not help but discussed it as an applied discipline. In this

chapter, the author deems it necessary to bring to knowledge of the readers, what made philosophy of education to be an applied philosophy. In the previous chapter, effort was made to establish what philosophy is. It is therefore apt at this point to discuss philosophy of education with a view to also make clearer the link that exists between philosophy and education.

What is Philosophy of Education?

The phrases “philosophy of education”, “educational philosophy” and “philosophy and education” are used to refer to the subject of philosophy of education. Sometimes, people tend to use the three phrases interchangeably. However, whichever phrase one uses indicates where one's emphasis lies. For example, someone who prefers to call the subject *philosophy and education* gives an impression that *philosophy* and *education* are two separate subjects that are being linked together, and which influence each other. But one who refers to the subject as *educational philosophy* feels that philosophy is the main subject and is being acted upon by education. In this case, education is just a tool in the service of philosophy, while one who refers to the subject as *philosophy of education* sees education as the main discipline and philosophy as a tool in its service. However, within this context, it will be referred to as philosophy of education.

Philosophy as earlier noted is seen as a multidimensional discipline because no discipline or area of human endeavour can claim total separation from philosophy. As it is in the case with philosophy, different scholars also have

different opinions about philosophy of education. Philosophy of education is an aspect of philosophy or an academic discipline in which the issues involved in teaching and learning are subjected to philosophical microscope, so as to see what the layman would not see. Philosophy of education provides an avenue for interrogating the “why”, “what” and “how” of education as well as examine the factors challenging the smooth administration of education.

Philosophy of education is not limited in its approach but traverses the entire educational enterprises, seeking to investigate what goes on in them and why things happen the way they happen, with the view to proffering solution to problems in those areas. Iwuchukwu (2003), perceived Philosophy of education as the application of philosophical methods in solving the problems of education. Iwuchukwu's definition simply explains that philosophy of education involves the use of philosophical methods and principles in addressing educational issues and problems. This is in tandem with Okoh (2003) who posited that philosophy of education is concerned with the application of philosophical principles to the practical conduct of education. In another opinion, Ezewu (1993) opined that philosophy of education is that aspect or branch of general philosophy in which fundamental questions about education as a discipline and as a social institution of the society are asked and attempts made to answer them. In their own view, Hirst and Peters as cited in Uzoukwu (2017) did not prioritize the definition of philosophy of

education but submitted that philosophy of education draws on established branches of philosophy and brings together those segments of them that are relevant to the solution of educational problems.

The view above simply suggests that philosophers of education are specifically interested in philosophizing on educational matters, raising questions and counter-questions to get clearer answers about how things are and about what should be done in this particular realm of human endeavour called education. Odigie (2016) opined that philosophy of education is primarily concerned with the critical analysis of concepts, issues and problems of education with the view to helping the educator conceptualize their relevance and for better application. Further, Urakpa (2007) submitted that philosophy of education is primarily concerned with the critical analysis of such concepts as freedom, authority, democracy, rights among other concepts as well as address issues and problems of education more rationally for better result. According to Hardie (2012), philosophy of education is a method of linguistic analysis by which we determine whether educational problems are particularly human or scientifically instigated and whether their solution lies in attitude, perception or approach. Taylor as cited in Abdulahi (2010) defined philosophy of education as analysis of language used in evaluating theories that affect education.

It could be deduced from this conceptual review that Philosophy of education is both a subject and a subject

matter. As a subject, it is an area of study which exposes one to the skills of interpreting educational concepts and issues using the tools of philosophy. This implies that the relevance of philosophy of education lies in providing clear guidance that serves as a signpost that will lead to an improved process, practice and product of education in any society.

Therefore, there seems to be a consensus among philosophers as what constitutes philosophy of education. They agreed that philosophy of education is concerned with the application of philosophical principles, approaches and tools to solving educational problems. Also, they affirmed that philosophy of education illuminates educational practices through the analysis and interpretation of meanings, ideas and concepts which help teachers and other stakeholders to have a wider understanding of the day-to-day educational problems and prospects.

Scope of Philosophy of Education

Philosophy of education covers a range of educational issues, problems and prospects. It is a discipline usually in the realm of educational foundations. Hence, it covers issues of curriculum in which case it investigates what learning experience the learner is exposed to, the method used in teaching, the personality that is charged with responsibility to teach, the process or procedure for evaluation and the outcome. Philosophy of education also delves into the psychology of learning by interrogating the activities of education by examining what the teacher and

the learner do in the classroom and by prescribing what should be the practice in education. Philosophy of education covers sociological aspects of education by correlating educational provisions and its outcome with the societal needs and aspirations. Philosophy of education also extends its tentacles towards historical perspectives and ideas and their impacts on educational development. In a nutshell, philosophy of education has its lens on all spheres of education not in periphery but adopts holistic approach in using philosophical tools and methods in identifying and solving educational problems.

Philosophy of Education as an Applied Philosophy

Having seen the specific views of scholars on what philosophy of education entails, it appears that it is mostly being portrayed as an applied philosophy. It is therefore necessary at this segment to make clear justification as to what makes philosophy of education to be an applied philosophy.

The word “apply” suggests or means to put to action or use. According to Jonathan (2012) applied philosophy involves the application of philosophical principles and concepts to the practical affairs of life. The author gave an example with transportation and vehicle, saying that transport is a need of mankind to move from one place to another so vehicle becomes a necessity. Hence, vehicle is a tool applied to solve human need for transport. In relation to education therefore, philosophy of education becomes an applied philosophy because it involves the application of philosophical

thoughts, ideas, principles and methods in solving educational problems or in providing answers to man's question in the field of education. For example, moral philosophy provides for ethics and aesthetics which exposes moral guide for human conduct and outlook of human environment but philosophy of education pays heed to applying those guides provided in ethics and aesthetics to ensure the promotion of morality in the conduct of both teachers and learners, and presentation of appreciable school environment. Philosophy of education can therefore be justified as an applied philosophy because it delves into all aspects of education with practical solution emanating from philosophical ideologies.

Siegel, (2008) noted that philosophy of education is an applied philosophy because it is concerned with nature and aims of education with the view of channeling all the tools and methods of philosophy in meeting the set goals in education. In other words, philosophy of education examines the goals, forms, methods, basis and essence of education; and when it does that it provides the practitioners of education, the step by step guideline for effective teaching and learning, administration of education and overall activities in education. When philosophers of education make philosophical reflection on the nature, aims and problems of education, they are doing philosophy but when they apply the outcome of their reflections and analysis in proffering practicable solutions to the problems of education they are applying philosophy in the realm of education. The above facts justify philosophy of education as an applied philosophy.

Link between Philosophy and Education

In the course of defining philosophy of education, the link or relationship between the two disciplines is already shown. However, it is not out of place to reestablish the link once more at this point. Philosophy and education are intertwined in the sense that philosophy provides the guide upon which education is administered while education projects different aspects of philosophy upon which the activities of man are based. In other words, philosophy is the theory that drives the practice of education. One good example is that the Nigerian National Policy on Education is formulated according to the overall philosophy of Nigeria and as the education sector is implementing the policies and recording developmental results, philosophy is being projected. There is no gainsaying therefore that significant relationship exists between philosophy and education.

Approaches to Philosophy of Education

There are certain approaches or ways of doing philosophy of education. They are layman's approach, philosophical approach, broad approach, historical approach, professional approach, and analytical approach.

Layman's Approach: This approach is interested in what the educational system should do for the individual and the society. The layman thinks of the educational issues and problems without much effort to develop his ideas more completely and to follow lines of logic and consistency. This approach trivializes the position and functions of

professionals in education. This approach also represents the individual's philosophy of life.

Philosophical Approach: This is the superimposition of ideas of the major schools of thought on educational ideas. These major schools of thought include idealism, realism, pragmatism, existentialism, naturalism etc. When the ideas of these schools of thought are studied and applied to modern education, we are engaged in philosophical approach.

Broad Approach: This is the projection of the social, economic, political and cultural life of any community to education formulated after considering the ideal society we would prefer to live in. The national policy on Education falls under the broad approach because it contains broad statement of principles which project the goals of any society.

Professional Approach: Here, philosophy of education is the only subject in the professional training of teachers that enables them to cultivate critical thinking. The professional training into the technicalities involved in educational enterprise is given full consideration. The teacher is led into the intricacies and the rudiments of teaching and learning to enable him or her develop a rational and critical attitude in the profession.

Analytical Approach: Here, the interest is the search for logical accuracy and semantic clarity. It is the application of

philosophical tool of analysis to the problems of education. This approach enables the teacher to acquire the professional skills of critical attitude and rational way of examining issues. It is through this approach that some concepts are analyzed and applied in education. It breaks down words and concepts to the understanding of the layman.

Historical Approach: It involves the study of philosophical views, thoughts and ideas of great educators of the past like Plato, Dewey, John Locke, Pestalozzi among others. Their ideas are carefully studied and applied to present day educational problems.

Relevance of Philosophy of Education to Teacher Education

Teacher education also called teacher training is an important programme in any educational setup. It refers to the policies, procedures and provision designed to equip teachers or prospective teachers with the knowledge, attitudes, behaviours and skills they require to perform their tasks effectively in the classroom, school and wider community. When we talk of relevance, we simply refer to *raison d'être*, usefulness, basis or justification for our actions. Hence, the rationale for studying philosophy of education is brought into question at this point.

The definitions given by scholars as reviewed above suffice to justify the study of philosophy of education. However, a highlight on the subject matter helps broaden the

understanding. There are many reasons philosophy of education should be taught and learnt especially in teacher education institutions. Some of the reasons are as follows:

1. The study of philosophy of education helps the teacher to properly relate theory and practice of education and blend both in classroom situations.
2. It clarifies values and aims in education to guide practitioners of education in implementation of educational policies.
3. It develops in the trainee-teacher the ability to be critical when examining the assumptions underlying all school's activities and educational practices.
4. It enlightens the teacher on realities of human conduct and individual differences as well as right approach to managing the realities.
5. It helps the teacher to rationalize pedagogical theories being used, examining them for their worthwhileness so as to make right choice of methods.
7. It inculcates open-mindedness and objectivity in the teachers. Rather than being dogmatic and holding tenaciously to their previous educational views and practices, they now keep an open-mind by subjecting their previously held views to further examination in the light of new ideas, methods and alternatives in the educational practices.
8. Through the study of philosophy of education, teachers understand the philosophical principles guiding educational processes and practices; thereby

offering them personal intellectual discernment that enables them to influence certain educational policies which they operate. It equally makes them understand the national educational goals of their countries.

These and many other points justify the inclusion of philosophy of education in teacher education programme.

Summary

In line with aim of this chapter effort has been made to clear ground on the conceptual representation of philosophy of education. Philosophy of education is also justified as an applied philosophy, having established that it concerned itself with application of philosophical tools, ideas and principles in solving educational problems and in addressing all issues in education with the view to enhance educational development. Approaches to philosophy of education as reviewed in this chapter was to expose the fact that there are divergent ways by which the phenomenon can be perceived. The relevance of philosophy of education as highlighted in this segment automatically justifies its inclusion in the teacher education programme. In a nutshell, philosophy of education is indeed an academic discipline that has in it, all that is needed to guide the process and practice of education towards achieving the overall goals of education.

Review Questions

1. Explain the concept of philosophy of education.
2. Discuss philosophy of education as an applied discipline.
3. Justify the inclusion of philosophy of education to teacher education programme.
4. Explain the scope of philosophy of education.
5. Explain the link between philosophy and education.
6. Describe the approaches to philosophy of education.
7. Examine the relevance of philosophy to teacher education.

CHAPTER

4

BRANCHES OF PHILOSOPHY AND THEIR RELEVANCE TO EDUCATION

Chapter Objectives:

At the end of this chapter, the reader should be able to:

- 1. List the branches of philosophy.*
- 2. Explain each branch of philosophy.*
- 3. Establish the relevance of each branch of philosophy to education.*
- 4. Differentiate between the branches of philosophy*

Introduction

Philosophy is like a tree with multiple branches and each of its branches bear fruit that portrays the true nature of the mother tree. In other words, philosophy is characterized by multi-faceted branches and components. Each group investigates a particular area of reality. These divisions however are not final rather they are interrelated as they are aspects of inquiry into the nature of man and the universe.

Branches of Philosophy

In the ancient and classical periods, philosophy was grouped into two broad areas: speculative or theoretical philosophy (comprising metaphysics and epistemology) and practical philosophy. Practical philosophy has subdivisions such as ethics/moral philosophy, aesthetics, logic/rational philosophy, and political philosophy. In modern times, emphasis is laid on metaphysics, epistemology and axiology as the major branches of philosophy because some scholars do not regard logic as separate branch of philosophy but a tool of philosophical inquiry (Aderegbe, 2007).

Most of the issues which philosophy delves into fall within three major areas: issues which seek explanations to reality, problems that pertain to knowledge and issues which seek to explore value (Ozuzu, 2004). These three areas as Ozuzu highlighted correspond respectively to metaphysics, epistemology and axiology. This implies that the three critical and fundamental themes around which philosophy revolves are reality, knowledge and value. Iwuchukwu (2003) appears to have a different view from Ozuzu and Aderegbe as reviewed above. For Iwuchukwu, the categorization of branches of philosophy varies according to the tenets of the school of thoughts that proposed them. The author noted that division of philosophy is considered in two major ways namely; the classical divisions credited more to the medieval scholastic/thomistic philosophers, and the more common classifications of philosophy associated with the ancient Academy of Plato and the

Lyceum of Aristotle for the contemporary studies of philosophy. On that note, he submitted that there are four aspects of classical branches of philosophy. These branches include: general philosophy, cosmology, axiology, and aesthetics.

These divergent views about the branches of philosophy are all acceptable because philosophy cuts across all that have been pointed out by the scholars. However, attention must be given to the three branches of philosophy which seem to have the consensus of many scholars. They are

- (i) Metaphysics
- (ii) Epistemology
- (iii) Axiology.

Nevertheless, logic which some scholars see as only a tool of philosophical inquiry will be discussed as a branch of philosophy.

Metaphysics

Metaphysics as a word emanated from two Greek words “meta” meaning “beyond” or “after” and “physika” meaning “physics” or “nature”. The word was first used by Andronicus of Rhodes who was the editor of Aristotle's works about the year 70 BC. Andronicus once packaged Aristotle's treaties which dealt with physics and those that dealt with non-physical matters and thenceforth described those that dealt with physics as Meta physika that means *after physics* or *beyond physics*. From that base word, metaphysics as a concept came to be understood as beyond

nature and further as a discipline that enquire into the realities beyond the physical world.

From scholarly view, Braddley (2012) perceived metaphysics as a phenomenon that expresses man's attempt to know reality as against mere appearance, or study of first principles or ultimate truth or the effort to comprehend the universe not simply by fragment but as a whole. The encyclopedia of philosophy describes metaphysics as a philosophical study whose object is to determine the real nature of things and to determine the meaning, structure and principles of whatever is, in so far as it is.

Metaphysic is broad in scope as such it covers a range of elements that bothers on understanding diversified aspects of nature. Ontology is an aspect of metaphysics which pays heed to the basic nature of beings or nature of existence. Omoregbe (1998) submitted that ontology is the "heart" of metaphysics because it is both the foundation as well as the unity of all other sciences. Basically, ontology inquires into the essence, attributes and the relation of beings. Being here does not refer to a particular material being but all that is in existence. Ontology as an aspect of metaphysics tries to answer questions as: What is the nature of ultimate reality? Are there one or more kinds of reality? What made up this reality? In order to answer these questions, three ontological theories arose to include: Idealism which holds that what is real is of immaterial substance; therefore, ideas and spiritual beings are ultimate reality. In other words, whatever exists must have existed in the world of idea before they materialized. Materialism which holds that matter is the

fundamental of every existence, the primary material that everything consist and dualism which holds that forms or ideas and mind constitutes ultimate reality.

Another aspect of metaphysics is called cosmology. A term that is derived from two Greek words 'cosmos'-meaning the 'world' or 'universe' and logos meaning- 'study', 'science' or 'discourse'. This branch of metaphysics is interested in ultimate reason and universal feature of material world. That is the structure, composition and origin of the universe. It also questions the freedom, nature, eternity, temporality and nature of man's limitation in time and in space, among other things. According to Obi-Okogbu (2006), the ultimate concern of cosmology as an aspect of metaphysics is to give intelligibility to physical nature and consequently to the entire material universe-organic and inorganic world that is made up of all bodies, atoms and chemicals, etc. The point here in summary is that metaphysics as a branch of philosophy is multidimensional and the essence is noted in its ability to make holistic inquiries and find answers to all questions about nature, universe and man, using its spread subbranches.

Relevance of Metaphysics to Education

When we talk about education, we majorly refer to the art of teaching and learning. Therefore, the relevance of this branch of philosophy called metaphysics lies in the guide it provides to the teacher and the learner. It has been cleared that metaphysics investigates the cause of ultimate realities in and beyond the universe. So understanding metaphysics

is even relevant to education because the knowledge it provides is what education seeks. Specifically, the following could be highlighted as relevance of metaphysics to education:

1. It exposes both the teacher and the learner to the fact that inquiry or search for knowledge is continuous, thereby creating aroused curiosity of both the teacher and the learner towards continuous and in depth search for new knowledge.
2. The knowledge of metaphysics exposes man to the consciousness that a supreme being exists outside material substances, thereby awakening the spiritual component in man which makes him to control all his action with some sense of responsibility and accountability.
3. Metaphysics gave rise to branches of knowledge like physics, chemistry, geography and others which now form part of educational curriculum and through which man is empowered with the knowledge on how to manipulate nature for his benefit.
4. Metaphysics challenges man to explore interests in the world and things beyond the physical world. This triggers what is now known as research because man's quest for knowledge increased in modern times and instigated the search for answer to what is out there, why they are there and why they are the way they are. Hence, today a lot of improvement has been made to human environments and existence through researches.

Epistemology

Epistemology is derived from two Greek words, “*episteme*” meaning “*knowledge*” and “*logos*” meaning “*study*”, “*theory*”, or “*science*” making it to be understood as “*theory of knowledge*”. This is the branch of philosophy that inquires into the origin, scope, limits, sources, validity, certainty and reliability of knowledge. In other words, epistemology is a branch of philosophy that questions where we got our knowledge and how we can justify what we know. It also questions the absoluteness or relativity in what we know. Classical works on epistemology revealed that there are two major perspectives or theories of knowledge and they fall under different schools of thought. The first perspective is that of the rationalists. Proponents of this theory include: Descartes, Spinoza and Leibniz and their submission is that valid knowledge can be gotten from intellect or reason. The second theory or perspective is that of the empiricists. Prominent among the proponents are John Locke, George Berkeley, David Humes, etc. The submission of this school of thought is that sense perception is the source of true knowledge

Epistemology is referred to as the science of the validity or truth-value of human knowledge (Umar, 2002). This is to say that the A-Z of human knowledge is the major concern of epistemology. Epistemology examines what we mean by knowing and distinguishes it from believing by ensuring certainty in whatever we claim to know. It subjects our knowledge to critical examination and investigates the rationale or grounds on which it rests. According to Cline

(2006:12) epistemology involves “an investigation into the grounds and nature of knowledge itself, it focuses on our means of acquiring knowledge and how we can differentiate between truth and falsehood”.

Epistemology exposes an individual to steps that would help him or her to analyze the nature of knowledge and how it relates to similar notions. It also deals with the means of generating knowledge, as well as skepticism about different knowledge. According to Ozurumba (1999:7), epistemology is “the science and theory of knowledge”. Knowledge in this definition according to the scholar is available through different ways and through various channels. Epistemology enables one to critically examine various channels of knowledge. In the same way, Uka (2012) posited that epistemology as the theory of knowledge tries to sort the standard to which genuine knowledge should conform. The author noted that in epistemology, attempts are made to characterize the kind of knowledge which a given method of study might yield in certain kind of subject matter and how that knowledge will conform to what is acceptable as criteria for knowledge.

The point therefore is that human knowledge is the general subject-matter in epistemological discourse. It does not aim at investigating the nature of human mind and its faculties. It rather investigates the mind’s activities designated by knowledge. This idea is also present in the concept of bounded rationality which assumes that in real life situations, people often have a limited amount of information and make decisions accordingly.

The development of the scientific method has made a significant contribution to how knowledge of the physical world and its phenomena are acquired. To be termed scientific, a method of inquiry must be based on gathering observable and measurable evidence subject to specific principles of reasoning and experimentation. The scientific method consists of the collection of data through observation and experimentation, and the formulation and testing of hypothesis. Science and the nature of scientific knowledge has also become the subject of philosophy. Lawhead (2002:565) opined that “epistemological study makes it possible to obtain knowledge that is purely objective, value-free and politically neutral.” In other words, knowledge is always related to the standpoint of a particular knower, and knowledge claims reflect the dominant values and political structures of a society.

Relevance of Epistemology to Education

Epistemological issues are paramount in education due to the fact that knowledge is both an epistemological concept and a central issue in education. The essence of education is to transmit worthwhile knowledge to the receiver (man). There is therefore an unavoidable link between epistemology and education which is that while education aims at transmitting the said worthwhile knowledge, epistemology as a theory of knowledge questions the worthwhileness of what is being transmitted to the recipients of education. In other words, epistemology is the branch of philosophy which inquires 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.

On a more specific note, the relevance of epistemology to education includes but not limited to the following:

1. The study of Epistemology exposes the teacher to various sources of knowledge, their validity (soundness), veracity (reality or genuineness), utility (relevance or usefulness) and certainty among other things. With this awareness, the teacher will be better equipped to censor what he or she is transmitting to the learner as knowledge.
2. Epistemology exposes the teacher to in-depth knowledge of how to teach; the teacher is left with no option but to study the diversified teaching approaches and methods which make him or her better equipped to teach different subjects and subject matters using suitable methodologies.
3. Epistemology is the basis of all curriculums. Hence, the knowledge of epistemological issues helps the curriculum planners in considering the nature and types of knowledge and beliefs and how best they can be captured in the curriculum content for the learners at different levels of education.
4. The knowledge of epistemological issues enables stakeholders in education the edge to accredit learning experiences, methods of transition, qualification of the teacher and extent to which the learner yield to what is taught.

Axiology

The origin of the word “axiology” is traceable to the Greek “*axios*” meaning “value” or “worthy” and “*logos*” meaning ‘study or “*discourse*”. Hence, axiology is literarily defined as the study of values. That is to say that axiology as a branch of philosophy is value oriented, concerning itself with both the inherent and external values of life. Amaele (2007) noted that a phenomenon possesses inherent values when it aims at improving the well-being of human beings in the society and the development of the society but posses external values when it serves as a means of acquiring material wealth. Uduigwomen (2002) described the intrinsic (inherent or built-in) value as ends in themselves while extrinsic (external) values are means to other ends. This suggests that the acquired values like knowledge when deposited in man becomes intrinsic values but when man uses the acquired knowledge to make out resources to sustain livelihood it becomes extrinsic value. Axiology in all its forms investigates how these values could be made meaningful in the society and for the benefit of man.

Enoh (1995) defined axiology as the branch of speculative philosophy which tries to evaluate the bases or grounds of human interests, choices, preferences, wants or desires. Some philosophers insist that axiology is divided into only two components: Ethics and Aesthetics but some other philosophers included political philosophy as an offshoot of axiology. Hence, the three segments of axiology are discussed in this piece as follows:

Ethics

Ethics, sometimes referred to as moral philosophy, originated from the Greek word '*ethos*' meaning custom or character. Ethics is majorly interested in what constitutes right and wrong action. It takes a significant place in philosophy. More often than not, scholars say that ethics has higher importance than any other philosophical discipline because it prescribes the code of human conduct. This goes on to explain that ethics provides the criteria that determine when certain kinds of actions are morally wrong or morally right, acceptable and commendable. This is the basis upon which ethics is referred to as moral philosophy. Cherry (2016) defined ethics as the discipline that deals with the systematic study of the code and principles by which men live. What Cherry is saying possibly is that ethics addresses issues such as how men ought to behave, how men ought not to behave, why they should behave or not behave in certain ways and the benefits or consequences derivable from behaving or not behaving in certain ways. Ethics attempts to lay the basis of determining what is good and bad, rightness and wrongness.

Technically the term is used with reference to the study of the principles and codes of human conduct. It must be mentioned here that ethics operates in two other dimensions viz: Normative ethics and Metaethics. Ethics is referred to as normative when it pays attention to moral judgment, considering which action is right or wrong. On the other hand when ethics is more interested in inquiring

deep into meaning for instance, what we mean by 'wrong' "right" "good" "bad" "virtue" etc so as well as making distinctions between facts and values, it is referred to Metaethics.

Relevance of Ethics to Education

Education is a worthwhile venture and a value laden activity. Thus, the relevance of ethics to education is embedded in the transmission of those worthwhile moral behaviours. These may include respect for elders and constituted authorities, equal educational opportunities among others. Thus, Plato emphatically believed that any process that does not teach virtue, however interesting, cannot be called education. In the same vein, Aristotle linked education to virtue and ignorance to vice. This therefore implies that education is not only a powerful tool for the development of the intellect, but also for the development of shared beliefs, attitude, values, moral and ethical principles for the survival and sustenance of the society. Hence, education cannot be devoid of ethics else society is thrown into anarchy. Specifically, when ethical principles are well mainstreamed in the educational process and practices, the relevance would be but not limited to the following:

1. Knowledge of ethics directs the teacher and the learner on codes of moral conduct and when obeyed, results to harmonized education system and worthy product.
2. Understanding ethical issues helps to stimulate good conscience among stakeholders in education thereby creating an atmosphere of less violence and loggerhead

as everyone operates on limit and obedience to rules.

3. Ethics provides the guiding principles which help in instilling discipline as well as managing indiscipline in the modern school system.
4. Knowledge of ethics is the key to actualization of educational policies and programmes because good human conduct that is motivated by ethics facilitates realization of any policy.

Aesthetics

Aesthetics as a word is derived from the Greek word “*aisthetikos*” meaning “perception” or “sensation”. Aesthetics is concerned with appearance and physical state of thing which projects its value. It is described most times as that philosophical discipline which studies the aspect of reality called “beautiful”. Ezeani (2006) explained that aesthetics is the study of nature and causes of beauty and of the modes of its perception and of its expression and artistic products. Aesthetics can also be described as philosophy of beauty or philosophy of art because it raises questions on whether beauty is an objective or subjective reality and questions what constitutes order or beauty. One other important thing about aesthetics is that it examines the function of art, liberal art and artistic appeal of nature of human beauty, among others.

Relevance of Aesthetics to Education

It has been noted earlier that axiology which is the mother of ethics and aesthetics places emphasis on both inherent and external values of phenomena and ideas. Thus,

aesthetics as an offspring of axiology pays heed to a segment of values which questions what appeals to human perception and sensation. As far as education is concerned, what appeals to the eyes is of necessity in any effort to motivate teaching and learning. This is where the relevance of aesthetics lies. Specifically, the following are highlighted as relevance of aesthetics to education:

1. Aesthetics provides the insights that motivate the restructuring of most teaching and learning environment in modern schools.
2. Knowledge of aesthetics informs the teachers' selections of instructional materials especially at the levels of education where concrete objects of learning like art works are applicable.
3. Aesthetic values instilled in the teacher help him or her in appreciating each child and so treat them with love and affection.
4. Aesthetics provides the sense of appealing which motivates students to develop interest and consequently specialize in the field of art and art work which is needful in the modern society.

Political Philosophy

As earlier mentioned, the inclusion of political philosophy is dependent on the view of each individual philosopher. Greater elements in political philosophy show its affinity with moral philosophy or axiology. This makes some philosophers to justify its inclusion as a branch of axiology.

Political philosophy is concerned with the principles and arts of how the society is organized or should be governed.

According to Raphael (2007) political philosophy is an application of philosophical thinking to ideas about the society and state. What Raphael is pointing out is that political philosophy attempts to examine and identify the perennial problems of man regarding good governance in the society following philosophical guide. One can now see why axiology breeds political philosophy because ethics provides those guiding principles which guide the art of governance and politics in a society.

Simply, political philosophy deals with the ideal social order and government, questions what the best form and practice of government ought to be, the justifications for adopting one system of government rather than the other. By so questioning, the 'dos' and 'don'ts' begin to emerge. In this way, philosophy provides an appeal to good conscience which is a key factor in governance. When philosophical questions are asked and answered in the political world, governance system is sure to be defined and the practice of governance is made clearer and in line with defined ethical codes of human conduct and the result will surely be good governance.

Relevance of Political Philosophy to Education

Generally, political philosophy provides basis for assessing the societal development in terms of the theory and practice of government and politics. It gives the game-players in the field of politics, the guide to best practices and by so doing justifies political actions that is right or wrong which forms the basis for legal actions in a political setting.

Specifically, and with regards to education, the relevance of Political philosophy are as follows:

1. It provides the basis for citizenship or civic education in modern school systems.
2. Political philosophy establishes a clear link between politics and education thereby exposing the need for collaboration between the two in order to achieve the goal of both education and politics.
3. It informs a great deal the political considerations that are necessary for the making of educational policies as well as implications of educational policies for political development.

Logic

Logic as a word originated from the Greek word “*logos*” which means “reason”. Logic is the branch of philosophy concerned with reasoning. It is interested in the structure of valid and correct human reasoning. Logic is known by its active effort in developing systems and criteria for detecting and determining fallacies in an argument. Logic is subdivided into formal logic and material logic.

Formal logic deals with the validity, coherence and structure of reasoning while material logic deals with the material content and communication of reasoning. Unlike formal logic material logic deals with the exactitude, truthfulness of the facts expressed within every one of the proposition (Popkin and Stroll, 2009). What the above submission entails is that material logic considers whether or not what is said in a given proposition is actually right,

true, fact, if so the argument is termed valid or invalid. Both forms of logic foster the development of formal and non-formal standards, criteria, procedures for the analysis, interpretation, evaluation, criticism and construction of argument.

Logic applies deductive and inductive approaches in argument and arriving at truth. In a deductive reasoning, argument is based on general statement to the particular. This implies that inference is drawn from whole to particular. For instance: Fat women are weak, Joan is fat, and therefore Joan is weak. On the other hand, in an inductive reasoning, argument is based on specific and inference is drawn from the particular to the general. For example, when we say that Udoka is a tall man, he has long finger nails, and therefore all tall men have long fingers, we are applying inductive logic or argument.

Relevance of Logic to Education

Logic is connected with training the mind to think clearly. To this end, the relevance of logic to education becomes clear because there is no area of our lives where thinking clearly will not be beneficial to a reasonable degree. On clear terms, relevance of logic to education are but not limited to the following:

1. Logic sharpens the thinking ability of the learner thereby paving way for products of education to be mentally sound and stable.
2. Logic provokes the teacher's ability to subject content of learning experiences to certain examination so as to

ensure that the right type of knowledge is transmitted to the learner.

3. Logic exposes the teacher to necessity of applying deductive and inductive approaches in the classroom especially when it comes to making inferences with regard to individual differences.

Summary

Branches of philosophy as discussed in this chapter provided insight on the broad nature of philosophy. The detailed review exposed more the fact that philosophy is versatile, delving into all aspects of human knowledge and activities. Metaphysics has been described as that branch of philosophy that deals with nature and universe and things beyond nature. It has its aspects as ontology which deals with the nature of being or existence and cosmology which deals with the universe or material world.

Epistemology on the other hand inquires into the origin, sources validity utility values and limitations to human knowledge. Axiology (the study of values) as a branch of philosophy is discussed in its diversified forms of ethics (moral values) which deals with moral principles guiding human conduct, aesthetics (physical values) which pays attention to what appeals to the eyes and sensation of man and political philosophy which some scholars acknowledged to be part of axiology because of its emphasis on societal values with regard to human conscience and good governance.

Logic is regarded as that branch of philosophy which emphasizes the structure of valid and correct human reasoning. The relevance of each of these branches of philosophy is justified in this segment having highlighted their usefulness to the teacher, the learner and other stakeholders in the education sector.

Review Questions

1. Discuss the branches of philosophy.
2. Relate the branches of philosophy to education.
3. Differentiate between the branches of philosophy and education.
4. State the similarities between the branches of philosophy and education.
5. How can students and teachers benefit from the branches of philosophy?

CHAPTER

5

MODES OF PHILOSOPHIZING AND THEIR APPLICATION IN EDUCATION

Chapter Objectives

At the end of this chapter, the reader should be able to:

- 1. Explain what philosophizing means.*
- 2. Explain modes of philosophizing.*
- 3. Identify different modes of philosophizing.*
- 4. Discuss the application of modes of philosophizing in education.*

Introduction

Philosophizing is the business of a philosopher. As a discipline, philosophy is more of an activity rather than a body of passive knowledge. We learn philosophy by doing it i.e. by philosophizing. To philosophize simply means to do philosophy. It entails examination of concepts, notions, views and arguments as it affects a phenomenon, idea or issue in order to remove all forms of ambiguity and make unbiased conclusions. Philosophizing aims at facilitating proper understanding of a subject, by providing deeper insights and interpretation on the subject. It involves questioning, critical examination of the concepts, critical discussions, rational arguments, logical and systematic presentation of

ideas. Philosophy as an activity is carried out in different modes.

Modes of Philosophizing

There are distinctive approaches to philosophy which help the philosophers to actualize their goals. These approaches can as well be referred to as modes of philosophy or modes of philosophizing. These modes of philosophy are the various ways and styles of doing philosophy or philosophizing. They include analytic mode, prescriptive mode and speculative mode of philosophizing. Each of the modes of philosophy or philosophizing has distinctive elements but complements each other towards the attainment of the goals of philosophy. Each of them will be explained here.

Analytic Mode of Philosophizing

Analytic comes from the word analysis which refers to a detailed examination of the elements or structure of something. In philosophy, it refers to a set of techniques used by philosophers in the analytic tradition to break down or analyze philosophical issues or concepts. Arguably the most prominent of these techniques is the analysis of concept known commonly as conceptual analysis. Analytic mode of philosophizing is concerned with the meaning of words. It also deals with language. It analyzes the meaning of words such as freedom, discipline, authority, education, teaching, learning, intelligence, curriculum etc., in order to separate them into components to avoid ambiguity and inconsistencies.

Analytic mode of philosophizing is a process of critical examination of the concepts, assumptions, words and meanings, views and opinions embedded in an idea. It helps the philosopher in clarifying issues by inquiring into the meaning of words and concepts applied, in order to find out the extent to which they represent the ideas which they are meant to represent. It delves into linguistic values of words by bringing to light the similarities and dissimilarities in words as well as examine words and meaning in the context the speaker is speaking and the universal acceptance of words and ideas. According to Iwuchukwu (2003), all that is required in philosophical analysis is the use of basic logical procedure. That is, clear thinking and consistency in argument, the use of sound evidence and approach to issues in argument without prejudice or bias. It also requires open-mindedness on the part of the analyst whose intention is to clarify and verify the issue under examination. Philosophical analysis is regarded as the process of breaking down concepts, into simpler parts so that logical structures are displayed (Blackburn, 2005). Analysis is central in any philosophical discourse because no concept or issue has a single meaning or interpretation.

Analytic mode of philosophizing is a relatively new mode of philosophy, which according to Ifesinachi (2010), dominated English speaking countries like the United States of America, United Kingdom, Canada and Australia in the twentieth century. The author further explained that this mode of philosophizing involves analysis of language in a logical form, owing to the fact that concepts are examined

both in terms of language and context in order to get rid of all ambiguities and clear all riddles. What Ifesinachi was pointing out was that words and concepts often have more than one meaning. For this reason, analytic mode of philosophizing helps in examining the different meanings despite all complexities, and to logically dissect their defining characteristics to arrive at a clarified meaning that is devoid of inconsistencies and uncertainties.

More so, analytic mode of philosophizing involves the task of analyzing a concept or proposition in a more explicit way. If for instance one says "George has a large heart", such statement is subject to analysis to dig into the real meaning because it may go beyond just the idea that George has a large human organ called "the heart". This analysis is necessary because as a human being, George surely has a heart but the adjective "large" brings to question what the speaker meant by George having a large heart. In this case, it tells more than the organ "heart". The speaker probably is metaphorically saying that George is courageous, has a strong determination or is benevolent. Analytic method is therefore applied to examine the rational and absurd sides of the statement, with critical investigation to expose its facts or what it truly stands for.

As far as concepts are concerned, the analytic mode of philosophizing is usually applied logically and its criteria are drawn from logic. If for instance, the concept "autonomy" is presented for analysis, the word will be subjected to critical examination such that its linguistic and

contextual structure is examined. Then, the conditions which serve as criteria before its conceptualization is labeled “autonomy” would be worked out. These steps of analysis are necessary to differentiate between what the concept is and what it is not. Finally, the meaning of the word in the context as it is used is made clear despite any similarities it may share with any word.

Analytic Mode Applied in Education

Most words and concepts in education such as teaching, learning, authority, curriculum, intelligence, instruction, etc., are often discussed with biasness and from the emotional state of those discussing it. In most cases, the meaning is not subjected to analysis to establish the true meaning of the words and in the contexts they are used. To avoid such ambiguity and biased conclusions, analytic mode of philosophy is applied to bring to the fore, what these words represent in education. In doing that, a step-by-step process of analysis is followed for a reliable result to emerge.

The first step in analyzing such concepts is to present its meaning literarily, that is looking at the universally accepted meaning of the word. The second step is to list out the words similar and the ones dissimilar to the concept so that options on the meaning are made clearly for the user to know exactly what he or she has in mind. The next step is to examine the context in which the word is spoken after which criteria is set for conclusion to be drawn and meaning finally assigned to such words. The point therefore is that when applied in education, analytic philosophical mode helps to examine

concepts and issues that border on education in diverse perception so as to come to a decision that is not deceptive.

Prescriptive Mode of Philosophizing

Prescriptive is the adjectival form of the word prescription which refers to a recommendation that is authoritatively put forward. The prescriptive philosopher is concerned with establishing standards and specifying what ought to be. Prescriptive mode of philosophizing is basically interested in establishing the principles upon which values are assessed and conducts are judged. It seeks to prescribe a set of rules and principles for evaluating human behaviour, conduct and values. It specifies acceptable ways of doing things and also states why such ways are considered acceptable.

Philosophizing using prescriptive mode suggests that conditions or criteria are prescribed by the philosopher to aid the understanding of concepts or issues. Prescriptive philosophy aims at arriving at criteria or conditions which will guide the understanding of concepts or issues. According to Kneller as cited in Enoh (1995), prescriptive philosophy seeks to establish standards deciding on what is and what is not. If for instance, one says that **A** is intelligent; prescriptive mode of philosophizing is applied by the philosopher in highlighting as criteria, the qualities that must be found in **A** before he can be said to be an intelligent person. In other words, prescriptive mode of philosophy questions more what is in that which is there than what is there.

In a nutshell, prescriptive philosophy inquires into the intrinsic values of a subject or phenomena which serve as grounds to take position or decision on the subject. It seeks to establish some fundamental laws for judging which actions are worthwhile and which are not.

Prescriptive Mode Applied in Education

Education involves teaching and learning and subsequent acquisition of knowledge but more often the bone of contention is setting standards in education. In education, prescriptive mode of philosophizing not only examines the wholeness of educational aims and objectives, but also evaluates and recommends the principles and standards that should guide educational practices. In setting standards, prescriptions are needed as to what ought to be and what justifies what is and that is. In this case, prescriptive philosophy is applied to set criteria on what must be on ground before teaching and learning is considered to have met acceptable standard. One other thing that guides the process and practice of education is ethics which falls within the realm of moral philosophy, so in determining the ethical code of conducts that should guide the teacher, the learner and other stakeholders of education, prescriptive mode of philosophizing is needed. The reason is that using it, criteria is easily set on what constitutes ethics or what could be termed wrong or right as well as justifications for the rightness and wrongness of actions.

Criteria established in the course of prescriptive analysis of educational standard and ethics help in criticizing or

accepting the conduct of both the teacher and learner, and provide clear view and knowledge of the set standards which guide the evaluation of conducts in the classroom and in entire educational administration. When this mode is applied in day-to-day activities of the educational sector, it helps in sustaining a universally acceptable standard. Also, it makes clear to all concerned what and what is expected before standard is justified in the education system.

Speculative Mode of Philosophizing

Speculative is the adjectival form of the word speculation which means formation of a theory or conjecture without firm evidence. Speculative philosophical mode is founded on metaphysical principles and assumptions. It systematically speculates about and upon everything. This mode of speculation is limitless as it deals with the real as well as the abstract. It is generally assumed to be the oldest and broadest mode of philosophizing. It was through speculation that the pre-Socratic philosophers attempted to understand and interpret reality and the universe. It pays heed to synthesizing a point of connection between different realms of activities with the realities in the existing world.

Speculative philosophers do not experiment on things before drawing conclusions. They simply do some deep thinking and in the process will develop an insight to the solution to a problem. Okoh (2003) submitted that in applying speculative approach to philosophy, the philosopher undertakes a comprehensive view in the hope

that he may be able to derive some general recommendations concerning the nature of man and his position and prospects in the universe.

Speculative philosophy is often viewed by most philosophers as that which dominated the religious and ethical experiences of mankind and then reflects on the whole experiences of man. In a very simple language, speculative mode of philosophizing is relevant or applicable whenever philosophers are asking questions on what is out there, why they are there, how sure we are that they are there, how will their being there affect our living, and so on. It then means that speculation is a strong mark of philosophy and the philosopher because at different points in his quest to know, questions and counter questions are raised by the philosopher in search of truth about nature and all that is therein.

In speculative philosophy, we draw inferences from some personal experiences, thoughts or observable features of things. We may also infer from a broad variety of human thoughts and experiences to interpret the actual character of a particular phenomenon. In any case, such inferences or speculations should emanate from reasoning. One can deduce therefore that speculative philosophy is that approach in philosophy which seeks to integrate thinking, experiences and observable facts of things in order to construct meaningful ideas and submissions.

Speculative Mode Applied in Education

Speculation is inevitable in education because most educational questions lead to speculations. Before policies are made as the ones contained in the National Policy on Education those involved in policymaking must have speculated into what would be. That is why statements of assumption or speculation that are expected to be translated into reality are made as policy statements. Thus, the proposals made in the National Policy on Education are statements of assumption or speculation that are expected to be translated into reality.

Development of curriculum also involves speculation. It is a speculation into the future needs of both the learner and the society. Speculative mode of philosophizing is applied in education when the need to synthesize all areas of educational process into coherent world-view arises. Since man is the center point in every educational process, speculative philosophy preoccupies the philosopher of education with the nature of that man who is to be educated. It helps the teacher in the collation of views on approaches to the education of man. This becomes necessary because there are different metaphysical views about what man is and how man can acquire knowledge. Speculation helps philosophers of education to provide answers to too many educational questions by digging deep into all aspects of the questions, connecting the rationale for asking and the realities of the thoughts.

Speculative philosophy brings light to education by examining what to teach and the relevance of what is to be taught to the receiver and the society in the nearest possible future. In other words, it exposes the teacher, learner and all stakeholders in education to the major ingredients for educational development which is creativity and reflective thinking. Absence of speculation affects negatively the planning, programming, practice and outcome of every education system.

Other Modes of Philosophizing

Apart from the three traditional modes of philosophizing discussed, there are other modes that are not generally shared by scholars. Some of them are historical, hermeneutical, dialectical, phenomenological and dialogical modes of philosophizing.

Historical Mode of Philosophizing: This focuses on tracing the development of ideas along history line. It centers on the link between the past, present and future in terms of experiences leading to laying solid foundation for reorganization and reconstruction of experience in the light of new realities (Odionye,2018). When applied to education, it aids the stakeholders to link educational ideas with each other in a sequential manner for better understanding of phenomena and events in the light of new realities in education and quest for knowledge.

Hermeneutical Mode of Philosophizing: Hermeneutics is the study of interpretation. The purpose of hermeneutics is

to bridge the gap between our minds and the minds of the ancient writers through the knowledge of the original language and ancient history. As a mode of philosophizing, it concerns the meaning of interpretation- its basic nature, scope and validity, as well as its place within and implications for human existence. It seeks to interpret the meaning of human experience as it is preserved in arts, literature, historical testimony and other artifacts. It treats interpretation in the context of fundamental philosophical questions about being and knowing, language and history, art and aesthetic experience, and practical life. In education, certain disciplines like theology, some sciences and humanities, rely on hermeneutics to interpret language, experience, intentions, beliefs especially in biblical text, wisdom literature and philosophical texts.

Dialectical Mode of Philosophizing: Dialectics is a method of philosophizing by means of question and answer. It is a method of philosophical argument that involves some sort of contradictory process between opposing sides. Dialectical mode of philosophizing systematically weighs contradictory facts or ideas with a view to the resolution of their real or apparent contradictions. It involves a discourse between two or more people holding different views about a subject but wishing to establish the truth through reasoned methods of argumentation. Socrates used this mode of philosophizing in the course of his dialogues. Hegelian Dialectic is another example where a thesis (proposition or idea) gives rise to antithesis (a conflicting idea negating the thesis) resulting to synthesis (resolving the conflict by reconciling the truth in the thesis and

antithesis). Dialectical mode of philosophizing can be useful in the classroom discussion between the teacher and the students.

Phenomenological Mode of Philosophizing:

Phenomenology is the philosophical study of the structures of experience and consciousness. It studies things as they appear (Phenomena). In philosophy, a phenomenon or phenomena (in plural) are objects of senses as contrasted with what is apprehended by the intellect. As a philosophical movement, it was founded by Edmund Husserl. As a mode of philosophizing, it aims to describe, understand and interpret the meanings of experiences of human life. In education, it is very useful in research. It serves as an approach to qualitative research that focuses on the commonality of a lived experience within a particular group. A variety of methods can be used in phenomenological-based research including interviews, conversation, action research, focus meetings and analysis of personal texts.

Dialogical mode of philosophizing: Dialogic refers to the use of conversation or shared dialogue to explore the meaning of something. It is a communication presented in the form of dialogue. It involves the talk between the speaker and the audience not just speaker presentation. As a mode of philosophizing, it employs dialogism as against monologism.

Monologic communication can be described as occasion where one person speaks and the other listens while dialogic communication is an interaction where each person involved plays the role of both speaker and listener. The dialogical mode when applied in education improves teaching and learning. It encourages students to think and question ideas, to explore new points of view, and to construct knowledge in dialogue with their peers and with teachers.

In conclusion, these modes of philosophizing are intertwined such that one or more of them could reflect in the course of philosophizing. They are equally vital in the practice of education. If the modes of philosophizing discussed are to be applied, a proper understanding is necessary and with that, educational problems will be better solved.

Summary

The act of philosophizing is more of a work than studying philosophy. In other words, acquiring knowledge on philosophical theories, principles, ideas and issues is one thing while applying philosophical theories, principles and ideas in the course of facing the realities of life is another thing. Philosophizing therefore makes it easier for the philosopher to maintain a level of synergy between the theory and practice of philosophy.

Through philosophizing, the prowess of a philosopher is manifested because in the course of it strength and

weaknesses of ideas and theories are made open, thereby guiding the philosopher in the understanding of why and why not an idea should be put to practice. Philosophizing is not negotiable in the field of education because implementation of educational policies, smooth administration of education and the act of teaching and learning often require situational analysis to accommodate all stakeholders. Philosophy comes to play in analyzing these varying educational situations and problems without which the educational practitioners will be left at the middle of the sea with no direction or compact for forward movement in achieving educational objectives.

In this segment, effort has been made to discuss the modes of philosophizing and their applications and relevance in education. Greater insights are hereby provided to guide the stakeholders in the field of education. The distinctive as well as the complementary nature and scope of the different modes of philosophizing are made clear and it is believed that the discussion so far made is sufficient for deeper understanding of issues in modes of philosophizing.

Review Questions

1. Explain the concept of philosophizing.
2. List the different modes of philosophizing.
3. Examine the application of modes of philosophizing to education.
4. Outline the relevance of different modes of philosophizing to development of education.

CHAPTER

6

**PHILOSOPHICAL SCHOOLS OF
THOUGHT AND THEIR IMPLICATIONS
FOR EDUCATION**

Chapter Objectives:

At the end of this chapter, the reader is expected to:

- 1. State the meaning of philosophical schools of thought.*
- 2. List the philosophical schools of thought.*
- 3. State the differences between the schools of thought.*
- 4. Point out the fundamentals of each school of thought.*
- 5. Examine the implications of the schools of thought for education.*

Introduction

This chapter focuses on different thoughts held by philosophers. These thoughts are categorized based on different schools. These schools of thought are clearly highlighted. Their implications for education are also discussed.

Meaning of School of Thought

School of thought suggests a state of shared ideology in which a group of people share a belief system or have similar perspectives on a phenomenon or phenomena. A school of thought in philosophy refers to a group of scholars or thinkers who have similar outlook and ideas on issues

like nature of the universe, reality, man and society. Schools of thought are different trends of thought among philosophers of various epochs in the history of mankind. Philosophical school of thought reflects a conglomerate of philosophers who share same or similar views on metaphysical, epistemological, ethical issues, etc. It means that philosophical perspectives are gathered according to different philosophical ideologies and or beliefs. A school of thought is “a particular idea or set of ideas, held by a specific group” (Moseley, 2008:16). It is regarded as “a belief (or system of beliefs) shared by some groups or schools” (Rosen (2003:102). In a very simple language, if I believe that the rotation of the earth round its orbit causes day and night to occur and you share the same thought with me, we are of the same school of thought. Philosophers come up to their search for wisdom, knowledge, truth or realities of life through distinctive ways. These distinctive ways of searching for the truth metamorphosed into what is today known as philosophical schools of thought. The issue in this segment is not to dwell on definitions of school of thought; having made clear insight that would tell even a non-philosopher what school of thought represents.

On this premise, effort is made to present different philosophical schools of thought. The educational implications of the tenets of various schools of thought are also explored. Thus, the following schools of thought in philosophy are presented for review and discussion.

Idealism

Idealism comes from the word “ideal” which has two meanings. First, it is synonymous to perfect, model, flawless etc., while the second meaning describes something existing

only in the imagination. The second meaning which is the concern of idealism is synonymous to imaginary, utopian, theoretical, unreal etc. Idealism as a 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 or transient replica of the eternal qualities or ideal. It is highly projected by a number of philosophers who are now referred to as idealists. Prominent among these idealists are Plato, Rene Descartes, Georg Wilhelm Friedrich Hegel, Immanuel Kant, George Berkeley just to mention a few.

Objects of human experience in idealists' point of view are purely the product of idea. Idealism dwells on the argumentation that the things we see and recognize in the world around us, are the transient model of the undying qualities or principles. Idealism identifies two different worlds: the world of 'ideas' (spiritual world) which they believe is the real world and the world of 'form' which is the physical or material world. For the idealists, spiritual world is superior; the actual reality exists in the spiritual world while everything as found in the material world is but a mere representation of reality and not the actual reality.

Idealism asserts that reality is akin to ideas, thought or mind rather than to material forces. It is opposed to materialism- a philosophical belief that matter is the only real substance and that the world is made of matter. Just as

materialism emphasizes matter, so idealism stresses mind. In other words, idealism is interested in the primary ideas, concepts and objects, and tries to explain all existence in terms of the mind and its workings since the mind works differently under different circumstances. Thus, the individual must perceive the existence of an object in his mind before he could make any reasonable claim to the existence of the objects. The emphasis on the spiritual elements makes the idealist believe that all things in the universe are in the final analysis, an expression of the mind because they exist as ideas in the mind. Idealism projects the development of individual mind to be the focus of education.

The idealist school of thought is of the view that since the world of human experience is an offshoot of ultimate or divine intelligence, it must be rational and orderly. That means the object of human experience must be certain and objective. By being objective it means that the body of knowledge by implication is independent of sense experience. As it concerns order and nature, idealism presents a stand that knowledge is similarly rational and orderly and for that reason, knowledge can be acquired by man through the use of reason; by either examining the logical consistency of ideas or by inferring relationships. Idealism in its epistemological position submits that all knowledge so acquired becomes accumulated with time and as a result, individuals who are very familiar with this accumulated knowledge would represent another source of knowledge. From such individuals, others may know what

has universally been known in the past. An idea can only become true in the idealist's view, when such idea coheres with or is consistent with an existing body of knowledge. What they mean is that no ideas are in isolation.

The central message in the school of idealism is that whatever we perceive as object of our experience is a product of idea (reasoning). That is to say that the 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 or copies of the originals which are somewhere else. That forms basically the basis of judgment for the idealists

Educational Implications of Idealism

As far as the idealists are concerned, the worth of the individual, his personal freedom and development should be recognized and harnessed for coexistence to be possible. It is therefore, the function of the school to provide opportunities for individual growth, aesthetic, vocational, intellectual and personality development. 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 attained. 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. Again, since the development of the mind is crucial to the idealists, they advocate that the school curriculum should provide activities that emphasize

spiritual and intellectual development. Orientation of the child to the study of languages, logic, arts, religion and humanities, is also considered by the idealists as important. Not much emphasis is made by the school of thought on vocational and science subjects. In a nutshell, some of the educational implications of idealism include that;

1. Education systems on a universal note should make provisions for the child's comprehensive development; with emphasis on allowing the child's personal and mental freedom, while the innate abilities of the learner should be harnessed.
2. The teacher is expected to serve not only as a transmitter of knowledge but an influence to the character by building the spiritual makeup of each child under his or her tutelage and by teaching him the acceptable norms and values.
3. Whatever will be given out to the learner as knowledge must be certified and universally acceptable as true knowledge.
4. Inspiring the learner to discover the meaning of the information he is given and to utilize same in everyday life should be the emphasis in education.
5. A child should learn to live by internal principles, and develop good values stemming from his natural instinct which would put him in harmony with both God and humanity.

The demands of idealism notwithstanding, it is necessary that the child's mind be developed by the teacher through

the provision of a variety of enriching experiences. Study of the humanities alone will not suffice. Rather, emphasis should also 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 capacity of thought. It is the responsibility of the teacher to foster these through self-example and purposeful teaching.

Realism

Literally realism as a term stems from the base word 'real' which means actual, existent, authentic, genuine, not imagined or supposed, not imitation or artificial etc. In ordinary parlance, realism is a representation of how things really are, or being practical and facing facts; it is a tendency to face facts and be practical rather than imaginative or visionary. A typical example is the rejection of mythical beings. In philosophy, realism is a reaction against idealism. It holds that the things of human experience i.e. things in the material world are not just the representation of the real things but the real things themselves.

It can be said that realism is materialistic rather than metaphysical or spiritual because the realists are more inclined to limit their belief of what is real to what is factual, practicable and could be demonstrated. From a metaphysical point of view, the material world has a real existence and independent of any force. For that reason, the various objects of human experience exist without the

mind. As a school of philosophy realism is found on the basis that all that exists is resolvable into matter or has the characteristics of matter, which is the ultimate reality. Realism agrees to the flexible nature of the world around us with the view that as much as the material world appears real and stable, it constantly yields to changes.

Aristotle is considered the chief proponent of realism as an ideology and together with other proponents like St. Thomas Aquinas, John Locke and David Hume among others, championed the development and propagation of that ideology. Contrary to the position of the idealist school or ideology, the submission of the realist school 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, that is, they have true and independent existence. This means that such things exist outside the thinking subject. Thus, they are called extra-mental realities. It is the responsibility of the individual to search for these objects whether he perceives their existence or not in order to authenticate their existence. The realists believe that the objects of man's experience, the objects in the material universe can be perceived in their true forms, not just their appearance, (Stumpf, & Fieser, 1994).

From epistemological perspective, realism upholds an ideology or belief that everything that one is capable of knowing comes from sense experience through seeing, hearing and touching. On this premise the realists do not

believe in innate ideas. They argue that the direct sources of knowledge are that which is acquired through sense experience and not that which is obtained through reflection of ideas that have been impressed on the mind. The realists argue that the physical world exists as a matter of fact and is independent of a mind, and for that reason the process of knowing is simply the process by which an individual forms bonds or connections with specific responses. Realism with time developed into three categories which include:

- a. Aristotelian or Classical Realism
- b. Thomism or Scholastic Realism
- c. Scientific or Modern Realism

A. Aristotelian or Classical Realism

This is the earliest form of realism proposed by Aristotle. This form of realism suggests that matter is real and that it is separate from our perceptions. Aristotle (384-322 BC), a Greek philosopher, regarded as the father of realism was a pupil of Plato. He opined that human experience and materials in the universe exist in themselves independent of man's thought (mind) or perception. He developed what is now known as Aristotelian Realism, which focuses on the existence of God and Spirit. This theory also argues that causality and the order of nature are features of things and not the imagination/thoughts of the mind.

Again, realism sees the universe as being made up of observable phenomenon. Aristotle's theory of hylomorphism is as an example. The theory states that objects are compounds consisting of matter and form.

Aristotle questioned how the existence of the things in the material universe came to be since they were not capable of independent existence. He felt that there was something supernatural (the prime mover, absolute knower) which made their existence possible. Aristotle's posture is predicated on the fact that his philosophy also had metaphysics - the existence of God, Spirit, and Soul as its focal point. His original ideas have been modified and broadened by later realists.

B. Thomism or Scholastic Realism

St. Thomas Aquinas in (1225-1274 AD) came up with this version of realism which blends the Aristotelian philosophy with the theology of the church and later metamorphosed into the creation of a new Christian philosophy known as "Thomism". His idea is that the world of form is true and that both matter and spirit were created by God. He maintained that man has both spiritual and material nature, and that man's spiritual aspect is more important than his material aspect. Thus, in education more emphasis should be placed on the development of the human soul. St. Thomas Aquinas developed this philosophy from Aristotelian realism which was basically projected to reconcile both faith and reason. In this aspect of realism, Aquinas was of the view that man, animals, trees, etc have definite period of existence because they are contingent beings. He concluded that only the wholesome being - God - has eternal existence. He expatiated this with his five proofs of existence of God popularly called "Quinque viae" (the Five Ways). Aquinas' five ways or five

proofs defined God as the unmoved mover, the first cause, the necessary being, the absolute being and the grand designer.

C. Scientific or Modern Realism

This was collectively projected by philosophers like Francis Bacon, Herbert Spencer, John Locke, David Hume etc. They were influenced by the scientific revolution of mid-17th and 18th centuries. These philosophers' submission is that the reality of the world as much as we believe in it could be investigated and further justified using the instrumentality of science. They further posited that changes which reflect flexibility in the world are inevitable and often take place in line with natural laws. The promoters of scientific realism do not agree to the existence of freewill because they argue that the individual's actions are influenced by the immediate physical and social environment. Scientific realism influenced greatly some notable scientists like Galileo (1564-1642), Sir Isaac Newton (1642-1727) and others.

Scientific realism made a paradigm shift from the Aristotelian and Scholastic realism. While the former places as top priority on the independence of thought processes as ultimate intermediary of human fortune, the latter placed emphasis on "living being" which cannot be directly and objectively apparent. Other philosophers who agree with the tenets of scientific realism include: John Amos Comenius, Jean Jacques Rousseau, John Friedrich Herbart among others. However, these philosophers paid heed to

sensual and environmental stimulation, empirical means of acquiring knowledge, education that is purely learner-centered, measurement, and testing of ideas and data. Scientific realism is on the other hand described as naturalistic realism or evolutionary realism since it stressed on the discovery of truth, verification of information, analyzing data, rather than depending on or deducing from existing knowledge. The scientific realists did not give attention much to the existence of God and the immortality of the soul.

Educational Implications of Realism

From the review on the realism school, the following educational implications are derivable:

1. Logic, critical thinking and scientific method are to be applied in teaching and learning so as to help students perceive and understand reality.
2. The process and practice of education should aim at driving those committed to it towards self-realization.
3. The entire activities of education in every society should enable the individual to acquire fundamental knowledge and skills required for survival in a continuously changing world.
4. The process of education should provide individuals with knowledge that will enable them adjust to the socially accepted behaviours of their communities.
5. The curriculum should be reviewed at regular intervals in line with the changing needs and aspiration of the society and the people in it.

6. What the child learns in and outside the school should be censored so as to ensure they are within acceptable norms and values.

Rationalism

Rationalism comes from the base word 'rational' meaning logical, sensible, reasonable, or something that accords with reason or logic. It is the view that regards reason as the chief source and test of knowledge. Holding the view that reality itself has an inherently logical structure, the rationalists assert that a class of truths exists that the intellect can grasp directly. Rene Descartes is generally considered the first modern rationalist. He is known for his doctrine of "Cogito Ergo Sum" (I think, therefore I am). Other rationalist philosophers are Leibniz who is known for his idea of 'necessary truth' which gave birth to his principle of contradiction and the principle of sufficient reason, and Baruch Spinoza whose contribution to rationalism is climaxed with his proposed mathematical manner, definitions, axioms and proceedings through the orderly proof of successive propositions to the building up of a system of conclusions.

The rationalists claim that real knowledge comes from reason. Rationalism emphasizes the existence of pure reason (by direct insight or by means of logical necessary deductive arguments). Rationalism could be said to be an offshoot of idealism. Thus, Plato a chief proponent of idealism is also regarded as a rationalist. Rationalism suggests that with reason, without the aid of sense perception, one can arrive at

knowledge, facts etc. For most of us, seeing, hearing, smelling, touching and tasting are such familiar processes that we accept them uncritically and rarely examine the dynamics involved in them. What the rationalists stress is that sense experience alone cannot be depended on when searching for knowledge or truth.

Rationalists argue that most basic knowledge is not as a result of experience but depends solely on our intellectual processes. Statistical idea, they noted cannot be discovered by mere observation; they can only be discovered by a mental process of establishing facts because for them such knowledge does not depend on sense experience. In their personal views some Rationalists agreed that some knowledge – for example whether the sun is shining, whether giraffes have spots, whether dinosaurs existed – is derived from what we observe with our sense. In other words, some of them believe that some of our knowledge – particularly our most fundamental knowledge about reality could be acquired with a combination of reason and sense experience.

Educational Implications of Rationalism

The following sums up the educational implication of rationalism:

1. Teaching and learning activities should be packaged to develop critical thinking ability of the learner.
2. The teacher should always provoke the learner to reasoning by giving him or her challenging mental assignments.

3. Exploration should be made an integral part of education such that the learner is able to explore his environment to gather knowledge through a combination of reasoning and senses.

Empiricism

Empiricism is derived from the word 'empirical' which means experimental or observed. It is a philosophical school of thought which believes in empirical knowledge. Empirical knowledge is the knowledge obtained basically from sense experience and observable object of learning. Empiricism is a theory that all knowledge is based on experience derived from the senses. It was stimulated by the rise of experimental science.

It was developed in the 17th and 18th centuries and expounded by John Locke, George Berkeley and David Hume. This philosophical school of thought emphasizes the development of scientific spirit. It relies on practical experience and experiments rather than on theories as a basis for knowledge. Unlike the realist school, it does not believe that an individual has inborn potentialities rather it holds the theory expounded by Locke that man at birth is a "*tabula rasa*" (*clean slate*). To the empiricists, it is in the process of growth that experience builds knowledge. In other words, knowledge is built on or generated from experience. They believe that the most basic elements of our knowledge are simple ideas such as the smell of flower, the taste of food, the sound of music and that these simple ideas are presented to us in sensation and reflection.

David Hume distinguished himself as a consistent, coherent and radical empiricist. For him, the only true knowledge is experiential and any concept that is not available to sense perception is mere fanciful thinking. However, his empiricism culminated in skepticism, which none could reject, and none could accept. In all, empiricists rely on sense experience as the key source of knowledge meaning that there is nothing in the intellect which has not first been in the senses.

In Locke's opinion, the scope of our knowledge is limited to, and by, our experience. Both Bacon and Hobbes argued that knowledge should be built upon observation, and to this extent they could be called empiricists. But neither Bacon nor Hobbes raised any critical question about the intellectual powers of man. Although both uncovered and rejected modes of thought that they considered fruitless and erroneous, they nevertheless accepted without challenge, the general view that the mind is capable of producing certainty of knowledge about nature provided only that the proper method is used.

Similarly, Rene Descartes assumed that there was no problem that human reason could not solve if the correct method was employed. This was the assumption Locke called into critical question. He vehemently refuted the assumption that the human mind has capabilities that enable it to discover the true nature of the universe. David Hume pushed this critical point even further and asked whether any secure knowledge at all was possible. In their

separate ways, the British empiricists Locke, Berkeley and Hume challenged not only their English predecessors but also the continental rationalists, who had launched modern philosophy upon an optimistic view of our traditional powers that the empiricists could not accept.

Educational Implications of Empiricism

A number of educational implications could be derived from the views of the empiricism school. However, the following are highlighted:

1. Empiricism which emphasizes experience can improve teaching, since it is popularly acknowledged that experience is the best teacher. Experience helps individuals to enhance their ability to learn and also to teach.
2. Learning should be guided by certain underlying principles which connect the individual learners to verifiable fact which would make for lasting knowledge.
3. The use of instructional materials should be emphasized in schools and other education centers in order to make learning more concrete and real.
4. Field trip and other learning methods that give the learner room for direct contact with objects of human experiences should be employed to boost empirical knowledge especially in teaching and learning science and arts related subjects.

5. Pupils are exposed to learning activities that will encourage the use of the senses.
6. Education should promote the training of skills and competencies, as well as modify the behaviour of the learner in an appealing manner.

Existentialism

Existentialism has its root from the word 'existence' which means living, alive, actuality or being. It is regarded as the philosophy of existence. It is a philosophical school of thought that is interested in human existence or places all its concerns on the how and why of human existence. It pays heed to the actions and inactions of man and how they affect him as an individual man and other human beings that co-exist with him.

It is a philosophical movement which concerns itself with various aspects of man in his world. It is a reaction against traditional philosophies like realism, idealism or other abstract speculations, for depersonalizing the individual man by tending to emphasize thoughts rather than the thinker. Famous advocates of this movement were Blaise Pascal, Soren Kierkegaard, Friedrich Nietzsche, Martin Heidegger, Jean Paul Sartre, Karl Jasper, Albert Camus etc. This philosophical ideology refutes the idea that economic, cultural and social make up of man were predetermined or conditioned prior to his existence. It rather submits that whatever becomes of man is the product of his choice and responsibility.

Existentialism simply implies a theory which emphasizes that human beings are free and responsible for their actions in a world of their existence. In other words, the world has no order, no meaning and no purpose except what man makes out of it. The only essence of man from the existentialist view is his existence. Therefore, what the individual thinks or does should be decided by him. This strength of mind in existentialist view involves the individual himself in dazzling, manipulative and all other actions in the individual's effort. It submits that an individual subsists in material form.

The existentialists believe that human being, has freedom to choose or not to and that this freedom of man brings about obligation and task. On that note they argue, if an individual makes a choice he is liable for this choice, if he fails to make a choice, he will no doubt take the risk and responsibility following his inaction. The existentialists believe that actuality is what the human being encounters and that through human beings the basic truths of life can be exposed. So, human being must make a conscious and deep assessment of his way of life on earth. Man should also be acquainted with the fact that life has its splendor, its bliss and grief, contentment and depression, accomplishment and disappointment, increase and rot etc. For that reason, man must make the best out of any situation he finds himself. Like the scientific realists, the existentialists throw overboard the theoretical and tentative nature of ideas but place emphasis on the real, the concrete and the observable attributes of phenomena.

Educational Implications of Existentialism

The ideas of the existentialism as a school of thought leave a lot of implications for the education system in the contemporary society. Among the implications are:

1. Education should develop in the recipients, the instinct to do what is right for the good of the society where they belong.
2. Education should equip the individual with the necessary knowledge about nature and its dynamic way of reacting to the activities of man.
3. Education should fashion in the individual the consciousness that would spur him to seek for ways of harnessing the materials or resources of nature to his benefit and for the good of all around him.
4. Education should develop in the child, the sense of self-worth, individuality and innovation.
5. Education should help a child develop a sense of moral judgment that will control his actions in the course of interacting with fellow human beings and the environment.

Pragmatism

Etymologically, pragmatism comes from the Greek word “pragma” meaning “work”; making it to be interpreted as what works or philosophy of workability. As a philosophical ideology, it was majorly proposed and developed by American philosophers like Charles Sanders Peirce, William James and John Dewey in the 19th century. Pragmatism centers on practical approach to acquisition and utility of knowledge. Pragmatism as a philosophical

school of thought holds that knowledge is more meaningful when acquired through experience. In other words, this theory believes in practical ideas and experimentation.

Pragmatism is driven by the principle of learning by doing. It rejects abstraction and insufficiency, from prior reason, from closed systems and from pretended absolutes and origins. Pragmatism rather promotes concreteness and adequacy, towards facts towards action and towards power. It means the open air and possibilities of nature, as against dogma, artificiality, and pretenses of finality of truth.

Pragmatism places emphasis on experience and practical approach to problem solving. Pragmatists believe that theorizing should have practical result. Instrumentalism which is Dewey's version of pragmatism believes that truth should be evaluated based upon its demonstrated usefulness. For Dewey, anything that does not work is not true and anything that is not practicable or usable is not worth learning. Dewey also originated experimentalism which is the belief that the way to truth is through experiments. Pragmatism seems controversial with regard to its notion of practicality which is, that any method that works out right is true. Such notions of practicality center on the fact that the practical value of a proposition is the criterion of truth and practical value here suggests that the proposition when carried out should be result-oriented and satisfying. Pragmatism has lots of implications for human desires, emotions, aspirations and belief systems.

Educational Implications of Pragmatism

Pragmatism encourages child-centered education. Thus, the interest, needs and experiences of the learner should occupy a central position in teaching and learning. Again, the practical orientation as well as the scientific approach to problem solving makes pragmatism relevant especially in the current world that is driven by science and technology.

However, some aspects of its “workability” principle are educationally objectionable. Since education connotes “betterment”, “improvement”, “something of value”, not everything that works for the individual in response to his aspiration can be said to have educational value. Applying the workability principle of pragmatism to education means when teachers are faced with challenges, they can draw from many alternatives to solve them. In the classroom, most times the teacher is faced with problems and when that happens, alternative approaches could be explored and utilized to get them resolved.

Since education is a dynamic process, it is expected that all sorts of issues and problems could emanate. It is, therefore, not proper to use a straitjacket approach in dealing with issues. In line with the pragmatists, the curriculum should be constantly reviewed since all reality is characterized by constant change and flux.

Pragmatism led to the development of progressive education which holds that learning must involve action. One of the implications of this is that pragmatism results to

evolution or introduction of problem-solving by activity technique which places emphasis on the activity of the learner rather than that of the teacher. The traditional method of teaching emphasized the authority of the teacher and the importance of the teacher, the selection, organization, and presentation of the subject matter to the learner. Borrowing the problem-solving approach introduced by the pragmatists, the teacher should no longer assume a superior position in the classroom so that the learner would not be rendered redundant. The teacher should rather be a more mature and more experienced member in the classroom who should direct the flow of activities. The teacher performs the role of an adviser, a helper, a director, a guide. The problems to be worked on are not selected solely by the teacher. The pupils participate in such selection, and it is to be done in response to the 'felt needs' of the students. The concept of 'felt needs' is important because it enhances involvement of the learner. The child should feel free to choose his own tasks according to his impulses. In this way, the child will find joy and satisfaction in learning.

The emphasis is 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. The teacher must endeavor to discover the child's interests and needs so as to channel them into learning experiences thereby making learning purposeful, stimulating and rewarding for the child. Child-entered orientation of education also implies

that not only his interests and needs should be the primary focus but special abilities-aptitudes and talents are also considered. A good teacher must discover these and orient the learning experience accordingly. There should be no dogma, no indoctrination in the educative process (Odionye, 2018).

The following summarizes the educational implications of pragmatism:

1. Education should serve as a tool for mobility and instrument for practical and successful living.
2. Curriculum should feature subjects that have practical values and should have direct relationship with the needs of the society.
3. Teachers should always develop relevant scientific and practical approach/methods in imparting knowledge in their students.
4. Educational system should constantly reflect the rapid changes in the world of knowledge.
5. Education should be systematically provided in such a way that it constantly challenges the intellectual ability of the learner through experiments.
6. Education should instill in the receivers, all the democratic principles which will allow for peaceful coexistence good inter-personal relationship.
7. Education should be practical, functional and learner-centered.

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. Progressivists believe that individuality, progress and change are fundamental to one's education. Believing that people learn best from what they consider most relevant to their lives, progressivists center their curricula on the needs, experiences, interests and abilities of the students. This educational philosophy stresses that pupils should test ideas by active experimentation (Lawhead, 2002).

Learning for the progressivists is rooted in the questions raised by the learners that arise through their experiences about the world. It is active, not passive. The learner is a problem-solver and thinker who makes meaning through his or her individual experience 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 education setting. Educating the citizens, in line with this perspective, according to Lawhead (2002) involves two essential elements which are respect for diversity and the development of critical socially engaged intelligence -

meaning that each individual should be recognized for his or her own abilities, interests, ideas, needs, and cultural identity which enables individuals to understand and participate effectively in the affairs of their community.

Child-centered approaches to teaching and learning is a central part of the progressive view on education; hence, the progressives or progressivists suggest that teachers should provide the enabling environment for 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 progressive school because they believe that the method will help the child to study systematically.

According to Norris (2000), the progressives are very much aware that circumstances in the world are constantly changing, and that knowledge is constantly expanding. Therefore, they think that it is futile to try to teach a given body of knowledge in the hope that it will serve the child well in his life for 10 or 20 years. Progressives pointed out that in certain fields such as science, knowledge is changing so fast that any textbook is outdated in some very important ways as soon as it appears in the market.

Educational Implications of Progressivism

Some of the educational implications of progressivism are as follows:

- The learner should be taught how to think instead of

what to think. In other words, pupils 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 because while processes endure, most contents are quickly outdated.
- The learners 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, he should be made 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.

Naturalism

Nature is a concept with two major sets of inter-related meanings. On the one hand, it refers to the things which are natural or subject to the normal workings of 'laws of nature' or on the other hand, to the essential properties and causes of those things to be what they are (Eric, 2013). Understanding the meaning and significance of nature has been a consistent theme of discussion within the history of western civilization, in the philosophical fields of metaphysics and epistemology as well as theology and science.

Naturalism as a philosophical system proclaims nature as all there is and will ever be. It is a philosophical movement that was proposed by philosophers like John Dewey, Sidney Hook, Ernest Nagel and Roy Wood Sellars. 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 plane of scientific investigation. The proponents of naturalism believe: (a) that nature is the ultimate reality (b) that the natural world is the real world (c) that nature alone consists of the answer to all philosophical problems.

According to Sharma and Hyland (2010), naturalism is basically classified into three types viz: The naturalism of physical sciences, which sees the entire universe as being made of matter with no credit given to spirit or soul. However, naturalism failed to provide a proper account of man, as it focused on phenomena hence, it made little impact on sciences. Again, it did not explain how the nature of man can help to educate man. The second type of naturalism known as mechanism considers human behavior as a large complex machine governed by mechanical laws. It considers man's thoughts, life and purpose as inward and can only be understood in terms of psychological notions of conditioning like a stimulus-response process. The third type of naturalism, "biological naturalism" which explained man as a lower animal that

has developed into sophisticated specie. This is based on theory of evolution. Naturalism does not believe in spiritualism and supernaturalism.

However, it can be deduced that:

- (a) Naturalism is an attitude rather than a specific system of philosophy,
- (b) Naturalism is opposed to idealism.
- (c) It subordinates mind to matter and holds that the ultimate reality is material not spiritual.
- (d) Naturalism is a philosophical position adopted by those who approach philosophy from a purely scientific point of view. In other words, naturalism is the philosophical generalization of science or the application of the theories of science to the problem of philosophy.

The characteristics of Naturalism as a philosophical ideology could be summarized as follows:

- (a) Nature alone is the entire reality hence; naturalism denies the existence of anything beyond nature.
- (b) Spiritual values exist from nature.
- (c) Society is an artificial structure; individuals alone are real.
- (d) Senses are considered the natural gateway to knowledge. Knowledge can be comprehended through senses.

Educational Implications of Naturalism

Naturalism in education as pointed out by philosophers like Rousseau sought for a situation in which the child lives through the influence of society but stays in direct contact

with nature. The implications for education are therefore as follows:

1. The child's whole environment should be arranged to serve as the book from which he unconsciously enriches himself. Hence no institutionalized education at the early stage of the child's life.
2. The central aim of education should be to promote the present and future happiness of learner.
3. Education of the child should prepare him to easily adjust to his environment given the selective actions of the environment on man.
4. Education system should be in a strict agreement with the nature of the child and learning should come from the experiences the child obtains from the natural environment.
5. 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.
6. Education should aim at holistic development of the personality of a child in an environment that will not exert negative influence on the child.

Eclecticism

Eclecticism as a philosophical term originated in the 17th century from a Greek word “εκλεκτικός” (*eklektikos*) which means “to select”, “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 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 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 to ascertain its validity.
2. The teacher should have the ability to analyze educational issues and problem from different angles. This will enable him or her choose appropriate method or approach to solving problems.

Essentialism

It is the view that every entity has a set of attributes that are necessary to 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 1930's.

Essentialism is an approach assuming 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 instill 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 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 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 “basic” of information and skills needed for the promotion of citizenship.

3. According to the Essentialist, the role of education is the transition of a common body of knowledge, skills, concepts and traditions from generation to learners in order to transform them to meaningfully and constructively contribute democratically to the society. The essentialists focus on intellectual training in the areas of grammar, literature and writing, mathematics, sciences, history and modern foreign language.

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 content matter of an essential knowledge as a yardstick before moving on to the next level, placing less emphasis on non-academic subjects such as Vocational Education, Physical Education, Arts and Music; and eventually ensuring that the curriculum focuses on grouping students according to their intellectual ability.

One of the greatest criticisms of essentialism in education is the fact that this idea stresses solely on teaching the traditional basic subjects to the maximum level, meaning there is less capacity to teach more contemporary and creative education and "manufacturing" students that do not think by themselves.

Perennialism

It is the educational philosophy holding 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 the ideas are as relevant and meaningful today as when they were written.

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 that states one should teach the things that are of everlasting importance to all individuals everywhere.

Educational Implications of Perennialism

- 1.) The goal of a perennialist educator 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 lifelong 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 how 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.

Reconstructionism

Reconstructionism is a strategic philosophy for transforming the society which was proposed by Howard Zinn in 1920. It is a philosophical movement or approach that questions existentialism and other rigid and dogmatic standpoints. It questions the existing standards in order to provide new perspective to social, political, economic and other related issues. The ideology underlying reconstructionism is that all activities of man become meaningful and acceptable only when they bring desired change in the society.

Bringing the ideology to education, reconstructionism is regarded as the proposal of Theodore Brameld alongside John Dewey. It is understood as taking education as means to bring change in the dogmatic standard. Still with reference to education, reconstructionism promotes an educational approach that is not affiliated with any one system of thought. It is a philosophy of education that focuses on empowering the learner to take control of their own learning. It has been argued that this philosophical approach is most effective for learners who struggle with more traditional and linear styles of learning.

Reconstructionism in education is a belief that education should be designed so that the learners would experience learning in an environment where they are treated like democratic participants. It advocates for an education system where the teachers and managers are there to guide and to control. It is a philosophy that leaves room for the

idea of progress and notion that education is lifelong and not just a process of mere learning skills to be used at work.

Educational Implications of Reconstructionism

1. The content of curriculum should be packaged to accommodate the societal needs and aspirations.
2. The teaching and learning environment should be flexible enough to promote mental freedom and learners' activeness.
3. The learner should at all segments of education, be prepared to fully integrate into the society.

Behaviorism

Behaviorism is a movement in psychology and philosophy that emphasizes the outward behavioural aspects of human thoughts and dismiss the inward experimental and sometimes the inner procedural aspects as well. It is a movement harking back to methodological proposals of John B. Watson who coined the name in 1913. Although behaviorism as an avowed movement may have few remaining advocates, various practices and trends in psychology and philosophy may still usefully be styled behaviouristic. As long as experimental rigor in psychology is held to require operationalization of variables, behaviourism's methodological mark remains. Recent attempts to revive doctrines of ontological subjectivity in philosophy and bring consciousness research under the aegis of cognitive science points to the fact that behaviour is still relevant to metaphysical and methodological challenges in the present world.

In relation to education, behaviourists believe that human beings are shaped entirely by external environment. Based on that they submitted that, if the teacher provides positive reinforcement or reward, whenever students exhibit a desired behaviour, the students will learn to continuously sustain that desired behaviour even without reward. They noted that same is applicable to punishment. In other words, their submission is that behaviour is simply a response to environmental stimuli.

Educational Implications of Behaviourism

1. The entire learning environment should be programmed to motivate the learner to acquire sustainable knowledge.
2. The teacher should not dominate classroom activities but rather serve as a guardian and director while the learner takes active part.
3. Careful application of punishment and reward should be adopted in schools with the view to achieving desired educational goals especially with regard to character molding.

Romanticism

Romanticism is a philosophical movement during the age of enlightenment which emphasizes emotional self awareness as necessary pre-condition to improving society and for the betterment of the human living conditions. This ideology is usually linked to German idealism and Kantianism within a philosophical context. Romanticism was largely central in Germany during the late 18th and 19th

century. It stands against rationalism and empiricism of preceding age of reason, representing a shift from objectivity to subjectivity of human thought or ideas. Romanticism was a reaction against scientific rationalization of nature during the age of reason, which gave little or no room for freedom and creativity of human spirit but emphasized strong emotion as a source of aesthetic experience. Romanticism has aesthetic/axiological undertone in the sense that it was embodied most strongly in visual arts, music and literature, but also had a counterpart in philosophical thought.

Philosophical romanticism holds that the universe is a single unified and interconnected whole, and full of values, tendencies and life, not merely objective lifeless matter. Romanticism holds a view that reason, objectivity and analysis radically falsify realities by breaking it up into disconnected lifeless entities. Also, it embodies that the best way to perceiving realities is through some subjective feelings of intuition through which we participate in the subject of our knowledge, instead of viewing it from the outside.

Educational Implications of Romanticism

1. Stakeholders in education should adopt comprehensive approach to teaching and learning so as to ensure holistic development of the learner.
2. The emotional state of the learner should not be taken for granted in the course of his or her education.
3. Teachers should be trained to be familiar with

peculiarities in the child so as to attend to the needs of the individual child with passion and care.

In conclusion, it is clear how individual philosophical approach is unique in its respective way but the philosophers with similar ideologies usually assemble themselves into a school of thought in search for wisdom, realities of life and the ultimate cause of events. This led to the emergence of these schools of thought as discussed. These schools of thought have both their 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 as it helps one to take an unbiased position on issues concerning the universe and other issues of concern. It is also evident that no one school of thought can be regarded as sufficient to guide a teacher's classroom activities. Teachers are therefore encouraged to adopt ideas from a number of schools of thought and apply these ideas in an eclectic manner in their teaching.

Summary

From the above, we have seen some philosophical schools of thought and what they represent starting from idealism and realism, from which most schools of thought emanated, to romanticism. Each of these philosophical schools of thought captures diversified views on human existence and sustenance as well as metaphysical, epistemological and ethical approach to teaching and learning. While some present emphasis on rationality as a way of acquiring

knowledge others emphasize sense experience, freedom and choice, practical approach to education, emotional disposition of the teacher and the learner, etc. The educational implications of each of these schools of thought were highlighted which signifies that the ideas embedded in the positions of different schools of thought are of great relevance to the theory and practice of education in this contemporary society. Hence, greater insight is provided for those who are committed to understanding basic and in-depth issues in philosophical schools of thought in education.

Review Questions

1. Define philosophical schools of thought.
2. List the philosophical schools of thought.
3. State the differences between the schools of thought.
4. Outline the strengths or fundamentals of each school of thought.
5. State the assumptions of any three schools of thought.
6. Explain the ideologies of each of the schools of thought.
7. Highlight the educational implications of each of the schools of thought.

CHAPTER

7

EDUCATIONAL IDEAS OF SOME WESTERN PHILOSOPHERS

Chapter Objectives:

At the end of this chapter, the reader is expected to:

1. *Outline major Western philosophers of education.*
2. *Explain the leading philosophical ideas of some Western thinkers.*
3. *Outline the stages of education in different epochs.*
4. *Examine the implications of the philosophical ideologies of some Western philosophers for education.*

Introduction

In discussing the ideologies of some Western philosophers in this chapter, there is need to emphasize that philosophers existed at different times and places and made useful educational ideas. The rationale behind the examination of the ideas of these philosophers is that knowledge of their ideas will help enrich our thoughts about our own educational system. Each of them contributed useful theories or new emphases to the process of education. Their educational ideas are still influencing modern educational systems, practices, principles and policies.

Review of Major Philosophical Ideas

From the ancient to the modern era in the history of philosophy, circumstances and occurrences exerted great influence on philosophy and educational thoughts of philosophers and educators. In the ancient period, diplomacy and military might were the order of the day. Athens and Spartans remained the most influential of the early Greek cities coexisting under some underlying suspicion of each other. Each was struggling to protect her citizens from both external and internal forces. For this reason, the scholars that emerged at those periods considered education as an instrument for inculcation of basic morals, virtues that would promote peaceful coexistence and the good life.

Education during the ancient Greek was divided into formal and informal education. Formal education was attained through public school or as provided by hired tutors. Informal education was provided by unpaid teachers and occurred in a non-public setting. Education was an essential component of a person's identity in ancient Greek, and the type of education a person received was based strongly on one's social class, and one's opinion on what purpose education served. The philosophers of this period made some remarkable achievements. Their thoughts dominated their time, and remained a reference point for educational development till date. The philosophical and educational contributions of some of these philosophers are once more reviewed in this segment. The implications of the philosophers' ideas for the contemporary education are also highlighted.

Socrates (470BC-399B.C)

Socrates lived between 470-399BC. He was an Athenian Greek by origin and philosopher of repute. His father was a sculptor while his mother a mid-wife. Socrates married a woman named Xanthippe and the marriage was blessed with three sons. Socrates was born into a money-oriented society where all efforts aimed at building a strong economic base. Socrates took it as a calling to propagate virtue and true knowledge of what was good and acceptable to his fellow citizens. His personal disposition and character symbolized ethical morality and continual self-examination guided his living. Hence, his popular dictum “man know thyself”. He was also associated with this famous dictum “an unexamined life is not worth living”. He made frantic effort through reasoning to persuade his countrymen to amend their ways. Socrates had no literature credited to his authorship, so we are often left to glean the contributions of his life, works and philosophical ideas from the writings of some of his followers, among who were Aristophanes, Xenophone, Plato and Aristotle.

Socrates became a famous scholar and was referred to as the father of western philosophy because of his immense contributions to the development of human thought especially in the field of ethics and morality. He was committed to the search of genuineness of knowledge, and he remained obstinate in his search for the foundations for good life. His opinion was that nobody engaged consciously in bad deeds but rather an act of ignorance, and as such, to know the good was to do the good because knowledge for

him was a virtue. Socrates therefore advocated for a method of teaching that would enhance speedy acquisition of knowledge. This led to the introduction of dialectic method otherwise referred to as “Socratic Method” or “Method of Elenchus” - a derivation of Ancient Greek word “*elengkhos*” which means argument of disproof or refutation - cross examination, testing, scrutiny especially for purposes of refutation. It is more of a question and answer method.

Socrates was confident that the care of the human soul should be given utmost attention. For Socrates, this had thoughtful learning inferences as education must have the sustenance of Man's inborn goodness and the inclusive qualities as its goal.

Relevance of Socrates Ideas to Educational Development

- Socrates major contributions to epistemological issue exerts great influence on teaching and learning up to this contemporary era
- The practice of his dialectic method which centered on questioning until correct answer is gotten elicits basic definitions and full knowledge of basic principles of thought and actions from students till today.
- His emphasis on the need for the teacher to be knowledgeable and experienced in bringing out the best from the child is still recognized in modern education.
- Socrates' idea of humanism provided great insight on the need for an education system that teaches

essential human qualities and moral education.

- Socrates emphasized human development through functional education; hence, he sought for an education that is patterned to bring out the best in every man who is committed to it, and make him a wise man and a just person.
- Socrates advocated for the education that promotes healthy communal life, stressing that individuals are not self-sufficient; thus no one working alone can acquire the genuine necessities of life.

These submissions of Socrates have implications for the contemporary education and if applied could result to better human development through education.

Educational Implications of Socrates Ideas

- Moral education should be emphasized at various levels of education for the purpose of sustaining the supposed innate goodness of the child.
- Interactive strategy should be the approach to be used to activate the learner's curiosity for new knowledge.
- The needs and aspirations of both the child and the society should form the basis of curriculum design and the teacher should be well informed of the expected outcome of education so as to guide classroom activities.
- Education should not end only in the four walls of classroom in a formal school setting but should be extended to all citizens even when they do not have access to formal education since the aspiration of the

society is attained when the citizens are empowered through education.

Plato (428-348 BC)

Plato lived between 428 BC and 348 B.C. He was born in Athens into one of the famous household. The distinctive nature of his family background gave him edge and opportunity to receive quality education at childhood. Also, coming from a politically oriented family which was involved in the political leadership of Athens, he developed an interest in public service. Plato's interest and aspiration in public tended towards Athenian democracy. Plato's interest was heightened when he saw the inability of their educational institutions to produce what he envisioned as great leaders. He came in contact with Socrates and became his friend and student. His association with Socrates had a remarkable influence on him. He became so disillusioned with the State after the execution of his friend and master. He described Socrates as a man who was, of all men of his time, the best, the wisest and the most just (Stumpf & Fiesher, 1994).

He established the first institution in the West that could be referred to as the first school called "*The Academy*" in 388 B.C. The Academy was the center of learning and excellence where many celebrated scholars like Aristotle were trained. The Academy was specifically established by Plato to train prospective statesmen of Athens. He tried to use education to solve the problems of his society. Plato distinguished three classes of individuals in the society as follows:

- a.) The philosopher kings or rulers whose duty is to govern the State.
- b.) The military or Guardians who were to protect the State as well as expand its borders.
- c.) The masses or workers whose roles were to provide the necessities of life such as food, raw materials for construction etc.

Plato perceived the rulers as lacking the fundamentals for leadership. As far as he was concerned, it is only those who were instilled with acumen and other good traits that can fit into headship positions. To this end, he holds that only the finest (well trained) citizens are eligible for elections to leadership positions. For him, the State should take charge of education of the citizenry.

Plato was the father of idealism. He postulated the notion that there were two worlds, the world of ideas which he regarded as the real world and the physical world which was a shadow or carbon copy of the world of ideas. He also maintained that the child was born with the innate ideas in his mind.

Relevance of Plato's Educational Ideas to Educational Development

- The studying of various subjects in today's schools is a reflection of Plato's idea of division of labour especially his classification of individuals in the society into three groups.
- Plato's emphasis on total involvement of parents in

early and good upbringing of children is still being stressed in contemporary society.

- Equality of educational opportunities which was projected by Plato for all is also promoted in the present-day societies.
- State control of education which Plato advocated for is still being obtainable in modern societies.

Educational Implications of Plato's Ideas

- The curriculum at all levels should be fashioned to be diversified in content so as to guarantee specialization in the labour market.
- In order to ensure quality/standard in education, the state should take total control of supervision of methodology and inspection of facilities while private-public partnership could be allowed in the establishment and funding of educational institutions.
- A conducive and enabling environment in all ramifications should be provided in schools to facilitate teaching and learning.
- In addition to knowledge, emphasis should continually be laid on the character of the human products of education.

Aristotle (384 BC-322 BC)

Aristotle hails from Macedonia, specifically in a small riverside town called Stagira which was politically active as at that time. Aristotle was moved to Athens where he was admitted in Plato's Academy when he was about seventeen

years of age. Aristotle was deeply inclined to his master, Plato but both had their point of disagreement in their philosophical ideologies because Plato was a mathematician and idealist whereas Aristotle was a physician, biologist and a realist. In 348 BC, Aristotle left the Academy and received the invitation of Hermeias who was a student at the Academy but had become the ruler of Assos. In 343 BC, Philip of Macedonia invited him to be tutor of his son, Alexander who was then thirteen years old. When the young Alexander ascended the throne after his father, Philip's death, Aristotle's responsibility ended, and after a short stay in his hometown of Stagira, he went back to Athens where he founded his own school known as the "Lyceum" in the year 335 BC.

Aristotle based his philosophy on ethics and his view about education was contained in his educational treatise in which he stressed that education should gear mainly towards the development of the impending qualities of the individual and arousing in him the instinct to do good. Aristotle was of the opinion that to stabilize the intellectual capacity of the child, the teacher's greatest assignment will be to bring into being, men and women who have the right kind of intellect and capacity and the right type of disposition and to train the young to perform the right type of action. Just like his master Plato, Aristotle also believed that education should be under the control of the state and not in private hands. Again, he submitted that acrobatic should be encouraged at early years to encourage bodily fitness through exercise and that mind should be made

active through literature, arts and music. In other words, he subscribed for physical education. He stressed that until five years of age; children should receive no set lessons but should be fully occupied with healthy play. As a realist he believed that the child is born without imprint; so, because the environment provides him with knowledge and skill, educators should make careful censoring of the environment to ensure that the right type of knowledge is imparted in the child.

Relevance of Aristotle's Educational Ideas

- His thoughts about careful supervision of instruction in education formed the idea of inspection and supervision obtainable in today's education system.
- His emphasis on education according to developmental levels of the learners invokes the exposure of the trainee-teachers to study psychology of learning.
- His emphasis on the need for a teacher to be a role model to the learners is still appreciated and emphasized.
- His emphasis on censored learning for children at early ages of their life is still very useful in the present day education.
- His emphasis on the character molding to the appreciation of music, arts and literature is still relevant.

Educational Implications of Aristotle's ideas

- The teacher should be made to undergo adequate and proper training so as to be well acquainted with the child developmental process and the implications for

his education. In other words, teacher education should be taken as a serious business.

- The teacher should develop good disposition as a role model because his attitude influences to a large extent the child under his or her tutelage.
- Character formation should continually be stressed especially at the foundational level of education because through it morality is guaranteed.

Quintilian (35 A.D. – 96 A.D.)

The record of Quintilian's emergence and contribution to knowledge was captured in a review of history of ideas of philosophers by Curtis and Boulwood (1970) and that formed the source of information as his profile and ideas are discussed in this book. Quintilian is recorded as the most influential educational thinker produced by Rome. Although by birth, he was Spanish and a well cultured citizen of the Roman Empire. He was born about 35 A.D. His father who was a teacher of rhetoric brought him to Rome. His birth period notwithstanding, Quintilian was identified as a student and a junior attached to a famous lawyer Domitius Afer who served as his patron. After the death of his patron, he returned to Spain to practice as rhetoric.

In 68 A.D, the Emperor Galba brought him back to Rome and he was appointed by Vespasian in 79 A.D, to become the first chair of rhetoric in Rome. Quintilian was not only a teacher but an advocate and in that capacity he undertook the defense of Jewish queen Berenice. He retired from his official duties about 90 A.D and commenced the composition of his

famous *Institutio Oratoria*. The *Oratoria* contained knowledge and experience he had accumulated over twenty years as a teacher and advocate in law courts and was the important treatise on education produced by the Roman Empire.

Quintilian Contributions to Education

Music and dancing was traditionally part of education of the Romans but little attention was given to them in Roman schools. The Romans perceived it unbecoming for their citizens to dance but Quintilian modified the art of music in Roman and made it acceptable in the formal curriculum for all schools in Rome and it is still valuable till the contemporary age.

Concerning the early stage of education, Quintilian believed that training could not begin too soon but since it was the practice in the then Rome, he advised that careful thought must be expended upon the choice of the infant's nurse or care giver. He also submitted that it was very important that the parents get well educated so as to take the responsibility of the child upbringing with greater insight of the demands of such responsibility.

As an orator, Quintilian preferred the boys to start by learning the Greek tongue and posited that Latin will be picked up as a result of the boy child's day-to-day experience with little or no efforts from the teacher. One other reason he gave for starting with Greek tongue was that it was logical to do so because Roman culture was largely derived from the Greek. Quintilian insisted that

overburdening the child's mind should be avoided as it would cause the child to dislike his or her studies. Therefore, he recommended that the first instruction be done in the form of play. He was of the opinion that the child should be asked question and be praised for his answers to the question and be rewarded for good performances; but he advised that the child should not be allowed to rejoice in ignorance of anything. In other words, Quintilian supported motivational strategies as a way of improving learning. He emphasized the use of pictorial objects and other teaching aids to facilitate learning; hence he advocated that the child be given ivory letters to play, handle, observe and then name the letters. His idea was that, in all learning, the watchword should be thoroughness; and to achieve that, effective memorization and constant repetition were necessary.

With regard to hiring private tutors for the children which was a common practice in the then Rome, Quintilian's position was that private tutorship was not out-rightly wrong but the tutorship in schools should be promoted more. He based this submission on the point that the school is a miniature part of the society and when the child/learner becomes a member of the school community, he experiences the bracing influence of healthy competition. He believed that healthy competition in a school community environment spurred progress, hence; he commended the Scottish practice of the early nineteenth century in which pupils took their position in class according to their efforts and abilities which was not

compromised by those who were evaluating them. Quintilian advised teachers to make careful and close study of the learner to discover his abilities, the standard of his attainment and any particular mental characteristic that he possessed. This implied that he was an advocate of good teacher-learner interaction and individualized approach to teaching.

As an orator, Quintilian laid much emphasis on the language of instruction. He explained that how deep the learner understood what the teacher taught or what he read from the books depended to a large extent on the language with which the teacher communicated the subject matter to the learner.

Quintilian's contribution to education and human knowledge is appreciable and his ideas on education and other areas of life are considered very much relevant even for practices in the contemporary society and education. However, a highlight of the educational implications of his ideas are worth pointing out.

Educational Implications of Quintilian Ideas

The following could be deduced from the review of the contributions Quintilian made in education.

- All subjects in the curriculum are relevant but should be modified regularly to meet the demands of the current needs and aspirations of the society.
- Teaching methods that are more learner-centered would produce more appreciable result in terms of

the child development and other outcomes of education.

- Language of instruction should be seriously taken into consideration by the teacher and other stakeholders in education, taking cognizance of the influence of language and culture on the child's education.
- Healthy school-community relationship should be emphasized and promoted in the modern society because of its benefits which Quintilian highlighted.
- As much as private tutorship could be allowed, the parents should do more to encourage adequate and effective teaching of their children and wards in school by encouraging and supporting financially the schools where their children are.
- The early childhood education institutions should ensure that the loads of activities given to the children are commensurate with their level of physical and mental development.

Thomas Aquinas (1224-1274A.D.)

St. Thomas Aquinas lived between 1224-1274A.D. He was born in Italy where he also had his early education. He was a student of St. Albert the Great and was acknowledged as a brilliant and gifted philosopher and theologian of his age. He was fondly called the “Angelic Doctor”. He used philosophical principles to posit that God existed. He was a realist and was greatly influenced by the philosophy of Aristotle though they differed a bit. While Aristotle's realism placed emphasis on the primacy of essence,

Aquinas had a version of realism which accommodated existence as also important in human discourse. He believed that man was the highest of all beings because he was endowed with higher essence.

With regards to education, Aquinas gave rapt attention to the Christian concept of man as a composite of body and soul. He emphasized the role of empirical evidence in education and submitted that knowledge was the outcome of interaction between man's inborn potentials and what his environment exposed him to. Thomas Aquinas promoted the application of critical thinking and the development of intellectual attitude. He emphasized right modeling as a workable way of transmitting moral virtues not by formal teaching.

Educational Implications of Thomas Aquinas Ideas

- Education should be directed toward the development of both spiritual and material elements of the recipients.
- The teaching and learning environment should be well enabled to enhance the child's development of naturally abilities.
- The teachers and other stakeholders should be conscious of the lifestyles they exhibit so as to make true and good influence on the students.

John Amos Comenius (1592-1670)

John Amos Comenius lived between 1592 and 1670. He was born in Monrovia, the modern Czechoslovakia in Eastern Europe. He existed in the age of reformation and Counter

Reformation. He was a renowned education reformer of his time. Prominent among his academic publications include: *The Great Didactic* (a graded plan on how to teach) and *Orbits Pictus* (the world in picture). These two great works of Comenius contained, to a large extent his ideas on education.

Comenius's philosophy of education was influenced by his religious position as a bishop while his ideas on education were criticism of the practice of education in his days in which the children, the youth and the adult learned together with limited reading materials with pictures. In his days, he noted that children learn Latin grammar with difficulty which he blamed on the teaching method being used by the teacher. So, the poor teaching style and pedagogy he experienced influenced Comenius to write his books on how to teach and on teaching aids (Curtis & Boulwood, 1970).

As far as Comenius was concerned, education was meant for the development of human intellect so as to be able to study nature and God. His idea was that education should enable the individual to acquire practical knowledge to solve his challenges in the world and to reverence God his creator and at the end achieve eternal happiness, (Akinpelu, 1981). He also believed that everyone has the potential to know God and that would only develop and flourish through education. So, he emphasized education as the birth right of everyone and tried to provide opportunity for everyone.

He was indeed the first to recommend universal system of education for both male and female and from childhood to adulthood, (Ofoego, 2017). According to Singh (2009), the impact of Comenius's idea is shown in one form or the other in modern education.

As far as Comenius was concerned, accumulation of knowledge is not relevant when it is not used for the development of reason, understanding and judgment. For the important role education play in human development, Comenius arranged education into stages in line with stages of human development. The stages of education according to Comenius are as follows:

Infancy (0- 6yr): According to Comenius, this first stage of education is provided at home and partly in the nursery school. The education of the child at this stage should aim majorly at developing the child's senses and ability to communicate in mother tongue. The curriculum of education he recommended for this stage is that which contains those acceptable norms and values of the society like love, care, reverence, benevolence etc.

Childhood Stage (6-12years): Comenius's idea is that from this stage, the state should take up the provision and regulation of the education of the child by establishing basic schools in all community and locality. The curriculum at this stage he insisted must contain elements of literacy and numeracy and some of the basic school subjects. At this

level, the medium of instruction should remain the native or mother tongue and that the training of the imagination and memory should be emphasized.

Adolescence/ Boyhood Stage (12-18years): At this level, Comenius advocated that the state should provide total free education for all children. The goal of education at this level for him should be the development of the child's intelligence and understanding ability. At this stage, his idea is that the adolescent should be introduced to universal knowledge, foreign languages; fully incorporated to social life and fortified with moral training. He also stressed that the youth at this stage should be made to develop the capacity to comprehend things and to make accurate decision on issues of concern.

Period of Youth (18-24years): According to Comenius the state should take full responsibility for the provision, financing and administration of education at this level. The purpose of education at this stage should be the development of knowledge leading to wisdom, capacity for independent decision and power of unprejudiced judgment in the child. At this stage, Comenius recommends that schools should ensure that every youth specializes in one aspect of vocation or the other. The youths he suggests should be exposed at this stage to high education. His idea is that the practice of educating every child will be made stress-free if it starts early before the mind is polluted by negative influences of the environment.

Relevance of Comenius Ideas to Modern Education

- Comenius emphasis on proper processes of detection, research, comparison and deduction are therefore relevant for the present-day schools.
- His idea of gradation and progression in teaching is still relevant today.
- He advocated the use of teaching aids in schools using pictures and drawings; this is still relevant in the present-day schools.
- His idea that student's activity ought to form the basis in the pedagogical process is still pursued in the contemporary schools.
- His teaching on good teacher-student and student-student relationship is also emphasized in today's education systems.
- Inspiring, dynamics, creative and more humane school environment which Comenius advocated is still being emphasized in modern education systems.

Educational Implications of Comenius Ideas

Taking a careful review of Comenius's educational ideas as contained majorly in his book- *Great Didactic*, the following educational implication could be drawn:

- The child's natural abilities and development should be put into account in the course of teaching and learning.
- Emphasis on orderliness and discipline should be sustained in modern educational systems.
- Proper classroom management is fundamental to effective teaching and learning and should be

promoted.

- Careful evaluation of educational processes and outcomes is necessary at various stages of education.
- Teachers should develop personal enthusiasm to work hard in their discharge of duties as teachers.
- Moral and religious foundation mindfully laid in the child is ideal for character formation of the child.
- Mother tongue as medium of instruction should be encouraged in modern education systems.
- Relevant instructional materials that facilitate teaching and learning should be continually improvised and used in the course of education.

John Locke (1632-1702)

John Locke lived between 29th August 1632 and 28th October 1704. He was an empiricist philosopher of English origin who devoted quality time on issues that bothered on social philosophy and epistemology. His ideas were documented in his scholarly works among which are *Some Thoughts Concerning Education* and *An Essay Concerning Human Understanding*.

John Locke was both a theoretician and a practical educator who was best known for his formulation of the theory of Tabula Rasa (the belief that the mind of the child is like a blank space). He countered Plato's idea of innate ability- that the child at birth has some inborn potentials. Locke believed that all knowledge comes from senses and the environment. He postulated that the aim of education was to bring about

personal welfare, happiness and social responsibility of members of a society. He submitted that it was experience and environment in which education occurred that made man rather than hereditary or generic factors. He emphasized the need for an educated person to possess virtue, wisdom and proper breeding. The teacher he noted was responsible for developing the child's reasoning capacity and ability by seeing and treating the learner as a rational entity. John's concern was the development of a sound mind in a sound body.

John Locke was considered the most influential especially among the realist philosophers and was referred to as the 'Father of Classical Liberalism' - a political philosophy and ideology belonging to liberalism in which prime emphasis was placed on securing the liberty of the individual by restricting the authority of the government.

Relevance of Locke's Educational Ideas

- His emphasis on sense experience informed the emphasis on empirical data in the present day researches and educational development.
- The need for conducive learning environment which he emphasized is still being promoted in the contemporary education.
- Education for individual wellbeing and societal benefits which he advocated still forms the key aim in the contemporary education.

Educational Implications of John Locke's Ideas

- Teacher and parents of the child should balance leniency and authoritarian approaches in ensuring proper training of the child.
- More of corrective rather than punitive measures should be employed in instilling discipline in the school children.
- Incentive, support and compensation of both the teacher and the learner should be adopted as a measure to improve teaching and learning in schools.
- Teachers should be conscious and careful in selecting classroom activities and teaching methods that give room for enriching education of the child at each level of the child's development.

Having looked at some philosophers that could be termed “ancient”, it is necessary at this point to review the philosophy and thoughts of some philosophers of the age of Enlightenment.

Age of Enlightenment

This period is sometimes refers to as the Age of Reason. It is believed to have started during the 17th century. The period was greatly characterized by an unprecedented interest in the ideas of science and scientific methods in philosophy. It was predominantly an attempt to revolutionize the traditional ways of thinking.

Prior to this period, education was the prerogatives of the rich and the influential few who belonged to the religious, noble, mercantile and professional classes. Hence, the desire

to improve the world through education was the drive of the era. The period made a shift and increased the desire and availability of books, instigated girls' education and witnessed a rise in the number of elementary education through state sponsorship. Prominent philosophers of education in this period include but not limited to the following:

Jean Jacques Rousseau (1712 -1778)

Jean Jacques Rousseau lived between 28th June 1712 and 2nd July 1778. He was born in Geneva, a city in Switzerland. Rousseau was an intelligent philosopher, educator, reformer and social critics. Rousseau represented a significant personality in the uprising of the political, sociological and educational development in France as at 18th century. Rousseau's major educational ideas are contained in one of his famous books titled "*Emile*". What Rousseau demonstrated in *Emile* may be interpreted as how a child can be turned into a man (adult) in a civil society.

To provide an insight into how this transition is made possible, with regard to notion of the citizen in an ideal society, it is imperative to analyze some important concepts provided by Rousseau which are almost interconnected.

'*Emile*' is a mental picture created by Rousseau of a male child who must receive proper upbringing for his good and for the benefit of the society. For that reason, how to make *Emile* to be free and rational was central in educational discourse of Jean Jacques Rousseau. In other words, one of

the most important aims of natural education as projected by Rousseau in *Emile* was to make the child rational. In fact, being rational was the prerequisite that must be accomplished before *Emile's* private education ends; which was crucial for his later education in order to make transition from a man to a citizen. This implies that, before beginning his public education, *Emile* is to become a rational individual. Being rational as Rousseau projected in his *Emile* entailed being strong and good, since according to him “all wickedness comes from weakness, and once he is made strong, then he will be good”.

One other emphasis of Rousseau's philosophy was freedom of the child. In his social contract ideology, Rousseau differentiated between natural, moral and civil freedom. The child's natural freedom he noted is an unlimited right to everything that tempts him and that he can get. The crucial point here is the idea that a naturally free person can do whatever he or she wants to do and that he or she depends neither on others nor on abstract reason. Therefore, a naturally free person can acquire whatever he or she desires if it is within his or her powers.

In order to give the child (*Emile*) proper education, Rousseau developed and divided the book into five phases, representing his idea of stages of education. He presented the book according to stages of the child's development as follows:

Book I: Infancy Stage (0-5yrs): This stage according to Rousseau would emphasize the physical and emotional

development of the child. At this stage, the education of the child should come majorly from home where the mother is the key facilitator. The goal of education at this level should be principally the teaching of morals and formation of character.

Book II: Childhood Stage (5-12yrs): This stage Rousseau insisted does not require exposing the child with diverse subject matter or giving him much academic tasks. Here, the responsibility of a teacher will be to follow up the child, observing him and using the outcome of observations to direct the child's learning in a naturally accommodating environment. Play, song and exercise of the senses are encouraged.

Book III: Pre-Adolescence Stage (12-15yrs): At this stage he noted that the child should be given the chance to manifest his curiosity and that education of the child should be directed in line with his inclinations and desires. He suggested that the child should to be exposed to some science and physical education to develop his skills and mental fitness.

Book IV: Youth/Adolescence Stage (15-25yrs): At this stage, Rousseau submitted that the child is bodily resilient and should be made to carefully observe his environment; hence, real education should commence. Rousseau suggested the study of such subjects as History, Religion and Biology. Education at this level Rousseau posited should aim at leading the child to develop willpower and

instinct to unbiased judgment. At this stage according to Rousseau, the child should be permitted to fully connect with the world around him because he has got hold of the ability of appreciating human feelings.

Book V (25-50yrs): This stage according to Rousseau is the training of “Sophie”. Sophie represents a mental picture of *Emile's anticipated wife*. The education of the girl (Sophie) according to Rousseau is expected to take similar approach with that of *Emile* but to differ a bit because of the extra conditions the society placed on the training of male folk. According to Rousseau, Sophie's training should center on making her a good housewife and a mother. However, Rousseau's Book V has always sparked off various criticisms against Rousseau's educational ideas for the female especially by feminists.

Relevance of Rousseau's Educational Ideas

- His ideas which majorly informed moral education is still being pursued in today's education system.
- His idea about freedom of the learner to interact with his environment is to an extent maintained in modern education especially in advanced countries.
- His emphasis on censoring the learning experience for the child is upheld in modern day education system.
- Developing the ability to right reasoning and traits to innovative ideas is still a key aim in today's education.
- His idea of training the child outside already polluted environment gave rise to the boarding school system that is in vogue in the contemporary society.

Educational implications of Rousseau's Ideas

- The physical and social environment in which learning takes place should be made to inspire the natural endowments of the learner.
- In its entirety, learner-centered approach to education is ideal and should be sustained where it exists and be introduced where it does not.
- Teaching morals should be made a fundamental standard so as to disengage the child from tendencies to bad habit and corrupt practices.
- The natural outlook of every child should be accommodated in the course of teaching and learning.
- The learner's curiosity and peculiarities should be well thought-out even as the curriculum is being implemented.

Jean Heinrich Pestalozzi (1746-1827)

Jean Heinrich Pestalozzi lived between 1746 and 1827. He hailed from Zurich in Switzerland. His father was a physician, but died early in his son's childhood. He was brought up by his poor mother. In spite of the tragedy and strained circumstances, Pestalozzi equally had a happy childhood. His humble background made him to have passion for the plight of the children from poor homes and so dedicated his later life to the education of the poor Swiss children. He worked at orphanage at Stanz and managed a boarding school for poor children at Yuerdun. His experience with children and the way teaching and learning of Latin was carried out in his days, encouraged him to seek

for new methods of teaching. This motivated him to write his major book on pedagogy which was titled: "Leonard and Gertrude"-how Gertrude teaches her children.

Pestalozzi's educational thoughts are founded on the prominence he placed on instructional method that corresponds to natural order of individual development and concrete experiences. He developed his idea of empirical sensory learning especially through object lesson and use of activities, excursion and natural studies that promote progressive education. He opposed prevailing system of memorization and sought to replace it with a system that is based on love and understanding of the child's world. He was a practicing teacher; hence, most of his ideas on education were more of practical experience than theory. His educational thoughts were governed by love. He believed the school should be modeled after a home. Pestalozzi believed that, there is an inner principle of development in the universe, a sort of pattern according to which each thing develops into the best of its type. Thus, there exist in the child some hidden powers which unfold as he grows up to become an adult. Pestalozzi's thought is that all men are equal in personhood and so he stressed that all men should be given equal educational opportunity to develop. In his philosophy of mind he postulated that human mind has a way of knowing things, which is through sense perception. So, the child he noted should always be presented with the objects of lesson to have practical experience with it. In other words, he believed in teaching the child what can facilitate learning and make him obtain

lasting knowledge, not that which makes him memorize and forget at interval.

Pestalozzi took a holistic view on the learning environment and considered it a vital determining factor in education of the child. He paid serious attention to classroom organization, learning environment, comprehensive teaching and creativity among other things.

Relevance of Pestalozzi's Educational Ideas

- Careful selection of teaching method which Pestalozzi advocated is still emphasized in modern school system.
- His idea about making learning concrete and meaningful invokes the use of instructional resources in present day school.
- Basing education on three domains (cognitive, psychomotor and affective) which is the practice in modern education captures his idea on comprehensive training of the child.
- The emphasis he made on teacher training is also being implemented to great extent in modern education of most countries of the world.

Educational Implications of Pestalozzi's ideas

- Good education should develop the child's moral, physical and intellectual capacities.
- The nature, needs and interest of the child should be considered in his education.
- Education systems should involve practical activities

that would guarantee lasting knowledge.

- The teachers should be well trained to understand the child's needs and should serve as a role model to the child.
- There should be emphasis on the sense perception and use of real objects and pictures that would enhance teaching and learning.
- Equal educational opportunity should be provided for comprehensive and inclusive development of the capacities of each individual citizen.

Johann Friedrich Herbart (1776-1841)

Johann Friedrich Herbart was a philosopher of German origin. He followed the educational reform initiated by John Locke and Jean Jacques Rousseau. He was a disciple of Pestalozzi and was a teacher in Pestalozzi's school. He wrote his major book on pedagogy titled *General Principles of Pedagogy*, deduced from the aim of education in 1806. He devoted about 20 years of his career to searching for a general method of teaching. He arrived at the five steps of teaching which include preparation, presentation, association, recapitulation and application. Below are the details of these his steps:

Preparation: At this stage the task of the teacher will be to implore all necessary and acceptable means to bring the learner to the realization of old knowledge so as to correctly link up the new knowledge to be exposed to. This step involves securing proper orientation of what is to be taught.

Presentation: At this stage, the task of the teacher is to expose the learner to new knowledge, demonstrating the new course of action and revealing the new experimentation approaches. It involves performance of the actual teaching.

Association: At this stage, the teacher's task will be to evaluate and showcase the new knowledge, experiment or experience by exposing the areas of similarity and areas of disparity with the previous knowledge which is already obtained. In a nutshell, it involves linking the newly learned material to old experiences.

Recapitulation: At this stage, the task of the teacher is mainly to recapitulate or review what has been learnt. It involves a sort of recycling where the teacher summarizes and states again the main point of what has been taught.

Application: At this stage, the task of the teacher involves the application of the newly acquired skills, experiences, or knowledge in solving known problems and uncovering the unknown problems. It involves using the learned materials of newly acquired experiences to solve life problems.

Relevance of Herbert's Educational Ideas

- Organization of subject matter which he assigned majorly to the teacher is upheld in modern day education system.
- Interconnection of prior and new knowledge informs the entry behaviour and set induction which the present day teachers also apply.

- Evaluation of ideas and learning experience which Herbert stressed in his educational ideas is the basis of educational policy analysis in the contemporary education, among other relevance.
- His idea that the child should be allowed to choose what he wishes to do aligns with today's emphasis on learner-centered education.

Educational Implications of Herbert's Idea

- Interrelation of different knowledge and experiences should be upheld in schools so as to instill lasting and universally acceptable knowledge.
- Linking of new subject matters to the existing background to refresh the pupils mind is ideal especially at the foundational stage of education.
- The use of set induction is a better approach to teaching and learning that should be sustained in the course of classroom teaching.
- Quality instruction should be promoted especially in early childhood education.
- Curriculum for any level of education should be comprehensive and balanced.

Friedrich Frobel (1782-1852)

Friedrich Frobel (or Froebel) was a philosopher cum educator of German origin. His early life is a very vital factor to note because of its link with his thoughts and educational ideas. His mother died at his tender age. Froebel had to attend a village school until the age of ten when he was sent to live with his mother's brother. During his few years in the

village school, he gained little except some small skill in arithmetic. At 15 years of age, he was apprenticed to a forester under whom he was supposed to receive instruction in mathematics and in assessment and valuing of land and timber, as well as craft, but he learnt little in two years except what he gained from geometry books. Convinced that only by right education of young children would he achieve his aim of a common good and co-operative people, he set his heart on studying and developing infant teaching, which gave rise to his philosophy on early childhood education.

Froebel laid emphasis on pre-school or nursery education. He stressed the importance of play in the early education of a child. Froebel believed that education should aim at all round development of the child. He advocated for a curriculum at the childhood stage consisting of four main divisions: religion, natural science, language and expressional works. He believed that the teacher is a moralist who substitutes the parents at school. He noted that the teacher serves as a pastor, prophet and priest to the child in addition to being a guide, teacher and administrator. Froebel was against the expressionistic (authoritarian) discipline, he noted that good education is possible only when the children have complete freedom for self-activity.

Relevance of Froebel's Educational Ideas

- Method of transmitting knowledge that allows the child to express himself freely which he emphasized is

still a very important aspect of education in the contemporary world.

- Learners' active involvement in teaching and learning process is still being projected in modern education.
- Most of his ideas on early childhood education are upheld in modern schools around the world.
- His guidelines for proper teacher training are applied currently and to a great extent in modern teacher education institution.

Educational Implications of his Ideas

- Early training of the pupil's mindset should be emphasized in pre-primary and primary schools.
- Engaging pupils in play activities that will help in developing their physical and mental abilities should be sustained especially at foundational level of education in modern schools.
- Physical environment of the school should be structured to provide the learner with total conducive atmosphere and learning conditions that guarantees lasting knowledge.
- Teachers should always give special attention through individualized teaching to pupils who are passive learners in order to carry them along in education process.
- Interactive techniques should be applied in order to identify the peculiarities and areas of each pupil's innate abilities.

John Dewey (1859-1952)

John Dewey was one of the significant philosophers of the 20th century in America. He was born on 20th October 1859 in Burlington Vermont in the United States of America and died in 1952. He is a prominent figure associated with the philosophy of pragmatism together with Charles Sanders Peirce and William James. Dewey had the conviction that traditional methods of education that dealt on metaphysical and abstract issues were futile since they do not help the learner in day to day activities. He wrote many scholarly books in addition to many journals and essays. Prominent among the books were *My Pedagogic Creed* (1929); *The School and the Society* (1900); *The Child and Curriculum* (1902); *How We Think* (1910); *Democracy and Education* (1915) and *Experience and Education* (1938).

Dewey tied the aim of education to reforms in the society by perceiving education as an unending process which has no other final goal except to promote democratic way of life hence; he insisted that the process of education should reflect democratic way of life and that the child's learning should be determined by his outlook and interest. For this to happen, Dewey called for a close understandable relationship between the learner and the teacher. He held that education should aim not only at the transferring of knowledge from adults to the youths but also to help the youth to become agents of progress and improvement in the society.

Dewey's philosophy of education laid emphasis on acquisition of knowledge through experience gathered in the course of one's interaction with his environment. Thus, his pragmatic position is that human intelligence is the ability within him to cope with his environment. He developed his philosophy on the basis that all realities should be viewed majorly in terms of experimental and verifiable dimensions. For him, anything that does not work is not true and anything that is not practicable is not worth teaching. Dewey's philosophy of education accommodated so much of democratic ideals because for him, it is only in a democratic society that freedom, character, intelligence and other potentialities are developed. He subscribed to lifelong learning that would enhance the update of knowledge which he noted must be at equilibrium with the new realities in the changing world. Dewey believed that, since education involves the constant reconstruction or re-organization of experience, the ability to constantly apply experiences to meet the challenges of later problems is very necessary and that since the world is constantly changing, there is the need to continually prepare and equip man to face the challenges that are bound to occur.

Dewey held the view that education must be functional, and must take cognizance of environmental circumstances. That is to say that, education should be related to the needs of the society. Central in Dewey's philosophy of education is his submission that, result-oriented education must be viable enough to bridge the gap that exists between what is

learnt in school and the wider society and must give room for all genuine knowledge to emanate from experience obtained in a problem or difficulty.

Dewey's major theme in education is child's development hence, he based his educational thoughts on the belief that firstly, education is life and not a preparation for living, so the child's living should be guided by learning experiences suitable for his age and oriented in line with the experiences that he is likely to encounter in adult life. Secondly, that learning should be directly linked to the interest of the child in order to ensure that the teaching and learning process will guarantee a holistic transformation of the child. On this note he advised that the child's desires and his nature should be considered as he grows and devoid of imposition of any sort.

Again, Dewey's idea is that the child's realization of learning through problem solving should take precedence over the inculcation of subject matter because for him, the child's improvement arises from his learning and doing combined with his school instruction and experiences outside the classroom. As a pragmatist, Dewey believed in change, relativity and sense experience of all beings. For that reason he admitted that man's organic makeup always spur him to create new ideas within his environment using his senses. That is to say that through the senses and reasoning man experiences his environment and enriches his knowledge from the experiences. He also admitted that all realities must be experimented and subjected to critical investigations.

Dewey's philosophy of education gave credence to scientific approach to solving educational problems as he emphasized the concreteness of objects of human experience, on facts and on things free from the metaphysical. That is to say that abstraction and speculation have no place in John Dewey's philosophy of education. The teachers Dewey noted should be inspired to desire for new knowledge of the society at all times so as to be better equipped to direct the children under their tutelage accordingly.

In summary, it could be deduced from Dewey's educational ideas that he considered the following: (a) The need for a careful study of each child's physical, mental, social and spiritual development as absolutely essential for the intelligent direction of the learning activities, (b) The need for strict attention to the child's physical needs with greater use of the outdoor activities, (c) The need to ensure cooperation between the school and the home in order to meet all the needs of the child's development and (d) The need to integrate the child into the society by exposing him to the realities in the society and by encouraging him to participate actively in the society's scheme of things.

Relevance of Dewey's Educational Ideas

- Dewey's emphasis and supports for healthy school-community relationship is still being promoted in modern society and education.
- The importance of practical/experimental aspect of education informs the use of excursion/field and

laboratory learning in today's schools.

- Cooperative or group study approach which Dewey favoured is very much encouraged in modern day teaching and learning.
- Equal opportunities for all members within the society which Dewey hammered on are also being projected in contemporary education systems.
- He emphasized application of democratic principles in education and the promotion of democratic ideals through education which the present-day society is projecting.

Educational Implications of Dewey's Ideas

- Regular review of the curriculum to ensure that it contains relevant subjects and learning experiences that foster occupational freedom that would provide for the learner's future needs is necessary in contemporary education systems.
- Learning-by-doing should take precedence over the inculcation of subject matter in the present day schools in order to develop creative abilities and innate potentials of the young people.
- Activity oriented methods should be sustained in modern education systems to help the learner develop intuitive, reflective/critical thinking and the sense of problem solving.
- Classroom organization in schools should be made to reflect appropriate and recommended teacher-learner ratio so as to enhance effective teaching and learning.
- The present day school should rise to full responsibility

of training the young children to develop self-confidence, leadership skills, creative skills and right moral dispositions that will help them to successfully face the realities of adult life.

Maria Tecla Montessori (1870-1952)

Maria Montessori was born in the province of Chiaravalle, Italy in 1870. At the age of three, her parents moved to Rome in order that their only daughter might receive a better education. Maria Montessori was an Italian medical doctor who became a teacher by “accident”. That is to say, she was not originally trained or intended to be a teacher. She became a teacher through her contact with the mentally retarded children she was asked to supervise in a hospital in Rome. From her experiences she concluded that the mental deficiency of the children presented mainly a teaching problem rather than a medical problem. She therefore developed some materials which she successfully used with the mentally retarded children. She later used the same materials with normal children and found the materials to be very helpful to them as well. Her teaching methods relied much on an organized environment, freedom and individual materials among other things. She wrote one of her famous works known as the *Montessori Method* in 1909.

In her major ideas and practices, she placed much emphasis on method of teaching as well as insisted on the following;

- (a) The child's environment must be carefully organized and the provision of special materials designed to give him the best in education be provided.
- (b) The child's imagination is to be developed through

- realities and not by the use of fairy-tales and fantasy.
- (c) Learning must take place at the child's rate, and must be free from the stress of rivalry and from the false incentives of rewards and punishments.
 - (d) The teacher should have a good knowledge of the nature of the learners. He is to direct, organize and guide rather than teach them.

Montessori's method considered as very important the environment, including the educational materials and the teacher who prepares this environment. Montessori considered her emphasis on the environment a primary element in her method. She described this environment as a nourishing place for the child, which she insisted must be designed to meet the child's needs for self-construction and reveal his personality and growth pattern to the educator. That means that not only must the environment contain all what the child needs in positive sense, but all obstacles to his growth must be removed also from the environment.

Relevance of Montessori's Educational Ideas

- Learning through experience and interest which Montessori advocated, is still being emphasized.
- She emphasized the un-interference with natural tendencies by the teacher during learning which is also being practiced in today's pre-primary schools.
- She emphasized the psychology of learning in education which is central in teacher training programmes in modern education.
- She recommended careful selection of the objects of

learning which is now found in many nursery schools as instructional and recreational aids.

Educational Implications of Montessori's ideas

- Special on-the-job training on how to educate children at childhood level of education should be given to the teachers at regular intervals, such would equip them to observe the peculiarities of each of the pupils and direct their education accordingly.
- School managers should ensure that concrete instructional materials are always available and are well utilized in teaching the pupils especially at the foundational level.
- The entire school environment should be organized to promote orderliness and discipline as well as maximize the development of the learners' inborn potentials.
- Ages and abilities of the pupils should be put into consideration while giving them tasks of any sort.

Summary

The in-depth review of educational ideas of selected philosophers cum educators in this chapter, no doubt has provided greater insight on what is to be done and what is not ideal in the education of the child. As much as there are differences in ideals and thoughts, each philosopher is either emphasizing the content of learning experiences, the teacher quality and training, the place of the learner in education, the method of teaching, the teaching and learning environment or the link between the child, school

and the society. All these ideas are geared toward the overall development of the learner for the good of society and the individual receiver of education. With this, it is believed that the aims earlier set for this segment has been achieved.

Review Questions

1. Explain the educational ideas of the philosophers as reviewed in this chapter.
2. Identify some points of similarity between the views of ancient and modern philosophers.
3. State the relevance of educational ideas of two of the philosophers discussed to modern education.
4. Differentiate between ancient and modern schools of thought.
5. Highlight the contributions of ancient and modern schools of thought to the present day education.
6. State the implications of these schools of thought to the development of education in Nigeria.

CHAPTER

8

SOME NIGERIAN PHILOSOPHERS OF EDUCATION AND THEIR CONTRIBUTIONS

Chapter Objectives:

At the end of this chapter, the reader is expected to:

1. *Identify some of the Nigerian philosophers of education.*
2. *Discuss the philosophical ideas of some Nigerian philosophers of education.*
3. *Highlight their areas of major interest in education.*
4. *Appreciate the contributions of these Nigerian philosophers to education.*
5. *Examine the implications of the philosophical ideologies of these Nigerian philosophers for education.*

Introduction

There are notable giants in the history of ideas that have shaped education greatly. It appears that more emphasis has been on the western philosophers while the contributions of many great Nigerian and of course African philosophers have for far too long been swept under the carpet. In this chapter, effort is made to bring to the fore the contributions made by some notable Nigerian philosophers cum educators. This is expected to spur young philosophers cum educators of Nigerian and African origin

to rise with no cold feet to also make more meaningful contributions to philosophy and education in the contemporary world. There are good numbers of Nigerian philosophers cum educators. Some of them are J.A. Akinpelu, Tai Solarin, Aliu Fafunwa, Obafemi Awolowo, Jubril Aminu, Ahmadu Bello, Onyerisara Ukeje, Chinua Achebe, P.O. Bodurin, Joseph Omoregbe, Josephat Obi Oguejiofor, Wole Soyinka etc.

In this chapter, the ideas of the following will be reviewed: Tai Solarin, Aliu Fafunwa, Onyerisara Ukeje and Obafemi Awolowo. It is expected that the review of their ideas will provide greater insight to their contributions to education and the relevance of their ideas to the contemporary education.

Tai Solarin

Augustus Taiwo 'Tai' Solarin was born on 20th August, 1922 in Ikenne, Ogun State, Nigeria. He was popularly known in Nigeria both as a social critic, rebel and a great educationist. Solarin attended primary and secondary schools at Nigerian missionary schools in Ogun state. He later served in British Royal Air Force during World War II. He started and finished a Bachelor's degree (B.A) in history and geography at the Manchester University of London in 1951. Tai returned to Western Nigeria and taught in different schools before he was made principal of Molusi College, Ijebu Igbo from 1952 to 1955.

Solarin was a great writer and wrote for the Daily Times newspaper company from 1952-1969 and the Nigerian

Tribune from 1969-1994. He was one of the most prominent educationists in the history of Nigeria, and was at the vanguard of criticism of not only the social, political and economic policies of the nation, but also of the structure and practices of its education system. Solarin died on 27th July 1994 in Ikenne, Ogun State of the South-Western Nigeria.

He wrote many books. Among his books are “Towards Nigeria's Moral Self-government” written in 1959; “Our Grammar School Must Go” written in 1963; “Thinking with You” written in 1969; “Mayflower: The Story of a School” written in 1970; “A Message for Young Nigerians” written in 1982 and “To Mother with Love” written in 1987. Each of these academic works were loaded with wisdom and knowledge spurred from his personal experiences and the realities in his environment. The books can still be found in the archives of his self-established mayflower school in Ogun State Nigeria.

Solarin established a school known as Mayflower School in 1956, located in Ikenne, Ogun state, Nigeria. He established this school as a model to demonstrate his idea of mental freedom, democratic education and secular humanism as related to education. Solarin's philosophical view in establishing Mayflower school was to create an environment where Nigerian students who might not go further for higher education will be equipped with skills that could provide a means of livelihood to them no matter where they might find themselves.

The historical circumstances surrounding Solarin educational writings had much to do with the aftermath of the colonial experience of Nigeria in the realm of education, and his passion for making his philosophy of secular humanism relevant to the Nigerian educational system. In addition, Tai Solarin expressed high respect for African irrespective of cultures which gave each community an identity of its own and made every individual to be a proud member of the one he belonged to.

Educational system gotten during colonial era according to Solarin, did not focus on the production of self-reliant graduates and because of that, he sought for a redirection of the Nigerian educational system. Tai insisted that colonial education was producing catechists and office clerks and did not place any special premium on self-reliance. Consequentially, colonial education had patches of racism while the colonial masters did not want Africans develop minds of their own.

Solarin opted that, for functional education to replace colonial educational trend, there was an urgent need for the acquisition and effective application of science, vocational and technology education to meet the needs of Nigeria. Solarin's agitation was mainly against the rejection of traditional African ways of doing things which he noted was substituted with European *modus operandi* which was more evident in religion. He accepted G.B Shaw's claim that, Christianity, the religion of the Europeans helped to subdue the African. He further argued that once people are

given health and plenty work to do, they naturally become happy, well fit with traditional African conditions. This in effect attracted Solarin his philosophy of “worship no gods but humanity.” Tai Solarin's philosophical ideologies were centered on a number of factors among which were secular humanism, self-reliance and mental freedom.

Solarin's Philosophy of Secular Humanism

What Tai Solarin's philosophy of secular humanism is teaching is that man ought not to misplace spiritual things to physical things. In relation to education, students should not be made to substitute the time for work to prayer because the creative abilities of man is made manifest in how he is able to use imaginations, ideas and critical thinking to engage into innovations that will bring the needed improvement of his environment. Consequently, man should get to work when he needs to instead of hoping for manner to fall from heaven. In Solarin's language, man must do away with what he sees as religious fantasies and face realities in the world of work. This aspect of Solarin's philosophy is not out of place rather reveals the need for the Nigerian education system at all levels to equip the recipients with practical knowledge and skills that will position them for problems solving instead of conditioning their minds to believe that God will provide all their needs from his store house in heaven while they fold their hands doing nothing.

Solarin's Idea on Self-Reliance

Tai Solarin first launched an attack on the type of education

which was operational in the then Nigerian school system. To him, every education must aim at building a new community and producing individuals who can stand on their feet by being mentally free and independent. Solarin frowned that Nigerian education lays much emphasis on certificates which causes members to be malnourished by lack of use.

His Mayflower school preaches a very strong educational philosophy grounded in self-reliance, self-sacrifice, public service and physical toughness. Thus, Solarin advocated for and developed a curriculum that is activity oriented. He felt that the Nigerian school at the time of his writing presented different notions of things and projected labour in a false angle for students to mean punishment, even when labour is instituted as an extracurricular activity. Solarin preferred students to be engaged in creative education, and engaging in forms of work experiences than any other activity. He propounded that greater emphasis has to be placed on making every level of education to stand on its feet's rather than as preparation for the next higher one. This he believed is to make an individual who comes out of any level of education to be well prepared in facing the challenges of the society thereby equipping such recipients with creative and self-reliant abilities.

Through this educational idea for self-reliance, Solarin believed that self-reliance begets creativity and that when a child is given an early education preparing him/her to become self-reliant, that education as well heightens the

child's creative abilities. That is to say that the child does not only learn to read and write, but learns to maximize his creative potentials. This idea influenced Solarin in establishing his schools' philosophy which includes:

- **Do it yourself philosophy-** where students were made to join even in the construction of their own classrooms, dormitories, and get involved in domestic works.
- **The self-sufficient motif-** whereby students patronized their own campus brigades/societies instead of going outside the school for such services like carpentry, painting, barbering, plumbing.
- **The vocational and agricultural orientation to education-** which made it mandatory for each student to be involved in one agricultural activity or another.
- **Finally, liberty-** freedom of speech, of opinion, of worship, of taking initiatives, of experimenting and so on.

Solarin's Idea on Mental Freedom

Solarin perceived mental freedom as another aim of education. In his opinion, an educated person is essentially one who is autonomous, reflective, critical, and capable of making choices without undue external influence. No one is perfect, but man recognizes that mental freedom is a growing and evolving attainment that comes in steps based upon effort. Using his May-Flower School, Solarin (1970) claims that, one of the foremost reasons for establishing the school (May-flower) was to give opportunity to potential great men and women of his country to express thoughts without fear.

Solarin argues that education that would make for mental freedom is the kind of education geared towards developing men to the level they become fully autonomous and capable of directing their affairs without undue external influence. He submitted that an educated man in totality is necessarily one who is autonomous, reflective, critical minded, creative and capable of making free choice. He is also the one who must be outspoken. The need for mental freedom in education makes Solarin to suggest for change in the educational system of every country especially Nigeria. He insisted that, if education is packaged towards enhancing the recipient's mental and creative abilities, it would contribute meaningfully to the development of national economy. Thus, he posited that a curriculum is relevant only if it grows out of the peculiar circumstances of the living environment in which the school is situated, and in so far as it helps the man to understand that environment. The school system is therefore society simplified.

For Solarin, the curriculum should be made relevant to local needs. He divided the curriculum plan into primary, secondary and tertiary levels. The primary school level should base on the principles of validity, relevance to life, variety, suitability and cumulativeness. At the secondary school level, all students should study science and acquire vocational skills. Humanities (religion excluded) should also be taught at this level, so as to bring about a broad understanding of the human being on the one hand and on the other hand, to create a balance between such knowledge

and practical disposition towards the betterment of the society. At the tertiary level, the curriculum should be extensive in order to cater for the varied interests of the learners. Solarin recommends a general curriculum during the first year, with specialization in the later years. Whether in history, geography, science or music, thus, whatever that is included in the curriculum must be relevant to life. Solarin recommended a method of group learning through research in order for students to discover facts on their own. He also advocated a democratic conception of education, where there is a free dialogue between the teachers and students, between the school management and the student's union, and between the school and the local communities. It is in full recognition of this democratic concept of education that Solarin made case for boarding school system.

In all its ramifications, Tai Solarin's proposal for school curriculum is geared towards developing the child's mind to become creative, because to him, any child who is creative is also resourceful. Solarin believed in absolute provision of all round knowledge which can foster creativity for students. To him any curriculum is relevant which grows out of the peculiar circumstances and occupation of the living environment, in which the school is situated, he argued that, it is only through such a curriculum that individuals can acquire deeper appreciation of its content, decipher enough meaning from it, and be able to apply to life what is learnt in school (Solarin, 1970). This curriculum was fully operational in his Mayflower school.

Educational Implications of Tai Solarin's Ideas

- Education should be made more practical and activity oriented for adequate development of skillful manpower.
- Education systems in modern societies should be fashioned to guarantee the comprehensive development of the recipients' potentials.
- The provisions of education at all levels should emphasize a blend between acquisition and utilization of knowledge for the good of individuals and the society.
- Division of labour should be guaranteed through diversified curriculum content.

Aliu Babatunde Fafunwa

Aliu Fafunwa was born in September 23, 1930, at Isale-Eko, Lagos State. He had primary education at Ahmadiyyah primary school between 1933-1938, secondary education at C.M.S Grammar School, Lagos between 1939-1943. He further enrolled first at Bethome-Cockma College, Florida where he graduated in 1950. In the same year he was admitted into the New York University from where he graduated in 1955. He later obtained masters and doctorate degrees respectively all in the United States of America. Upon his return from the USA he accepted a job offer in his *Alma Mata*, the Ahmadiyya College, Agege, as a senior tutor where he served just a year before he was offered a management position at Esso West where he worked for five years. He joined the University of Nigeria Nsukka in 1961 as academic staff and a senior lecturer to be precise.

There he served as head of department, dean of faculty and deputy vice-chancellor respectively. His profile is like an episode but this brief highlight is to let readers know the personality of the man whose educational contribution is to be discussed here.

The educational thought of Fafunwa was greatly influenced by his admiration and satisfaction on how children are raised in the traditional African societies as well as by John Dewey whose educational ideas got him impressed. Fafunwa presented a broad view of education, looking at both formal and informal education. He was of the view that large part of what is learnt takes place outside the formal classroom. In other words, he saw no reason for the majority clamouring for formal education. Having digested the issues in education from content, environment and method, he submitted that education is the aggregate of all the processes by which a child or a young adult develops the abilities, attitudes and other forms of behaviour which are of positive value to the society in which he lives. He was not very much comfortable with what he described as undue influence of any sort on the African traditional education. His basis of argument was that societies should be left to organize the process and practice of their education according to their peculiarities and cherished core values. Fafunwa submitted that every human being is endowed with natural abilities and should be provided with the enabling environment whether in a formal or informal educational setting to develop those inborn potentials.

With regard to the foundational education, Fafunwa's prescription is that education of the child at this level must be such that will not inhibit the overall development of his powers or impede the development of his reasoning ability. He advocated for education system that would arouse the child's curiosity and a challenging environment that would help lead the child to critical thinking and creativity. His idea was that there are circumstances that place the African child at disadvantages unlike his European counterparts. Hence, he argued that education at the foundational stage is not negotiable for the African child so as to begin early to place him on better footing for greater tasks ahead of him. His idea about primary education is that it would not be of relevance to just expose the child to knowledge without directing him towards utilizing the knowledge to solve his problems and that of the society. For this reason he advocated for an education system that allow the child to learn by doing. In other words, he sought for a functional and activity oriented education system that would produce citizens with problem-solving abilities.

With reference to secondary education, Fafunwa recognized that secondary education curriculum in his time was significantly more European than African. So, he recommended a reviewed curriculum for secondary education which shall be indigenious, considering the needs, aspirations, norms and values of the immediate African societies. Fafunwa encouraged diversification in secondary education to give room for youths to be prepared for different tasks in the society. Structurally he

came up with the idea of six year duration in secondary education to be sub-divided into three years of general education for all and another three years in which individuals will be guided to choose area of specialization based on interest and abilities. He advocated for a comprehensive secondary school of junior and senior sessions. He also moved for equal educational opportunity for all as a way of getting all citizens to be relevant in the larger society.

His idea about university or higher education is strongly based on his view of other levels of education. He sought for university education which will pay heed to effective manpower development, adaptation to local needs and projection of the African image and identity. Academic excellence and discipline he noted should be the watchword in university and other higher education schools. For him, African Universities and other higher institutions should stop at nothing in upholding higher standard, ensuring modification of Africa, conduct researches on African culture and heritage, dispel misconception about Africa, develop human resources, educate the whole citizens towards nation building, among other things. Fafunwa's ideas was that for the universities and other tertiary education institutions to effectively carry out the expected task, the curriculum for tertiary education should be restructured to reflect the needs and aspirations of the people and in consonance with African culture.

One other aspect of education that caught the attention of Fafunwa was teacher education. He was of the view that educational policies will never be realized in the absence of a competent teacher because he acknowledged that the teacher occupies a strategic position in all aspects of human development. For this regard he had for the teacher, Fafunwa desired for and advocated for complete professionalization of teaching and insisted that duration for the training of teachers must be set to meet the practice in other noble professions. He suggested that every African university should provide for the institute of education for the professional training of prospective teachers. He noted that possession of doctorate degree in any field does not make one a teacher unless such a person is subjected to special training in the art of teaching. As much as he emphasized the training of teachers, he insisted on more detailed training for university teachers because of the great task they have in consolidating what the child learnt at other levels of education.

Fafunwa's idea cannot be completely discussed without his idea about education in mother tongue. He insisted that the medium of instruction especially at the foundational level of education should be the mother tongue. Talking from perspective of the ontology of the typical Yoruba society, Fafunwa noted that communication of educational ideas to the child could be facilitated when it is done in the child's local language. In summary, Fafunwa's educational thought could be described as 'purely African' because it reflected the continual idealization of African traditional

education and reaction against the European influence on African Education which he argued was characterized by extreme formalism.

Educational implications of Fafunwa's ideas

- Constant review of the curriculum should be the practice so as to meet the current needs and aspirations of the modern societies.
- Teacher education should be taken very seriously in contemporary society.
- The teachers should do well to incorporate local languages in teaching so as to communicate the ideas very effectively to the learners.
- Human capital development through teaching and in-depth researches should be upheld in the universities and other present-day tertiary education institutions.

Onyerisara Ukeje

Onyerisara Bennett Ukeje was born in April 22, 1929 at Isulo in the present-day Orumba Local Government Area of Anambra State. He was a mathematician, teacher and an administrator per excellence. His primary education was at different schools. He attended New Bethel College, Onitsha from 1941 to 1946 where he successfully completed his secondary education. He later left for the United State of America for higher education. There he obtained bachelors of education degree in mathematics and subsequent higher degrees between 1952 and 1957. Upon his return to Nigerian from the USA he was appointed principal of New

Bethel College where he served between 1957 and 1961. He later joined the league of academic staff at the faculty of education of the University of Nigeria Nsukka where he continued and also rose to the rank of a professor of education in 1974. When the Advanced Teachers Training College Owerri was upgraded to the status of a college of education, Ukeje was appointed the first provost of what was then known as Alvan Ikoku College of Education Owerri. Ukeje's profile is such that space will not permit its full details here. However, the highlight above is to present a picture of the renowned academician. The major task here is to present some of his educational ideas or contributions to education.

Ukeje paid greater heed to teacher education because of his popular view that without good teachers we cannot have good education, and without good education, we cannot meet successfully the challenges of the ever changing Nigerian world. In other words, Ukeje believed that without good teachers and good education satisfactory national development is not realistic. This idea of social reconstruction influenced Ukeje's philosophy of education. Ukeje perceived education as veritable instrument for social reconstruction. First, he recognized that Nigeria had an indigenous system of education through which the young citizens gained initiation rites and had basic requirements which were prerequisite for survival in their respective societies. Again, he noted that these societal needs and aspirations are worth respecting and kept but that such must be done in consideration of the changes and the

present circumstances and realities. Ukeje believed that any education that has little or no regard for culture cannot result to social reconstruction. His argument was that culture is the basis of reality and must also constitute the fundamental of any meaningful educational theory and practice. He submitted that as an agent of transformation, education can only perform in particular its expected function when it trains individuals to fit into their particular society, and this he noted can only be when it interpret the whole complex of that society's culture rather than when foreign culture is adopted. There are a number of issues Ukeje raised in his educational submissions but key among them are discussed below.

On rigorous selection process and over-dependence on examination, Ukeje contested that no matter how one look at it, collective effort of the majority yield more reliable result. Hence, he frowned from the constructionist point of view at the rigorous process of selection and over dependence on examination. His submission is that in a social Reconstructionist set-up, the emphasis is on group-mind approach to finding ideals and ways of realizing the ideals. He also noted that for the realization of set targets, the development of every individual member of the society or at least greater majority of the population is not negotiable. His concern was therefore that stringent process of selection produces only minority who may lead without opposition and with greater possibility of not achieving the aspirations of the majority of the people. He got worried that rigorous process of selection which most times involves

strict examination would pave way for minority and neglect the other majority with different potentials outside passing the examination. He also frowned that the type of curriculum motivated syllabus resulted in the rush by the teachers to meet up in covering the curriculum content instead of engaging in in-depth demonstration and experimentation which are key in teaching and learning process.

Language of instruction is one other issue raised by Ukeje in his educational treatises. He recognized that language constitute an important component of any culture which determines the level of understanding; hence, he contended that cognition is halted when foreign language is strictly used as a medium of instruction. He therefore recommended the mother tongue or local language of the immediate society should not be left out in teaching and learning in Nigeria schools especially at the foundational level of education.

Ukeje also expressed his view on what he referred to as obsolete and unrelated education. On that matter he pointed out that a fast transforming nation like Nigeria needs the type of education that is progressive in nature and whose purpose is to meet the new realities in a dynamic world not the one which has become irrelevant to the present circumstances. He contested that inherited curriculum, process and practice from Britain was suitable only in the locality and society that gave birth to them and cannot improve conditions in Nigeria because of Nigeria's

peculiarities, needs and aspirations which differ from that of her colonial master. Ukeje believed that kind of education that is alien in content was not useful for social change, due to the possibility of training from back scene instead of leading the way towards relevant knowledge. He therefore sought for a new education system for Nigeria which shall be relevant both in content and in practice to meet the peculiar situation upon which Nigeria exists as an independent nation.

Another issue Ukeje hammered on was the issue of educational control. On this he appreciated the fact that Nigeria operates a system that allows the state and the church as well as private sector to own and operate schools. He however submitted that moral training of the child should not be left for the church alone because the church operates on certain doctrines that are not universal and may indoctrinate instead of teaching. He suggested that Nigeria should copy the American Example of setting aside one period in a week for pupils to go to their places of worship for religious instructions but did not accept the argument that religious bodies are best suited for instilling skills and devotion or character formation and overall moral development of the child.

Educational ideas of Onyerisara Ukeje are so vast that it can form a whole book if reviewed holistically. This highlight is made for students and scholars to appreciate the contributions he made to education and to draw some implications of his ideas to the contemporary education.

Educational Implications of Ukeje's Ideas

1. Educational provisions, policies and programmes should not be done without taking into account the current needs and aspirations of the immediate societies and nations.
2. Frequent review of curriculum content at all levels of education is ideal so as to keep the products of education relevant in the contemporary society.
3. To enhance understanding of subject matters, the use of mother tongue as a medium of instruction should be considered especially where the receivers of education are of same origin and locality.
4. The state should ensure total and uncompromised control of education but must not fail to partner with relevant stakeholders towards comprehensive training of the child.
5. Training and quality of the teacher should not be neglected or compromised because the manpower development in the country lies to a great extent on the teacher.

Obafemi Awolowo

Chief Obafemi Awolowo or Awo was born in March 6, 1909, at Ikenne town in Ogun State, Nigeria. He was a highly recognized legal practitioner, journalist, trade union activist, astute politician and a renowned teacher. He had his primary school at St Saviour's Anglican School, Ikenne for three years and transferred to Wesleyan School in 1926. He was admitted into the popular Wesley College, Ibadan in 1927, for teacher training certificate course. He proceeded to the University of

London in 1944 where he bagged B. Con (Hons). In 1944, he left for the United State of America for a degree in Law. In 1946, he was called to Inner Temple Bar, London. His activism led him to be the founder of the then Omo Oduduwa, a cultural organization that later became a political party known as the Action Group. Awo as he was fondly called had an elaborate profile. However, the interest here is his contributions to education.

A little background influence of Awolowo will provide greater insight on his philosophy of education. Enoh (1996) noted that, through the private readings and intellectual exchange of ideas, Awo came in contact with Plato, George Friedrich Hegel, Karl Marx and Mahatma Gandhi. He also noted that while he was studying in Britain, Awolowo was greatly satisfied with welfare system of the British Labour Party whose official policy projected socialism. It is acknowledged that Awo took from Plato, the principles statesmanship and from Hegel, the notion of dialectics which emphasized the dynamic interaction of forces which make change to occur. All these influences shaped his philosophy of education.

Awolowo's entire submissions on issues of education rested on his belief and argument that education is the vehicle that drives all development, whether of the individual recipients or the society at large. For this reason, he stressed that the provision of education to citizens should not have any atom of discrimination so that the society will not suffer greatly. In other words, Awo was an

advocate of universal education and equal educational opportunity for all. His conception of education was that education is a systematic course of instruction that is aimed at giving intellectual and moral training to persons, bringing up the young, helping the young to develop, leading out the best in the young and makes him an enviable personality in all ramifications. Upon this premise, he emphasized on three aspects of human development namely: head and mental development, heart and spiritual self-realization and health or physical well-being. Awo submitted that any education system that neglects these three aspects of human development is not qualified as education system. Because of his socialism line of thought and his passion for universal education, he came up with the idea of free education. He noted that free education in its real sense would include freedom from all cost related to tuition, free textbooks and free provisions for boarding. At the post-secondary, he suggested that textbooks should be free while meals should be subsidized. His idea of free education was that students should be earning some stipend in order to meet their daily expenses especially with regard to their meals.

On equal educational opportunity, Awo stood firm in its provisions and defense basically on the principles of socialism which centers on justice and equality and stresses that resources belong to all citizens equally. Based on this principle, Awo stood for even distribution of educational related resources and provisions to reach all irrespective of cultural, religious and other affiliations. However, recognizing the inevitable existence of inequality in social

mobility and family status, he sought for fairer place for the less privilege. That gave the critics room to criticize his insistence on equal educational opportunity. Notwithstanding, he never relegated his fight for equal educational opportunity in his days in Nigeria.

From his perception of education and economic development, Awolowo saw the great gulf of disparity between economic development in a capitalist economy and socialist economy. So, he held that education and economic power are one coin of two sizes. On that note, he asserted that the economic strength of the Nigerian nation lied on the education of her citizenry. This idea supported his clamour for equal educational opportunity such that would enhance the equal empowerment of citizens with skills and knowledge with which they could stand to promote the economic development of the country. He noted that underdevelopment is associated with ignorance, illiteracy, disease and other numerous deficiencies which continually hamper the growth and development of the economy. On that he insists that Nigeria must take radical approach to educating her citizens since a fact is universally established that the greatest poverty is the poverty of mentality.

On the issue of education for individual's freedom, Awolowo perceived education as a sure way of guaranteeing individual freedom and that of the nation. He clarified his idea of freedom by rejecting the thinking that freedom is a state of being free to do whatever one likes to do, in whatever way he chose and at whatever time. He noted

that freedom in his view means emancipation from ignorance and mental empowerment to engage in meaningful venture that will bring individual the expected good and livelihood and consequently bring joy, peace, tranquility, tolerance, and overall development of the society.

Awo also lent his voice significantly to the issues of educational planning, insisted that no education system thrives nor development achieved without adequate planning. He submitted that the task of planning in education and national development should be left in the hands of not just the political class or any contending group or opposition but in the hands of professionals and best brains in issue of planning. In addition to planning Awo submitted that control and administration are keys to implementation of plans. On that note, he motioned for a decentralized pattern of educational control and administration. His argument was that every unit has its peculiarities hence; it will not be fair to control all units from the center where the controllers are ignorant of the distinctive circumstances in various localities and units. Awolowo's philosophy and contributions to educational development is indeed vast and cannot all be captured in this segment. This summary is believed to have information that will expose the readers to the personality and contributions of Obafemi Awolowo to Nigerian education.

Educational implications of Obafemi Awolowo's Idea

- Stake holders of Nigerian education should take more radical approach towards making adequate provision for educating the Nigerian citizens.
- Planning of education should be done by wider consultation of experts and concerned stakeholders, properly digested and analyzed before implementation commences.
- Using appropriate method and knowledge of human psychology, the Nigerian teachers should double their effort in ensuring comprehensive development of Nigerian citizens through education.
- Administration of education should be collectively done by all relevant government and government agencies, taking cognizance of the peculiarities in different states and educational zones.

Summary

Nigeria like any other country in any continent can boast of many philosophers of education and renowned educators. The ideas of these few as reviewed in this chapter have painted a clearer picture of the personalities Nigeria is endowed with. In this contemporary society many others have emerged but their works and contributions in most cases appear silent. It is believed that writers and scholars should join in projecting the contributions and philosophical ideologies of modern Nigerian philosophers cum educators. In this chapter Tai Solarin's philosophical ideologies has been exposed, where he emphasized on and advocated for education system that must produce creative

and productive Nigerian citizens. Aliu Babatunde Fafunwa on his own stressed the need to organize the process and practice of Nigerian education according to their peculiarities and cherished core values of the nation. Onyerisara Ukeje paid heed to the need to make the content of Nigerian education relevant to the contemporary society. He equally stressed the need to take the teacher and his training serious as no society develops far more than the quality of her teachers. Obafemi Awolowo emphasized the need to provide equal educational opportunities for all citizens with the view to eradicate mental poverty, which he noted is the threat to individual and national development. All these ideas are relevant and applicable in the contemporary Nigerian education. It is necessary that all relevant stakeholders should put into practice the contributions of these notable Nigerian philosophers of education.

Review Questions

1. Summarize the educational ideas of any of the Nigerian philosophers of education and highlight the educational implications of the ideas.
2. Identify some points of similarity between ideas of any two of the philosophers of education you studied.
3. Make a critique of the submissions of any of the philosophical cum educational ideas reviewed.
4. Highlight the implications of the ideas of any two of the philosophers of education for the development of modern education.

CHAPTER

9

PHILOSOPHY OF NIGERIAN EDUCATION AND EMERGENT NATIONAL GOALS ON EDUCATION

Chapter Objectives:

At the end of this chapter, the reader is expected to:

- 1. State the five goals of philosophy of Nigerian education.*
- 2. Explain the goal of free and democratic society.*
- 3. Explain a just and egalitarian society.*
- 4. Explain a united, strong and self-reliant nation.*
- 5. Discuss a great and dynamic economy.*
- 6. Discuss a land of bright and full opportunities for all citizens.*

Introduction

Education plays significant roles in the life of a people, a society or a nation. It brings transformation to both the individuals and the society. In fact, the importance of education cannot be overemphasized. Every system of education is established on philosophy. Philosophy of education also plays outstanding roles in national development. Its role is conspicuous owing to the nature of philosophy of education as an applied discipline. In this chapter, the five goals of philosophy of Nigerian education are explained comprehensively.

Philosophy of Nigerian Education

To begin with, the philosophy of Nigerian education is contained in the National Policy on Education (NPE). Education which has earlier been discussed is regarded as the process by which the society transmits values, morals and knowledge through the institutions of learning such as schools, colleges, universities and in morally acceptable channels from generation to another. In the National Policy on Education, education is described as “an instrument per excellence for effecting national development”, (FRN, 2013:1). From the above, philosophy and education are intertwined and cannot be separated from each other. From the pre-Socratic to the contemporary era in the history of philosophy, education has relied heavily on philosophy to direct its goals, aims and objectives.

Under the pre-colonial Nigeria, there was a philosophy of education which could be described as purely indigenous (self motivated and inspired). This philosophy aimed at meeting the needs and aspirations of the Nigerian people. This philosophy brought about core values that directed the education of citizens at that time. These philosophically motivated values included: apprenticeship and mentoring, moral soundness among Nigerians, sustenance of cultural heritages, self reliance, social responsibility, development of creative skills, among other things. These values were driving the practice of what was referred then as indigenous/informal education until the arrival of the colonial masters and consequently the introduction of western education. Western education also came with its

philosophy of education with emphasis on reading, writing and arithmetic. Based on this, education was directed towards the development of good communication skills, good writing skills and ability to calculate figures and measurement. Later on science and technology (information and communication technology) emerged as reforms continued. This was the case until the convergence of the 1969 curriculum conference in which stakeholders in education and sub-sectors deliberated on a educational needs of Nigeria, aspirations of the people and in consideration of international relation policies. The need to adjust the philosophy and practice of education arose which gave birth to the National Policy on Nigerian Education.

It is important to emphasize that the Nigerian National Policy on Education was drafted from its philosophical foundation which reiterated the significant role of education as a viable instrument for the development of human resources in particular and the nation at large. It is on this basis that it can be clearly said that philosophy of education is indispensable as long as developing education is concerned. National policy on education outlined five goals to be achieved by Nigerian education which include:

1. building a free and democratic society;
2. a just and egalitarian society;
3. a united, strong and self-reliant nation;
4. great and dynamic economy;
5. a land of bright and full opportunities for all citizens.

In order to achieve the above goals, the philosophy of Nigerian education seeks the following;

- To develop individuals into sound and functional citizens.
- To ensure full integration of individuals into the society.
- To ensure the provision of equal educational opportunities for all Nigerian citizens at primary, secondary, and tertiary levels of education, in and out of the formal education system.

These five cardinal goals were set to be achieved by the education system. Though, it is one thing to set goals and another to attain the goals, the Nigerian national goals can only be realized with efficient and effective pragmatic approach as well as a well detailed and comprehensive mode of application. Again, it is necessary to constantly examine these goals and their application to education, in order to identify the strength and lapses of the goals. Below, the five main national goals of Nigerian education are separately reviewed.

Free and Democratic Society

The term 'freedom' is indeed ambiguous. This is because the concept means different things to different people under different circumstances. Freedom for a prisoner who is acquitted will definitely mean a different thing from woman who is delivered of a baby after nine months. To this end, it is important to clearly specify those things that are capable of preventing freedom.

Freedom could be perceived from political, economic or religious perspective. From the promulgation of a free and democratic society in Nigeria, one would agree that freedom in that goal did not possibly suggest political freedom (sovereignty). This is because Nigerian was not a politically free society before the independence. Suffice to say that political independence does not precipitate or translate to freedom. In line with the above, Amaele, (2007) posited that country that is under the military rule cannot be referred to as a free and democratic society, likewise the civil society that is under dictatorial or autocratic leadership.

In Nigeria context, political freedom means that individual members of the Nigerian society upon independence must begin to operate freely as citizens under the leadership of their indigenous democratically elected leaders; and the citizens will freely operate in and enjoy an atmosphere that is devoid of fear, suffering, restraints and undue interference (Omoteseye and Aladejana, 2003). The implication therefore is that in a free society, the citizens are at liberty to achieve rightful things, and go about their lawful businesses with no undue restrictions.

On the contrary, democracy is synonymous with freedom in many ways. For instance, free participation in the electoral process and in government and governance of the state is the mark of an ideal democratic society. Democracy implies free participation of the people in the government of a state by freely choosing leaders among themselves. The people also checkmate the power of the leaders. Oladipo (2010)

explained that democracy in action implies that all men possess certain inalienable rights under which all humans are to be regarded and treated equal in certain aspects and there is enhancement of individuals' freedom.

In reality, the Nigeria as a democratic nation is far in applying democratic principles in totality. However, freedom in the real sense of it may be difficult to realize. Nigeria has not fully approximated the full relevance of freedom. The country has been reddened with electoral fraud, violence, violation of human rights and due process among others. These anomalies are not characteristics of ideal democracy. Worse still, education which should serve as instrument for achieving a free and democratic Nigeria has been relegated to the background. It has clamoured across boards that the way to achieve it is through the instrumentality of a functional education system guided by rational philosophy that the level of orientation and awareness of citizens could be enhanced, yet the Nigerian nation is yet to structure the education system for socio-political relevance. It is through the functionality of education, that the citizenry will begin to appreciate the benefit of a free and democratic society and work seriously by all means to ensure it.

A Just and Egalitarian Society

The term just could connote justice. Synonymously, justice means equity, fairness, impartiality, fair dealings, integrity, etc, while, egalitarian depicts democratic, free, classless, open, equal and unrestricted. From the above, it could be

said that achieving a just and egalitarian society as stated in the Nigerian National Policy on Education (FRN, 2013) would mean that Nigeria as a country will embody justice, fairness and equity for all citizenry. This underscores the principle of justice which relies on fairness to all and sundry without preference or prejudice. Fairness equates to equity.

Achieving a just and egalitarian Nigerian nation is a function of education. This means that education as a channel of realizing the above goal must be consciously handled and managed in line with the set principles with the aim of inculcating the spirit of justice, equity and fair play to all the citizens. Unfortunately, education has suffered setbacks resulting from poor funding, mismanagement of human and material resources, politicized leadership, and inconsistency, among other things. Consequently, illiteracy level is increasingly high. Many young Nigerians are even ignorant of the role they are expected to play for the attainment of a just and egalitarian Nigerian society. It is the responsibility of Nigerian government and all stakeholders to step up in the task of repositioning the education system for proper education of the citizenry and build the desired spirit of fairness and equity. Until then, the goal of a just and egalitarian society will remain a mirage in Nigeria.

United, Strong and Self-reliant Nation

The amalgamation of Nigeria in 1914, paved way for the unity of Nigeria; however, unity can be enhanced through education. On its part, strong signifies power; being physically powerful. It is interesting to note that a country

with vast land and fertile topography, military might with abundance of natural endowment could be considered to be strong. Self-reliance is absence of colonial influence and undue external interference in the governance of Nigeria.

Self-reliance could be regarded as the product of a united and strong nation. First, it must be noted clearly that the promotion of national consciousness and unity is imperative for self-reliance to be achieved in any nation. It requires political, economic and socio-cultural prowess which are requisites for the attainment of self-reliance. The principle of self-reliant nation implies a Nigerian nation where individual citizens are independently capable of providing their livelihood without the support of the government. Consequently, a conglomerate of self-reliant citizens makes a self-reliant nation.

By law, Nigeria is one unified nation, but her unity has been threatened by regular political, religious and tribal conflict that often result to the killing of her citizens which has put the unity of Nigeria in jeopardy. Therefore, education is vital tool for Nigeria to sustain its unity and strength to achieve its long dreamt self-reliant nation. Education should be able to instill in every Nigerian, the ability, skills, and knowledge that will empower them to contribute meaningfully to the building of a united, strong and self-reliant nation. Through education, the Nigerian citizens will realize the need for peaceful co-existence, irrespective of religious, tribal or social background. It must also be made clear that a united, strong and self-reliant nation is not realizable where there is no equitable distribution of the

national resources; hence, Nigerian education should promote equity and social justice through the teachings of democratic principles and practice.

A Great and Dynamic Economy

Economists have argued that economic strength occasioned by natural endowment, productivity of the workforce, per capita income and GDP as well as export rate has been identified as yardsticks for measuring the greatness of any nation. In building a great and dynamic economy, Nigeria intends to equip and empower her citizens through education to become economically viable. More so, based on her huge endowment in natural and human resources, Nigeria is capable of enhancing equitable income distribution by eradicating absolute poverty, reducing the level of illiteracy and having a great control of her resources. In other word, the nation's philosophy acknowledged that human capital development through functional education is a requisite for the attainment of great and dynamic economy.

Further, emphasis is made between a great and dynamic economy and a self-reliant nation. This implies that any developing nation wishing to aspire to meet up with the advances in industrial development, must build not only a strong economic base but also a dynamic economy through diversification. Again, achieving an “egalitarian society and a land of bright and full opportunities for all citizens” can only be facilitated if the economy is great and dynamically sustainable. Without it, the goals may not be achievable. It is

important to point out that achieving a strong, dynamic economy and self-reliance in Nigeria will largely depend more on the versatility of the economic policies of the government, effectiveness of educational policies and programme arrangement aimed at inculcating right values that will enhance the contribution of the citizens and the efforts of the government in strengthening the economy.

Moreover, a great and dynamic economy must ensure enabling environment for small and medium scale enterprises to thrive while enhancing local industrialization with the functionality of reducing or eradicating unemployment and poverty. Though, the goal of a great and dynamic economy is yet to be maximally attained in Nigeria, education is the channel through which the achievement of the goal can be facilitated. A great and dynamic economy cannot function without skilled manpower of various capacity, category and qualities. In other words, economic growth and development is a correlate of functional education with full implementation of the policy statements on science, technical and vocational education as contained in the national policy on education.

A Land of Bright and Full Opportunities for All

From the above, it must be stated clearly that any nation that achieves a great and dynamic economy will invariably boast of a land of bright and full opportunities for all citizens. This is justifiable because such nation will be wealthy and at the same time impact directly and positively to the standard of living of the citizens. In other words, the

actualization of this goal, to some extents, depends on the building of great and dynamic economy. Achieving a great and dynamic economy where the citizens have full opportunities to survive can only be a reality when attention is given to other sectors of economy like agriculture, tourism, science and technology while de-emphasizing oil sector.

On the contrary, any country that depends heavily on foreign expertise cannot achieve robust and dynamic economy. Illiteracy can adversely affect the achievement of the goal. However, it must be pointed out that efforts are made to actualize the national goal of a land of bright and full opportunities by prioritizing the production of functional citizens whose contributions will facilitate the realization of the stated national goals. This calls for critical assessment of the goals set for the Nigerian education system and its attainment. There are clear indications that the implementation of educational policies and programmes in Nigeria has been generally defective, largely due to ineffective outcomes. There is no practical evidence that all Nigerians enjoy equal educational opportunity. The gap between the rich and the poor keeps on widening, most public (government owned) schools have long been relegated to the background with poor funding and dilapidated infrastructure and are left for the children of the less privilege while the children of the 'high and mighty' attend better equipped schools in and outside Nigeria. Where then is a just and egalitarian society? Where is a free and democratic society? There are obvious cases of

denial of justice here and there. Consequently, unity is farfetched and self-reliance is still a mirage. Great and dynamic economy is not yet guaranteed in Nigeria as all other sectors of economy are still begging for attention. Instead of enjoying a land full of opportunities for all, teeming population of Nigerian youths are roaming about the street unemployed while many others are leaving the country in search of greener pastures.

Factors Challenging the Attainment of the Goals

These goals are all human development and national development oriented. The goals are also very much realistic. However, the realization in Nigerian context is challenged by a number of factors ranging from lack of political will, selfishness, greed, poor funding, corruption, incessant strike action, misappropriation of scare resource, absence of prioritization, negative orientation, politics of sentiments, lack of good sense of collective responsibility, among other challenges. The task for the present day Nigerian government is to carefully address these challenges and subject the goal of education to further analysis, identifying strengths and weaknesses and making continual adjustments where necessary.

Summary

From the foregoing, it is obvious that the philosophy of Nigerian education is embedded in her National Policy on Education. The National Policy on Education outlines the five main goals of Nigerian education and these set national goals are yet to be realized. There are even more problems of

ambiguity in the provisions of the National Policy on Education. It lacks clarification on what each of the goal stands to represent and the procedures for implementation. Education which is the instrument that facilitates the actualization of national goals is constantly been relegated to the background with incessant strike actions occasioned by poor funding and poor teacher's welfare. As a matter of necessity and urgency, Nigeria as a nation should refocus and strengthen her educational system and its institutions towards a more functional and quality education for her citizenry. Government is therefore enjoined to ensure that the philosophy of Nigerian education and the national goals are achieved for the benefit of the nation as an entity and the citizens as well.

Review Questions

1. State the five national goals of Nigerian education.
2. Explain each concept in the five national goals of Nigerian education.
3. Carefully link the five national goals of Nigerian education to her philosophy of education.
4. In your view, what steps would facilitate the attainment of the national goals?
5. In your view, what are the challenges militating against achieving national goals through education in Nigeria?

CHAPTER

10

KNOWLEDGE AND TEACHING

Chapter Objectives:

At the end of this chapter, the reader should be able to:

- 1. Define knowledge.*
- 2. Explain the concepts similar to knowledge.*
- 3. Identify the concepts dissimilar to knowledge.*
- 4. Outline the sources and types of knowledge.*
- 5. Discuss the criteria for knowledge.*
- 6. Explain the concept of teaching.*
- 7. Explain who a teacher is.*

Introduction

There are quite a number of concepts surrounding knowledge. In fact, a lot of issues have been raised concerning knowledge such as what constitutes knowledge, how knowledge is derived and types of knowledge. This is what this chapter sets to achieve. In addition, it elaborates on the concepts of teaching as well as who and what a teacher should be. The above concepts cannot be divorced from education. In fact, the discourse on the process of education cannot be said to be complete if knowledge and the teacher are not extensively discussed.

Meaning of Knowledge

The most vital role of education system is the impartation of knowledge. Education is often referred to as the process of imparting knowledge. Knowledge as an epistemological concept has been perceived by philosophers and educators from different perspectives. However, there seems to be an agreement on what constitutes knowledge or what knowledge really is. Knowledge is considered as a justified true belief. Knowledge has been in existence from time immemorial. It has been as old as man. This is the reason knowledge and philosophy are synonyms and congruent because philosophy as a concept entails wisdom which implies knowledge; hence the marriage of knowledge and philosophy brought the emergence of philosophy. That was why in the early Greek, other aspects of human knowledge were given no attention as all knowledge was believed to reside in the realm of philosophy which is probably the reason why it is called the mother of all branches of knowledge; meaning that all faculties, branches and subjects of knowledge were offshoot of philosophy (Maina, 2008).

Buenyen (2000) observed that in the fourth and fifth centuries B.C., a group of educators known as the Sophists started examining human spheres of life critically and they made a thorough investigation into the issues of knowledge, which most evidently brought about its compartmentalization into faculties and subjects. The author added that the emergence of schools of thought in philosophy especially the earlier ones like “idealism” and

“realism” founded by Plato and Aristotle respectively signify critical examination and deep investigation into the issues of knowledge, for that, they later established schools in which they taught their students the contents of their curriculum; by implication, varieties of facts, which means they have widened knowledge by breaking it into subjects for more broadening scope.

According to Uka (2012), epistemology as the theory of knowledge has central questions of interest which include: the origin of knowledge, the place of reason and experience in generating knowledge, the relationship between knowledge and certainty, the link between knowledge and impossibility of error, the possibility of universal skepticism and the changing forms of knowledge that arise from new conceptualizations of the world. In the contribution of Akinpelu (1981), the author attempted giving the areas covered by theory of knowledge, by raising the following questions: What do we mean by knowledge itself; and what is it to know something? What are the sources of knowledge? How do we establish that we know when we claim that we know something? Do we know in the same way in all the subjects in the curriculum? If not, what are the types of knowledge that are possible? What are the prices that we should place on the different types of knowledge available to us, or what type of knowledge is of most worth? It can be therefore concluded that everything in the scope of epistemology revolves around knowledge.

Knowledge assumes a central position in discussions on education. It has engendered opinions and attracted attention from scholars which has given rise to wavering views. According to Oladipo (2011:43), "Knowledge is the awareness and understanding of particular aspects of reality. It is clear information gained through the process of reasoning applied to reality". In other words, knowledge brings or gives understanding. Siddiqui (2009) opined that knowledge can be situational or experience. The author further observed that knowledge is often embedded in language, culture, or traditions. This integration of situational knowledge is an illusion to the community, as it attempts at collecting subjective perspectives into an embodiment of views from somewhere. Knowledge generated through experience is called "aposteriori" knowledge, meaning afterwards. The pure existence of a term "aposteriori" means this also has a counterpart. In the case of knowledge "a priori", meaning before. The knowledge prior to any experience means that there are certain "Assumptions" that one takes for granted.

Knowledge stands for any fact one believes and has adequate evidence backing it and which renders it true (Scheffler, 1965). In other words, knowledge is a "justified true belief", a statement that sounds more of an attribute than definition because everything even not fact can be relatively true to who believes in it upon the evidence he has. However, the author's position is closely describing the propositional knowledge in question. More so, Bagiwa (2008) defines knowledge in duo-assertions viz: the

awareness and understanding of facts, truth or information gained in the form of experience or learning. According to the author, knowledge is an appreciation of the possession of interconnected details which, in isolation, are of lesser value. The definition agrees with many philosophers concerning knowledge but the shortfall of the definition is that all other means of gaining knowledge like intuition and reason are submerged in favour of experience and learning. It means that some facts are less in value than others but can gain the full value only when interconnected to one another. Anough (2007) opines that, knowledge is the recognition of something, as it involves familiarity or acquaintance with something, from experience. Knowledge is that which is learned, that clear perception of what is regarded as facts, truth or duty. Further, the author opines that knowledge involves things that had in consciousness (beliefs, ideas, facts, images, concepts, notions and opinions) that become justified as true. That is at least what is obtainable in knowledge, but restricts the source of the knowledge to experience only, doing away with any other one.

Russell in Lawhead (2002) perceived knowledge as belief which is in agreement with the facts. Though, Russell could not ascertain the agreement between the belief and the facts but there is element of knowledge. This supposes that fact is relative not absolute, which is contradictory to some extent to knowledge. Knowledge makes an individual what he is, it moulds man and enables him reach his height. Knowledge determines the fate and status of man in life because the amount of knowledge one has prescribes what one should

do or not, which ultimately influence the future of man, (Omoregbe, 2002). According to Kneller (2011), mental growth is the acquisition of knowledge. The concepts of mind and knowledge are logically related. This assertion indicates that the growth of an individual, mentally, is determined by the knowledge one has on the basis that knowledge sharpens the talent of man so much that his horizon of thought is widened.

From the above, it can be deduced that knowledge equips man with the capability to achieve whatever he desires as well as provides solutions to the problems confronting him. This emphasizes knowledge as a requisite for becoming worthwhile in life which will enable him to survive and live happily. This position resulted in contention between the realists and idealists regarding acquisition of knowledge. In contrast, the realists posited that the said human mind at birth is a *tabula rasa* (a blank slate), void of ideas, but ready to assimilate knowledge in response to the material world while the idealists contended that knowledge is innate, and cannot be supported by any material world in order to acquire it. Plato as cited in Angough, (2007) contended that the soul pre-existed in the world of ideas, it came to this world- with ideas. When the soul sees the things of this world it remembers the things it knew while in the world of ideas. Lodge (2001) held the view that, knowledge enables a person to become wealthy and that survival of living may sometimes depend on how much knowledge you have. The author further stated that the more knowledgeable a man, the more advanced he can become.

These opinions are pointers to the facts that knowledge is indispensable whereby an individual grows, actualizes his aspirations and makes progress in all aspects of his life. This is occasioned by the numerous opportunities, chances, potentialities and possibilities which can be got through knowledge. This supposes that knowledge helps to redefine the future. The fate, status and future of a man are dependent on the volume of knowledge he possesses. This is because the world is knowledge-based. However, the worthiness or otherwise of knowledge can be justified. It is no doubting that knowledge is good and necessary, but Bagudo (2002) stressed that knowledge is equally neutral, that it is capable of being used positively and or negatively by its possessor. This means that the good or bad usage of knowledge is subject to the will of the possessor.

Concepts Similar to Knowledge

Given its huge versatility, knowledge is often mistaken with some concepts. In other words, there are some concepts that are similar or often used mistakenly to mean knowledge. These concepts include:

Education

Education is the transmission of what is worthwhile to someone in a morally defensible manner. It involves imparting knowledge to change individual for a better life. According to Peters (1966), education has criteria among which are: body of knowledge and understanding. This implies that education is a process that provides some kind of cognitive perspective. It is a life-long process that starts

from birth to death. It helps to prepare an individual for reciprocal adjustment in life in terms of what is worthwhile in process, content and effect. Therefore, it is logically similar to knowledge because education cannot function or said to be functional without knowledge. This could be the reason education and knowledge are considered the same particularly by non-philosophers. Bagudo (2004) noted that a knowledgeable person is not necessarily an educated person; until the use to which the knower puts that knowledge is evaluated and adjudged to be positive and worthwhile. This means that education leads to knowledge but certain conditions must be met.

Moreover, in the learning domains, knowledge is central. This is why one can boldly say that education and knowledge intertwined in functionality. Base on that, education can be said to be similar to knowledge on the premise that knowledge exists in education and posits as the main body of education. On the other hand, one may be knowledgeable without necessarily being educated, but an educated man must be knowledgeable, so the similarity between education and knowledge is apparent.

Idea

Idea is a thought about a possible course of action; it is a mental impression in mind. It can also be referred to as that, which we think, a light which the mind has on a fact. Idea is gained through experience, substance of which one is aware of when one is conscious of the fact that he surely has idea about the fact (Kneller, 1984). Idea and knowledge share

some characteristics. Idea and knowledge are intangible. They are an evident truth, so also knowledge, because one cannot claim to have an idea about something without believing it, having evidence of it and substantiating its truth. Idea is obviously similar to knowledge because wherever one can claim to have an idea, he can also claim knowledge. The language through which ideas are communicated vary but the ideas remain the same, which means the knowledge composed remain the same.

Wisdom

Wisdom is the attribute and quality of being wise. It is the body of gathered “knowledge” gained through long experiences. Wisdom can safely be called knowledge itself because philosophers often define philosophy as love of wisdom or love of knowledge, which' means knowledge and wisdom can be used interchangeably as alternates and synonyms (Cline, 2006). The Greek word “*Sophia*” means wisdom but it is substituted with knowledge, therefore, philosophers as men of wisdom are capable of providing answers to questions that non-philosophical minds cannot provide. This means that philosophical minds can produce answers to questions only because they compose knowledge which makes them capable in that direction, so, wisdom to this extent means knowledge. Conford (2010) argued that wisdom can be substituted with knowledge; hence, they are similar. This means that all who possess wisdom are knowledgeable. For instance, Socrates was very versed in knowledge which qualified him as a philosopher. Moreover, both knowledge and wisdom are attained

evidently. Therefore, wisdom if not straight ahead knowledge, is at least similar, very similar to knowledge. According to Socrates, knowledge is virtue, so also wisdom.

Cognition

Cognition means the acquisition of true information about facts through thought and perception. According to Stumpf and Fieser (1994), knowledge is the highest stage of cognition as a process which goes through imagining, belief, thinking and finally knowledge. This emphasizes idealists' point of view. This is because the mental affiliation and attribution is not ruled out. Unlike the affective and psychomotor domains, cognitive has no physical observable feature. This is why cognition is a mental state of acquisition of fact. Therefore, cognition is similar to knowledge in the sense that both are mental states. Knowledge is a state of mind on facts and information starting from belief but truly justified. Likewise, cognition is a mental state at which facts and information are fully grasped with full comprehension and erudition. In addition, knowledge and cognition are abstract in nature and cannot be physically felt or touched rather used.

Concepts Dissimilar to Knowledge

The following are concepts that are dissimilar or opposite in meaning to knowledge.

Ignorance

Ignorance is the direct opposite to knowledge. Ignorance implies lack of knowledge, total absence of any information on something. It is a state of being unaware and uninformed

about something worthy of knowing. Contrary to knowledge, it is paradoxical to have knowledge and ignorance at the same time. One supersedes the other. This agrees with Uzor (2011) who posits that, knowledge and ignorance are two things at extreme sides; the more one gets closer to either of the two, the more he gets far away from the other. In other words, ignorance is dissimilar to knowledge as the former necessitates no information at all, not to talk of even looking for conditions to justify it in whatever name. The author noted that it is impossible to analyze what does not exist. However, the absence of information justifies ignorance. Darwin (2012) observed that ignorance even blocks chances for knowledge than securing it.

Knowledge necessitates awareness on something, but its absence is the reverse which is ignorance. In case of technology, barbaric period like stone-age is said to be the time when modern technology was not known. So it is, in all cases, that knowledge means -presence of true information on something which is justified objectively while ignorance means having no information at all let alone to justify it with objective tools of evidence and truth. Therefore, ignorance is antithetical to knowledge.

Illiteracy

Literarily, illiteracy means not being able to read and write. But the free online dictionary described it as the condition or quality of being ignorant or not knowledgeable in a particular subject or field. Though there are elements of uncertainty. Ignorance is lack of knowledge while illiteracy

is in opposition to knowledge. According to Eistien (2011), illiteracy connotes lack of literacy, which is inability to use letters as symbols representing speech sound in writing and reading. Though, critics have argued that one may know something without being able to read and write. For example, one may know that too much consumption of bitter substances damages the liver without necessarily being able to read and write. Moreover, in the case of alphabets, knowing the alphabets by their shapes, names, usage and combining them to give meaning is a depiction of knowledge. For instance, the ability to arrange alphabets "c", "a" and "t" gives the word "cat" readable to everyone with the skill constitutes knowledge. This is so because without having adequate knowledge of the alphabets as symbols, it is impossible to know that arranging some letters in accurate order gives meaning. Therefore, lack of required competence give rise to illiteracy. Illiteracy simply is lack of knowledge in reading and writing.

Agnosticism

Agnosticism is a philosophical description of limitations of knowledge. It comes from the Greek "a" meaning "without" and "gnosis" meaning "knowledge" translating to "unknowable" or "without knowledge". It is a theory that professes the impossibility of knowledge. The term was coined by Huxley. Though, Huxley originated the term, but Spencer advocated the theory. Spencer concentrated on the absolute reality in person of God, yet, the theory is applied to knowledge in general. The theory tends to ignore full comprehension and understanding of human mind as

limited in its ability to know is also a claim of knowledge which is denied, (Graumann, 2000). However, agnosticism is not similar to knowledge. This is because knowledge is a possibility and requires some criteria to be established. On the contrary, agnosticism stresses that one cannot know at all. Though, it may seem impossible not to know at all but it is entirely unrelated to knowledge since nothing is known at all. Knowledge agrees with keeping facts and true information in the mental world of a person but agnosticism underrates the ability of human mind in grasping truth of state of affairs. So, the two are entirely different. Hence agnosticism is not similar to knowledge.

Falsity

Falsity is the state of untruthfulness. It refers to condition of being untrue. Falsity is the opposite of truth. In the words of Blackburn (2005), truth and falsity are two classical values either of which must be possessed by every statement, and none has both. Further, the author emphasizes that anything in which falsity is found as substance, it automatically loses the quality of being true. Strictly, falsity implores the principle of contradiction. In other words, falsity exists only when there is no truth. Falsity is incorrectness and error, sometimes brought deliberately and intentionally.

Categorically, falsity is different from knowledge on the basis that knowledge is truth which is required after critical assessment or analysis of evidence. On the contrary, falsity is not even qualified to be tested by evidence. There is

neither error nor mistake in knowledge as it is ascertained before it qualifies to be called knowledge, but falsity is full of error. Moreover, falsity opposes ultimate truth. Therefore, it cannot be judged to be knowledge. For example, a proposition that all marine animals are mammals is plainly false when subjected to all measures and theories of truth. Therefore, falsity is different from knowledge because in knowledge there must be an element of truthfulness unlike in falsity which opposes truth.

Types/Sources of Knowledge

There are a number of means through which human beings can obtain knowledge. These means constitute the types as well as sources of knowledge. They include:

Intuitive or Insight Knowledge: As the name implies, it is the knowledge that comes in a quick flash and provides a solution to a problem facing a person. It comes by intuition. It involves an insight into the consciousness of the solution to a problem. Intuitive knowledge is the truth an individual finds within himself in a moment of insight. It is truth that is proposed or accepted on the strength of an imaginative vision or personal experience of the person proposing it. It could sometime give rise to objective knowledge. Intuitive knowledge is subjective. If the world view of philosophy is rejected, then intuition provides a purview into knowing about this world and ourselves. Archimedes' law of floatation, some musicians and artists have been associated with this type of knowledge.

Rational Knowledge: This is the type of knowledge derived by reasoning that is not by observation, but by inferring new knowledge from what we already know. For example, from a premise that a man is a bachelor, it implies that he is not married. More so, the fact that there is a teacher implies that there must be a learner. From the presence of the teacher we logically infer or deduce that there must be a learner or some learners (whether present there or not) whom he teaches. Rational knowledge refers to the conclusions being inferred and must logically related to connected to the existing or established fact. It is a law of reasoning and argumentation which applies to most school subjects. Hence, in mathematics, for example, the teacher should not just mark the answer to a mathematical question correct or wrong, but rather should award credit to the logical steps by which the student reached the answer. This is also the practice in philosophy. It is not so much the final conclusion that matters as the reasoning process in arriving at that conclusion.

Empirical knowledge: This kind of knowledge operates two strong principles. They are observation and experimentations. It is the type of knowledge that is obtained from observing things around us, through our senses and personal experiences. Also, empirical knowledge is rooted in natural and social sciences. It is verifiable for truthfulness or otherwise through a scientific process. This is a very important type of knowledge due to its certified process. In many schools, science is taught as though it is the knowledge of the experiments being performed in the laboratory that is important; whereas it is the student's ability to observe, to

explore, formulate hypotheses and to devise ways of verifying the truth of the hypotheses which is the importance of empirical knowledge. The scientific attitude of mind, which is the attitude of subjecting truth to verification, is a very important value that teachers should inculcate in students. This type of knowledge is very much valued in the field of science and technology.

Authoritative Knowledge: This type of knowledge relies on the submission of another person, who is regarded as an authority without verifying claims. Authoritative knowledge is derived from written testimonies, documentations and reports from those who lived earlier. These people who are scholars or experts of one discipline or the other are called authorities. The knowledge gained from these scholars or experts is called authoritative knowledge. It is based on already established laws, principles, facts or documentations as well as second hand information. Though it is often important, while relying on the authorities of others for knowledge, to properly evaluate the source of such information.

Revealed Knowledge: This knowledge is more from the domain of spirituality and religious realm. It emanates through revelation from either supernatural power or celestial things. This is peculiar both in Christianity and Islam as well as in all other known religions in the world. Some knowledge was revealed to the prophets of those religions who faithfully recorded it for mankind and sought to impart its contents to their followers. It is usually

acquired by vision or trance to those chosen by their God. It is subject to observation or empirical analysis. Moreover, it cannot be proven by logic and reasoning. It just has to be accepted and regarded as the absolute truth on faith. Nobody has seen God, except to those prophets He revealed Himself. But everyone, both Christians and Muslims believe in the existence of God. Their belief is not open to doubt or investigation. The teacher of the Christian religion who is testing whether his student can draw the map of St. Paul's missionary journeys may be testing the student's knowledge of history or geography of Palestine, not his knowledge of the Christian religion; so also the teacher of Islamic religion who spends most of his time on the Jihad or the spread of Islamic religion. What will be of cardinal value are the messages delivered by the prophets and the transmission of the religious inspiration by which the student himself can be in communication with his God. This kind of knowledge is often criticized because it cannot be subjected to empirical tests or rational analyses.

Criteria for Knowledge

Criteria refer to decisive factor or conditions that are fundamental for conclusion or decisions to be made. In this regard, there are criteria for accepting information as knowledge. Bamisaiye as cited in Odionye (2018) enumerated five criteria for knowledge to include existence, certainty, validity, veracity and utility.

Existence: It holds that what constitutes human knowledge should be that which really exist. For example, to

acknowledge Abuja as the capital of Nigeria, there must be a country existing called Nigeria. It is so because what does not exist should not constitute knowledge.

Certainty: The essence of this criterion is for valid proof. It entails that whatever constitutes knowledge must be proved and certain. It demands convincing ability with evidence beyond reasonable doubts that there is knowledge.

Validity: This implies that knowledge should not contradict itself. For example, when you say that you know an egg; you should be able to describe the shape of an egg. Your inability to describe the object, contradicts the validity of the knowledge claim.

Veracity: This suggests that whatever can be referred to as knowledge should be nothing but a habitual truth. Falsehood does not constitute knowledge.

Utility: This means that knowledge should be useful in direct benefit to the knower, and the existing knowledge must be potential for creating further knowledge.

Concept of Teaching

Teaching is another theme that is common in educational discourse. It is sometimes referred to as instruction. Generally, teaching is the art of transmitting knowledge by a more knowledgeable member of the society (the teacher) to a less knowledgeable member of the society (the learner).

This common definition or interpretation of teaching seem to lack certain elements because any adult member of the society can transmit any knowledge to a less knowledgeable member of the society, whether that knowledge is positive or negative, universally acceptable or otherwise. It becomes pertinent to analyze some definitions of teaching by experts.

According to Akinfe, Olofinniyi and Fashiku (2012), teaching is an all-purpose profession engaged in human resource development for individual and economic growth. Teaching has been defined as an attempt to help someone acquire or change some skill, attitude, knowledge, idea or appreciation. In other words, the teacher's task is to create or influence desirable changes in behaviour, or in tendencies toward behaviour in his students. Teaching brings about the desired learning in the students. In the assertion of Abdullahi (2009), teaching is the degree to which the teacher has been able to impart knowledge in the students. Nwakougha (2014) perceived teaching as consisting of a body of actions intended to induce learning through the conscious and deliberate efforts of a mature or experienced person to impart knowledge, information, skills and beliefs to immature and less experienced person. The author added that teaching centers on instructing learners and creating enabling environment that can facilitate learning. Pragmatically, teaching involves relationship between the teacher, subject matter and learners and basically is one fundamental way through which the ideals of education can be realized.

Teaching as an educational process involves systematized pedagogic processes by which the teacher transfers worthwhile knowledge to the learners who are committed to it, in an appropriate condition and environment, for the achievement of educational goals. This entails that before teaching can take place certain conditions or apparatus must be in place such as conducive environment and other materials.

Teaching is considered the most appreciable process of education which systematically applies formal procedures and in an organized and conducive environment. Teaching involves a conscious and deliberate act of imparting knowledge, skills and competence by well trained and experienced personnel to a less experienced person, who learns from what he is taught and exhibit positive change in behaviour. Teaching is an intentionally planned activity. It is goal oriented in which the teacher seeks to foster learning in the learner who has yielded himself submissively to learn from the teacher. Teaching as a deliberate and conscious act, results in education in the sense that through it, something worthwhile is transmitted to the learner in a morally acceptable manner. Teaching as a process of education is characterized by the following: intention, content and method (Odionye, 2018)

Intention: Teaching has an intention. In other words, it is goal oriented. The intention of teaching is not just transmission of facts in line with the subjects and subject matter; rather the development of the whole child. The

teacher is mandated to assist the child develop intellectual skills, understanding, attitudes and behaviour regarding morality, social living and spiritual wellbeing. It also intended to develop certain physical abilities which help the learner attain competences which makes him self-reliant.

Content: Teaching is concerned with two types of subject matter; non-tangible academic knowledge and the learner who is the physical subject matter. Academically, teaching refers to the transmission of worthwhile knowledge and so the knowledge content that should be transmitted must be based on certainties which are always backed up by verifiable evidence.

In addition, teaching focuses mostly on the development of the mind and potentialities of the learners. Though, human being varies in intelligence, aptitude, interest, motivation and attitude, there is need for adequate reorganization and alignment of the knowledge content of the teaching subject with other subject matters, taking cognizance of individual features and differences.

Method: Teaching involves strategic way which determines the success of education. Since there is no logical sequence of truths in any domain of knowledge, the method to be used is dependent on the learner and the objective of teaching. Notably, a good teaching method must respect the integrity of the learner, and democratic to ensure freedom and active participation of the learner, must be characterized by appeal to rationality and development of

independent judgment in the learner, must stimulate the learner to be innovative and creative, must be open minded in order to give room for further development.

Who Is a Teacher?

A teacher is a person who help students to acquire knowledge, competence or virtue. The teacher is an important element in the teaching and learning process. The teacher teaches and imparts knowledge in a formal setting. The teacher is instrumental to the re-orientation and achieving positive changes through instruction. The roles of the teacher include transfer of knowledge, inculcation of acceptable standards of social behavior, teaching of the fundamental skills to the learners to ensure meaningful contribution to the development of the society, motivating students, maintaining control in the school, creating a conducive learning environment among others. The teacher is equally responsible for initiating, directing and motivating students to acquire and retain skills, attitudes and competences for a useful life within the society in particular and development of the nation at large.

Some factors could militate against the effective performance of the teachers. Some of them are poor knowledge of subject matter, poor attitude and lack of commitment to work, laziness, lateness to school, truancy, lack of motivation, corruption, immoral relationship with students, poor preparation for lesson, inability to update one's knowledge, laissez-faire attitude to work among others.

Summary

Discussing the issue of knowledge and teaching is inevitable because they occupy central place in education. Once learning has taken place, teaching is justified and consequently knowledge is acquired. However, what constitute knowledge, sources of knowledge and its criteria must always be considered in the education of man. Hence, the meaning, sources and criteria of knowledge have been elaborated in this chapter. Since teaching is not realizable without the teacher, the importance of teacher and his or her expected qualities are also emphasized. As a moral agent, the teacher occupies a central position in teaching and learning process. The teacher is expected to promote both character and learning in the course of educating the learner. The teacher should perform his duty conscientiously while inculcating the acceptable norms to the students. A good teacher should possess the following: classroom management and control skills, good communication skills, versatility, creativity, mastery of the subject matter, sense of responsibility, empathy, self-development, among others. In addition, the teacher should be motivational, enthusiastic, organized, patient, positive, humorous and passionate about the responsibility of teaching.

Review Questions

1. Define knowledge.
2. List and explain the criteria for knowledge as identified by Bamasaiye.
3. State the sources of knowledge and discuss any three of them.
4. Discuss teaching as a process of education.
5. Examine the factors that hinder teachers' effective performance.
6. Identify and explain some of the qualities of a teacher.

CHAPTER

11

EARLY CHILDHOOD/PRE-PRIMARY EDUCATION

Chapter Objectives:

At the end of this chapter, the reader is expected to:

1. *Discuss the issue of early childhood education.*
2. *State the stages of early childhood education.*
3. *Explain the problems facing early childhood education.*
4. *Explain ways kindergarten assists children.*

Introduction

The early childhood education is essential for human development in particular and the society at large. It is the education given to the children at tender age using adequate means and methods. This chapter discusses the early childhood education and the stages in early childhood education. Also, the chapter explains the problems confronting the early childhood education and ways in which kindergarten assists the development of children.

Early Childhood Education

Childhood is a period which begins from birth and extends to the period of puberty. According to Evans (2000), a child is a young human being between birth and puberty; a son or

daughter of human parents. In addition, the Nigeria National Child Welfare Policy of 1989 described a child as anybody who is 12 years or below. However, this position is constantly being reviewed. For instance, in Nigeria, a child is regarded as someone below the 18 years of age. This is in agreement with the United Nations age definition of a child. Besides, Nigerian constitution considers anybody below the age of 18 years as a (minor) child and as such cannot exercise his/her franchise. Early childhood period is generally referred to as the period from birth till about the age of five or six. At this stage, a child's health, intellect, personality, character, emotional stability, to mention a few, is molded (Osakue, 2011). This entails that early childhood education ends at the level of pre-school otherwise known as nursery school years in the context of Nigeria.

Childhood can be said to be a period which begins from birth and spans through adolescence. The period of childhood has various stages or phases of children's growth and development. These stages include early childhood (from birth to about 5 years), mid childhood (from 6 to about 11 years) and late childhood (from 12 to about 18 years). It has been agreed by philosophers particularly the naturalists that early childhood is crucial in the overall development of children. Supporting this, Umar (2014) asserts that early childhood is a period where the perception of the environment is developed and the mind is built to love and appreciate. This implies that early childhood period is fundamental and foundational for the inculcation of values, social norms and good habits which are lifelong.

Moreover, early childhood period is characterized by dependence, emotional instability and responsiveness. This means that children tend to depend on adults, siblings and peers at childhood to ensure their survival and emotional security. At this stage, they tend to fulfil their social needs by integrating themselves socially with others which enable them acquire competencies that improve their cognitive development as well as cultural assimilation. Lissanna and Follari (2007) posited that early childhood is a critical period for developing the brain to be able to handle information, express emotions normally and be proficient in language. The authors further described childhood as the earliest years of a person's life and if the early years of the child are not supported by or embedded in a stimulating and enriching physical and psycho-social environment, the chances of a child's brain developing to full potential is low.

It is accentuated that what the child assimilates through learning at the early childhood stage determines the possibility of such child becoming a functional adult. In other words, what a child learns at early childhood will determine what he or she becomes at adulthood. To this end, appropriate learning methods must be deployed in teaching and learning at the childhood period. This underscores the importance of early childhood period.

Odigie (2016) stated that early Childhood education represents the education which the child receives at earliest years of one's life. It is the education which is provided for a person during his/her early years (i.e. period from birth to

the period prior to becoming adolescent), prior to entering primary school or offered to children of pre-primary school age, both formally and non-formally. In the view of Ibiam (2012), early childhood education is the education that is designed to develop the habits, attitudes and skills needed for primary school. This implies that the focal points of early childhood education are learning habits, attitudes and skills. Moreover, Ukpabi (2016) asserted that early childhood education or pre-school education is a semi-formal education arrangement, usually outside the home whereby young children from about the age of three are exposed through play activities in a group setting to mental, social, and physical learning suitable to their developmental age until mandatory age of government approved formal schooling. Tombowua (2013) regarded early childhood care and education as the education offered to children who have not yet reached the statutory age of beginning primary school.

In Nigeria, the provision of early childhood education is vested on Early Child Development (ECD) Centers, Day Care Centers, and Play groups. They are regarded as "*Jelesimi*" (so that I will have rest), "*Ota Okara*" (eaters of beans cake), "*Ibviousukumehu*" among others. According to the International Standard Classification of Education (ISCED), early childhood education is referred to as pre-primary education or nursery school education and the normative age in principle is between 3 and 5.

There are basic components which affect the child at the early years of the child's life. These basic components include the home, parents, siblings, relatives, physical environment of the home, various playing materials among others. These components help in shaping the character and the generality of the child. At this stage, children explore the environment and experience the world around them more than any other stage of life. At early childhood stage, learning is holistic. Children are exposed to social, emotional, cognitive, language and physical lessons. As children learn by imitating the adults, adults are helpful to them as young children interact in the learning process. Adelodun (2010) posited that the mother especially, is the child's first educator at the early childhood stage where the child learns through observation and imitation in most cases. The author noted that these experiences are not organized but parents are aware of the fact that the child needs to be engaged in order to enable the parents perform their own duties at home. It is important to note that early childhood education may not necessarily have to take place in the absence of the parent or caregiver. It could occur even in the absence of them.

Early childhood education could be used to depict the education given by someone other than the child's parent or primary caregiver. It comprises all the programmes that are centered on the development of children. The programmes include day care centers (for children below the age of three), and kindergarten or nursery education (for children above the age of three). Early childhood education

emphasizes learning through play in terms of approach and method.

Historical Development of Early Childhood Education in Nigeria

Historically, early childhood education in Nigeria is traceable to the Christian Missionaries. It was necessitated through the introduction of Western education in the 19th century. During that period, teaching or schooling took place within the premises of the church. The nursery schools were administered and managed by the wives of the Missionaries specifically for their children and the children of their members. Sunday school was also part of the schooling system at that time. One of the classes was for the children. As the number of children continued to increase, the number of classes increased as well. Afterward, the Sundays were formalized and extended to weekdays like the formal schools (Akinbote, Oduolowu, and Lawal 2001).

Progressively, as the migration of Europeans (missionaries, traders and members of colonial administration) into Nigeria increased, the need for the establishment of more early childhood or pre-school education arose. The European migrants settled mainly in the Government Reserve Areas (G.R.As), the first sets of pre-primary schools to be established outside the missions were in the GRA, (NOUN 2006). This resulted to the concentration of pre-schools in the capital or commercial centers. The cities included Lagos, Ibadan, Port- Harcourt, Warri, Enugu, Benin, Kaduna, Jos among a few others due to the large number of Europeans resident in those cities.

During the colonial period, there was infant class. It formed part of public schools. However, Nigerian children were only admitted in standard one class after attending two years in infant class otherwise known as preparatory classes. Although, some of the children found in the infant classes then were in most cases older than the normal children, they performed similar roles like the normal nursery schools, that is, preparing children for the primary level of education, (Odigie, 2016).

Pre-school continued till 1955 when the free primary education was introduced in the West. With the introduction of UPE programme in the Western region, the duration of primary education reduced from eight to six years. This disrupted the colonial policy of incorporating pre-primary education as part of public primary education system. Suffice to say that these pre-school establishments were managed by private individuals and groups. These schools were greatly patronized by some Nigerian elites who have either travelled abroad or are working with the colonial administration or the private companies. They realized the importance of pre-school education and were able to pay the fees charged. However, many Nigerians could not afford the fees paid in the privately owned pre-school establishments. To some, pre-primary schools were unnecessary luxury.

Summarily, the pre-schools before Nigerian independence were patronized mainly by the Europeans and a few Nigerian top civil Servants or those in the multinational

companies. It became difficult to ascertain the number of pre-school schools in Nigeria during the era, much less the first pre-school at that time. As the political, socio-economic, and industrial development of Nigeria improved considerably after independence, pre-school witnessed unprecedented expansion beyond the mission house. Fafunwa as cited in Uzoho (2012) observed that, with the expansion in education particularly at the tertiary level, many workers both foreigners and Nigerians took up appointment with new universities at Ile-Ife, Lagos, Nsukka, Zaria and even at the premier University of Ibadan. The author added that as more Nigerians took up top management positions in the Civil Service, the various corporations and the multinational companies above all, more foreign inventors came into Nigeria in large numbers with their families. These workers in the universities and other institutions began to demand for pre-school education for their children. Uzoho (2012) noted that many of such Nigerians who took up top academic or administrative positions in the local universities had been to the European and North American countries and so, they knew the importance of pre-school establishments for their children.

During post-independence period, Nigeria became more industrialized. There was increase in the level of industrialization which resulted in improvement in the economic life of the people as more people became gainfully employed. The improvement was occasioned by oil boom and brought changes in the taste and preferences

of the people particularly in the education of their children. Many people enrolled their children in pre-primary schools. The quest for education led to increase in demand for placement in the existing pre- primary schools. There was expansion of existing pre-schools while new ones sprung which created many opportunities for women as many of them took up paid employment in government services while others in the private organizations. It necessitated the need for career women to seek for places to keep their children while they engaged in the field of works. Unfortunately, there were unavailability of house helps as all out of school children resumed school following the introduction of National Universal Primary Education (UPE) programme in 1976. Following the rapid industrialization that proceeded the civil war, it was difficult to attract the assistance of grandmothers and relatives as they were preoccupied with economic activities with little or no time to attain to go and stay with any grand-child or other relations.

Lastly, the two decades that preceded independence witnessed great improvement in the level of economic power on the part of the people. The importance of pre-school education was also magnified and there was huge financial improvement in the economy which enabled great number of people to afford pre-school for their children. In addition, the government policy on pre-primary education which was promulgated in 1977 boosted the establishment of many early childhood education centers in Nigeria.

Early Childhood/Pre-Primary Education in Post-Colonial Nigeria

Pre-primary education or early childhood education in Nigeria is largely influenced by the post-colonial development. It has the same characteristics with kindergarten and infant classes practiced during the colonial era which consisted of groups of children considered not yet ready for primary education, (Oyeyemi, 2014). Moreover, grouping of children into classes for instruction was not based on age during that period as some children who were about six years and more, were included in the infant classes. The easing out of infant classes necessitated the establishment of nursery schools.

The idea of pre-primary education was strongly influenced by the stream of thought from Adesina who in 1977 expressed worry that one major shortcoming of the Third National Development Plan was that it was disturbingly silent on the whole question of pre-school education. Akinkuotu and Oyeyemi (2011) narrated that, the silence was inexplicable in the face of the growing number of nursery and pre-primary institutions which abound in the urban areas of the country and the conspicuous omission of policy statements relating to pre-school education was attributed to the inadequate understanding of the whole concept of pre-school education by the government until in 2004 when certain amendments were made on the policy document.

It is observable that there are so many ill-equipped, sub-standard kindergarten and nursery institutions scattered

all over the urban centers and some in the rural centers of Nigeria. Abiodun, (2018) noted that standard or quality was almost an anathema to most of the then pre-primary institutions because there were not inspectorate unit in any of the Ministries of Education in the country solely charged to determine which and which schools are not built on standards, not to talk about the over commercialization of most of them. The author further submitted that most nursery schools even charged higher fees than what many model schools were charging. Eriba (2011) noted that number of factors gave rise to an expansion in the provision of child care and pre-primary education institution or nursery schools in the Nigeria.

The scholar observed that nearly all the pre-primary education institutions in the country are provided by private proprietors and some of these establishments go by the names “day care centers” or “playgroups” and they take care of the children while their parents are at work or go for other engagements. The observations of the author are undeniable as some parents hire and pay teachers to take care of their pre-school age children and teach them rudiments of numbers and alphabets. This practice strived in the 80s and premised on the fact that some parents feared that their children would contract some diseases in the day care centers and nursery schools as many of the pre-schools were sub-standard. Again, variations in provision make the registration of these institutions somehow difficult for Ministry of Education officials.

Few establishments operate as child care or child-minding units only; others operate as both child-care units and nursery schools. Most of them accept children aged two into their nursery sections who later transit to the primary sections of the same establishments at the age of five or even less. Owing to the high demand for preprimary education by parents, it did not take a long time for newly established pre-primary institutions to grow and develop, (Obidike, 2012).

Nowadays, nursery schools are located in various places and buildings – campuses of some universities and colleges, premises of some industrial and business organizations, church premises, residential buildings some part or the whole of which are hired for use as nursery schools only or both nursery and primary schools, among others. Some are set up mainly in some towns as full nursery and primary schools with their own building and premises. There are variations from one pre-school to another in physical structures in terms of quality and fields. Apart from the few nursery schools established by some universities, colleges of education, companies and a few rich individuals, others employ low quality teachers. It is only a few of the nursery schools especially those owned by educational institutions, private companies and wealthy individuals that can afford to engage the services of university graduate teachers and the holders of Nigerian Certificate of Education (NCE) qualifications. Many employ a few N.C.E. teachers (if any at all), who are usually underpaid, while others employ mainly Grade Two teachers and secondary school leavers

with the School Certificate or General Certificate (Ordinary Level) qualification. The nursery schools that engage the services of qualified teachers, especially those owned by private individuals usually charge high fees while those that charge relatively low fees do not have qualified teachers. Employing unqualified teachers who receive low pay is a strategy used by many proprietors to make their services affordable to a great majority of parents and at the same time maintain a satisfactory profit margin. In the absence of guidelines and detailed curriculum for pre-primary education, proprietors and teachers resort to curricular of their choice.

The curriculum of a typical nursery school owned by most private individuals include alphabets, numbers, colouring and story time and, in some cases, rudiments of reading, writing and arithmetic (Ubah, 2017). The author further noted that the emphasis is mostly on the intellectual development of the children as against the other and very important aspect of the child's development. It is more worrisome how much more time is devoted to the learning of alphabets and memorization of facts, information, poems and some short passages from various books in English language than to recreational and social activities. Emphasis is laid on children's intellectual development. This is because the yardstick for assessing the quality or effectiveness of nursery schools by parents seems to be the age at which the children attending them are able to count, recognize the alphabet, read and, in particular, recite memorized information, poems, verses and passages. The

author added that the younger the age at which children attending a particular school can do these, the higher the quality of the school is adjudged to be by members of the public, and the more patronage it is likely to receive from parents if the fees charged are not excessive.

In the attempt to show how effective their nursery schools are, the proprietors of some combined nursery and primary schools admit children at the age of two and allow them to transit to the primary section of such schools at the age of five or even four, both of which are below the official school going age. The scholar concluded that the transition to primary education below the official entry age often receives a nod from those parents who wish to show how fast their children can progress through the educational system, and how intelligent they are.

Stages of Early Childhood Education in Nigeria

There are different names for the various establishments that take care of children at this stage. Such names as given by Lissanna (2007) include:

Day-care or Playgroup: This is for children below the age of three. There are many of them in urban centers in Nigeria. Traditionally, day care centers and homes are places where children of 2 years of age and below are kept and taken care of by nannies. They are centers or homes where children of working class mothers are looked after while their mothers are at work. The children are normally dropped off in the morning by their mothers on their way to work, and picked

later in the day or after office hours. The children are taken to the center along with their daily feeds and clothing.

According to the author, many day care centers or homes operate half-day programmes. Because of the age of the children who attend day care centers and homes no emphasis is placed on formal teaching and learning. The major activity that goes on in such centers and homes revolve around meeting the physical needs of the children. Thus, most staff of day care centers and homes are untrained nannies. Their major work includes feeding the children when hungry, changing their nappies, putting them to bed and other activities that centers around the physical and emotional needs of the child in the absence of the mother. Evans (2018) observed that times are changing in the traditional function of day care centers and homes; as such many countries like the United States of America are gradually giving way for a broad services approach. According to Evans, it is now very common, especially in the United States to hear people talk of Developmental Day Care Centers instead of just Day Care Centers.

In Nigeria for instance, day care centers and homes have gone one step forward by bringing some basic educational services to their traditional function of meeting the physical and emotional needs of children in their custody. The educational activities however centers on simple language development such as names of objects, words like food, water, come, sit down, stand-up, mummy, daddy among others. As a result of this development, many day care

centers now employ semi-literate Nannies. Majorly, day care centers and homes are operated by private individuals and they are therefore profit oriented (Lissanna, 2007; Evans, 2018).

Crèches: This is a preschool facility which provides care and other support services for tender children while their parents or guardians are at work. It also designates “a place where small children are looked after while their parents are working or busy with other tasks” (Encarta, 2009). This establishment is usually located where the mother is working. They are usually available within the campuses of tertiary institutions, hospitals, markets or big factories. For example, there is one within the Campus of Nnamdi Azikiwe University, Awka. In many areas in Nigeria, the typical working hours are from 8:00 am to 4:00 pm or 8:00am to 2:00 pm, and pre-school children are taken care of during these periods at the crèche depending on the needs of the parents or the services and policies of the pre-school facility providers. Most of the crèches in Nigeria are run by churches, consortia and other private individuals who seldom employ specialist teachers in early childhood education but are all out to make profit (Encarta, 2009; Lissanna, 2007; Evans, 2018).

Nursery School: This is also known as pre-kindergarten school. It is school for children between the ages of three and five, staffed wholly by trained preschool teachers who encourage and supervise educational play rather than simply providing childcare. UNESCO (2007) described

nursery education as early childhood care and education, that supports children's survival, growth, development, and learning-including health, nutrition and hygiene, cognitive social, physical and emotional development from birth to entry into primary school, at the age of 6, in formal and non- formal settings, often provided by a mix of government institutions, non-governmental organizations, private providers, communities and families. In another view, Asaya, Ehigie and Igbinoghene (2006) noted that nursery schools are generally credited with being more educational than childcare centers. In Nigerian, virtually all the nursery schools are privately owned and run by interested individuals or business concerns whose tuition fees are prohibitively expensive. Nursery education is an early childhood educational programme offered to children of ages three-to-five years. Moreover, Bredekamp (2014) noted that, in nursery school, individual children are provided with a variety of learning activities, materials and experiences suitable to their level of development and developmental needs. Nursery school education is probably the most prevalent form of early childhood education dating back to the early part of last century.

In Nigeria, majority of these nursery schools are operated by private individuals and organizations. They are profit-oriented. Some nursery schools admit three to four or to five-year-old children; others admit only four-year-old children. Importantly, in these nursery schools, children spend not less than three years before going to primary school; while in others, children spend two years before

transiting to primary school. Some operate full day programmes, but most of them operate half-day programmes for five days in a week. In essence, variation in the operation of the programme is a rule rather than the exception. In theory, the objectives of nursery schools existing in Nigeria tend to be the same.

It is observed that differences exist in the operational procedures of these nursery schools. However, the operators of nursery education emphasize the importance of basic socialization, and the child's physical health needs. Jaipaul and James (2013) explained that, in most of these schools, emphasis is placed on fantasy-play to promote sensory-motor and emotional development. They further noted that nursery school educators have long realized that it is only through organized and free play that a child learns to know himself and his capabilities, and the realities of his social existence. In the assertion of Farwell (2011), play also provides children the medium through which aesthetics and self-expression activities may be expressed. The author added that apart from the responsibility nursery schools assume for the physical well-being of children, they are also concerned with their social and intellectual development. Farwell concluded that the curriculum of most nursery schools consists of group activities such as games, dances, singing, listening to stories, colouring, cutting and other activities that the teacher may initiate. This means that there should be good rapport between the teacher and each child to foster self-confidence, and be comfortable with self, thereby helping the child to feel secured.

It is saddening to note that some of these nursery school classes are over-crowded and with very few teachers. Such conditions are not healthy for children's development. Amali, Bello and Okafor (2012) suggested that nursery groups should not exceed twenty (20) children, for four-year old and not more than fifteen (15) children per group, in a room for two and three-year-old. This assumes further that at least two teachers should be available for constant supervision within such groups. The author noted that apart from preparing the children for formal primary education, nursery school education is of immense benefit to them in the area of social development. In addition, Walsh (2015) observed that nursery education helps beneficiaries to become more confident of themselves, more spontaneous, less inhibited, more independent, more self-reliant and more interested in their environment compared to pre-school children who did not receive nursery education. The scholar lamented that some of these preschool facilities operate at the whims and caprices of the owners who may not be abreast with best global practices in that level of education; and children are often coerced into learning concepts well beyond their age and capacities in these nursery schools all in the name to grow intelligent pupils.

The Kindergarten: Deriving from German, “Kindergarten” means “garden of children” and thus portrays the original analogy of children as garden plants to be nurtured carefully. In other words, children are regarded as garden that deserves care.

The concept of Kindergarten can be traced to the philosophy of Frederick Froebel (1782– 1852). Froebel's interest in the education of the pre-school child and the training of young, single women to teach young children were contributions of lasting importance to the concept of Kindergarten (Evans, 2000). Froebel established his first school for young children in Germany in 1837. The emphasis was on child development orientation which greatly influenced his successors and formed the basis of the theory of modern nursery and kindergarten education. The concept of kindergarten was formalized even after the demise of Froebel.

Kindergarten education which forms an integral part of Nursery education can be traceable to the colonial era in Nigeria. Often, the terms are used interchangeably. Many people misconstrue it to be the same. Only a few schools emphasize the differences in the two concepts, while many do not even operate the kindergarten. This is why many children proceed to the primary school at the age of five after completing their nursery education.

Kindergarten education was generally restricted to five-year old children, and they spend one year in activities in readiness for formal primary school education. According to Crosswel (2009) most Kindergartens operate half-day sessions. Like in the Nursery schools, the teacher-children ratio is very important. The author noted that class groups of over twenty-five children are directly antithetical to the principle of individual differentiation, which is very basic to

the general philosophy of kindergarten education. Crosswel added that although the objectives of kindergarten education may vary in their specific terminology from school to school, there are certain general growth objectives that are common to all which include sociability, aesthetics, sensory-motor development, and achievement motivation. In the assertion of Headley (2016), it suggested that some of the functions of kindergarten education are to assist children achieve the followings:

- Friendliness and helpfulness in relationships with other children.
- Greater power to solve problems based on individual activities and group relationships.
- Respect for the rights, property and contributions of other children.
- Responsiveness to intellectual challenge.
- Achievement of good sensory-motor coordination.
- Understanding of concepts necessary for the continued pursuit of learning.
- Responsiveness to beauty in all forms.
- Realization of individuality and creative propensities.

These goals though abstract in practice, resulted to the differences that exist in programme among kindergarten schools. However, one thing that is common among them is the commitment of the personnel to the overall development and growth of the children. Moreover, the curricula among kindergarten schools are quite similar but their emphasis on pre-academic training varies among

schools. Headley (2016) observed that 50 percent of a typical kindergarten day is devoted to specific creative activities (art work, model building etc), music (singing, listening and rhythmic activities), and language based activities (story-telling and listening, poetry, “group discussion” such as show and tell, and question-answer activities). The remaining 50 percent of the time is shared among activities such as self-care, free play and rest. The author added that the flexibility of kindergarten curriculum enables a resourceful teacher to infuse daily activities with ample doses of basic language, mathematics, science and social studies concepts in learning.

Problems Facing Early Childhood Education in Nigeria

After independence, the Nigerian educational system was riddled with a lot of challenges. According to Eriba (2011), the educational system has been in a state of permanent crisis that it has lost quality, efficacy and functionality over the years. Even so, the early childhood education in Nigeria is not left out in these crises which have diminished its expected gains. The challenges include:

- **Proliferation of ill-equipped Early Childhood Institutions:**

According to the Federal Republic of Nigeria (2013), it provided that the government shall encourage private efforts in the provision of early childhood education in the country. Moreover, the increased demand for early childhood education by parents resulted to establishment of more early childhood institutions. In most cases, some of

these institutions are not properly staffed or equipped coupled with lack of supervision to ensure compliance to specified standards. This agrees with Nwaka (2007), who consented that it is almost becoming customary to operate an early childhood institution in every household. Currently, early childhood education institutions are located in various places and buildings-campuses of some universities and colleges, premises of some industrial and business organizations, church premises, residential buildings some part or the whole of which are hired for use as early childhood schools (Ejeh, 2006). The author added that the flip side of this proliferation of early childhood institutions is that, the issue of standard and regulations seem to have been waved off. The end result is that the young minds are offered substandard and irregular education that cannot breed egalitarianism and self-reliant individuals of the society and leaders of tomorrow.

- Poor Training of Teachers:

The quality of teachers determines the strength of any educational system and the value of the learners (Okoro, 2004). According to Tombowua (2013), in Nigerian early childhood institutions, the teacher quality is still generally low and a situation where most of the teachers in early childhood institutions are unqualified or not professionally trained, effective teaching and learning cannot be achieved.

- Ineffective Supervision of Early Childhood Institutions:

There is no gainsaying that no educational plan, irrespective

of how excellent it may be, can be effectively implemented if there is no effective supervision. According to the minimum requirements, there should be official visitation to the proposed school to ascertain the adequate availability of physical plant, human and other materials essentially required for the approval for establishment of schools. If otherwise, the approval would be denied. Nwakaego (2016) noted that in most cases, these visits are made a long time after the school had become operational and had been paying the prescribed taxes. The above is the case regarding teachers in nursery schools. Some of the people employed to teach the children are neither trained to teach nor do they know how to handle or relate to children (Nwakaego, 2016).

- Poor Implementation of Language Policy

Undoubtedly, the National Policy on Education made laudable provisions which are expected to impart positively to the education system of Nigeria. Unfortunately, the language policy has not been effectively achieved. Firstly, the position of Nigerian language as a medium of instruction has not been effectively implemented. The FGN/UNICEF (2016) reported that about 93.2% of teaching and learning in Nigeria preschools was done in English. This shows clear lackadaisical attitude towards the implementation of the issue of medium of instruction in mother-tongue or language of immediate community. This problem is likely to be connected with parents and pupils interest in English which has been in use since 1842, as well as its official position in Nigeria (Tor-Anyiin, 2008). The author stated that low literacy rate even in English indicates

poor implementation of the language policy; and maintained that lack of implementation of language policy has affected the quality of Nigerian educational development.

- Low Adherence to Teacher-Pupil Ratio:

The policy provided the ratio of teacher to pupil at 1:25 but this has not been implemented due to lack of supervision as well as monitoring. The reason is that since business oriented individuals have dominance in the establishment of schools, they are basically engrossed in maximizing profit. As such, employing more teachers to maintain this ratio will increase cost for them. Hence, early childhood institutions have a ratio that depends on available children, (Ugwuegbu, 2018). This further exacerbates the accommodation problem associated with this level of education. Though, courses on early childhood education are being offered in higher institutions, but the government on its part needs to encourage individuals to undertake the courses by providing scholarship and enhancing teachers' remuneration as well as welfare. Lack of these has posed discouragement to individuals who would have been interested in early childhood education. Late payment of salary and poor remuneration of teachers have been identified as factors affecting the implementation of appropriate teacher-pupil ratio in Nigerian educational system.

- **Negligence and Lack of Commitment of Government**

As earlier stated, government has crucial role to play in the implementation of the policies of education. Nduka (2017) noted that among the measures that Federal Government undertook in order to facilitate the achievement of the objectives of early childhood education, the only one it has effectively accomplished is the granting of permission for private efforts in the provision of early childhood education in the country, with virtually less or non-participation by the public sector. Agreeing with the above assertion, Ejieh (2006) added that many scholars have affirmed that lack of supervision to ensure the maintenance of standards, has led to increase in number of early childhood education institutions in the country. In other words, significant provision is yet to be made in public or private teacher training institutions in the country for the production of specialist teachers.

Summary

Childhood can be said to be a period which spans from birth to adolescence with various stages or phases of children's growth and development. This is why the early childhood education is essentially constituted to meet the learning needs of various stages of a child's development. Basically, these stages include birth to about 5 years, mid childhood (from 6 to about 11 years) and late childhood from 12 to about 18 years. The early childhood education available for young individuals include: daycare, crèche, nursery and kindergarten. Each of the stages play crucial parts in

enhancing the capabilities of children. Despite its huge importance in the child's development, the early childhood education is saddled with lots of challenges ranging from proliferation of ill-equipped early childhood institutions, poor training of teachers, ineffective supervision, poor implementation of language policy among others. These problems call for effective measures especially as it concerns the training of early childhood/pre-primary education teachers through adequate scholarships, proper organization of the learning environment and proactive administration of early childhood education.

Review Questions

1. Trace the origin of early childhood education in Nigeria.
2. Review some issues in early childhood education.
3. Discuss the challenges facing early childhood education in Nigeria.
4. State the stages of early childhood education.
5. Explain how the government can reposition early childhood education.

CHAPTER

12

**OUTCOME OF EDUCATION:
THE EDUCATED MAN**

Chapter Objectives:

At the end of this chapter, the reader is expected to:

- 1. Discuss the nature of man.*
- 2. Explain education and transformation of man.*
- 3. State the misconception of educated man.*
- 4. State who the educated man is in the African context.*
- 5. Identify qualities expected from the educated man.*

Introduction

Man is a unique being created and endowed with abilities to exercise control over other creatures. For man to achieve his purpose in creation, he needs one form of education or the other to become educated.

Nature of Man

Concept of man within this context is generic. It refers to both male and female. Man is perceived as a higher animal because of his rational ability (ability to reason). His ability to utilize his senses distinguishes him from other animal. He can talk, feel, touch and smell with his senses. As the most

dignified creature, man is equipped with a lot of attributes and his characteristic abilities set him apart from other creatures on earth. Therefore, man is a well-rounded personality with cerebral capacity to relate positively with his environment.

According to Scever (2013), the intellectual capabilities of man are attributed to his possession of complex brain which is very supreme to that of other creature of the earth. His physical qualities include his ability to stand erect, and the possession of creative ability. In the assertion of Descartes cited in Kosemani (2000), man is essentially a thinking being who has mind (an immaterial substance) and the body (a material substance). Further, the author explained that there is interaction between the two substances in man, but could not explain how such interaction would be made possible. This implies that education of man should be holistic to cater for the development of the tripartite of man's being-the soul, the mind and the intellect in a concurrent manner so that an educated man will not be found wanting in any aspect.

Man is unique and extraordinary compared to other creatures. He is not merely a figure but a multifaceted animal capable of modifying his environment to his satisfaction. This is in line with Banye (2005), who posited that the unique nature of man makes him not to be just a figure in the landscape. He is ubiquitous animal who is able to modify the environment to suit him. The assertion of these scholars above entails that man has developed

means of surviving in different environment, makes and uses different tools for different purposes. In other words, man possesses the ability of manipulating everything around him to suit himself.

Man is instinctive and inquisitive. These natures of man coupled with his insatiability in terms of knowledge result to his quest for education irrespective of form: formal, informal or non-formal. To man, the form of education is inconsequential. What is paramount to man is to acquire education. Therefore, the education of man needs to be holistic in order to produce a typical and an educated man equipped to transform his environment.

There have been diverse opinions regarding the nature of man. In attempting to explain the nature of man, philosophers have taken different positions. These differences reflect the complex nature of man. Man is a complex being. His complexity cannot be overemphasized. The inability to decipher or comprehend this complexity remains a mystery and ultimately a problem to man himself. This is why the these French philosophers; Gabriel Marcel and Jean Paul Sartre as cited in Omoregbe (1990) described man as “a problematic being” and “a being who is not what he is and who is what he is not, a being who puts his own very being into question”. This assertion points to the fact that man often questions his origin, nature and destiny. As such, man is always confronted with these questions: “who am I?”, “how did I come into existence?”, where am I going from here? among other questions. Even

the philosophers had, at different times, questioned the essence of man's existence like why man exists, the ultimate value of man's life, purpose of man's living and meaning of man's life. Other questions include: Is his life worth living? If it is worth living, how to be lived? The questions are infinite.

Metaphysical Concept of Man

Various schools of thought in philosophy emerged with diverse positions about man. Some of these schools include; materialism, idealism, pragmatism.

Position of the Materialists: In this school of thought, the materialistic nature of man is considered. The materialists as cited in Kosemani (2000) posited that man is essentially a material and a biological being. However, they failed to recognize that the spiritual or moral order is external and that there is life after death. They believed that as a biological being, man possess a large and complex brain. They recognized that man is highly developed as organism. He evolved from simpler form of life to advanced/complex form of life as a result of natural processes of matter which made up the universe. This implies that man is a product of accidental process in a universe which neither recognizes nor values the existence of man. It recognizes that his existence is not perpetual. It could be terminated. To this end, man has to make choices- the choice as to the type of work to do, what to live for and how to live his life on earth. The implication of the metaphysical conception of man is that; education should focus on how best man can be equipped physically to develop his ability to reason in order

to control his environment and train the sense to observe it as it is.

Position of the Idealists: This school of thought advocated that ultimate reality is rather spiritual than physical, mental rather than material. In other words, man is a physical entity with the mind or consciousness. According to Kant, man is free and determined free in so far as he is spirit, determined to the extent that he is also a physical being subject to a material law. Kneller (2011) noted that the idealist agreed that man is spiritual being – a vital part of the absolute, but disagreed as to exactly how he is related to the ultimate spiritual reality from which he springs. The implication of the idealist position is that education should involve the development of the individual's conscious and spiritual aspect. In addition, as the education enables the individual to develop, it should propel the individual to attain self-realization.

Position of the Pragmatists: This school of thought perceived man as an achievement organism who aimed to work for his own survival and betterment. They believed that the world has meaning only to the extent that man reads meaning into it. Hence, they proposed that man is the measure of all things. As a renowned pragmatist, John Dewey stated that man could only survive by interacting with his social environment and utilizing his natural endowment within his possession. This implies that man complements the environment vice versa, and both are not separable. In other words, man cannot be separated from

his environment. Consequently, they opined that education should enable man to think clearly, work for the common good and organize the natural resources to improve life in general. Moreover, education should enable man become reflective and creative in finding best possible means of solving his problems and the problems of the society.

Position of the Existentialists: This school of thought asserts that, apart from man, the world has no meaning and purpose. They argued that man existed by chance and cannot be attributed to nature except his existence. In other words, his existence precedes his essence, and that what becomes of man is entirely the responsibility of man. Explaining further, it is either he makes himself in a sense, or he allows others to make him. They posited that even if a man is made by others, he is still the author of himself. This is because man chooses to be what others make of him. The position of the existentialists imply that educating a man does not mean creating him, rather what it means is that man is influenced and shaped through education to become productive as well as functional in his environment. In other words, education enables man to become a functional being in his environment.

Moreover, they upheld that education influences man's decision and choice towards concrete situation; that man is influenced to use principles and traditions as a reminder and not as infallible guides. Further, it is noted that education should help man develop values through his interaction with others by evoking the uniqueness of man.

Theologically, the position of the Thomists centered on the creation of man. It holds that God uniquely created man with an immortal spiritual soul; and positioned man as the custodian and standard of the physical world. Man is the representation of God though his disobedience necessitated his fall. However, through the divine intervention of Jesus Christ, man was redeemed and restored. Hence, God engraved his laws in the heart of man and man will be judged by the laws. This implies that education should inculcate in man the belief of God and the dignity of life, as well as encourage moral and spiritual values.

Position of African Traditional Philosophy: This school of thought posits that man is constituted by a hierarchy of two categories of beings namely; spiritual being and corporal world. Though, these two worlds may vary in nature but are not completely separated from each other. There is linkage and interaction between the two worlds. The spiritual world influences the corporal world. In other words, the spiritual overrides the affairs of the corporal world.

In traditional Africa, man is regarded as a product of God in the hierarch of beings. According to Makinde (2007), in African traditional philosophy, man is on one hand great but on the other hand powerless; and weak. In relation to the other being in corporal world, man is great and unequal in dignity and greatness, but in spiritual world; he is weak and powerless. His capacities are severally retarded. The author further noted in agreement with Greece philosophy,

that man is made up of two elements: soul and body. But in African traditional philosophy, human nature seems more complex than in Greek philosophy. The above assertion is in affirmative. This is because the complexity of the nature of man is accentuated by the African position of who man really is and what happens to him after death. This means that the search for life after death is what informs the African philosophy to examine the concepts of death.

It is an African belief that when a man passes on, three things are bound to happen to him. First, his body will decay. Second, he is re-born into the world (re-incarnation) and third, he continues to live in the world and relate with the living. Though, these assumptions are not yet proven, but exert so much influence on Africans on how they regard man. Generally, Africans perceive man as a cultural being whose life and education must take into cognizance the traditional society and culture of man.

The educational implications of the Africa's perception of man emphasizes that education recognizes the weaknesses of man, as well as differences that exist in man's attitude and reasoning. Secondly, education should not only develop the intellect of man, but transmits norms, values, attitudes, and morals which the society considers worthwhile to man. Again, education that develops or produces an educated man must encompass all learning experiences comprehensively to ensure all round education of man.

From the foregoing, it can be concluded that for man to be said to be educated, he must have possessed adequate knowledge in virtually all spheres of life including spirituality.

Education and Transformation of Man

Expectedly, education provides total transformation of man and consequently the society. Education can be said to have taken place when there is a change in the behavior of the learner. This simply implies that the product or outcome of an ideal education should be the production of an educated man. This means that if education fails to actualize the above objectives, then there is need for such education to be re-examined.

Fundamentally, education is a worthwhile venture and must aim to produce individuals who will be morally balanced, mentally developed, and physically capable as well as psychologically stable (Amaele, 2007). Explaining further, an educated man should possess the above qualities or characteristics and exhibit certain skills and attitudes. As a mentally developed person, his approach to issues should be better than that of an illiterate person; meaning that he should be more reasonable and shuns anything contrary to his moral conduct. Having the ability to decipher issues clearly, he should approach things open-mindedly, consciously avoid fallacies and slow to speak.

An educated man comports himself properly, conforms willingly to the societal norms and values within his locality.

These attributes epitomizes an educated man. Amaele (2005:25) thus posited:

Education process is man oriented and since man himself is dynamic in nature, his education is equally dynamic. An educated man, irrespective of tribe, sex, place and status, must be able to develop the three domains of life; Cognitive, Psychomotor and Affective.

What this implies is that an educated man constantly develops himself. An educated man is not one with academic qualifications as obtained in the contemporary society.

Therefore, the process of schooling in all levels of education is expected to refine man into a mentally independent being. Suffice to say that educated individuals make a transformed society with order and tranquility. The comprehensive development of man qualifies him as an educated man and must be attained at all levels of education. The complexities and demands of present times call for a thorough review or appraisal of the outcome of the education system in terms of the quality of its products. This is necessary because what constitutes an educated man in the pre-colonial and colonial eras cannot be obtainable in modern times.

Who Is an Educated Man?

The various conceptions of man as discussed above provide the basis for the understanding of human nature and behavior, as well as the expectations of an educated man. Kosemani (2000) noted that the concept of educated man is different from culture to culture and may also vary on individual perspectives. This is why the concept cannot be applied cross-culturally. Peters (1966) opined that an educated man must, in addition to the possession of a body of knowledge, have a conceptual scheme or understanding of some general principles by the light of which he can organize his facts. He must not only be skillful in a narrow specialized area of study, but must also possess a broad based knowledge since education is for the whole man. Further, he must not only have the knowledge of how but also of the reasons of things. He must be in the mainstream of the discipline so as to understand it fully and work out his relationship with other disciplines. The conception of educated man as stated by Peter above, lays emphasis on individuality and interest of man. To him, education is for the benefit of the individual as well as for the development of his views about his world.

In analyzing Peter's concept of educated man, Akinpelu (1981) supporting the views of Peter's stated that it is possible to call man an educated person even if like, Robinson Crusoe, he lives all alone on a one – man island but has initiated himself into worthwhile activity, acquired some body of knowledge, developed a way of inquiry in it, committed to it, and pursues that knowledge for his own

sake. This is in contrast since a man can be said to be educated if he relates with others respectfully rather than in isolation because education is socially oriented.

Moreover, Akinpelu tends to agree with Peter's conception of the educated man, which places emphasis on the cognitive aspect of man, his knowledge, his judgment, his understanding among others, without considering his emotional and psychomotor capabilities. Also, it lays emphasis on intrinsic value of the activity and knowledge which depicts the narrow intellectual perspective of education. Akinpelu (1981:197) submitted thus:

The educated man is to be discovered by his point of view, by the temper of his mind, by his attitude towards life and his way of thinking. He can disseminate, he can combine ideas and see whether they lead; he has insight and can comprehend. His mind is a practiced instrument of appreciation. He is more apt to contribute light and heat to discussion, and more often than not, show the power of uniting the elements of a difficult subject in a whole view .

Plato cited in Uduigwomen (2012) noted that education that is worthy of that name is that which is geared towards the ideal perfection of citizenship, teaches him how to rule well and obey laws of the land. Any activity that stresses on mere

intellectual knowledge does not qualify to be called education and cannot produce an educated man.

Educated Man in the Traditional African Society

In the traditional African society, the concept of educated man as noted by Akinpelu (1981) is not very clear since there is no such distinction between “the educated man and ideal citizen” as it is in Western Europe. The author opted that the educated man in African society can be described as one who combined expertise in some specific economic skills with soundness of character and wisdom in judgment. Akinpelu stated that an educated man is one who is equipped with the ability to handle successfully the problem in his environment, has the ability to discharge his social and political duties, he is wise and shrewd in judgment, he expresses himself not in too many words but rather in proverbs and analogies, leaving his hearers to unravel his thought, he is self-controlled under provocation, dignified in sorrow, restrain in success and finally but most importantly he is of excellent character. However, the qualities highlighted above are not too far from the qualities expected of an educated man even in the contemporary society.

Misconception of the Educated Man

It is often insinuated that the possession of many academic qualifications makes an educated man. This means that if a man possesses many qualifications, such a man is termed educated. Though, this perception is shared by many societies including Nigeria. If this assumption is right, then there is need to change our perception on education.

Educational process is man oriented. This is because man is at the centre of education and it is made for man. To produce educated citizenry, the educational system at all levels must ensure cognitive, psychomotor and affective development of recipients. As noted earlier, what constitutes an educated man in the pre-colonial Nigeria may no longer be obtainable in the contemporary Nigeria because of the complexity of human and environmental problems associated with globalization. In a complex society like Nigeria, an educated man should not be carried away by ethnocentric circumstance, but be logical in thought and humane in action. However, the reverse may just be the case.

Amaele (2005) opined that educated man, in the indigenous Nigerian setting was a model of excellence, a man of honor, an acceptable man who possessed wisdom and understanding (cognitive), skillful and economically self-reliant (psychomotor) and was a man of unquestionable character (Affective). The author added that a hero, skilled worker, wealthy person or warrior who lacked good character was not regarded as an educated man.

Contrarily, an educated man is one who passed through the universities and other institutions of higher learning. Even so, some are regarded highly educated or learned than others. Kalusi in Kosemani (2000) notes that educated men in Nigeria are those who are today gripped by the shackles of out-dated cultural value or self-intoxicated by undigested foreign value; they are now seeing all foreign

values as good even when they contradict goodness in the eyes of both God and humanity. At this point, it has become pertinent to establish the relatedness of the educated man and the educated society because the society stands to benefit a lot from an educated man.

Educated Man and the Educated Society

It is often asked “which society could be termed an educated society”? In an attempt to answer this question, Amaeze (2007) defined an educated society as that society that has enough manpower and each individual occupying his or her rightful position to enhance the growth of society. The author asserted that when each person is taught according to his or her ability to occupy the position to which he/she has the calling then such society could be termed educated. If this is correct, then Nigeria is yet to put it right. Hence, Onwuka (2012) lamented that a situation where the universities and other tertiary institutions now admit students in disciplines contrary to the students choice of course in order to maintain a kind of quota signifies that the system no longer considers the interest and ability of the learner. Further, the author described this situation as a case of “a square peg in a round hole”. Onwuka may not be far from the truth as the situation poses challenges to the production of quality graduates as students who are admitted in disciplines which are not their choices, may lack interest and seriousness in their studies.

In enumerating the benefits of educated citizenry to the society, Ocheze (2007) opined that the benefit of an educated

society, that is made up of educated men, ranges from political stability, viable economy, harmonious co-existence, patriotic and sensible leadership, high moral standard, discipline, quality representation, modified practicable, and worthwhile cultural practices, respect for human person, commitment to the actualization of the nation's goals, functional and patriotic citizenship, equality in practices, lawfulness, prudent resource management among other benefits.

Other Qualities Expected from the Educated Man

An educated man is not necessarily one who possesses an academic certificate as pointed earlier rather he is expected to possess the following qualities and more:

- Ability to think clearly and independently.
- Good judgment.
- Ability to acquire desired skills by identifying and utilizing available resources, deconstructing the process required for learning a particular skill, and experimenting with potential approaches.
- Ability to take initiative and work alone.
- Ability to communicate thoughts and ideas in writing clearly and concisely.
- Ability to speak clearly.
- Ability to reason analytically and critically.
- Ability to think inductively and deductively.
- Questions assumptions; does not blindly accept what he is told; he goes and sees for himself. He tries to discern truth from error, regardless of the source.
- Ability to distinguish between relevant and

irrelevant information (between the important and the trivial).

- Ability to make productive use of knowledge; he knows where to get the knowledge that he needs, and how to organize that knowledge into a plan of action that is directed to a definite end.
- Ability to understand human nature; he knows how to establish, maintain and improve lasting relationships.
- Ability to establish rapport with others; he knows how to get others to trust and respect him.
- Ability to cooperate and collaborate effectively with others.
- Ability to resolve conflicts with others.
- Ability to persuade others.
- Ability to conceptualize and solve problems.
- Ability to make decisions wisely.
- Ability to cross disciplinary boundaries and explore problems and their solutions from multiple perspectives.
- Ability to learn holistically: creatively, culturally, spiritually, morally, physically, technologically and intellectually.
- An educated man has depth of knowledge – that is, specialized knowledge–in a particular field.
- Ability to withstand discomfort in the short term in order to achieve important goals in the long term.
- Capacity to endure and persevere.
- Self-awareness; he knows how to perceive and manage his own internal states and emotions.

- Knowledge of where and how to focus his attention.
- Ethical values and integrity.
- Ability and the discipline to do what is right.
- Equal regard/esteem for everyone without regard to gender, race, religion, country of origin, and so on.
- An educated man understands his obligation to leave the world a little better than he found it.
- Capacity to do new things; ability to generate ideas and turn them into reality. An educated man should be innovative.
- Ability to identify needed behaviors and traits and turn them into habits.
- Ability to identify harmful behaviors and traits – including thinking habits that are not serving him well – and the ability to modify them.
- Ability to keep his life in proper balance.
- Flexibility to admit when he is wrong.
- Possession of quantitative literacy; knowledge of how to use arithmetic, algebra, geometry, and statistics to solve problems.
- Financial literacy; knowledge of how to make sound financial decisions.
- Ability to explore alternative viewpoints.
- Aesthetic appreciation.
- Ability to develop personal philosophy that will allow him to be happy and successful.
- Ability and the discipline to constantly improve.
- Ability to pursue lifelong learning.

Above all, an educated man should be a philosopher because the above qualities are embedded in the person of a philosopher.

Recommendations for Nigerian Education

As regards education, the situation in Nigeria is dissatisfying and needs urgent repositioning for a sustainable and all round development of the Nigerian society. To meet the global needs of education which is highly civilized and scientifically motivated, it requires that Nigeria citizens must be empowered through functional education to equip them with the capability to solve their individual problems as well as contribute their quota in proffering solution to the problems of the country. To this end, the Nigerian education at all levels should be equipped financially and materially towards the production of the ideal educated man. To achieve a functional education system, the following measures are recommended:

1. Nigerian government should explore all avenues to ensure that teachers at all levels of Nigerian education continually upgrade their knowledge to boost intellectual capability.
2. The teachers at all levels must show full commitment to their professional duties and desist from any act of providing students with shortcuts to make cheap and unmerited academic success.
3. Government and all stakeholders in Nigerian educational system should live up to the expectation in providing the necessities for conducive school environment as well as make adequate provision for

the welfare of teachers to boost their morale and commitment to duty.

4. Educational Policies in all levels of Nigerian education should be properly and sincerely implemented to meet the aims and objectives of education since the outcome of one level of education affects the other.
5. There should be consistency in policy analysis which is necessary as it will expose the strengths and weaknesses in our education system for proper adjustment.
6. There is need for thorough review of activities in Nigerian educational institutions with the view to improving the quality of instructional delivery and enhancing active learner participation in the learning processes.

Summary

From the foregoing, it has been established that what constitutes an educated man in one society may be different from another society. It is agreed that a collection of educated people in the society, make an educated society which is informed, intellectually capable, economically viable, socially balanced and morally oriented. The importance of educated man cannot be overemphasized especially in the contemporary world which is civilized and scientifically motivated. To achieve it, it will require concerted efforts of the government and the stakeholders in education in providing holistic and functional education for the citizens.

Review Questions

1. Who is an educated man?
2. Explain the concept of an educated man.
3. Discuss the African traditional view on educated man.
4. Explain misconception of an educated man.
5. What are the qualities expected of an educated man?
6. Argue for or against the author's submission on the concept of educated man.
7. What are the measures to follow in order to achieve a functional educational system in Nigeria?

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