

PHILOSOPHICAL FOUNDATIONS OF EDUCATION

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Nwafor Orizu College of Education,

Nsugbe

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DEDICATION

This Book is dedicated to Scholars and All Lovers of Education

PREFACE

Philosophy of Education is a vital field of study that explores the fundamental principles and concepts that underlie educational theory and practice. This textbook aims to provide a comprehensive introduction to the philosophy of education, covering key topics such as the nature of philosophy, the branches of philosophy, and the major philosophical perspectives on education. The textbook is designed to be accessible to students and educators who are new to the field of philosophy of education, while also providing a nuanced and in-depth exploration of the subject for more advanced readers. The text includes a range of features, such as chapter summaries, discussion questions, and case studies, to help readers engage with the material and apply it to real-world educational contexts. Throughout the textbook, I emphasized the importance of philosophical inquiry in education, highlighting how different philosophical perspectives can inform teaching practices, educational policies, and our understanding of human development and learning. We also explore the relevance of philosophy of education to contemporary issues in education, such as social justice, diversity, and technology. By engaging with the ideas and concepts presented in this textbook, readers can develop a deeper understanding of the complex issues that shape education and cultivate the critical thinking and reflective practice necessary for effective teaching and educational leadership. I hope that this textbook will inspire readers to explore the rich and dynamic field of philosophy of education and to apply its insights to their own educational practice.

Uzochukwu Henry Nnajiolor (P.hD)

FOREWORD

The study of Philosophy of Education is a profoundly enriching and thought-provoking journey that invites us to reflect on the fundamental nature and purpose of education. This textbook offers a comprehensive and insightful exploration of the key concepts, theories, and debates that shape our understanding of education. By engaging with the ideas and perspectives presented in this book, readers will gain a deeper appreciation for the complex and multifaceted nature of education and develop the critical thinking and reflective practice necessary for effective teaching and educational leadership. Whether you are a student, educator, or simply someone interested in the field of education, this textbook provides a valuable resource for exploring the rich and dynamic world of Philosophy of Education.

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I would like to express my deepest gratitude to the numerous scholars, educators, and philosophers whose groundbreaking work has shaped our understanding of Philosophy of Education. Their contributions have been invaluable in informing the content of this textbook. I also extend my sincere appreciation to the reviewers and contributors who have provided insightful feedback and expertise, helping to refine and enhance the quality of this textbook. Their dedication and commitment to excellence have been instrumental in bringing this project to fruition. Additionally, I acknowledge the support and encouragement of my families, friends, and colleagues, who have been a constant source of inspiration and motivation throughout this endeavor. Their patience, understanding, and enthusiasm have been essential in helping us complete this textbook. Finally, I acknowledge the students and educators who will be using this textbook, and I hope that it will inspire and empower them to explore the rich and dynamic field of Philosophy of Education. May this textbook serve as a valuable resource for their academic and professional pursuits.

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CHAPTER ONE

BRIEF HISTORY OF PHILOSOPHY

Introduction

Philosophy of education was a prominent aspect of the philosophy of human affairs that emerged in fourth century BCE Athens, and it has remained an integral aspect of philosophy through much of its subsequent history (Rorty 1998; Curren 2018; Laverty & Hansen 2023). It established itself as a distinct subfield of philosophy in the 1960s (Peters 1973a; Doyle 1973; Kominsky 1993), and its growth since the 1980s has been dramatic (Hirst & White 1998; Curren 2003, 2023a; Siegel 2009; Bailey et al. 2010; Phillips 2014; Smith 2015). The earliest beginnings of philosophy are traced back to the sixth century B.C.E., when the first scientists of Western history, the Pre-Socratics – among them Thales, Heraclitus and Parmenides – advanced revolutionary theories concerning the natural world, human knowledge and humans' relationship with the gods.

Philosophy is a search for a general understanding of values and reality by chiefly speculative rather than observational means. It signifies a natural and necessary urge in human beings to know themselves and the world in which they live and move and have their being. Western philosophy remained more or less true to the etymological meaning of philosophy in being essentially an intellectual quest for truth. Hindu philosophy is intensely spiritual and has always emphasized the need for practical realization of Truth. Philosophy is a comprehensive system of ideas about human nature and the nature of the reality we live in. It is a guide for living, because the issues it addresses are basic and pervasive, determining the course we take in life and how we treat other people. Hence we can say that all the aspects of human

life are influenced and governed by the philosophical consideration. As a field of study philosophy is one of the oldest disciplines. It is considered as a mother of all the sciences. In fact it is at the root of all knowledge. Education has also drawn its material from different philosophical bases. Education, like philosophy is also closely related to human life. Therefore, being an important life activity education is also greatly influenced by philosophy. Various fields of philosophy like the political philosophy, social philosophy and economic philosophy have great influence on the various aspects of education like educational procedures, processes, policies, planning and its implementation, from both the theoretical and practical aspects.

Overviews of philosophy of education have adopted a variety of approaches. One approach has been to present it as a field of competing philosophical orientations or philosophies of education (N. Henry 1942, 1955; Passmore 1980: 3–7). A second approach has been to group works in philosophy of education according to the related subfields of philosophy from which they draw resources (Soltis 1981). A third approach has been topical, using different aspects of education as the organizing basis for the field (Peters 1973a). Hybrids of these approaches and historical overviews have also appeared (e.g., Blake et al. 2003; Siegel 2009).

No overview using any of these approaches can proceed without some conception of the object of study, any more than philosophy of science or philosophy of law can be defined and surveyed without a working conception of what science or law is. Philosophical efforts to demarcate science, law, and education—to clarify their natures by distinguishing them from other human endeavors—are a foundational aspect of the enterprise. As human endeavors, all three have natures that may be defined in part by specific practices and in part by purposes,

aims, or aspirations. They are all highly institutionalized, diverse in the forms they take, and shape the ways we live. Important questions arise concerning the relationships between education, law, and science as institutions, as well as the relationships between education and other basic institutions: the family, economy, and religion. The questions concerning these relationships are to some extent normative, to some extent empirical, and to some extent matters of social ontology.

The Philosophy of Education is the branch of applied philosophy that investigates the nature of education as well as its aims and problems. It also examines the concepts and presuppositions of education theories. It is an interdisciplinary field that draws inspiration from various disciplines both within and outside philosophy, like ethics, political philosophy, psychology, and sociology. Many of its theories focus specifically on education in schools but it also encompasses other forms of education. Its theories are often divided into descriptive theories, which provide a value-neutral description of what education is, and normative theories, which investigate how education should be practiced.

A great variety of topics is discussed in the philosophy of education. Some studies provide a conceptual analysis of the fundamental concepts of education. Others center on the aims or purpose of education, like passing on knowledge and the development of the abilities of good reasoning, judging, and acting. An influential discussion concerning the epistemic aims of education is whether education should focus mainly on the transmission of true beliefs or rather on the abilities to reason and arrive at new knowledge. In this context, many theorists emphasize the importance of critical thinking in contrast to indoctrination. Another debate about the aims of education is

whether the primary beneficiary is the student or the society to which the student belongs.

Many of the more specific discussions in the philosophy of education concern the contents of the curriculum. This involves the questions of whether, when, and in what detail a certain topic, like sex education or religion, should be taught. Other debates focus on the specific contents and methods used in moral, art, and science education. Some philosophers investigate the relation between education and power, often specifically regarding the power used by modern states to compel children to attend school. A different issue is the problem of the equality of education and factors threatening it, like discrimination and unequal distribution of wealth. Some philosophers of education promote a quantitative approach to educational research, which follows the example of the natural sciences by using wide experimental studies. Others prefer a qualitative approach, which is closer to the methodology of the social sciences and tends to give more prominence to individual case studies.

Various schools of philosophy have developed their own perspective on the main issues of education. Existentialists emphasize the role of authenticity while pragmatists give particular prominence to active learning and discovery. Feminists and postmodernists often try to uncover and challenge biases and forms of discrimination present in current educational practices. Other philosophical movements include perennialism, classical education, essentialism, critical pedagogy, and progressivism. The history of the philosophy of education started in ancient philosophy but only emerged as a systematic branch of philosophy in the latter half of the 20th century.

Meaning of Philosophy

The word philosophy literally means love of wisdom; it is derived from two Greek words i.e. 'phileo' (love) and 'Sophia' (wisdom). This tells us something about the nature of philosophy, but not much, because many disciplines seek wisdom. Since times immemorial there have been various pursuits for unfolding the mystery of the universe, birth and death, sorrow and joy. Various ages have produced different thoughts throwing light upon the mystic region. The ultimate truth is yet to be found out. This eternal quest for truth 'lends the origin of philosophy. A love of wisdom is the essence for any philosophy investigation. On the standard way of telling the story, humanity's first systematic inquiries took place within a mythological or religious framework: wisdom ultimately was to be derived from sacred traditions and from individuals thought to possess privileged access to a supernatural realm, whose own access to wisdom, in turn, generally was not questioned. However, starting in the sixth century BCE, there appeared in ancient Greece a series of thinkers whose inquiries were comparatively secular (see "The Milesians and the Origin of Philosophy"). Presumably, these thinkers conducted their inquiries through reason and observation, rather than through tradition or revelation. These thinkers were the first philosophers. Although this picture is admittedly simplistic, the basic distinction has stuck: philosophy in its most primeval form is considered nothing less than secular inquiry itself. The subject of philosophical inquiry is the reality itself. There are different schools of philosophy depending on the answers they seek to the question of reality. It is the search for understanding of man, nature and the universe. There are different branches of philosophy-Epistemology, Metaphysics, etc. There are different fields of philosophy such as educational philosophy, social philosophy, political philosophy, economic philosophy etc. There are

also different philosophical approaches such as idealism, naturalism, pragmatism, materialism, and so on.

The philosophy of education belongs mainly to applied philosophy. According to some definitions, it can be characterized as an offshoot of ethics. But not everyone agrees with this characterization since the philosophy of education has a more theoretical side as well, which includes the examination of the fundamental concepts and theories of education as well as their philosophical implications. These two sides are sometimes referred to as the outward and the inward looking nature of the philosophy of education. Its topics can range from very general questions, like the nature of the knowledge worth teaching, to more specific issues, like how to teach art or whether public schools should implement standardized curricula and testing.

The problem of education was already an important topic in ancient philosophy and has remained so to the present day. But it only emerged as a distinct branch of philosophy in the latter half of the 20th century, when it became the subject of a systematic study and analysis. The term "education" can refer either to the process of educating or to the field of study investigating education as this process. This ambiguity is also reflected on the level of the philosophy of education, which encompasses the study of the philosophical presuppositions and issues both of education as a process and as a discipline. Many works in the philosophy of education focus explicitly or implicitly on the education happening in schools. But in its widest sense, education takes place in various other fields as well, such as at home, in libraries, in museums, or in the public media. Different types of education can be distinguished, such as formal and informal education or private and public education.

- **Ordinary Definitions of Philosophy**

In everyday language, philosophy is often understood as a person's way of thinking about life, values, or existence. People may describe someone as having a "philosophy of life" to refer to their personal beliefs or guiding principles. For instance, someone might say, "My philosophy is to treat others the way I want to be treated." In this sense, philosophy is seen as a general attitude or approach to life, rather than a formal discipline or subject of study. A person's philosophy can be shaped by their experiences, culture, and environment. It can influence how they approach challenges, relationships, and decision-making. For example, someone might have a philosophy of living in the moment, while another person might prioritize long-term planning. Philosophies can be explicit, where individuals consciously articulate and reflect on their beliefs, or implicit, where they guide actions and decisions without being explicitly stated.

In ordinary usage, philosophy is not necessarily about abstract or technical concepts, but rather about practical wisdom and living a meaningful life. It's about asking fundamental questions, such as "What is the purpose of life?" or "How should I live my life?" and seeking answers that resonate with one's own experiences and values. By exploring and developing their philosophy, individuals can gain a deeper understanding of themselves and the world around them.

- **Academic Definitions of Philosophy**

From an academic standpoint, philosophy is defined as the systematic and critical study of fundamental questions about existence, knowledge, values, reason, mind, and language. It is an intellectual discipline that uses logical reasoning and critical analysis to explore abstract and conceptual problems. Academic philosophy is typically

divided into branches such as metaphysics (the study of reality), epistemology (the study of knowledge), ethics (the study of moral values), logic, and aesthetics. It involves rigorous debate, thought experiments, and theoretical frameworks developed through centuries of inquiry.

Academic philosophy encompasses a wide range of subfields, including the philosophy of science, philosophy of mind, philosophy of language, and political philosophy. Philosophers draw on various methods, such as conceptual analysis, thought experiments, and dialectical reasoning, to develop and evaluate philosophical theories and arguments. By engaging with the ideas of other philosophers, both past and present, academic philosophers contribute to ongoing debates and discussions that shape our understanding of the world.

The academic study of philosophy aims to cultivate critical thinking, analytical skills, and intellectual curiosity. It encourages students to question assumptions, challenge prevailing views, and develop well-reasoned arguments. Through the study of philosophy, individuals can gain a deeper understanding of the underlying principles and assumptions that shape various disciplines, including science, politics, and ethics. By exploring the fundamental questions of philosophy, scholars can develop a more nuanced and informed perspective on the world and our place within it.

- **Professional Definitions of Philosophy**

Professionally, philosophy is regarded as a specialized field that involves deep theoretical work, often conducted by trained philosophers, researchers, or academics. These professionals engage with complex philosophical problems through scholarly research, teaching, writing, and public discourse. Their work may involve publishing in peer-

reviewed journals, teaching at universities, or contributing to public understanding of philosophical issues. Professional philosophers are expected to be well-versed in the history of philosophy, major philosophical texts, and contemporary debates in the field. Their contributions often influence not just academic discussions but also fields like law, politics, science, and education. Examples of professional philosophers include renowned thinkers like Immanuel Kant, who developed the critical philosophy framework, and contemporary scholars who advance debates in fields like bioethics or philosophy of mind.

Professional philosophers often work in academia, research institutions, or think tanks, where they conduct research, teach, and publish scholarly work. Their expertise enables them to analyze and interpret complex philosophical texts, develop and critique arguments, and apply philosophical principles to real-world problems. For instance, a professional philosopher specializing in environmental ethics might examine the moral implications of climate change, while a philosopher of science might investigate the nature of scientific explanation and theory change. By advancing knowledge and understanding in their areas of specialization, professional philosophers contribute to the development of philosophical thought and its applications.

The work of professional philosophers can have significant impacts on various fields and disciplines. For example, philosophers like John Rawls have shaped modern debates in political philosophy, while thinkers like Simone de Beauvoir have influenced feminist theory and existentialism. Professional philosophers also engage in interdisciplinary collaborations, applying philosophical insights to issues in fields like medicine, law, and artificial intelligence. Through their research and scholarship, professional philosophers help to refine our understanding

of complex issues and contribute to the ongoing development of philosophical thought.

Branches of Philosophy

Philosophy can be divided into six branches that have assumed various importance's over time. Traditionally metaphysics sets the questions for philosophy. Epistemology asks how do we know? Ethics and politics have to do with action and quality of life. Aesthetics or value theory has to do with beauty, balance, and harmony. Logic has to do with the relations of things. Epistemology sometimes replaces metaphysics these days, because it has fewer religious overtones. Among Eastern European and continental philosophers, philosophy tends to be the study of politics. Logic is critical for analytic philosophers, who are deeply suspicious of ethics, politics, and metaphysics.

Understanding philosophy in the 6th century B.C. involves taking into account different priorities than those of the 19th century A.D. However, these divisions remain helpful for identifying what's at stake. Metaphysics, which studies the nature of existence, is closely related to Epistemology, the study of knowledge and how we know what we do about the world around us. Ethics, the study of how individuals should act, depends on Epistemology, because we need knowledge to make good choices. Politics studies human interaction. Aesthetics studies the value of things. Logic is about the symbolic representation of language and thought processes. Once the domain of Aristotle, the foundation of the exact sciences must now take into account relativity, uncertainty and incompleteness.

- **Epistemology**

The theory of knowledge, from the Greek words episteme (knowledge) and logos (word/speech/study), is the branch of philosophy that deals with the nature, origin, scope and (possibility/study) of knowledge. Dealing with nature is one of the branches of philosophy. But before anything is done, the meaning of philosophy should be understood. A philosopher of religion must be objective. Anyone who is ready to study philosophy should be able to attack and defend. In other definition logic is the study of reasoning. It can also be described as the study of strength of the evident links between the premises and the conclusion. Logic is further divided into deductive reasoning and inductive reasoning. Deductive reasoning proceeds from a general statement to a particular statement. It is mostly a valid argument given that is tautological in nature. This means that the conclusion bares no new knowledge that it (conclusion) is missing in the premises. Inductive argument: This reasoning perceives from a particular statement to a general statement. This reasoning is mostly utilized in the scientific researches.

- **Metaphysics**

Metaphysics however (derived from the Greek words "meta & physika") - meaning 'after physics'. It was the way students referred to a specific book in the works of Aristotle, and it was a book on First Philosophy. (The assumption that the word means "beyond physics" is misleading) Metaphysics is the branch of philosophy concerned with the study of "first principles" and "being" (ontology). In other words, Metaphysics is the study of the most general aspects of reality, pertaining to subjects such as substance, identity, the nature of the mind, and free will. It is a study of nature, the nature of reality, and the nature of the world in which humans live.

Logic

Logic (from Classical Greek λόγος (logos), originally meaning the word, or what is spoken, but coming to mean thought or reason is most often said to be the study of arguments. Logic is the study of correct reasoning. However the subject is grounded, the task of the logician is the same: to advance an account of valid and fallacious inference to allow one to distinguish.

Ethics

Ethics is a general term for what is often described as the "science (study) of morality". In philosophy, ethical behaviour is that which is "good" or "right". The Western tradition of ethics is sometimes called moral philosophy. It's the study of right and wrong in human endeavors.

Aesthetics

Aesthetics, or esthetics (/ɛs'θɛtiks, i:s-, æs-/), is a branch of philosophy that deals with the nature of beauty and taste, as well as the philosophy of art (its own area of philosophy that comes out of aesthetics). It examines subjective and sensori-emotional values, or sometimes called judgments of sentiment and taste.

Philosophy of Education

This branch is mainly concerned with what is the correct way to educate a person. Classic works include Plato's Republic, Locke's Thoughts Concerning Education, and Rousseau's Emile.

Philosophy of History

This branch is mainly concerned with the question “history” (i.e. the universe and/or humankind) is progressing towards a specific end?

Hegel argued that it was, as did Marx. Classic works include Vico's *New Science*, and Hegel and Marx's works.

Philosophy of Language

Ancient branch of philosophy which gained prominence in the last century under Wittgenstein basically concerned with how our languages affect our thought. Wittgenstein famously asserted that the limits of our languages mark the limits of our thought. Classic works include Plato's *Cratylus*, Locke's *Essay*, and Wittgenstein's *Tractatus Logico-Philosophicus*.

Philosophy of Law

This is also called Jurisprudence. The Study of law attempting to discern what the best laws might be, how laws came into being in the first place, attempting to delimit human laws from natural laws, whether we should always obey the law, and so on. Law isn't often directly dealt with by philosophers, but much of political philosophy obviously has a bearing on it.

Philosophy of Mathematics

Concerned with issues such as, the nature of the axioms and symbols (numbers, triangle, operands) of mathematics that we use to understand the world, do perfect mathematical forms exist in the real world, and so on. *Principia Mathematica* is almost certainly the most important work in this field.

Philosophy of Mind

This is the Study of the mind, attempting to ascertain exactly what the mind is, how it interacts with our body, do other minds exist, how does it work, and so on. Probably the most popular branch of philosophy right

now, it has expanded to include issues of AI. Classic works include Plato's Republic and Wittgenstein's Philosophical Investigations, although every major philosopher has had some opinion at least on what the mind is and how it works.

Philosophy of Politics

This is closely related to ethics, this is a study of government and nations, and particularly how they came about, what makes good governments, what obligations citizens have towards their government, and so on. Classic works include Plato's Republic, Hobbes' Leviathan, Locke's Two Treatises, and J.S. Mill's On Liberty.

Philosophy of Religion

Theology is concerned with the study of God, recommending the best religious practices, how our religion should shape our life, and so on. Philosophy of religion is concerned with much the same issues, but where Theology uses religious works, like the Bible, as its authority, philosophy likes to use reason as the ultimate authority.

Philosophy of Science

It is the Study of science concerned with whether scientific knowledge can be said to be certain, how we obtain it, can science really explain everything, does causation really exist, can every event in the universe be described in terms of physics and so on. Also popular in recent times, classic works include Hume's Treatise on Human Nature, Kripke's Naming and Necessity, Kuhn's Structure of Scientific Revolutions.

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Internet Encyclopedia of Philosophy – a free online encyclopedia on philosophical topics and philosophers founded by James Fieser in 1995. The current general editors are James Fieser (Professor of Philosophy at the University of Tennessee at Martin) and Bradley Dowden (Professor of Philosophy at California State University, Sacramento). The staff also includes numerous area editors as well as volunteers.

Routledge Encyclopedia of Philosophy – encyclopedia of philosophy edited by Edward Craig that was first published by Routledge in 1998 (ISBN 978-0415073103). Originally published in both 10 volumes of print and as a CD-ROM, in 2002 it was made available online on a subscription basis. The online version is regularly updated with new articles and revisions to existing articles. It has 1,300 contributors providing over 2,000 scholarly articles.

Stanford Encyclopedia of Philosophy – combines an online encyclopedia of philosophy with peer reviewed publication of original papers in philosophy, freely-accessible to internet users. Each entry is written and maintained by an expert in the field, including professors from many academic institutions worldwide.

CHAPTER TWO

TOOLS OF PHILOSOPHY

Philosophy serves multiple functions, including explaining reality, changing society, and anticipating the future. It also provides a framework for thinking about complex questions, helps develop a deeper understanding of ourselves and the world, and promotes critical thinking. Additionally, philosophy can help individuals define their own goals, participate in their community, and understand the world around them. Three functions of philosophy are explaining reality, changing society, and anticipating the future. Explaining reality is the task of finding explanations for fundamental questions about reality, including how it is organized, how it originated, and whether it has a purpose.

Functions of Philosophy of Education

Through the history of philosophy it is possible to single out three main interpretations of the function of philosophy. Apart from getting rid of the illusions, there are other views on the function of philosophy. We have four major function of philosophy namely:-

- a. The contemplative function
- b. The practical function
- c. Analytic function
- d. The critical function
- e. The rational function
- f. The speculative function
- g. Philosophy overcomes illusions of life
- h. The Contemplative Function

-The contemplative function of philosophy is prevailing among the Eastern philosophies which set as their goal the salvation of man.

-Contemplation as a way of life that promise to man a solution to the problem of his alienation in the world.

-In ancient Greece, the contemplative character of philosophy was recognized explicitly by Aristotle, a disciple of Plato, who drew a sharp distinction between learning and wisdom. The former has to do with decision making, whereas the latter is concerned with the knowledge and contemplation of what is necessary. Contemplation is considered by Aristotle as the highest and most rewarding activity; through it man is being elevated and conformed to the divine in him.

-In Aristotle's view, philosophy, insofar as it is concerned with what is necessary, does not offer man anything to do and therefore it is contemplation. Contemplation is understood as a privileged form of life because it is beatitude itself and a man is truly wise when he succeeds in actualizing in himself the contemplative life.

The Practical Function

-The practical function of philosophy is a powerful instrument for changing, or modifying or correcting reality. This was advanced by Plato who was the first to propose philosophy as the means to transform the world. The aim of his philosophy was to transform society by basing its life on justice. Example of the allegory of the cave can help to explain the idea. Two people lived in the cave for a long time; the cave became their habitat. One left the cave and the other preferred to stay in the cave. The man, who succeeded in leaving the cave and seeing the light of the outside world, is the philosopher. Whereas the prisoner in the cave represents the majority of mankind, that multitude of people who remain all their lives in a state of ignorance, beholding only shadows of reality

and hearing only echoes of the truth. Their view of the world is not, inadequate, distorted by their own passions and prejudices, and by the passions and prejudices of other people as conveyed to them by language and rhetoric. They cling to their distorted views with all the tenacity of adults and if they were suddenly freed and told to look at the realities of which they had formerly seen the shadows, they would be blinded by the glare of the light, and would imagine that the shadows were far more real than the realities.

-The man who escapes and realizes that formerly he saw only shadows is now in a state of true knowledge; he has the mission now to return to the cave and share his knowledge for the betterment of the others. "Down you must go then, each in his turn, to the habitation of the others and accustom yourselves to the observation of the obscure things there. For, once habituated, you will discern them infinitely better than the dwellers there, and you will know what each of the 'idols' is and whereof it is a semblance, because you have seen the reality of the beautiful, the just and the good. So, our earthly city will be governed by us and you with waking up minds, and not as most cities now which are inhabited and ruled darkly as in a dream by men who fight on -In being critical, philosophers questions answers. When a philosopher questions an already established answers the purpose is to have/experience a personal prove whether the answer is rationally arrived at and therefore, has an opportunity to reject, accept or suspend his/her judgment, that is, make decision based or founded on rational ground.

-If we accept answers based on the ground prescribed by others before us, without scrutinizing them, we risk using certain ideas even when they have become outdated. At the same time, by cross examining the answers provided to us, the process builds our personality through enhancing our capability heading to maturity hence understanding.

-Philosophy provides the method of study and reasoning. Professional philosophers have always emphasized the need for logical and systematic thinking hence their interest in logic being the study of correct reasoning. The rational function stresses the general method of logical reasoning which has three major methods namely:-

Analytic method

Deductive method

Inductive method

Philosophy and Illusions

-Illusion refers to any tendency to error to which we humans are especially vulnerable. For example, think of the common opinions: wealth makes man happy; cheating during exams is useful, etc. This is why we have today in our world different misplaced ideas of happiness, sometimes substituted by pleasure. It is all because of the illusions that we humans have in regard to how we want to flourish in life. What philosophy does is to help us get into the nature of these illusions and verify if not clarify them. It induces knowledge or understanding into these illusions as we carry on with them in our everyday living or existence.

-Illusions can be overcome only by using the mind properly and effectively. However, this is not a simple matter. The philosopher uses his mind to clarify concepts, to analyze and construct arguments and theories, to establish the truth of what he has at hand. In doing this the philosopher wants to reach true conclusions.

-As a matter of fact, a true philosophy usually goes against the stream, or the majority, because the majority opinion is often a composite of past intellectual struggles or convenient biases. There is often deeper truth,

better and new evidence that disturbs the status quo, which forces us to revise or even reject some of our beliefs.

-In the final analysis, intelligent inquiry, which philosophy promotes, is liberating, freeing us from prejudice, from self-deceptive notions, and from half-truths.

-The ancient philosopher Socrates was one day told by a friend of his, that Apollo - the god of light whose shrine was at Delphi-proclaimed him the wisest man in the world. Such a report disturbed Socrates, who then got the idea to test the truth of the oracle by consulting renowned wise people so that he could disprove the report of his friend. So he began his interviews. Plato, a disciple of Socrates, who reports the inquiry of his master, has him saying:

Philosophy and Truth

The philosopher establishes a truth over against an illusion by means of argument. By argument I do not mean a verbal fight but a process of supporting a thesis (called the conclusion). Philosophical reasoning is closely allied to scientific reasoning in that both look for evidence and built hypotheses that are tested with the hope of coming closer to the truth. Arguments are usually constructed “dialectically”. Here “dialect” means a particular way of conducting and intellectual conversation in which thesis/counter-thesis and hypothesis/counter. An argument, for example continues in a way that shows the weaknesses of proposed solutions to the puzzles of existence and leaves some answers as more or less plausible. In a dialectical conversation, all sides of an issue should receive a fair hearing, and the participant is left to make up his or her own mind on the issue. Hence, in this procedure, at least two opposing views are set forth on almost every issue. The great master of dialectical reasoning was Socrates. It seems that Socrates did not teach any doctrine

but enjoyed raising questions, and had his pupils work out the answer. As an example of Socrates' dialectic I offer the following quotation from the *Apology* or *Socrates' Defense* written by Plato. In this work, Socrates explains himself to his fellow citizens when he is brought before an Athenian court on a most serious charge of misleading the youth. Socrates gives here below a detailed account of the way he has lived and the conviction he had reached. Socrates is reported as saying: Socrates, here, claims that he is a practitioner of philosophy, that is, he is engaging himself in examining and refuting all sham knowledge and artificial virtue with the goal of establishing Truth. His dialectic procedure consists in examining a person with regard to a statement he has made, by putting to him questions calling for further statements, in the hope that they will determine the meaning and truth-value of his first statement. If he receives a false answer, he asks many more questions forcing his interlocutors to move from less adequate definitions to a more adequate one, or from consideration of particular examples to a universal definition. In another work, Plato has Socrates describing his way of philosophizing also as "maieutic art", that is, the art of midwifery:

For Socrates, truth is already within us. The purpose of his "maieutic art" is to lead a pupil to look inside himself and get in touch with his own soul where the Truth is founded. Socrates strongly believes that nobody has the monopoly of truthful solutions to societal problems. By means of proper questioning (i.e., the dialectical procedure) the mind of the pupil is awakened and stimulated to generate serious and diverse thoughts on real issues facing him/her. Unfortunately, a great deal of education today consists of filling up the mind of a student with pieces of information, which is wrongly assumed to generate greater knowledge –philosophy dares not to claim to teach anything; it rather wants to awaken the soul (mind) and let it come to life. Only then truth

is able to enlighten one's mind. Philosophy is about life; it is a reflection on life – that is the philosophical truth and not just epistemic truths and illusionary truths presented to us today by our modern systems.

Functions of Philosophy in Societal Development

Philosophy which entails reasoning results in many beneficial things of which some of these benefits will be considered. These functions help the society to develop in different sectors. 'It is the duty of Philosophy to evaluate the nature of a society to determine the right values in that society', (Asike, J. Philosophy in Human Development, 2017).

Religious Development through Philosophy

Philosophy shapes the life of people, teaching them to respect the religion of others in order to prevent religious crisis and foster peace. Christian J. supports this by saying: 'the philosopher has no doubt about the transforming power and pragmatic virtue of religious beliefs, but he believes that courageous inquiry and growth from the knowledge thereby gained hold out greater hope for both personal fulfillment and the future of mankind' (Christian J. Philosophy: An introduction to the Art of Wondering, 1971). Philosophy makes it possible for the co-existing of many religions. It helps to shape the altitude of people towards religion and the doctrines of religion.

Economic Development through Philosophy

Any society with a Philosophical mind-set is bound to have a robust economy and philosophy is a reflective activity, one needed to grow the economy of a nation. A developed mind translates into a developed economy. Philosophy of economics helps the society to make rational choices which is a way to help develop a society.

Development of Science

Philosophy the mother of all disciplines, help in the development of science. While studying philosophy, the ability to reason critically is expanded and scientists will be able to solve societal issues through the conclusions of their reasoning. It is the effect of reasoning and search for wisdom that has brought about the invention of things like electric bulb invented by Thomas Edison as well as many other things. An early Philosopher like Pythagoras made a great contribution to science by bringing the theory of right angles into existence. His discovery has made it possible to solve some societal issues in building, engineering etc.

Philosophy has also added concepts to science for example ‘the concept theory has a philosophical origin’ (Esikot I. Philosophy and Human Existence, 2013).

Philosophy and Education

‘Philosophy contributes in shaping education by examining the consistency and rationality of ideas it employs’ (Esikot I. Philosophy and Human Existence, 2013). Plato’s idealism exists to increase the intellectual knowledge of students, develop the zeal for truth, love of nature for the tender mind etc. Pragmatism in philosophy emphasizes education as a means and end to improve individuals. Education is to raise a resourceful mind which will be able to deal with challenges. Philosophy therefore helps to shape the structure of an educative institution, formulate vocabulary for different fields and ensure individual responsibility. All these will bring development to the society.

Philosophy and Political Development

Philosophy helps to shape political beliefs and culture. It is worthy to note that a Philosopher by name Aristotle is regarded as the father of Political Science. ‘Philosophers are better equipped to help Nigerian Government to articulate good policies that will touch the lives of the people positively’ (Ndubisi J. The Role of Philosophy in Contemporary Society: Nigeria’s Experience, 2015). Philosophy therefore helps the society to make rational laws and policies that will bring societal development.

Ethnic Relations

Philosophy helps to bridge the differences between the numerous races, tribes and language by emphasizing that ‘every human person shares one substance-the humanity of the human person’ (Ndubisi J. The Role of Philosophy in Contemporary Society: Nigeria’s Experience, 2015). Through this knowledge, the society will be able to see itself as one, putting aside differences because when all hands are on deck, the society will move forward.

Other functions of Philosophy of education perform various functions. They are discussed below:

Determining the Aims of Education

Philosophy of education provides original ideas regarding all aspects of education particularly educational aims. It is said that educational philosophy gives different views, but this situation is not harmful, rather it helps in providing education according to the need of society. The difference in view of philosophy of education reflects the multiplicity and diversities of human life. Philosophy of education

guides the process of education by suggesting suitable aims from the diversities of life and selecting the means accordingly.

Harmonizing Old and New Traditions in the Field of Education

In the process of social development the old traditions become outdated for the people. They are replaced by the new traditions. But this process of replacement is not always smooth. It is faced with lots of opposition from certain orthodox sections of the society. At the same time it must be kept in mind that every 'old' is not outdated and every 'new' is not perfect. Therefore, there is a need of co-coordinating the two in order to maintain the harmony between both. This function can be performed by philosophy of education.

Providing the Educational Planners, Administrators and Educators with the Progressive Vision To Achieve Educational Development

Spencer has rightly pointed that only a true philosopher can give a practical shape to education. Philosophy of education provides the educational planners, administrators and educators with the right vision which guides them to attain the educational goals efficiently.

Preparing the young generation to face the challenges of the modern time

Social commentators have given many labels to the present period of history for some it is the information age and for others it is post modernity, later modernity, high modernity or even the age of uncertainty. One more addition to this list may be that 'present age is an age of Globalization as a phenomenon arrived on the economic scene in the 1990 in India. This watchword has had its implications in the social political, economic fabric of the country of which education is a part. Philosophy of education is a guiding, steering and liberating force that

helps young people to and society at large to face the challenges of the modern time.

Scope of Philosophy of Education

The scope of philosophy of education is confined to the field of education. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education. These problems mainly include -

- Interpretation of human nature, the world and the universe and their relation with man,
- Interpretation of aims and ideals of education,
- The relationship of various components of the system of education,
- Relationship of education and various areas of national life [economic system, political order, social progress, cultural reconstructions etc.], educational values,
- Theory of knowledge and its relationship to education. The above mentioned problems constitute the scope of philosophy of education and explain its nature. Thus, the scope of philosophy of education includes following;

Aims and Ideals of Education Philosophy

Education critically evaluates the different aims and ideals of education. These aims and ideals have been prorogated by various philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, - development of citizenship, -utilization of leisure, training for civic life, training for international living, achieving social and national integration, -scientific and technological development, education for all,

equalizing educational opportunities, strengthening democratic political order and human source development. These and other aims of education presented by educational thinkers in different times and climes are scrutinized and evaluated. Thus, philosophy of education critically evaluates different aims and ideals of education to arrive at.

Interpretation of Human Nature

A philosophical picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative, sciences. The philosophical picture, therefore, is more broad as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.

Educational Values

Value is typically a philosophical subject since it is more abstract, integral and universal. Philosophy-of education not only critically evaluates the values but also systematizes them in a hierarchy. Educational values are' determined by philosophical values. Educational values propagated by different philosophers have been derived from their own world, view and their outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook, and beliefs is the specific function of philosophy and it is necessary for the philosophical treatment of the values.

Theory of Knowledge

Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of

philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.

Relationship of Education and Various Area of National Life and Various Components of the System of Education

One of the most important contributions of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum, school organization and management, discipline etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgment everywhere are determined by philosophy; therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

The philosophy of education is the branch of philosophy that examines the nature, aims, and problems of education. As the philosophical study of education (Chandra, 2020), it investigates its topic similar to how other discipline-specific branches of philosophy, like the philosophy of science or the philosophy of law, study their topics. A central task for the philosophy of education is to make explicit the various fundamental assumptions and disagreements at work in its field and to evaluate the arguments raised for and against the different positions. The issue of education has a great many manifestations in various fields. Because of this, both the breadth and the influence of the philosophy of education are significant and wide-ranging, touching many other branches of philosophy, such as ethics, political philosophy, epistemology, metaphysics, and philosophy of mind. Its theories are often formulated from the perspective of these other philosophical disciplines. But due to its interdisciplinary nature, it also attracts contributions from scholars belonging to fields outside the domain of philosophy. While there is wide agreement on the general topics

discussed in the philosophy of education, it has proven difficult to give a precise definition of it.

Components of Educational Philosophy

Educational philosophy is a complex and multifaceted field that encompasses various components. These components work together to shape the way we approach teaching, learning, and education as a whole.

Aims of Education

The aims of education refer to the goals and objectives that educators and institutions strive to achieve. These aims can include intellectual development, personal growth, socialization, and preparation for the workforce. For example, some educational institutions may prioritize critical thinking and problem-solving skills, while others may focus on vocational training and technical expertise. The aims of education can vary depending on the context, culture, and values of the institution.

Nature of the Learner

The nature of the learner is a crucial component of educational philosophy. It explores the characteristics, needs, and abilities of learners. This component considers factors such as cognitive development, motivation, and individual differences. For instance, some learners may be visual learners, while others may be auditory or kinesthetic learners. Understanding the nature of the learner helps educators tailor their approaches to meet the diverse needs of their students.

Role of the Teacher

The role of the teacher is a vital component of educational philosophy. It encompasses the responsibilities, expectations, and approaches that

teachers use to facilitate learning. Teachers can act as facilitators, mentors, or authority figures, depending on the educational context. Effective teachers adapt their roles to meet the needs of their students, creating a supportive and inclusive learning environment.

Curriculum and Content

The curriculum and content component focuses on the subjects, topics, and materials that are taught in educational settings. It considers issues such as relevance, rigor, and alignment with learning objectives. A well-designed curriculum should be engaging, challenging, and relevant to the students' lives. Educators must carefully select and organize the content to promote deep learning and understanding.

Teaching Methods and Strategies

Teaching methods and strategies are essential components of educational philosophy. This component examines the approaches, techniques, and tools that educators use to deliver instruction. Effective teaching methods can include lectures, discussions, hands-on activities, and technology integration. Educators must consider the learning objectives, student needs, and context when selecting teaching methods and strategies.

Assessment and Evaluation

Assessment and evaluation are critical components of educational philosophy. They involve measuring student learning, progress, and achievement, as well as evaluating the effectiveness of educational programs and institutions. Assessment methods can include quizzes, exams, projects, and performance tasks. Educators must use a range of assessment tools to get a comprehensive picture of student learning and identify areas for improvement.

Values and Ethics

Values and ethics are fundamental components of educational philosophy. They guide decision-making and behavior in educational settings. This component considers issues such as social responsibility, diversity, and inclusivity. Educators must promote a culture of respect, empathy, and kindness, creating a safe and supportive learning environment for all students.

Social and Cultural Context

The social and cultural context component recognizes that education is shaped by the broader societal and cultural environment. It considers factors such as cultural diversity, social justice, and community engagement. Educators must be aware of the social and cultural context in which they teach, adapting their approaches to meet the needs of diverse students and communities.

Key Concepts

Some key concepts in educational philosophy include pedagogy, andragogy, constructivism, essentialism, and progressivism. Pedagogy refers to the art, science, or profession of teaching, while andragogy focuses on the practice of teaching adults. Constructivism is a learning theory that emphasizes the construction of knowledge through experience and social interaction. Essentialism is an educational philosophy that emphasizes the transmission of essential knowledge and skills, while progressivism prioritizes student-centered learning, hands-on activity, and social reform. Understanding these concepts can help educators develop a comprehensive educational philosophy that informs their practice and promotes effective learning environments.

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CHAPTER THREE

PHILOSOPHICAL FOUNDATIONS OF EDUCATION

Introduction

Education is a complex and multifaceted field that has been shaped by various philosophical perspectives over the centuries. The philosophical foundations of education provide a framework for understanding the purpose, nature, and scope of education, as well as the values and principles that guide educational practices. In this note, we will explore the major philosophical foundations of education, including perennialism, essentialism, progressivism, existentialism, social reconstructionism, realism, Naturalism, Pragmatism, and idealism.

Perennialism

Perennialism is a philosophical approach to education that emphasizes the importance of traditional knowledge and values. Perennialists believe that education should focus on the development of the intellect and the transmission of timeless truths and values (Hutchins, 1936). They argue that the purpose of education is to cultivate the mind and to prepare students for their role in society as responsible citizens. Perennialists often emphasize the importance of classical education, which includes the study of Latin, Greek, and other classical languages, as well as the works of great thinkers such as Plato and Aristotle (Bloom, 1987).

It posits that certain knowledge and values are enduring and essential for human understanding and development. Key philosophers associated with perennialism include Robert Maynard Hutchins (1899-1977) and Mortimer Adler (1902-2001). Perennialists believe that education should focus on the development of intellectual and moral

virtues, and that students should be exposed to the greatest works of literature, philosophy, and science.

The educational implications of perennialism are significant and include:

1. Emphasis on the classics and great works of literature and philosophy.
2. Focus on the development of intellectual and moral virtues.
3. Importance of critical thinking, analysis, and interpretation.
4. Emphasis on the cultivation of wisdom, rather than just knowledge.
5. Curriculum focus on liberal arts, humanities, and classical education.

By emphasizing timeless knowledge and principles, perennialist education aims to equip students with a deep understanding of the human experience and the skills necessary to navigate complex issues and problems. This approach can help students develop critical thinking skills, intellectual curiosity, and a sense of cultural and historical context.

Essentialism

Essentialism is a philosophical approach to education that emphasizes the importance of essential knowledge and skills. Essentialists believe that education should focus on the transmission of basic skills and knowledge that are necessary for success in life (Bagley, 1925). They argue that the purpose of education is to prepare students for their role in society as productive citizens, and that the curriculum should be focused on practical and useful knowledge. Essentialists often emphasize the importance of standardized testing and assessment, as well as the use of traditional teaching methods such as lectures and textbooks (Ravitch, 2010).

It posits that certain subjects and skills are fundamental and should be taught to all students, regardless of their interests or abilities. Key philosophers associated with essentialism include William Bagley (1874-1946) and E.D. Hirsch Jr. (1928-present). Essentialists believe that education should focus on transmitting essential knowledge and skills to students.

The educational implications of essentialism are significant and include:

1. Emphasis on core subjects such as mathematics, science, language, and history.
2. Focus on essential skills such as reading, writing, and critical thinking.
3. Importance of discipline and hard work in the learning process.
4. Curriculum focus on transmitting essential knowledge and skills to students.
5. Emphasis on academic rigor and high standards.

By employing essential knowledge and skills, essentialist education aims to equip students with the foundational knowledge and skills necessary to succeed in life and contribute to society. This approach can help students develop a strong foundation in core subjects and essential skills, preparing them for future academic and professional success.

Progressivism

Progressivism is a philosophical approach to education that emphasizes the importance of student-centered learning and democratic values. Progressivists believe that education should focus on the development of the whole child, including their intellectual, social, and

emotional growth (Dewey, 1916). They argue that the purpose of education is to prepare students for their role in society as active and engaged citizens, and that the curriculum should be focused on relevant and meaningful learning experiences. Progressivists often emphasize the importance of hands-on learning, project-based learning, and community service (Kilpatrick, 1918).

It posits that students should be actively engaged in the learning process and that education should prepare students for life in a democratic society. Key philosophers associated with progressivism include John Dewey (1859-1952) and George Counts (1889-1974). Progressivists believe that education should focus on the needs, interests, and experiences of students.

The educational implications of progressivism are significant and include:

1. Emphasis on student-centered learning and hands-on experiences.
2. Focus on democratic values and social responsibility.
3. Importance of critical thinking, problem-solving, and creativity.
4. Curriculum emphasis on real-world applications and community engagement.
5. Encouragement of student autonomy, self-directed learning, and collaboration.

By utilizing student-centered learning and democratic values, progressivist education aims to equip students with the skills and knowledge necessary to become active and engaged citizens in a democratic society. This approach can help students develop critical

thinking skills, creativity, and a sense of social responsibility, preparing them for life in a rapidly changing world.

Existentialism

Existentialism is a philosophical approach to education that emphasizes the importance of individual freedom and choice. Existentialists believe that education should focus on the development of the individual's unique potential and interests (Sartre, 1946). They argue that the purpose of education is to help students discover their own meaning and purpose in life, and that the curriculum should be focused on individualized and self-directed learning experiences. Existentialists often emphasize the importance of autonomy, creativity, and self-expression (Buber, 1958).

It posits that individuals must create their own meaning and purpose in life, and that education should focus on helping students discover their own unique identity and values. Key philosophers associated with existentialism include Jean-Paul Sartre (1905-1980), Martin Heidegger (1889-1976), and Maxine Greene (1917-2014). Existentialists believe that education should prioritize individual freedom, creativity, and self-expression.

The educational implications of existentialism are significant and include:

1. Emphasis on individual freedom and autonomy in the learning process.
2. Focus on self-directed learning and personal growth.
3. Importance of creativity, self-expression, and individuality.

4. Encouragement of students to question and challenge established norms and values.
5. Emphasis on the development of personal responsibility and agency.

By emphasizing individual freedom and creativity, existentialist education aims to equip students with the skills and confidence necessary to create their own meaning and purpose in life. This approach can help students develop a sense of personal identity, autonomy, and responsibility, preparing them for a life of purpose and fulfillment.

Social Re-constructionism

Social reconstructionism is a philosophical approach to education that emphasizes the importance of social change and reform. Social reconstructionists believe that education should focus on the development of critical thinking and social awareness, as well as the promotion of social justice and equality (Counts, 1932). They argue that the purpose of education is to prepare students for their role in society as active and engaged citizens, and that the curriculum should be focused on issues of social and economic justice. Social reconstructionists often emphasize the importance of critical pedagogy, multicultural education, and community engagement (Freire, 1970).

It posits that schools should be a catalyst for social change, and that education should focus on preparing students to critique and transform society. Key philosophers associated with social reconstructionism include George Counts (1889-1974), Theodore Brameld (1904-1987), and Paulo Freire (1921-1997). Social reconstructionists believe that education should prioritize social justice, equality, and democracy.

The educational implications of social reconstructionism are significant and include:

1. Emphasis on critiquing and transforming society to promote social justice and equality.
2. Focus on preparing students to be active and engaged citizens in a democratic society.
3. Importance of community engagement, activism, and social responsibility.
4. Curriculum emphasis on issues of social justice, inequality, and democracy.
5. Encouragement of students to question and challenge dominant ideologies and power structures.

By employing social justice and community engagement, social reconstructionist education aims to equip students with the skills and knowledge necessary to become agents of positive change in society. This approach can help students develop a critical understanding of social issues, a sense of social responsibility, and the skills necessary to promote social justice and equality.

Realism

Realism is a philosophical school of thought that posits that reality exists independently of our perceptions or knowledge. This philosophy emphasizes the importance of objective knowledge, empirical evidence, and scientific inquiry. Key philosophers associated with realism include Aristotle (384-322 BCE), Francis Bacon (1561-1626), and John Locke (1632-1704). Realists believe that knowledge can be acquired through

observation, experience, and reasoning, and that the world can be understood through the application of scientific principles and methods.

The educational implications of realism are significant and include:

1. Emphasis on scientific inquiry and empirical evidence in the learning process.
2. Focus on objective knowledge and truth, rather than personal opinions or biases.
3. Teacher-centered approach, where the teacher transmits knowledge and expertise to students.
4. Importance of observation, experimentation, and critical thinking in the learning process.
5. Curriculum focuses on natural sciences, mathematics, and empirical disciplines.

Objective knowledge, empirical evidence, and scientific inquiry, realist education aims to equip students with a deep understanding of the natural world and the skills necessary to navigate and contribute to it. This approach can help students develop critical thinking skills, analytical abilities, and a systematic understanding of the world around them.

Naturalism

Naturalism is a philosophical school of thought that emphasizes the importance of nature and the natural world. It posits that humans are part of the natural world and that our experiences, behaviors, and knowledge are shaped by our interactions with the environment. Key philosophers associated with naturalism include Jean-Jacques Rousseau (1712-1778), John Dewey (1859-1952), and Epicurus (341-270 BCE).

Naturalists believe that knowledge and understanding can be acquired through direct experience and observation of the natural world.

The educational implications of naturalism are significant and include:

1. Emphasis on experiential learning and hands-on experiences in the natural world.
2. Student-centered approach, where students learn through direct experience and exploration.
3. Importance of environment and context in shaping learning and knowledge.
4. Focus on individual development, autonomy, and self-directed learning.
5. Curriculum emphasis on practical skills, problem-solving, and real-world applications.

Direct experience, exploration, and hands-on learning, naturalist education aims to equip students with a deep understanding of the natural world and the skills necessary to navigate and contribute to it. This approach can help students develop critical thinking skills, creativity, and a sense of wonder and curiosity about the world around them.

Pragmatism

Pragmatism is a philosophical school of thought that emphasizes the practical application of knowledge and the importance of experimentation and experience. It posits that knowledge is not an end in itself, but rather a means to solve problems and improve human life. Key philosophers associated with pragmatism include Charles Sanders Peirce

(1839-1914), William James (1842-1910), and John Dewey (1859-1952). Pragmatists believe that knowledge is acquired through experimentation, experience, and social interaction.

The educational implications of pragmatism are significant and include:

1. Emphasis on experiential learning and hands-on experiences.
2. Focus on problem-solving and critical thinking skills.
3. Importance of practical application of knowledge to real-world problems.
4. Encouragement of experimentation, inquiry, and exploration.
5. Emphasis on collaboration, social interaction, and community engagement.

Practical application, experimentation, and problem-solving, pragmatist education aims to equip students with the skills and knowledge necessary to navigate and contribute to the world. This approach can help students develop critical thinking skills, creativity, and a sense of agency and responsibility, preparing them for active participation in society and the workforce.

Idealism

Idealism is a philosophical school of thought that emphasizes the importance of the mind and spirit in understanding the world. It posits that reality is fundamentally mental or spiritual, and that knowledge is acquired through introspection, reflection, and contemplation. Key philosophers associated with idealism include Plato (428-348 BCE), Immanuel Kant (1724-1804), and Georg Wilhelm Friedrich Hegel (1770-1831). Idealists believe that education should focus on the development of the mind, character, and spirit.

The educational implications of idealism are significant and include:

1. Development of intellectual virtues: Idealist education emphasizes the development of critical thinking, reflection, and contemplation.
2. Classical education: Idealists believe in the importance of classical education, including literature, philosophy, and the arts.
3. Moral development: Idealist education focuses on the development of moral virtues and character.
4. Timeless knowledge: Idealists believe that education should emphasize timeless and universal knowledge.
5. Holistic education: Idealist education aims to develop the whole person, including the mind, body, and spirit.
6. Teacher as role model: Idealists believe that teachers should be role models and mentors, guiding students in their intellectual and moral development.
7. Emphasis on liberal arts: Idealist education emphasizes the importance of liberal arts, including subjects like literature, history, and philosophy.
8. Focus on the classics: Idealists believe in the importance of studying the classics, including works of great literature and philosophical texts.
9. Development of wisdom: Idealist education aims to develop wisdom, rather than just imparting knowledge.
10. Importance of values: Idealists believe that education should emphasize the development of values, including moral values and character.

11. Teacher-student relationship: Idealists believe that the teacher-student relationship is crucial, and that teachers should guide students in their intellectual and moral development.
12. Emphasis on reflection: Idealist education emphasizes the importance of reflection and introspection in the learning process.

The development of the mind and spirit, idealist education aims to equip students with a deep understanding of the world and their place in it. This approach can help students develop intellectual curiosity, critical thinking skills, and a sense of moral purpose.

The philosophical foundations of education provide a framework for understanding the purpose, nature, and scope of education, as well as the values and principles that guide educational practices. The philosophical approaches discussed in this note - perennialism, essentialism, progressivism, existentialism, idealism, realism, naturalism, pragmatism and social reconstructionism - each offer a unique perspective on the role of education in society, and highlight the importance of considering the broader social and cultural context in which education takes place.

Theories of Philosophers in Education

Ancient Greece gave birth to Philosophers (great thinkers) and scientists who influenced the society and other parts of the world. Prominent names include Plato, Aristotle, Socrates, Archimedes, among others. The conditions in Greece at the time were not stable. The City States were at war, society was divided and the subordinates were rebellious against their masters. Among the Philosophers, Plato came out most prominently in advocating for changes in society through reforms in education. Theories of philosophers in education are diverse and have

been debated for centuries. Here are some of the most influential theories:

Plato (428-348 BCE)

Plato believed that knowledge is acquired through reason and reflection, rather than through sense experience. He argued that the goal of education is to help students acquire wisdom and virtue, and that this can be achieved through the study of mathematics, philosophy, and other liberal arts.

Implication: Emphasizes the importance of critical thinking, reflection, and abstract reasoning in learning.

Aristotle (384-322 BCE)

Aristotle believed that knowledge is acquired through observation, experience, and reasoning. He argued that the goal of education is to help students develop their intellectual and moral virtues, and that this can be achieved through the study of philosophy, science, and other subjects.

Implication: Emphasizes the importance of hands-on learning, experimentation, and observation in acquiring knowledge.

John Locke (1632-1704)

Locke believed that the mind is a tabula rasa, or blank slate, at birth, and that knowledge is acquired through experience and sense perception. He argued that the goal of education is to help students develop their rational faculties and become virtuous citizens.

Implication: Emphasizes the importance of experiential learning, sensory experience, and the role of environment in shaping knowledge and behavior.

Jean-Jacques Rousseau (1712-1778)

Rousseau believed that children are born with a natural inclination towards goodness and that education should focus on nurturing this natural goodness. He argued that the goal of education is to help students develop their emotional, social, and moral intelligence.

Implication: Emphasizes the importance of child-centered learning, emotional intelligence, and social-emotional development in education.

Immanuel Kant (1724-1804)

Kant believed that knowledge is acquired through the interaction of the mind and the world, and that the goal of education is to help students develop their critical thinking and moral reasoning skills.

Implication: Emphasizes the importance of critical thinking, moral education, and the development of autonomous reasoning in learning.

John Dewey (1859-1952)

Dewey believed that learning is a social and interactive process, and that the goal of education is to help students develop their problem-solving and critical thinking skills. He argued that education should be focused on practical, hands-on learning experiences.

Implication: Emphasizes the importance of experiential learning, collaborative learning, and problem-based learning in education.

Jean Piaget (1896-1980)

Piaget believed that children construct their own knowledge through active experimentation and social interaction. He argued that the goal of education is to help students develop their cognitive and social skills through a series of stages.

Implication: Emphasizes the importance of child-centered learning, active learning, and social constructivism in education.

Lev Vygotsky (1896-1934)

Vygotsky believed that learning is a social and cultural process, and that the goal of education is to help students develop their language and cognitive skills through social interaction and collaboration.

Implication: Emphasizes the importance of social learning, language development, and cultural context in shaping knowledge and behavior.

Martin Heidegger (1889-1976)

Heidegger believed that learning is a process of existential inquiry, and that the goal of education is to help students develop their critical thinking and philosophical skills.

Implication: Emphasizes the importance of critical thinking, philosophical inquiry, and existential awareness in education.

Paulo Freire (1921-1997)

Freire believed that learning is a process of social and cultural transformation, and that the goal of education is to help students develop their critical consciousness and become active participants in their own learning.

Implication: Emphasizes the importance of critical pedagogy, social justice, and community engagement in education.

These philosophers have had a significant impact on our understanding of learning and education, and their ideas continue to influence educational theory and practice today.

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CHAPTER FOUR

PERSONAL PHILOSOPHY OF TEACHING AND LEARNING

Introduction

Developing a personal philosophy of teaching and learning is a crucial aspect of an educator's professional development. It involves reflecting on one's values, beliefs, and experiences to create a framework that guides their approach to instruction, assessment, and student interaction. A personal philosophy of teaching and learning is not a static entity, but rather a dynamic and evolving concept that changes as educators grow and develop in their careers. It is shaped by their understanding of how students learn and develop, as well as their own experiences as learners and teachers. By developing a personal philosophy of teaching and learning, educators can create a sense of purpose and direction that informs their practice and helps them to make intentional decisions about their teaching. The process of developing a personal philosophy of teaching and learning involves several key steps. First, educators must reflect on their values and beliefs about teaching and learning. This involves considering questions such as: What is the purpose of education? What kind of learning environment do I want to create for my students? What are my strengths and weaknesses as a teacher? By reflecting on these questions, educators can begin to identify the core values and principles that guide their practice. Next, educators must consider their own experiences as learners and teachers. This involves thinking about what has worked well for them in the past, as well as what has not. By reflecting on their own experiences, educators can identify strategies and approaches that are effective and modify or discard those that are not.

Another important aspect of developing a personal philosophy of teaching and learning is considering the theoretical perspectives that inform one's practice. This involves reading and reflecting on the work of educational theorists and researchers, as well as considering the implications of their ideas for teaching and learning. For example, an educator who is interested in student-centered learning may read about the work of theorists such as John Dewey or Lev Vygotsky, and consider how their ideas can be applied in the classroom. By considering theoretical perspectives, educators can deepen their understanding of teaching and learning and develop a more nuanced and informed approach to their practice. Educators must also consider the context in which they teach. This involves thinking about the social, cultural, and economic factors that shape the learning environment, as well as the needs and abilities of their students. By considering the context of their teaching, educators can develop a personal philosophy of teaching and learning that is responsive to the needs of their students and the community in which they teach. For example, an educator who teaches in a diverse urban setting may develop a philosophy that emphasizes the importance of culturally responsive teaching, while an educator who teaches in a rural setting may develop a philosophy that emphasizes the importance of community-based learning. Ultimately, developing a personal philosophy of teaching and learning is an ongoing process that requires continuous reflection, growth, and development. It involves being open to new ideas and perspectives, as well as being willing to challenge one's own assumptions and biases. By developing a personal philosophy of teaching and learning, educators can create a sense of purpose and direction that informs their practice and helps them to make intentional decisions about their teaching. This, in turn, can lead to improved student outcomes, increased job satisfaction, and a more fulfilling and meaningful career as an educator.

As educators develop their personal philosophy of teaching and learning, they must also consider the role of technology in the learning process. With the rapid evolution of digital technologies, educators must think about how to effectively integrate technology into their teaching practices, and how to ensure that students are developing the skills and competencies they need to succeed in a technology-rich world. This involves considering questions such as: How can I use technology to enhance instruction and facilitate learning? How can I ensure that my students are developing the digital literacy skills they need to succeed in the 21st century? By considering the role of technology in the learning process, educators can develop a personal philosophy of teaching and learning that is responsive to the needs of their students and the demands of the digital age. Developing a personal philosophy of teaching and learning is a critical aspect of an educator's professional development. It involves reflecting on values, experiences, and theoretical perspectives, as well as considering the context of one's teaching and the role of technology in the learning process. By developing a personal philosophy of teaching and learning, educators can create a sense of purpose and direction that informs their practice and helps them to make intentional decisions about their teaching. This, in turn, can lead to improved student outcomes, increased job satisfaction, and a more fulfilling and meaningful career as an educator. As an educator, I believe that teaching and learning are complex and multifaceted processes that require a deep understanding of the historical, philosophical, and sociological contexts in which they occur. My personal philosophy of teaching and learning is grounded in the following principles:

1. Student-centered learning: I believe that students should be at the center of the learning process, and that their needs, interests, and experiences should guide the teaching and learning process.

2. Inquiry-based learning: I believe that learning should be an inquiry-based process, where students are encouraged to explore, investigate, and discover new knowledge and understanding.
3. Critical thinking and problem-solving: I believe that critical thinking and problem-solving are essential skills for students to develop, and that they should be encouraged to think critically and solve problems in a collaborative and supportive environment.
4. Diversity and inclusivity: I believe that diversity and inclusivity are essential components of a learning environment, and that students should be encouraged to appreciate and respect the diversity of cultures, experiences, and perspectives.
5. Reflective practice: I believe that reflective practice is essential for teachers and students, and that it should be used to inform and improve teaching and learning practices.

Historical, Philosophical, and Sociological Perspectives

Historical, philosophical, and sociological perspectives are a crucial aspect of developing a personal philosophy of teaching and learning. By examining the historical context of education, educators can gain a deeper understanding of the social, cultural, and economic factors that have shaped the learning environment. For instance, the industrial revolution and the subsequent rise of mass education led to the development of standardized curricula and assessment methods, which have had a lasting impact on the way we teach and learn today.

Philosophical perspective; educators can draw on the ideas of influential thinkers such as Plato, Aristotle, and John Dewey to inform their teaching practices. For example, Plato's idea that knowledge is a matter of recollection, rather than discovery, can inform an educator's

approach to teaching and learning. Similarly, Aristotle's concept of eudemonia, or human flourishing, can help educators to think about the ultimate goals of education and how they can help students to achieve their full potential. John Dewey's emphasis on experiential learning and the importance of hands-on experience can also inform an educator's approach to teaching and learning, by highlighting the need for students to be actively engaged in the learning process.

Sociological perspectives can also provide valuable insights into the learning environment and the role of education in society. For example, the work of sociologists such as Pierre Bourdieu and Jean-Claude Passeron can help educators to understand how social class and cultural background can impact a student's access to educational opportunities and their subsequent academic achievement. By recognizing the ways in which social and cultural factors can influence the learning environment, educators can begin to develop strategies to address these inequalities and create a more inclusive and equitable learning environment for all students.

The historical, philosophical, and sociological perspectives, shows that educators can also draw on contemporary theories and research to inform their teaching practices. For example, the work of psychologists such as Lev Vygotsky and Urie Bronfenbrenner can provide insights into the ways in which students learn and develop, and how educators can create a supportive and inclusive learning environment. The concept of social constructivism, which suggests that knowledge, is constructed through social interactions and relationships, can also inform an educator's approach to teaching and learning, by highlighting the importance of collaboration and dialogue in the learning process.

By reflecting on historical, philosophical, and sociological perspectives, educators can develop a nuanced and informed understanding of the

learning environment and the role of education in society. This, in turn, can help them to create a personal philosophy of teaching and learning that is grounded in a deep understanding of the complex social, cultural, and economic factors that shape the learning environment. By recognizing the ways in which their own practices and beliefs are shaped by the past, and by drawing on a range of theoretical perspectives and research, educators can develop a personal philosophy of teaching and learning that is responsive to the needs of their students and the demands of the 21st century.

These perceptive can also help educators to develop a critical and reflective approach to their teaching practices. By examining the assumptions and biases that underlie their own practices and beliefs, educators can begin to see how they may be perpetuating inequalities and injustices in the learning environment. This, in turn, can help them to develop a more nuanced and informed understanding of the learning environment, and to create a personal philosophy of teaching and learning that is grounded in a commitment to social justice and equity. Some of the key historical perspectives that have shaped the learning environment include the ancient Greek concept of paideia, which emphasized the importance of education in the development of the whole person. The medieval concept of scholasticism, which emphasized the importance of reason and intellectual inquiry, also had a significant impact on the development of education. The Enlightenment emphasis on reason and individualism also shaped the learning environment, as did the Romantic Movement's emphasis on emotion and imagination.

Sociological perspectives; This has also played a crucial role in shaping the learning environment. The work of sociologists such as Pierre Bourdieu and Jean-Claude Passeron has highlighted the ways in which

social class and cultural background can impact a student's access to educational opportunities and their subsequent academic achievement. The concept of cultural capital, which refers to the cultural knowledge and resources that are valued in a particular society, has also been influential in shaping the learning environment.

Historical, philosophical, and sociological perspectives are a crucial aspect of developing a personal philosophy of teaching and learning. By examining the historical, philosophical, and sociological contexts of education, educators can gain a deeper understanding of the complex factors that shape the learning environment and the role of education in society. This, in turn, can help them to develop a personal philosophy of teaching and learning that is grounded in a nuanced and informed understanding of the learning environment and the needs of their students.

Some of the key questions that educators might consider when reflecting on historical, philosophical, and sociological perspectives include:

- What are the historical roots of the learning environment and the role of education in society?
- How have philosophical perspectives such as progressivism, essentialism, and existentialism shaped the learning environment and the role of education in society?
- How do sociological factors such as social class, culture, and power impact the learning environment and the experiences of students?
- What are the implications of these factors for the development of a personal philosophy of teaching and learning?

- How can educators use their understanding of historical, philosophical, and sociological perspectives to create a more inclusive and equitable learning environment for all students?

By considering these questions and reflecting on the historical, philosophical, and sociological contexts of education, educators can develop a more nuanced and informed understanding of the learning environment and the role of education in society. This, in turn, can help them to develop a personal philosophy of teaching and learning that is grounded in a deep understanding of the complex factors that shape the learning environment and the needs of their students.

Implications for Historical, Philosophical and Sociological Perceptive

One of the key implications of reflecting on historical, philosophical, and sociological perspectives are

1. The importance of recognizing the cultural and social context of education; Educators must be aware of the ways in which cultural and social factors can impact a student's access to educational opportunities and their subsequent academic achievement. By recognizing these factors, educators can begin to develop strategies to address the inequalities and injustices that exist in the learning environment and to create a more inclusive and equitable learning environment for all students.

2. The importance of considering the role of power and privilege in the learning environment; Educators must be aware of the ways in which power and privilege can impact the learning environment and the experiences of students. By recognizing these dynamics, educators can begin to develop strategies to address the inequalities and injustices that

exist in the learning environment and to create a more just and equitable learning environment for all students.

3. It can also help educators to develop a more nuanced and informed understanding of the learning environment and the role of education in society; By examining the historical, philosophical, and sociological contexts of education, educators can gain a deeper understanding of the complex factors that shape the learning environment and the ways in which education can be used to promote social justice and equity.

Reflecting on historical, philosophical, and sociological perspectives is a crucial aspect of developing a personal philosophy of teaching and learning. By examining the historical, philosophical, and sociological contexts of education, educators can gain a deeper understanding of the complex factors that shape the learning environment and the role of education in society. This, in turn, can help them to develop a personal philosophy of teaching and learning that is grounded in a nuanced and informed understanding of the learning environment and the needs of their students. Personal philosophy of teaching and learning influenced by historical, Philosophical and Sociological perspectives;

Historical Perceptive;

1. **Progressivism:** I believe that progressivism, which emphasizes student-centered learning and hands-on experience, is an important approach to teaching and learning.

2. **Humanism:** I believe that humanism, which emphasizes the importance of human experience and the development of the whole person, is an essential perspective in teaching and learning.

3. **Social Constructivism:** I believe that social constructivism, which emphasizes the role of social and cultural factors in shaping knowledge and understanding, is an important perspective in teaching and learning.

Philosophical Perspectives

1. **Existentialism:** I believe that existentialism, which emphasizes the importance of individual freedom and choice, is an essential perspective in teaching and learning.

2. **Pragmatism:** I believe that pragmatism, which emphasizes the importance of practical experience and experimentation, is an important approach to teaching and learning.

3. **Phenomenology:** I believe that phenomenology, which emphasizes the importance of subjective experience and perception, is an essential perspective in teaching and learning.

Sociological Perspectives

1. **Social Justice:** I believe that social justice, which emphasizes the importance of equality and fairness in society, is an essential perspective in teaching and learning.

2. **Cultural Studies:** I believe that a cultural study, which emphasizes the importance of understanding and appreciating cultural diversity, is an important approach to teaching and learning.

3. **Critical Pedagogy:** I believe that critical pedagogy, which emphasizes the importance of critical thinking and social critique, is an essential perspective in teaching and learning.

Implications for Teaching and Learning Practice

The personal philosophy of teaching and learning has significant implications for teaching and learning practices. The major implication involves;

1. Improved student outcomes, increased student engagement, and a more positive and productive learning experience. For example, an educator who values student-centered learning may design lessons that encourage active participation, critical thinking, and problem-solving, while an educator who emphasizes the importance of social-emotional learning may incorporate activities that promote self-awareness, empathy, and self-regulation.
2. Creating a learner-centered environment which involves recognizing that students are unique individuals with their own strengths, weaknesses, and learning styles, and designing instruction that is tailored to meet their diverse needs. By creating a learner-centered environment, educators can help students to take ownership of their learning, develop a sense of agency and autonomy, and build confidence in their abilities.
3. Improved academic achievement, increased motivation, and a more positive attitude towards learning.
4. Incorporate a diverse and inclusive teaching practice which involves recognizing the importance of diversity, equity, and inclusion in the learning environment, and designing instruction that is responsive to the needs of all students. By incorporating diverse and inclusive teaching practices, educators can help to create a learning environment that is welcoming, supportive, and inclusive for all students, regardless of their background, culture, or identity.

5. Improved student outcomes, increased student engagement, and a more positive and productive learning experience.
6. The role of technology in the learning environment in such a way that they have a clear and well-defined philosophy, they are better able to integrate technology in a way that is intentional, strategic, and supportive of student learning. This involves recognizing the potential of technology to enhance instruction, facilitate communication, and provide feedback, while also being mindful of the potential risks and challenges associated with technology use. Also by incorporating technology in a way that is aligned with their personal philosophy, educators can help to create a learning environment that is engaging, interactive, and supportive of student learning.
7. Educator's approach to assessment and evaluation in such a way that they have a clear and well-defined philosophy, they are better able to design assessments that are authentic, meaningful, and supportive of student learning. This also involves recognizing the importance of formative and summative assessment, and using a range of assessment strategies to measure student learning and progress.
8. Educator's professional development and growth in such a way that they have a clear and well-defined philosophy, they are better able to identify areas for professional growth and development, and to seek out opportunities for ongoing learning and professional development. This involves recognizing the importance of lifelong learning, and being committed to ongoing professional development and growth. Also incorporating professional development and growth opportunities that are aligned with their personal philosophy, educators can help to create a learning environment that is supportive, inclusive, and challenging for all students.

Other basic implication involves;

1. **Student-Centered Instruction:** I believe that instruction should be student-centered, and that students should be encouraged to take an active role in the learning process.
2. **Inquiry-Based Learning:** I believe that learning should be inquiry-based, and that students should be encouraged to explore, investigate, and discover new knowledge and understanding.
3. **Collaborative Learning:** I believe that collaborative learning is essential, and that students should be encouraged to work together to achieve common goals and solve problems.
4. **Reflective Practice:** I believe that reflective practice is essential, and that teachers and students should regularly reflect on their teaching and learning practices to inform and improve them.
5. **Diversity and Inclusivity:** I believe that diversity and inclusivity are essential components of a learning environment, and that students should be encouraged to appreciate and respect the diversity of cultures, experiences, and perspectives.

Personal philosophy of teaching and learning is grounded in a deep understanding of the historical, philosophical, and sociological contexts in which teaching and learning occur. I believe that student-centered learning, inquiry-based learning, and critical thinking and problem-solving, diversity and inclusivity, and reflective practice are essential components of a learning environment, and that they should be used to inform and improve teaching and learning practices.

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“The Art of Teaching” by Ken Bain (2004) – this book explores the concept of a personal philosophy of teaching and learning and provides guidance for educators on how to develop their own philosophy and approach in teaching.

“What the Best College Teachers Do” by Ken Bain (2004) – this book examines teaching practices of award winning college teachers and identifies common characteristics of effective teaching including the importance of having a personal philosophy of teaching and learning.

CHAPTER FIVE

RELEVANCE OF PHILOSOPHY OF EDUCATION

Introduction

Philosophy of education is important in teacher training manuals because it provides a foundational understanding of the nature, purpose, and goals of education, enabling teachers to make informed decisions about their teaching practices. It helps teachers reflect on the aims of teaching, analyze educational ideas, and develop a more comprehensive understanding of their role in shaping students' lives. Moreover, it equips teachers with tools for making rational decisions and encourages independent thinking, fostering a deeper engagement with their profession and the learning process.

Understanding the "Why" of Education:

Philosophy of education helps teachers understand the broader purposes and goals of education, going beyond mere knowledge transmission to consider the deeper meaning and significance of education. This understanding allows them to develop a more holistic approach to teaching and learning.

Critical Thinking and Reflection:

It encourages teachers to critically examine educational ideas, concepts, and practices, fostering a deeper understanding of the theoretical foundations of education. This critical thinking is crucial for adapting teaching methods to meet the diverse needs of students and for navigating the complexities of the educational landscape.

Informed Decision-Making:

By understanding the different philosophical perspectives on education, teachers can make more informed decisions about curriculum design, teaching methods, and classroom management. This allows them to develop a more intentional and effective teaching practice.

Professional Growth and Development:

Studying philosophy of education encourages teachers to reflect on their own values and beliefs about education, fostering a sense of professional identity and commitment to lifelong learning. This commitment can lead to more innovative and effective teaching practices.

Understanding Diverse Perspectives:

It exposes teachers to different philosophies of education, including perennialism, essentialism, progressivism, and reconstructionism, enabling them to understand the diversity of educational thought and to develop a more inclusive and equitable approach to teaching.

Addressing Ethical Issues:

Philosophy of education also addresses ethical issues in education, such as freedom, authority, and morality, helping teachers to develop a strong ethical foundation for their practice.

Enhancing Communication:

It can help teachers better understand and communicate the rationale behind their teaching decisions to parents, administrators, and other stakeholders. In essence, philosophy of education provides a framework for teachers to understand the "why" and "how" of teaching, empowering them to become more reflective, critical, and effective educators. A study from Edsys supports this point, highlighting how

teachers can develop more effective lesson plans and better support students' needs by understanding the history and theories of education.

Relevance of Philosophy of Education to Teacher Education

Exploring How Philosophy of Education Can Enhance Teacher Education Programs

Teacher education programs prepare future educators to handle the diverse needs of students in the classroom. To ensure that teachers are equipped to meet these needs, they must understand the philosophical foundations of education. By exploring the philosophy of education, teacher education programs can better equip their students to become successful educators. Philosophy of education is the study of the purpose, nature, and role of education. It is a way of thinking about the purpose and role of education and how it can be used to achieve certain goals. By exploring philosophy of education, teacher education programs can gain an understanding of the values and beliefs that should be part of the curriculum and teaching methods. This helps to ensure that teachers have a clear understanding of their role and responsibilities as educators. In addition, philosophy of education can be used to guide the development of curriculum materials and to help teachers reflect on their teaching practices. By exploring different philosophical perspectives, teacher education programs can gain an understanding of the different ways in which education can be used to develop students' knowledge and skills. This can help teachers to create an environment that is conducive to learning and that encourages students to think critically and explore their own ideas. Exploring philosophy of education can also provide teachers with an understanding of the ethical considerations involved in teaching. By understanding the ethical implications of different educational approaches, teachers can ensure that they are teaching in a way that is respectful to their students and that is in line

with their own personal values. By exploring the philosophy of education, teacher education programs can gain an understanding of the values, beliefs, and ethical considerations that should go into their curriculum and teaching practices. This can help to ensure that their students are well-prepared to become successful educators.

Examining the Role of Philosophy of Education in Equipping Teachers with the Essential Skills

Philosophy of education is an essential component of teacher education. It provides teachers with an understanding of their role in the classroom, and guides them in the development of their teaching methods. By understanding the philosophical foundations of education, teachers can better understand the purpose of their role and develop the skills necessary to effectively teach their students. Philosophy of education can provide teachers with an ethical framework for their teaching. Teachers must make decisions about how to approach certain topics, and philosophies of education can provide guidance in these decisions. It can also provide teachers with insight into how to best meet the needs of their students, and how to approach difficult topics. Additionally, philosophy of education can help teachers understand the importance of diversity and inclusion in the classroom. Diversity and inclusion are important components of education, and understanding the philosophical foundations of these topics can help teachers become more effective at creating a diverse and welcoming environment for all students.

The philosophical foundations of education can help teachers better understand the importance of lifelong learning. Teachers must be open to learning new things and adapting to changing educational trends. By understanding the philosophical foundations of education, teachers can become more effective at developing their students' knowledge and

skills. Philosophy of education plays a vital role in equipping teachers with the essential skills they need to be successful in the classroom. It provides teachers with an ethical framework for their teaching, helps them understand the importance of diversity and inclusion in the classroom, and helps them understand the importance of lifelong learning. By understanding the philosophical foundations of education, teachers can become more effective at teaching their students and developing their knowledge and skills.

Investigating the Impact of Philosophy of Education on Teacher Training and Professional Development

As an educator, it is important to understand the significance of philosophy of education in teacher training and professional development. A thorough understanding of philosophy of education can help teachers to develop an understanding of the underlying principles and objectives of teaching, as well as the importance of creating a learning environment that is conducive to student growth and development. Philosophy of education provides an important theoretical framework for teacher training and professional development. It is a way to help teachers think critically and consider the implications of their teaching practices. It allows them to reflect on their teaching practices, as well as the goals they hope to achieve through their teaching. In addition, philosophy of education can help teachers to develop an understanding of the relationships between school, culture, and society, and how these relationships can shape and influence teaching and learning. At the same time, philosophy of education can provide teachers with a deeper understanding of their own individual teaching approach and style. By studying different philosophical frameworks, teachers can gain a greater appreciation for their own unique teaching goals and objectives. They can also use philosophical theories to better understand

the broader context of teaching and learning. This can help teachers to better serve their students and create an environment for learning that is both supportive and challenging.

Ultimately, philosophy of education plays an important role in teacher training and professional development. It provides teachers with the theoretical framework necessary to think critically and reflect on their teaching practices. It also helps teachers to understand the broader context of teaching and learning, and to develop an appreciation for their own individual teaching approach and style. By studying philosophy of education, teachers can gain a greater understanding of their students and create a learning environment that is both supportive and challenging.

Understanding the Benefits of Incorporating Philosophy of Education into Teacher Education Courses

The importance of understanding the philosophy of education cannot be overstated in teacher education. By understanding the fundamental principles and theories of educational philosophy, teachers can better understand their role in the classroom and how to best serve their students. Incorporating the philosophy of education into teacher education courses can provide teachers with invaluable insights and knowledge that will help them to become more effective in their roles. One of the primary benefits of incorporating philosophy of education into teacher education courses is that it provides teachers with the opportunity to think critically and reflect on their teaching practices. By understanding the different philosophies of education, teachers can gain an understanding of the values, beliefs and approaches that are necessary for effective teaching. By having this knowledge, teachers can develop a more nuanced and informed view of teaching and learning, which can be incredibly beneficial in the classroom. In addition, studying the

philosophy of education can also help teachers gain a better understanding of the history of education and the development of educational systems. By understanding the historical context of education, teachers can gain an appreciation for the different educational models that have been used in the past and the way that education has evolved over time. This knowledge can help teachers to be more effective in their roles as educators, as they can use their understanding of the history of education to inform their current teaching practices. Incorporating the philosophy of education into teacher education courses can also help teachers to become more mindful and reflective in their teaching practices. By understanding the different philosophies of education, teachers can become more aware of their own teaching decisions and how these decisions can impact the learning of their students. This understanding can help teachers to be more intentional and mindful in their teaching, which can help to create a more effective and engaging learning environment for their students.

The relevance of philosophy of education to teacher education cannot be understated. By understanding the different philosophies of education, teachers can gain a better understanding of the values, beliefs and approaches necessary for effective teaching. Additionally, studying the philosophy of education can also provide teachers with an understanding of the history of education and the development of educational systems. Finally, incorporating the philosophy of education into teacher education courses can help teachers to become more mindful and reflective in their teaching practices. All of these benefits can help teachers to become more effective in their roles as educators.

Why Teachers Need to Learn Philosophy of Training & Education

Teachers are the most crucial element in an education and training system. The importance of the teacher's position and role, their efficiency and competence, is such that some believe that the teacher is the reflection of the entire competence and efficiency of any education system." The Principles and Philosophy of Education is a mandatory educational course for student-teachers because the analysis and examination of the nature and essential characteristics of a good teacher show that many internal factors, including their beliefs about the mission of teaching, self-understanding, educational components, and their competencies, play a fundamental role in the manifestation of teacher behaviors in the classroom. Therefore, recognizing and correcting these assumptions and beliefs in the teacher training curriculum, particularly in the Principles and Philosophy of Education module, is one of the most important factors influencing the quality of the educational and instructional performance of the teacher.

In Iran, concurrent with the establishment of the Higher Teacher Training College in 1934, the Philosophy of Education module was included in the curriculum for the first time for those aspiring to the teaching profession. In this period, the Principles of Education & Training module was considered separately in the curriculum. Since then, these two modules have always been part of the educational program for student-teachers. After the victory of the Islamic Revolution in 1979, the Supreme Council of Planning merged these two courses into one course called 'Principles and Philosophy of Education & Training' and offered it to student-teachers. Currently, this course is only part of the educational courses for student-teachers at the undergraduate level and is offered with a value of three academic credits. The longstanding experience of the instructors of this course for student-teachers indicates

that despite the importance of this course for teachers and its potential capabilities to influence their thought and then their actions, unfortunately, this course has not been able to play an effective and fundamental role in this area; so much so that student-teachers have often complained about the irrelevance of this course to their profession and sarcastically ask why it is necessary for us to study the philosophy of education. It seems that the Principles and Philosophy of Education & Training, which is a theoretical course, cannot be of any use to their profession, which involves the implementation of the education and training process. The study and examination of the effectiveness of teacher training curricula in some other countries also show that this issue has a global dimension. Therefore, this issue is not unique to the teacher training system in our society. Hence, addressing this issue and diagnosing its problems can be a step towards improving the impact of this course on the performance of teachers across a wide geographical range.

To elucidate the potential and actual capabilities of the subjects of the philosophy of education in the theoretical and practical foundations of student-teachers, this article aims to analyze and examine the enlightenments of philosophy and the philosophy of education in the needs of the teaching profession and to explain the consequences of learning philosophical subjects for teachers. Through this, the groundwork for understanding the importance of the philosophy of education for them will be clarified, and they will be encouraged to derive greater benefit from these subjects, thereby laying the foundation for improving their performance. Subsequently, after mentioning the research method and its background, the nature and essential characteristics of a good teacher are first stated, and then the implications of the philosophy of education in relation to them are discussed. The primary approach of this research method is qualitative,

and it has mainly utilized a descriptive-analytical method. For this purpose, initially, by studying relevant sources and taking notes from them, a systematic model of the essential characteristics of a good teacher has been described. Then, the enlightenments of philosophy and the philosophy of education, after being inferred from the relevant sources, have been analyzed and examined in connection and coordination with the aforementioned model. In the end, the results of the research are presented summarily in a diagram.

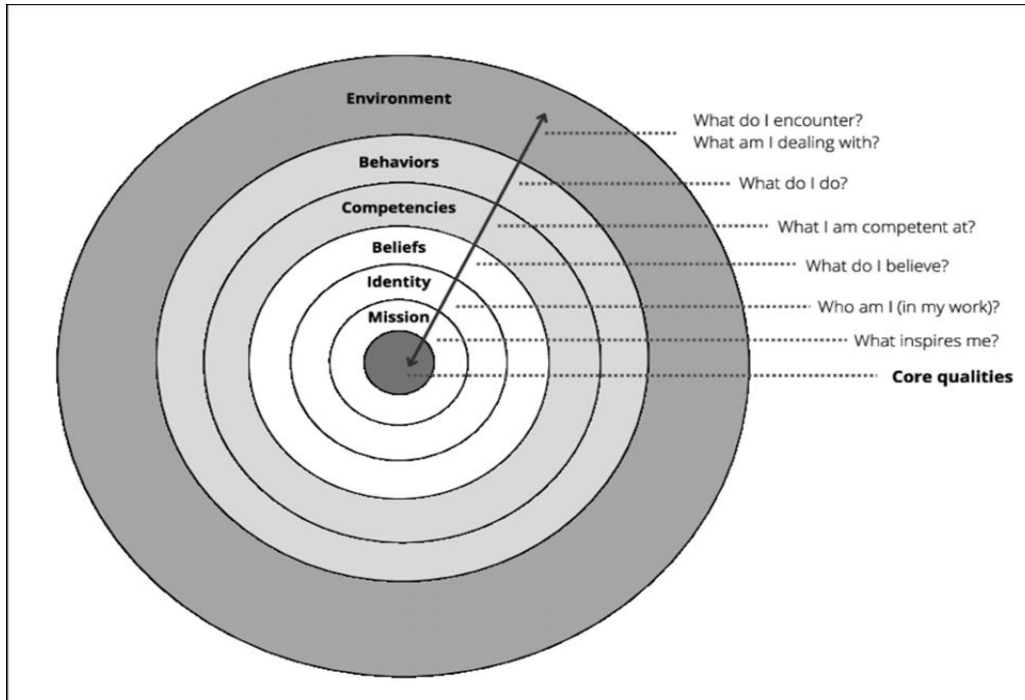
Essential Characteristics of a Good Teacher

A teacher, like other professions, needs specific competencies to perform their job effectively. They deal with the education and upbringing of students, but as Kant says, ‘Education is the greatest and most difficult problem that man is concerned with.’ Therefore, such a serious matter cannot be entrusted to someone who does not have the necessary qualifications for it. Hence, a teacher must have competencies to be able to fulfill the serious responsibility they bear in the best way possible. The importance of this subject has led to numerous research studies in this area. The results of these studies reveal the reality that it is not possible to come to a definitive and comprehensive conclusion about the essential characteristics of a teacher in the form of a list of competencies.

Korthagen’s View on the Essential Characteristics of a Good Teacher

Among the valuable and coherent efforts to define the essential characteristics of a good teacher is the perspective presented by Korthagen, a prominent figure in the field of teacher education. By studying the process of teacher preparation in the twentieth century, he has critically analyzed and examined the main approaches to teacher

training. The result of his research is the presentation of an onion-like layered model of levels of change to define the nature of the essential characteristics of a good teacher. Given the novelty of this model and its valuable role in describing the nature of a good teacher’s characteristics, we will introduce this model. Then, the implications of the philosophy of education for teachers in relation to this model will be explained.



This diagram shows that in individuals – teachers – there are different levels that can be influenced by various factors. The outermost level of this model is the level of environmental conditions and the behavior of individuals, which others can see. Usually, the level of environmental conditions (school, classroom, students, etc.) and the level of appropriate behaviors in different situations are seriously considered by student-teachers. They often focus on the issues present in the classroom, and their questions arise from these matters. The next level is the level of competencies. This level has a significant impact on the level of behaviors. Competencies generally include an integrated knowledge of the subject matter, necessary skills, and attitudes. The distinction of this

level from the level of behaviors is that competencies are the capacity and potential for behaviors, not the behaviors themselves. In practice, suitable conditions cause competencies to be converted into behaviors. A fundamental assumption within this model is the mutual influence of its different levels on each other.

The next inner level is the level of beliefs. This level determines the competencies of a teacher. For example, if a teacher believes that teaching means the transmission of knowledge, they are likely not to strengthen their skills in using active teaching methods and not to benefit from them. The level of beliefs has gained international attention since the 1980s as a result of the introduction of the cognitive approach in contrast to the behaviorist approach in psychology.

Teachers' beliefs about learning and teaching determine their reactions. These beliefs have been formed since they themselves were students and, although these beliefs are criticized by educators during teacher training, in practice, it is these old beliefs that come to dominate teaching. This has led to a shift in teacher education, with less emphasis on teaching and transferring scientific knowledge and more on becoming aware of and replacing personal practical knowledge.

The next level of this model is the level of teachers' professional identity. The fundamental questions that teachers contemplate at this level are:

- 1) Who am I?
- 2) What kind of teacher do I want to be?
- 3) How do I see my role as a teacher?

A common definition of professional identity is 'an organized summary of information that is rooted in the observable realities related

to individuals themselves and includes aspects such as personality traits, values, social roles, interests, physical characteristics, and personal biography'. In fact, teachers' professional identity depends on how they think about themselves—their self-concept—and has been shaped over the course of their lives. Professional identity is often in the form of a coherent whole, a whole that includes an unconscious collection of needs, images, perceptions, feelings, values, role-taking from models, past experiences, and behavioral tendencies that together create a sense of identity and meaning. This whole (the level of professional identity) affects the external levels of beliefs, competencies, and behaviors of student-teachers. This happens while often they are unaware of this whole. One of the essential priorities of teacher training programs should be to help students become aware of this unconscious whole of their being.

The innermost level of the model of the fundamental qualities of a good teacher is the level of the mission. Some researchers call it the level of spirituality. This level encompasses answering questions such as what is the main motivation of a teacher for the work they do. In short, it is what lies deep within us that drive us to act. This level is about giving meaning to a person's existence. The central question at this level is why do I exist? The answer to this question can have a religious or non-religious nature. Therefore, this level includes individual values that a person considers an inseparable part of their being. The difference between the forces emanating from the level of mission and the level of competencies is that these forces manifest from within individuals, while competencies are learned from the outside. Therefore, it is necessary for a teacher educator to facilitate processes in which the internal levels of the existence of student-teachers affect their external levels of existence.

What Does It Mean to Be a Good Teacher?

The above analysis shows that the answer to the question of what are the necessary characteristics of a good teacher is not easily answerable and listing a set of competencies is not sufficient. In other words, the model of levels of change provides a useful framework for reflection on this subject. Often there are differences between these levels that lead to issues and problems for the teacher, others, or both. Such issues may manifest for the teacher as internal tensions and for others as inappropriate behaviors of the teacher. On the other hand, with interaction and coordination between different levels, the teacher will experience fewer internal and external tensions. In an ideal state, there is complete unity between levels. This means that behaviors, competencies, beliefs, identity, and the mission of the teacher together form a coherent whole that is in harmony with environmental conditions and guides it. If this condition is always considered, it can encompass the entire span of life.

Analysis of the Relationship between the Nature of the Necessary Characteristics of a Good Teacher and the Principles and Philosophy of Education

In the continuation of the article, the potential impact of the principles and philosophy of education on each of the levels of necessary characteristics of a good teacher is examined to clarify the guidelines and enlightenments of the philosophy of education for teachers. It is necessary to remember that the discussions of principles and philosophy of education, due to the nature of their own requirements, have more guidelines and enlightenments at the level of cognitive competencies and the level of teachers' beliefs. Therefore, the implications of the discussions of principles and philosophy of education are explained in detail at these two levels and briefly at other levels.

- a. **Level of Environmental Conditions:** This level includes the school, classroom, students, etc., and those responsible for education must provide them. At this level, the lessons of student-teachers, including the course on the principles and philosophy of education, do not play a role in this context, and this is quite obvious.
- b. **Level of Teacher Behaviors:** This level is not directly influenced by the discussions of principles and philosophy of education. The discussions of the philosophy of education can indirectly affect the level of teacher behaviors through the impact they have on other internal levels of the student-teacher's existence. One of the characteristics of the teacher's work – teaching – is weak predictability. This means that a complete and accurate prediction of situations and reactions in the teacher's work is not really possible, hence specific behaviors cannot be taught to student-teachers that they can always use in practice.
- c. **Level of Competencies:** This level encompasses some of the necessary capabilities of the teaching profession. Here, first, the necessary competencies for the work and activity of a teacher are stated. Then, the impact of discussions on the principles and philosophy of education on these competencies is explained.

Teaching Competency

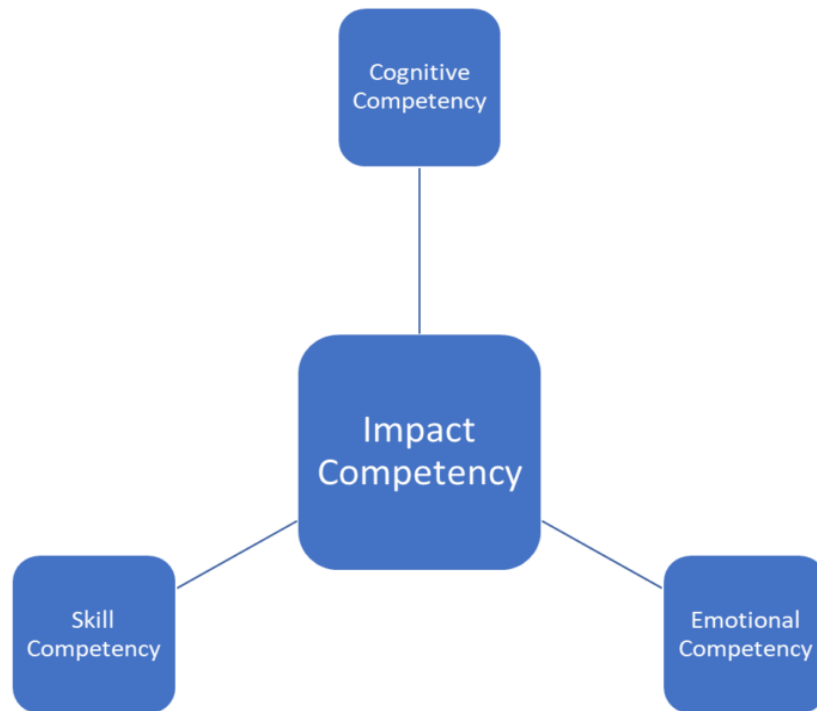
As competencies are necessary for any profession, teaching is no exception. Teaching competency refers to a set of knowledge, inclinations, and skills that, by acquiring them, a teacher can assist in the physical, moral, emotional, social, rational, and spiritual development of learners. The necessary competencies of the teaching profession can be classified into three areas:

a) Cognitive Competencies: Cognitive competencies refer to a set of awareness, insights, and mental skills that enable a teacher to recognize and analyze issues and topics related to education and training, for example, awareness of the foundations of education and training, understanding the interests and mental abilities of learners, awareness of goals, principles, and methods of education and training.

b) Emotional Competencies: Emotional competencies refer to the collection of interests and inclinations of a teacher towards issues and subjects related to education and training. Examples include: love for teaching, devotion to spirituality and fostering it in students, philanthropy, and interest in knowledge.

c) Skill Competencies: This group of competencies represents a set of skills and practical abilities that are related to the process of education and training. For example: skill in evaluating students' learning, skill in teaching, skill in preparing lesson plans.

From the above-mentioned set of three types of competencies, the competency to influence the student is derived, which is the ultimate goal of a teacher's activities. The relationship between the mentioned components can be displayed as follows:



The specific characteristics of the teaching profession, including complexity, breadth, delicacy, and indeterminacy on one hand, and the perspective on the nature of human beings and their well-being on the other, have led to the inability to compile the necessary characteristics of a good teacher in the form of a specific list of competencies. Therefore, listing all the necessary competencies of a good teacher is practically impossible. With the threefold domain of these competencies defined, the role and impact of the principles and philosophy of education on the level of teacher competencies will be explained next.

The Role of Principles and Philosophy of Education in the Cognitive Competencies of Teachers

Awareness and understanding of the foundations, principles, methods, and objectives of education are among the most essential cognitive competencies in the teaching profession. The course Principles and Philosophy of Education is one of the most important courses that

play a significant role in this area. In this course, the philosophical foundations of education are explained and elaborated. The importance of objectives and how they are determined is clarified, which in fact guides the educational and pedagogical activities of the teacher. This course provides the teacher with the principles of education, which are essentially the criteria and general instructions. With these principles at hand, the teacher can innovate appropriate educational methods when faced with new and more complex situations, taking into account their requirements.

A philosophical mindset is a valuable aspect of philosophical discussions that has the capacity and ability to create and nurture mental skills in student-teachers. The cultivation of these skills leads to the improvement of the quality of their educational and pedagogical activities. By philosophical mindset, we mean the way of proper academic thinking and how a researcher deals with various issues. The concept of a philosophical mindset was first introduced by Philip J. Smith. In examining the characteristics of individuals who possess philosophical thinking and disposition, he identified three dimensions or characteristics in their way of thinking. These three dimensions, while distinct and specific are closely related to each other. These three characteristics are: comprehensiveness, penetration, and flexibility. Smith describes the following four characteristics for each of these dimensions:

A) Dimension of Comprehensiveness: Observing specific matters with attention to their connection to a broader context, relating current and immediate issues to long-term goals, employing the power of generalization, and being mindful of theoretical aspects.

B) Dimension of Penetration: Questioning and probing what others assume to be obvious and self-evident, uncovering fundamental matters

and articulating them in every situation, judging and making decisions based on a hypothetical-deductive method, and being attentive and sensitive to the nuances and implicit meanings of every situation and connecting matters with one another.

C) Flexibility: Freeing oneself from mental rigidity, considering issues from various perspectives, valuing thoughts and theories regardless of their source, patience in making provisional and conditional judgments and being open to action in uncertain situations.

If during the teacher preparation period, the way of thinking of student-teachers is considered and emphasis is placed on cultivating their philosophical mindset, each of the characteristics of the dimensions of the philosophical mindset includes a cognitive skill that assists teachers in carrying out more effective educational and pedagogical activities. Among the characteristics of the teaching profession are the diversity and abundance of action, time constraints, poor predictability, and the need for rationality. These characteristics highlight the necessity of creating and nurturing philosophical thinking in student-teachers. Below, the cognitive skills arising from the philosophical mindset and their role in the work of teachers are described.

a) The Dimension of Comprehensiveness: Observing specific matters in relation to their connection to a broader context: A teacher who has developed this characteristic in their mindset looks at educational issues with a broader perspective and can see apparently scattered matters within a wide and interconnected context, gaining a more comprehensive understanding of them. In this case, when faced with a specific problem, they can understand its connection with other related issues and find more appropriate and diverse solutions.

i) Connecting Current and Immediate Issues to Long-Term Goals

As previously stated, the ability to predict accurately in teaching is very limited. Even specific goals are fluid, but ultimate goals are clear and stable. By learning this mental skill and practicing its application in various situations, a teacher can consider daily educational issues in relation to the ultimate goals of education and guide their daily educational and pedagogical activities towards the realization of these ultimate goals, thus creating the conditions for connecting daily issues to long-term goals. On the other hand, connecting daily issues to long-term goals requires the use of reason, control over emotions, and resistance to the pressure of immediate matters.

ii) Utilizing the Power of Generalization

In this skill, generalization does not mean stating a general rule as a result of induction or examining specific cases, but rather it means that a person should be able to find a general rule about the causes of an issue or event through deep study of a few instances. This type of generalization is called creative generalization. It is through such generalizations that specific cases find meaning and form a coherent whole. Acquiring this mental skill enables a teacher to understand the causes of a student's misbehavior or the occurrence of a problem by deeply studying and examining it, and to strive to articulate it.

iii) Paying Attention to Theoretical Aspects

This characteristic and mental skill mean that a teacher should not confine themselves solely to tangible matters and habitual behavior, but should employ their innovative and creative mind, placing specific cases within a broader theoretical framework to understand their implicit meanings and gain a deeper understanding of them.

b) The Depth of Philosophical Mentality

This aspect also includes the following characteristics if a teacher considers it as a mental skill and applies and cultivates it in their way of thinking, making it a habit and a mental disposition. These characteristics will play an important role in improving their performance.

i) Questioning and investigating what others assume to be obvious and Self-Evident

Often, personal biases and unwarranted prejudices prevent one from discovering the truth, leading to a superficial understanding of matters. However, a philosophically nurtured mind questions the obvious and self-evident, testing their truth or falsehood against the measure of reason and thus discovering their reality. If this characteristic and skill are cultivated in the mind of a teacher, they will not accept the opinions of others without question; they will not be confined by baseless prejudices and will allow students to question what is assumed to be certain.

ii Uncovering Fundamental Matters and Expressing Them In Any Situation

A teacher who has developed philosophical thinking not only questions the obvious but also strives to deduce the fundamental aspects and important ideas that are effective in solving the problems of that situation. This mental skill enables the teacher to solve problems that cannot be resolved through ordinary and specific methods by considering the essential points deduced from various situations. Since a teacher faces different students and unpredictable situations where conventional methods are not the solution, learning and applying this

skill plays an effective role in solving new and more complex problems in various educational and training matters.

iii) Judging And Deciding Based on a Hypothetical-Deductive Method

This characteristic and mental skill means that a person with a philosophical mindset does not turn to an inductive method to examine the basis of a general judgment about the occurrence of a situation. Instead, they use the empirical and observable matters of that situation as the basis for deducing a general judgment about similar situations, state a hypothesis in general terms, and use it to solve a new problem or situation, and revise their hypothesis based on that. As their experiences accumulate, they revise their general hypothesis and adopt a more suitable solution. One of the characteristics of teaching is the limitation of time, meaning that the multitude and variety of situations on one hand, and the urgency of reactions on the other, cause the teacher to have little time to think during class, to put situations together and weigh the consequences of each. They must act immediately. Therefore, the mental skill mentioned is one of the valuable strategies that can greatly assist the teacher in deducing judgments for situations.

iv) Being attentive and sensitive to the hints and implicit meanings of every situation and connecting matters with one another

This characteristic is closely related to the feature of uncovering the fundamental matters of a situation. An individual with philosophical thinking, after discovering the essential elements and components of a situation, examines the explicit and implicit implications of these elements and understands their meanings and significances, thereby gaining a deeper and more comprehensive understanding of an issue and its consequences. A teacher who has internalized this mental skill in

their way of thinking acts with greater awareness. Many actions and behaviors can occur in a teaching session, some of which, like the way of walking in the class or the teacher's reaction to a sneeze or cough, may have implicit effects on the students. Therefore, this mental skill helps the teacher consider the explicit and implicit consequences of each of their actions and behave with greater awareness.

c) The dimension of flexibility in philosophical mindset:

This dimension has the following components, each of which implies a mental skill that a teacher can utilize while performing their duties.

i) Releasing oneself from psychological rigidity

Psychological rigidity refers to a person's inability to reconsider past experiences when faced with a situation, to act appropriately for that situation, and typically results in a habitual reaction that is not suitable for the current context. A teacher with this philosophical mindset usually behaves appropriately in new and unforeseen situations, which are characteristic of the teacher's workload, because their attention is consistently focused on the ultimate goals of their work. They respond appropriately by considering the fundamental aspects of each situation and revising their past experiences, thus being less influenced by specific situations and matters.

ii) Considering issues from various perspectives: Most people in society, whose philosophical mindset has not been strengthened or developed, tend to view matters only from the standpoint of negation or affirmation, often considering different issues to be contradictory, such that affirming one means denying the other. However, this is not always the case. Different matters may not be in contradiction; affirming one does not necessarily deny the other. Therefore, those with a

philosophical mindset can look at issues from various angles and propose different hypotheses to solve problems. A teacher who has developed this mental skill can act more effectively and efficiently in solving various problems and situations.

iii) Evaluating the thoughts and theories of others without regard to their source: Often, when evaluating and judging the thoughts and theories of others, people are influenced by prejudices that may not have a logical basis. A person with a developed philosophical mindset can evaluate the thoughts and theories of others without paying attention to their source, thus determining their validity or invalidity based on logic and reason. A teacher, like any thoughtful individual, should be able to develop this mental skill and not base judgments about the theories and thoughts of their students and others on illogical biases and prejudices. This mental skill falls within the emotional competence of the teacher, but due to its close connection with other components of the philosophical mindset, which are mostly related to the cognitive competencies of the teacher, it is mentioned here.

iv) Patience in provisional and conditional judgment and an interest in acting in ambiguous and uncertain situations: This characteristic means that when people have the freedom to act, they encounter uncertain situations where they cannot make a general and absolute judgment. On the other hand, they must act within the context of the situation that has arisen. In this case, individuals with a philosophical mindset, instead of seeking absolute meanings, accept provisional judgments and act based on them, knowing that their judgments may change. Therefore, as soon as they find evidence for or against, they revise their judgment and act accordingly. This is why these individuals do not shy away from facing ambiguous situations. The complexity of teaching, the emergence of unforeseen situations, and the time

constraints that compel teachers to make judgments and decisions based on changing conditions towards the ultimate goals of education and training. Therefore, the teacher can benefit from this mental-practical skill in various uncertain situations. Apart from the mental characteristics and skills emanating from the dimensions of the philosophical mindset of Smith's perspective, philosophical discussions also have other functions in the cognitive competencies of the teacher, which can equip the teacher to face various situations. Some of these characteristics include:

i) Analysis of concepts and terms: The analysis of words, concepts, and terms has always been a special activity of philosophers during their philosophical practice. Ludwig Wittgenstein was the philosopher who drew the world's attention to the relationship between the meanings of words, their use, and ultimately the connection between different meanings of words and various uses of language. Wittgenstein believed that "philosophy is not a theory, but an activity; the result is not a number of philosophical propositions, but the clarification and explanation of these propositions". A teacher, who learns these activities, when faced with concepts and terms, first strives in their analysis and clarification, and thus can elucidate their true meanings for themselves and their students.

ii) Solving general problems: The study of philosophy increases the capacity and ability of teachers to solve problems. Philosophy helps the teacher to organize ideas and subjects; extract what is essential and necessary from a mass of information; find subtle differences between viewpoints and common grounds among opposing views; and integrate various perspectives.

iii) Growth and enhancement of the power of reasoning: Philosophy provides the teacher with the opportunity to formulate clear

formulations, conduct beneficial discussions, and present categorized examples, thereby helping the teacher to increase their ability to convince as an individual. This means that it teaches the teacher to construct their viewpoints rationally and defend them logically against criticisms, understand conflicting situations, and reveal them with strength and clarity. Such an opportunity for the teacher is provided through philosophical discussions inside and outside the classroom.

The Role of Philosophy of Education Discussions in Teachers' Skill Competencies

This group of competencies represents a collection of practical skills and abilities related to the process of education and training. Discussions on the philosophy of education are less directly involved in providing practical skills for teachers, but they indirectly affect the teacher's performance through their impact on cognitive and emotional competencies. Nevertheless, learning philosophical topics entails some operational skills that teachers can benefit from. In this context, the following can be mentioned:

i) Writing Skills: Philosophy and the philosophy of education, by examining challenging texts, teach the teacher the art of interpretive writing and the use of comparative methods in writing, with an emphasis on maintaining justice and fairness in examining alternative situations. Also, through the full description of concrete and tangible examples, it teaches the writing of descriptive texts and, through the development and strengthening of teachers' abilities to present their theories, it teaches them to write challenging texts.

ii) Communication Skills: Studying philosophy leads to the growth and strengthening of the teacher's communicative and expressive abilities. This is achieved through the teaching of some basic self-description

skills, for example, the skill in presenting ideas and structured discussions. Such skills help the teacher to remove ambiguities from their writings and increase their ability to express complex information.

The Role of Philosophy of Education Discussions in Teachers' Emotional Competencies

In line with learning the teachings of philosophy and the philosophy of education, emotional competencies are formed in teachers that play an important role in improving the quality of their educational and training activities. These competencies include:

i) Achieving Personal Unity: Personal unity refers to the harmony between the emotional, moral, social, and rational aspects of a human being that constitute the pillars of their personality. A teacher who possesses personal unity is not influenced by environmental conditions and transient situations; there is no contradiction in their thoughts, and they act according to what they say. Personal unity is a valuable characteristic that many philosophers and thinkers have possessed. Familiarity with the lives of these individuals in the discussions of the philosophy of education inspires the teacher to internalize this valuable ethical characteristic in them.

ii) Cultivating Empathy and Tolerance: Discussions in the philosophy of education familiarize teachers with the diverse worldviews of people around the globe. This awareness expands the breadth of thought and emotion in the teacher. It enables them to see the world through the eyes of others, to understand the emotions of others, and to empathize and communicate with them. It also leads them to respect the beliefs of others, not to fear confronting new ideas, and not to be prejudiced only towards their own beliefs.

iii) Strengthening and Nurturing a Spirit of Curiosity: One of the personality traits of philosophers is that they are curious and inquisitive, much like children. They desire to add to the breadth of their knowledge by examining the causes and nature of things. Teachers can also be inspired by studying philosophical discussions and may adopt the approach of philosophers, especially in matters related to the process of education and training.

The Role of Philosophy of Education Discussions on the Level of Teachers' Beliefs

The level of teachers' beliefs has a significant impact on the level of their competencies and is, in fact, determinative of their competencies. In this section, the impact of discussions on philosophy and philosophy of education on the level of teachers' beliefs about the components of education and training is examined. One of the most important philosophical methods of changing teachers' beliefs is the conceptual change approach. The nature of the conceptual change approach is to replace the existing viewpoints of student-teachers with correct ones. For example, a common concept among student-teachers is that teaching is the transmission of knowledge. However, today's teacher educators strive to replace this with a constructivist view of teaching. The strategies of the conceptual change approach include:

- i) Student-teachers should be encouraged to reflect on a concrete and tangible teaching experience.
- ii) Help student-teachers become aware of their implicit beliefs that play a significant role in their understanding and behavior towards a situation (experience) and similar situations.
- iii) Critiquing these beliefs for student-teachers and students will lead them to realize the incorrectness of the existing beliefs.

- iv) Provide the student-teacher with an alternative theory that seems scientific and practical.
- v) Finally, practice behavior consistent with that alternative theory.

In this approach, it is necessary that the alternative theories for student-teachers be reasonable and comprehensible, as well as beneficial and appealing, so that they are placed at a higher level than their current beliefs. “The influence of the inner on the outer,” according to Bagheri, is one of the general characteristics of humans. By ‘outer,’ it refers to all observable matters that emanate from a person, and by ‘inner,’ it refers to aspects that are not observable, such as thoughts and intentions. Based on this characteristic of humans, what is inside them affects their outward appearance. With this foundation in mind, one of the principles of education is inner transformation. If there is a change within a person’s inner self, their actions and behavior will also be reformed. One of the ways to transform a person’s inner self is to change their perspective. This method aims to alter a person’s perception of matters. This transformation is among the definite requirements for change in human behavior and actions. The most important role of the philosophy of education is to provide the teacher with insight into various areas. Since the philosophy of education deals with the analytical and critical evaluation of various matters that the teacher is involved with, it thus provides deep and extensive knowledge, transforming the teacher’s perception of these matters and subjecting their beliefs to change and evolution. Consequently, the teacher’s actions and behavior are transformed. Some of the matters related to education that the philosophy of education provides new insights to the teacher include:

The Teacher’s Attitude towards the Nature of Humanity

The subject of the teacher’s work is the human being, the student. Understanding humanity is the foundation of any educational system. What is the truth of humanity? What talents and existential capacities does it have? What constitutes its well-being? These issues play a fundamental role in directing the goals of education, its principles, and methods, etc. Depending on the teacher’s perception of human nature, their educational stance towards the components of education will differ. To clarify this matter, some characteristics of humanity from the perspectives of Marx and Islam have been stated, and the educational stance of the teacher influenced by each viewpoint is presented.

Human Characteristics from the Perspective of Marx	The educational stance of the teacher is influenced by the perspective of Marx
Humans are the product of social and historical conditions.	Lack of belief in students’ innate talents
Humans lack will and choice, and historical determinism forms their personality.	Lack of attention to students’ presentation and choice in the process of education and upbringing
For humans, there are no absolute moral principles; all moral values are relative.	Cultivating a sense of ethical relativism in students

Human Characteristics from the Perspective of Islam	The educational stance of the teacher is influenced by the perspective of Islam
Humans have an innate inclination towards God.	Uses educational methods such as good advice, reminding of

	blessings, and teaching lessons to awaken the students' innate nature.
Humans possess inherent dignity.	With educational methods, they facilitate the honoring of the student's personality by enabling abilities and overlooking shortcomings.
Humans are capable of thought and reflection.	Cultivates a spirit of thoughtfulness and contemplation in students. With educational methods like assigning tasks according to capacity, punishing according to the error, and warning, treats students justly.
Human potential is evolving.	Does not keep the student passive in educational activities.
Humans have will and choice.	Values their voluntary activities, utilizing their willpower to develop their personality aspects.
Humans are capable of following examples.	Introduces a perfect model to the student and strives to be a suitable role model for them.

The tables above demonstrate that a teacher's perception of human nature has a complete impact on their educational and instructional orientation. Examining human nature and its implications in setting goals, content, principles, and methods of education in various philosophical schools lays the groundwork for clarifying the teacher's perspective on the student and leads to greater self-awareness of their viewpoint regarding the nature of the student; it also provides the correct and new insight to facilitate change and reform.

The Teacher’s Attitude towards the Nature of Knowledge

Epistemology or the theory of knowledge is one of the important subjects that is examined in the philosophy of education. “Philosophical epistemology” is the main guide for educators because education at all stages draws from knowledge about how knowledge arises in humans and the types of knowledge. In each method of acquiring knowledge, teaching, and evaluation, a specific conceptual analysis about the nature of knowledge is implicit. Therefore, not every method of acquiring knowledge, teaching, and evaluation is compatible with every conceptual analysis of the nature of knowledge, and vice versa. Thus, a teacher may be unaware of their presupposed conceptual analysis of the nature of knowledge, which underlies their teaching method and evaluation, or even their actions may be in conflict with their beliefs about the nature of knowledge. To clarify this matter, some components of education from two perspectives—behaviorism, which is based on philosophical realism, and constructivism, which is based on philosophical relativism—have been compared.

Behavioral Perspective – Concept of Knowledge	Constructivist Perspective – Concept of Knowledge
<p>Knowledge is the description of an objective reality or its correspondence.</p> <p>Knowledge is hierarchically organized and can be divided into simple, defined pieces of information.</p> <p>The whole is equal to the sum of its parts or pieces.</p>	<p>Knowledge is a collection of integrative cognitive structures (schemes) that represent an individual’s personal and temporary theories about the world, used to interpret experiences and guide behavior.</p> <p>Knowledge is constructed by individuals who have different beliefs.</p>

	There is a difference between teaching, education, knowledge, and information.
Behavioral Perspective – Teaching Methods	Constructivist Perspective – Teaching Methods
The transfer of knowledge from teacher to student. Teacher-centered and control of learning processes by the teacher. Step by step movement from simple to complex to prevent mistakes.	A continuous process of struggle, dialogue, experimentation, reflection, and determination that students go through in the process of building and reconstructing their beliefs. Student-centered and control of learning activities by the student. Use of anything that helps to enhance appropriate learning.
Behavioral Perspective – Assessment	Constructivist Perspective – Assessment
The correctness of responses to specific stimuli.	Recognition of the limitations of pen-and-paper tests to determine the depth of students' understanding and conceptual grasp, and the use of alternative methods including observation checklists, personal portfolios, interviews, open-ended questions, and performance tests.
Behavioral Perspective – Role of the Student	Constructivist Perspective – Role of the Student

<p>Generally, a passive recipient of knowledge who provides the expected response when the learning environment stimulates them.</p>	<p>Actively and purposefully imposes structure and meaning on experience to better understand and apply it in the environment.</p> <p>The locus of control is in the learning environment.</p> <p>Feels ownership of their learning and sets a work plan for it.</p>
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The table above shows how a conceptual analysis of the nature of knowledge affects many components of education, including teaching methods, evaluation, and the role of the student. Two different perspectives on the nature of knowledge can lead to different and sometimes contradictory effects on the components of education. In this case, the philosophy of education helps the teacher become aware of their viewpoint regarding the nature of knowledge; it articulates the presupposed conceptual analysis hidden within it; it states the components of education that are compatible with it; it clarifies the advantages and disadvantages of various viewpoints and offers an alternative perspective that is more beneficial and acceptable. This enlightenment enables the teacher to deeply understand the philosophical foundations of their profession and creates coherence between their beliefs and actions.

The Teacher’s Attitude towards Values

Another important issue examined in the philosophy of education that leads to the teacher’s self-awareness is the issue of values. As mentioned earlier, one of the characteristics of the teacher’s work involves the intervention of ethics and ethical reflections in education. As Nel believes, “education speaks of values and is generally an ethical act”. Therefore, the teacher’s perception of values, whether absolute or

relative, and whether mental or objective, has a complete impact on the orientation of their educational activities, as well as on their teaching ethics and general morality.

The Role of Philosophy of Education Discussions in the Level of Teacher Professional Identity

The level of teacher identity encompasses a summary of organized information related to the teacher, such as personality traits, values, social roles, interests, physical characteristics, and personal biography. Fundamental questions at this level include: Who am I? What kind of teacher do I want to be? How do I perceive my role as a teacher? As previously mentioned, changes in teachers' professional identity can be difficult and may be distressing, even if the incorrectness of some of the student-teachers' self-conceptions becomes clear to them. However, there are strategies that can help student-teachers become aware of their professional identity and, if necessary, correct it. In this context, Arthur Combs, a prominent researcher in teacher education, believes that effective teacher training requires changes in student-teachers' perceptions, emotions, attitudes, beliefs, and their inferences about themselves and the world they live in. Among these, the perception student-teachers have of themselves, that is, their self-concept, is the most important and affects all aspects of their lives. Since the self-concept of student-teachers is a mental and internal matter, change in it is possible only if they participate in the process themselves. In other words, creating change in an individual's self requires a new experience that helps the person develop a new perspective about them. One of these methods is introspection.

Introspection means that student-teachers view matters related to their profession from a broader, deeper, and relatively new perspective. With this profound understanding, the groundwork for changing

individual beliefs about oneself is laid. This approach is one where discussions in the philosophy of education can play a significant role, as mentioned in the section on teacher competencies. The philosophical mindset and cognitive skills derived from it enable student-teachers to evaluate matters related to their profession, including the role of the teacher, more deeply and broadly, and pave the way for changes in their beliefs and perspectives. One of the valuable teachings of the philosophy of education for student-teachers is that it fosters the development of broad-mindedness and freedom from prejudice. Studying the thoughts of great thinkers and educators in the field of education expands the intellectual horizons of student-teachers. Consequently, they become acquainted with various worldviews and life perspectives that are not necessarily contradictory. This facilitates the re-examination of their assumptions and beliefs about themselves. Therefore, it may lead to a change in the self-concept of student-teachers, enabling them to view themselves more positively.

The Role of Discussions in the Philosophy of Education at the Level of a Teacher's Mission

The Level of a Teacher's Mission;

As previously mentioned, this is the deepest level and essentially the main source of behavior for student-teachers. This level includes responding to questions such as what is the ultimate purpose of a teacher's work. Among the educational lessons for student-teachers, only the philosophy of education can impact this deep internal level of their being. In this regard, the philosophy of education can fundamentally influence the level of a teacher's mission by providing insight into the nature of existence, human nature, the ultimate purpose of creation, and personal goals, and consequently affect their other internal levels. The way of providing insight into the nature of humans

(students) was previously detailed at the level of a teacher's beliefs. Here, the provision of insight into the nature of existence, the purpose of creation, and the personal goals of student-teachers is explained in detail.

The Teacher's Perspective on the Nature of Existence

Every thinking person, including teachers, will one day, after meeting the essential needs of life, ask themselves whether the world they live in has a purpose.

- a. Is it created by a creator, or has it come into existence by itself, by chance?
- b. What is my place in this world? Is death the end of my life?
- c. Why have I been created?

The answers to the above questions shape the teacher's worldview, which is essentially their philosophy of life. A teacher knows, whether consciously or implicitly, that all aspects of their life are influenced by their philosophy of life. At the very least, the role of the philosophy of education in this matter is such that it compels and motivates the teacher to contemplate such questions, to understand their importance in their life, and to achieve greater self-awareness of their philosophy of life, which they believe in anyway. As a result of the teacher's effort and search for answers, their perspective on the nature of existence may change, and consequently, they may revise their outlook and philosophy of life.

The Teacher's Perspective on the Essence and Purpose of Education

One of the fundamental axes of the philosophy of education is the determination and clarification of the goals of education. There are various viewpoints regarding the essence of education and its goals. A teacher's belief in any of these viewpoints affects all their activities. Among the common perspectives in determining the ultimate goal or goals of education is the examination of the purpose of human creation in religious texts. In this approach, by examining and analyzing religious teachings, ultimate, intermediate, and detailed educational goals are inferred and set as the standard for student education. The central question at the level of a teacher's mission is why a human being, a teacher, has been created and what should be the ultimate goal of their work? Therefore, the philosophy of education with a religious approach can play a fundamental role in determining and clarifying the goals of education for the teacher and in understanding the teacher's mission. It can also have an impact on all the internal levels of their being, including identity, beliefs, competencies, and behaviors, and consequently have a more effective and constructive influence on the external process of teaching and education. Islamic philosophy of education aims to create and nurture this lofty belief in student-teachers that the philosophy of human existence and their education is to recognize God as the sole lord of humans and the world, to submit to His lordship, and to reject the lordship of others. The formation of this belief in student-teachers causes them to align their teaching mission with their divine mission and to facilitate the guidance of students to a noble human status.

On the other hand, Islamic philosophy of education promotes the idea among student-teachers that human nature and happiness depend on their actions, which can be liberating or enslaving, considering human

free will. Therefore, despite all external and internal limitations, ultimately what forms human identity and determines happiness or misery is one's actions. The formation and nurturing of this thought in the conscience of student-teachers cause them to look at their actions in general, and their teaching mission in particular, with a greater sense of responsibility. Creating self-awareness and coherence in the personal goals of student-teachers: One of the important factors in educating a good and influential teacher is their goals. Human behavior is always purposeful. In fact, individuals give direction to their personality through the goals they set for themselves and their activities. A teacher's behavior in the classroom and the methods they use are influenced by their goals and beliefs. When a teacher's goals are unclear, their behavior will also be disorganized. This disarray of goals can also cause disruption in the interaction and communication of students and others with the teacher, as they cannot clearly decide about the teacher's personality. To eliminate this mental disarray, discussions in the philosophy of education can lay the groundwork for the growth and expansion of a personal educational philosophy, making student-teachers aware of goals that are in line with the teaching profession and personal life they are striving to achieve. Having a philosophical viewpoint gives them clarity and transparency, offers them coherent perspectives, and encourages them to ask themselves the following questions as a hypothetical critic and reflect on them:

- 1) What is truly important and worth doing?
- 2) What does the school and society expect from a teacher?
- 3) Beyond teaching, what am I looking for?
- 4) Is what I want valuable?

5) Are there better and more important goals that I should focus my attention on?

The development and expansion of such a viewpoint among student-teachers require their active participation in classroom activities and problem-solving, in such a way that they express their personal beliefs and goals during activities and discussions; defend them with valid reasons; provide opportunities for their classmates and teacher to critique them, and if necessary, seek to change and improve them. The analysis and examination of the nature and essential characteristics of a good teacher, through the discussions of principles and philosophy of education, have revealed that, according to Korthagen's onion-like layered model, these discussions provide valuable insights at many levels of internal change in student-teachers, which can lead to the improvement of their educational and pedagogical performance. Among the entire set of educational and even specialized courses for student-teachers, few, if any, can play such a role and function in improving the quality and effectiveness of teachers.

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CHAPTER SIX

AFRICAN INDIGENOUS PHILOSOPHIES AND PHILOSOPHERS

Introduction

There is a rich and written history of ancient African philosophy - for example from ancient Egypt, Ethiopia, and Mali (Timbuktu, Djenne). In general, the ancient Greeks acknowledged their Egyptian forebears, and in the fifth century BCE, the philosopher Isocrates declared that the earliest Greek thinkers traveled to Egypt to seek knowledge; one of them Pythagoras of Samos, who "was first to bring to the Greeks all philosophy". When it comes to the modern era and the 20th century, a new beginning is linked to the 1920s, when African individuals who had studied in the United States and Europe ("Western" locations) returned to Africa and reflected on the racial discrimination experienced abroad. Their arrival back in Africa instigated a feeling of onuma, which is an interpretation of "frustration." The onuma was felt in response to legacies of colonialism on a global scale. The renaissance of African philosophy in the 20th century is important because onuma inspired some who had traveled and returned to formulate a "systematic beginning" of philosophizing the African identity, the space of African people in history, and African contribution to humanity.

African Philosophy is the philosophical discourse produced using indigenous African thought systems. African philosophers are found in the various academic fields of present philosophy, such as metaphysics, epistemology, moral philosophy, and political philosophy. It discusses substantive issues from an African perspective. African philosophy before the 20th century was primarily conducted and transmitted orally as ideas by philosophers whose names have been lost to history. While

early African intellectual history primarily focused on folklore, wise sayings, and religious ideas, it also included philosophical concepts, such as the Nguni Bantu concept of Ubuntu in moral philosophy. Ubuntu, often summarized by the phrase "I am because we are," emphasizes the interconnectedness of individuals within a community. It contrasts with Western individualism by prioritizing communal values and the well-being of the group over the individual, and is reminiscent of the wider phenomenon of African communalism found across the continent. African philosophy includes but often differs from Africana philosophy in that African philosophy usually focuses on indigenous knowledge systems and philosophical traditions native to the African continent. In contrast, Africana philosophy addresses the philosophical concerns, experiences, and identities of Africans in the diaspora, particularly in regions outside Africa such as the Americas and the Caribbean. One particular subject that several modern African philosophers have written about is on the subject of freedom and what it means to be free or to experience wholeness. Philosophy in Africa has a rich and varied history, some of which has been lost over time. Some of the world's oldest philosophical texts have been produced in Ancient Egypt, written in Hieratic and on papyrus, c. 2200–1000 BCE. One of the earliest known African philosophers was Ptahhotep, an ancient Egyptian philosopher. A philosophical tradition of Islamic scholarship emerged in medieval African kingdoms such as Mali, Ghana and Songhai. In the seventeenth century, a philosophical literature developed in Ethiopia in relation to theodicy, principle of ethics and psychology under the philosopher Zera Yacob, and that of his disciple Walda Heywat."

In the 21st century, research by Egyptologists has indicated that the word philosopher itself seems to stem from Egypt: "the founding Greek word philosophos, lover of wisdom, is itself a borrowing from

and translation of the Egyptian concept mer-rekh (mr-rh) which literally means 'lover of wisdom,' or knowledge." In the early and mid-twentieth century, anti-colonial movements had a tremendous effect on the development of a distinct modern African political philosophy that had resonance on both the continent and in the African diaspora. One well-known example of the economic philosophical works emerging from this period was the African socialist philosophy of Ujamaa propounded in Tanzania and other parts of Southeast Africa. These African political and economic philosophical developments also had a notable impact on the anti-colonial movements of many non-African peoples around the world. There is some debate in defining the ethno philosophical parameters of African philosophy and identifying what differentiates it from other philosophical traditions. One of the implicit assumptions of ethno philosophy is that a specific culture can have a philosophy that is not applicable and accessible to all peoples and cultures in the world. In *A Discourse on African Philosophy: A New Perspective on Ubuntu and Transitional Justice in South Africa*, Christian B. N. Gade argues that the ethno philosophical approach to African philosophy as a static group property is highly problematic. His research on ubuntu presents an alternative collective discourse on African philosophy that takes differences, historical developments, and social contexts seriously. According to Edwin Etieyibo and Jonathon O. Chimakonam in their article "African Philosophy: Past, Present, and Future", historical context plays an important role in African philosophy. History provides the framework in which we can inspect philosophical problems. In terms of African philosophy, one must look at the whole picture through the lens of African history. "There are no facts without history." African philosophy can be formally defined as a critical thinking by Africans on their experiences of reality. Nigerian born Philosopher K.C. Anyanwu defined African philosophy as "that which concerns itself with the way

in which African people of the past and present make sense of their destiny and of the world in which they live.

Nigerian philosopher Joseph I. Omoregbe broadly defines a philosopher as one who attempts to understand the world's phenomena, the purpose of human existence, the nature of the world, and the place of human beings in that world. This form of natural philosophy is identifiable in Africa even before individual African philosophers can be distinguished in the sources. Like Western philosophy, African philosophy contemplates the perceptions of time, personhood, space and other subjects. According to some, two conflicting components are deemed integral to a work for it to be considered African philosophy. First, the piece must have a racial focus. This facet is valued by Traditionalist groups, who posit that African philosophy should be an expression of the world experienced by African individuals. African philosophy must be produced by African authors. In contrast, Universalist groups suggest that African philosophy should be analyses and critical engagement of and between individual African thinkers. A work is African philosophy based on a focal point of tradition. African philosophy must pull from African cultural backgrounds or thought processes, but it should be independent from racial considerations and use "African" only as a term of solidarity.

Methods

Communitarian Method

The communitarian method of African philosophy emphasizes mutualism in thought. It is most commonly used by researchers following ubuntu. The common expression of ubuntu is that "a person is a person through a person." Leonhard Praeg, Mogobe Ramose, and Fainos Mangera implement the communitarian method.

Complementary Method

The complementary method focuses on the prospect of a missing link. All variables are important in consideration of histories and identities, and no variable should be overlooked or under-considered. Additionally, all variables affect one another, so the relationship between them and their affects on other variables should be scrutinized. Msembe Edet implements the complementary method.

Conversational Method

The conversational method creates thought by assessing a relationship between oppositional works. The defender or proponent is named "nwa-swa," and the nwa swa is questioned and doubted by a disagreeing party, known as "nwa nju." The conversational method emphasizes the interconnectedness of networks within reality; the more accurate a thought should be, the more specific a location should be. This method is endorsed by the Conventional School of Psychology, and it is used by Victor Nweke and Msembe Edet.

Early Philosophy by Region

Pre-Modern

North Africa

In North Africa, arguably central to the development of the ancient Egyptian philosophical tradition of Egypt and Sudan was the conception of ma'at, which roughly translated refers to 'justice', 'truth', or simply 'that which is right'. One of the earliest works of political philosophy was The Maxims of Ptahhotep, which were taught to Egyptian schoolboys for centuries. Ancient Egypt has several philosophical texts that have been treated by scholars in recent years. In the 2018 podcast

"Africana Philosophy", the philosophers Peter Adamson and Chike Jeffers devoted the first eight episodes to Egyptian philosophy. The American Philosophical Association (APA) has published a text on the classical text *The Immortality of Writers* ("Be a Writer"), ca. 1200 BCE. The Blog of the APA article also covers *The Dispute Between a Man and His Ba* from the 19th century BCE; *The Teaching of Ani*, 13th century BCE, which gives advice to the ordinary man; *The Satire of the Trades* by Khety; and the text of Amennakht (active in 1170–1140 BCE) from Deir el-Medina, whose teaching states that "it is good to finish school, better than the smell of lotus blossoms in summer". Ancient Egyptian and other African philosophers also made important contributions to Hellenistic philosophy and Christian philosophy. According to *Busiris* by the ancient Greek philosopher Isocrates, who was born before Plato, "all men agree the Egyptians are the healthiest and longest of life among men; and then for the soul they introduced philosophy's training. In the Hellenistic tradition, the influential philosophical school of Neoplatonism was founded by the Egyptian philosopher Plotinus in the third century CE. The Church Father and philosopher Augustine of Hippo (born in Thagaste, today's Algeria, in 354) had a Christian mother, Saint Monica, who was an Amazigh (Berber), and Augustine defined himself as an African (or Punic, of Phoenician descent).

West Africa

The most prominent of West Africa's pre-modern philosophical traditions has been identified as that of the Yoruba philosophical tradition and the distinctive worldview that emerged from it over the thousands of years of its development. Philosophical concepts such as Ifá, Omoluabi, Ashè and Emi Omo Eso were integral to this system, and the totality of its elements are contained in what is known amongst the

Yoruba as the Itan. The cosmologies and philosophies of the Akan, Dogon, Serer and Dahomey were also significant. In pre-colonial Senegambia (modern Gambia and Senegal), the 17th-century philosopher Kocc Barma Fall (b. 1586) stood out as one of the renowned philosophers in Senegambian history. His proverbs are still recited by Senegalese and Gambians alike, including in Senegambian popular culture - for example in Ousmane Sembene's films such as *Guelwaar*[18][19] Other notable philosophical thinkers include the Gambian historian Alieu Ebrima Cham Joof, and the Malian ethnologist Amadou Hampâté Bâ. One of the foremost scholars of Timbuktu was Ahmed Baba (1556–1627), who argued against what he called "racial slavery".[20] One of the leading women philosophers and writers of the Sokoto Caliphate, in present-day Nigeria, was the princess Nana Asma'u (1793-1864).

Horn of Africa

In the Horn of Africa, there are a number of sources documenting the development of a distinct Ethiopian philosophy from the first millennium onwards. Among the most notable examples from this tradition emerge from the work of the 17th-century philosopher Zera Yacob, and that of his disciple Walda Heywat. Yacob in his writings discusses religion, morality, and existence. He comes to the belief that every person will believe their faith to be the right one and that all men are created equal.

Southern Africa

In Southern Africa and Southeast Africa the development of a distinctive Bantu philosophy addressing the nature of existence, the cosmos and humankind's relation to the world following the Bantu migration has had the most significant impact on the philosophical

developments of the said regions, with the development of the philosophy of Ubuntu as one notable example emerging from this worldview.

Central & East Africa

Many Central African philosophical traditions before the Bantu migration into southern Central Africa have been identified as a unifying characteristic of many Nilotic and Sudanic peoples, ultimately giving rise to the distinctive worldviews identified in the conceptions of time, the creation of the world, human nature, and the proper relationship between mankind and nature prevalent in Dinka mythology, Maasai mythology and similar traditions.

African Diaspora

Some pre-modern African diasporic philosophical traditions have also been identified, mostly produced by descendants of Africans in Europe and the Americas. One notable pre-modern diasporic African philosopher was Anthony William Amo in the 18th century, who was taken as a slave from Awukenu in what is now Ghana, and was brought up and educated in Europe where he gained doctorates in medicine and philosophy, and subsequently became a professor of philosophy at the universities of Halle and Jena in Germany.

Modern trends

Kenyan philosopher Henry Odera Oruka has distinguished what he calls four trends in modern African philosophy: ethno philosophy, philosophical sagacity, nationalistic–ideological philosophy, and professional philosophy. In fact it would be more realistic to call them candidates for the position of African philosophy, with the

understanding that more than one of them might fit the bill. (Oruka later added two additional categories: literary/artistic philosophy, such as the work of literary figures such as Ngũgĩ wa Thiong'o, Wole Soyinka, Chinua Achebe, Okot p'Bitek, and Taban Lo Liyong, and hermeneutic philosophy, the analysis of African languages in order to find philosophical content.) In the African Diaspora, American philosopher Maulana Karenga has also been notable in presenting varied definitions for understanding modern African philosophy, especially as it relates to its earliest sources.

Achille Mbembe, a Modern African Philosopher

One notable contributor to professional philosophy is Achille Mbembe. He interacts with a multitude of modern subjects, including thoughts on statehood, death, capital, racism, and colonialism. He invokes attention to moral and political arguments through a tone of morality in his works. Many recent pieces from Mbembe, including *Critique of Black Reason*, suggest that understanding Europe as a force not at the center of the universe is a point from which philosophy and society should view the world. Mbembe asserts that he positions himself in multiple worlds of existence at one time. This method creates an empathetic point from which the world can be viewed.

Ethno philosophy and philosophical sagacity

Henry Odera Oruka of Kenya came up with Sage Philosophy and philosophic sagacity is attributed to him. Ethno philosophy has been used to record the beliefs found in African cultures. Such an approach treats African philosophy as consisting in a set of shared beliefs, values, categories, and assumptions that are implicit in the language, practices, and beliefs of African cultures; in short, the uniquely African worldview. As such, it is seen as an item of communal property rather

than an activity for the individual. One proponent of this form, Placide Tempels, argued in *Bantu Philosophy* that the metaphysical categories of the Bantu people are reflected in their linguistic categories. According to this view, African philosophy can be best understood as springing from the fundamental assumptions about reality reflected in the languages of Africa. Another example of this sort of approach is the work of Ebiegberi Joe Alagoa of the University of Port Harcourt in Nigeria, who argues for the existence of an African philosophy of history stemming from traditional proverbs from the Niger Delta in his paper "An African Philosophy of History in the Oral Tradition." Alagoa argues that in African philosophy, age is seen as an important factor in gaining wisdom and interpreting the past. In support of this view, he cites proverbs such as "More days, more wisdom", and "What an old man sees seated, a youth does not see standing." Truth is seen as eternal and unchanging ("Truth never rots"), but people are subject to error ("Even a four-legged horse stumbles and falls"). It is dangerous to judge by appearances ("A large eye does not mean keen vision"), but first-hand observation can be trusted ("He who sees does not err"). The past is not seen as fundamentally different from the present, but all history is contemporary history ("A storyteller does not tell of a different season"). The future remains beyond knowledge ("Even a bird with a long neck cannot see the future"). Nevertheless, it is said, "God will outlive eternity." History is seen as vitally important ("One ignorant of his origin is nonhuman"), and historians (known as "sons of the soil") are highly revered ("The son of the soil has the python's keen eyes"). However, these arguments must be taken with a grain of cultural relativism, as the span of culture in Africa is incredibly vast, with patriarchies, matriarchies, monotheists and traditional religionists among the population, and as such the attitudes of groups of the Niger Delta cannot be applied to the whole of Africa.

Another more controversial application of this approach is embodied in the concept of Negritude. Leopold Senghor, a proponent of Negritude, argued that the distinctly African approach to reality is based on emotion rather than logic, works itself out in participation rather than analysis, and manifests itself through the arts rather than the sciences. Cheikh Anta Diop and Mubabinge Bilolo, on the other hand, while agreeing that African culture is unique, challenged the view of Africans as essentially emotional and artistic, arguing that Egypt was an African culture whose achievements in science, mathematics, architecture, and philosophy were pre-eminent. This philosophy may also be maligned as overly reductionist due to the obvious scientific and scholarly triumphs of not only ancient Egypt, but also Nubia, Meroe, as well as the great library of Timbuktu, the extensive trade networks and kingdoms of North Africa, West Africa, Central Africa, the Horn of Africa and Great Zimbabwe and the other major empires of Southern, Southeast and Central Africa. Critics of this approach argue that the actual philosophical work in producing a coherent philosophical position is being done by the academic philosopher (such as Alagoa), and that the sayings of the same culture can be selected from and organised in many different ways in order to produce very different, often contradictory systems of thought. Philosophical sagacity is a sort of individualist version of ethno philosophy, in which one records the beliefs of certain special members of a community. The premise here is that, although most societies demand some degree of conformity of belief and behavior from their members, a certain few of those members reach a particularly high level of knowledge and understanding of their cultures' worldviews; such people are sages. In some cases, the sage goes beyond mere knowledge and understanding to reflection and questioning—these become the targets of philosophical sagacity.

Professional Philosophy

Professional philosophy is usually identified as that produced by African philosophers trained in the Western philosophical tradition, that embraces a universal view of the methods and concerns of philosophy. Those philosophers identified in this category often explicitly reject the assumptions of ethno philosophy and adopt a Universalist worldview of philosophy that requires all philosophy to be accessible and applicable to all peoples and cultures in the world. This is even if the specific philosophical questions prioritized by individual national or regional philosophies may differ. Some African philosophers classified in this category are Odera Oruka, Paulin Hountondji, Peter Bodunrin, Kwasi Wiredu, Tsenay Serequeberhan, Marcien Towa and Lansana Keita.

Nationalist and Ideological Philosophy

Nationalist and ideological philosophy might be considered a special case of philosophic sagacity, in which not sages but ideologues are the subjects. Alternatively, it has been considered as a subcategory of professional political philosophy. In either case, the same sort of problem arises with retaining a distinction between ideology and philosophy, and also between sets of ideas and a special way of reasoning. Examples include African socialism, Nkrumaism, Harambee and Authenticité.

African Ethics

Although Africa is extremely diverse, there appear to be some shared moral ideas across many ethnic groups. In a number of African cultures, ethics is centered on a person's character, and saying "he has no morals" translates as something like "he has no character". A person's character reflects the accumulation of their deeds and their habits of

conduct; hence, it can be changed over a person's life. In some African cultures, "personhood" refers to an adult human who exhibits moral virtues, and one who behaves badly is not considered a person, even if he is considered a human. While many traditional African societies are highly religious, their religions are not revealed, and hence, ethics does not center on divine commands. Instead, ethics is humanistic and utilitarian: it focuses on improving social functioning and human flourishing. On the other hand, social welfare is not a mere aggregate of individual welfare; rather, there is a collective "social good" embodying values that everyone wants, like peace and stability. In general, African ethics is social or collectivistic rather than individualistic and united in ideology. Cooperation and altruism are considered crucial. African ethics places more weight on duties of prosocial behavior than on rights per se, in contrast to most of Western ethics.[29]

Africana Philosophy

Africana philosophy is the work of philosophers of African descent and others whose work deals with the subject matter of the African diaspora. This is a relatively new (since the 1980s) and developing name given to African thought, and it is given credible attention by professional organizations, including the American Philosophical Association. Africana philosophy includes the philosophical ideas, arguments and theories of particular concern to people of African descent. Some of the topics explored by Africana philosophy include: pre-Socratic African philosophy and modern day debates discussing the early history of Western philosophy, post-colonial writing in Africa and the Americas, black resistance to oppression, black existentialism in the United States, and the meaning of "blackness" in the modern world.

African Epistemology

African epistemology is epistemology from the African perspective, and is therefore rooted in African ontology which is unitary and communal. If epistemology concerns knowledge and non-knowledge, African epistemology considers awareness of what is and can be known, and what isn't and can't be known, contending that human knowledge is, and always will be, humility-inducing limited and dwarfed by what isn't known. In the search for a comprehensive knowledge, approximation is considered desirable. Ancestral spirits, i.e. spirits of individuals that once inhabited the physical world, are central to traditional African thought. It is believed they are still capable of actions which have consequences in the physical world, and having knowledge of their intentions provides grounds for understanding physical occurrences. Reality is conceived in a holistic view in which personalization is expressed in concrete consubstantiation of spirit. While Western epistemology follows analytical reason, African epistemology follows emotional and intuitive reason where experience is foundational to knowledge, and experience is acted upon by and combined with reason to produce a "complete knowledge". Fundamentally, there is thought to be more to the realm of experience than what can be unearthed via empirical enquiry. This contrasts the fundamental tenet of Western culture where science is the main determiner of what is and is not real, and anything unconfirmed by science is viewed as metaphysical fantasy or superstition. This informs what is termed the "colonial myth on Africa", and African scholars have defended "African rational, logical and analytic consciousness and thought patterns", pointing to the cultural embeddings of knowledge. African philosophy seeks a middle ground between dualism and monism regarding the material and spiritual, noting their correlativity. Epistemological dualism, where the epistemic subject and epistemic object are separated, is absent from

African epistemology, and the epistemic subject "experiences the epistemic object in a sensuous, emotive, intuitive, abstractive understanding, rather than through abstraction alone, as is the case in Western epistemology". Thus, oral traditions, music, folklore, myths, proverbs and the like are utilized in the preservation and transmission of knowledge. African epistemology is the Endeavour of the individual, not the community and therefore not ethno philosophy, and holders of knowledge are considered moral agents that treat knowledge as a tool to moralize/humanize themselves and the society as a whole, thus knowledge is definitively used to address human societal challenges. Criticisms come from African neo-positivists, who argue that African epistemology must have a basic method of testing knowledge claims to be truly valid. A response is that Africans don't prioritize separation of knowledge and belief, but prioritize whether it is true or false, often seeking a third party's opinion or further evidence from a reliable/truthful person. Truth is considered relativist, and relies on what is meant or understood, which is not always translatable between individuals or cultures owing to differing paradigms and linguistically conventions. Thus knowledge is viewed as a societal convention rather than an objectivist phenomenon. Universal justifiers of epistemological claims are: linguistic-conceptual schemes, human nature, socio-cultural values and interests, and customs and habits, which commonly instill confidence.

List of African Philosophers

This is a list of notable philosophers who theorize in the African tradition, as well as philosophers from the continent of Africa.

<p>Algerian</p> <ul style="list-style-type: none">• Albert Camus• Louis Althusser• Mohammed Arkoun• Augustine of Hippo• Malek Bennabi• Hélène Cixous• Jacques Derrida• Frantz Fanon• Bernard-Henri Lévy• Mohammed Chaouki Zine• Lalla Zaynab• Isabelle Eberhardt• Ahmad ibn Idris al-Fasi <p>Beninese</p> <ul style="list-style-type: none">• Paulin J. Hountondji <p>Cameroonian</p> <ul style="list-style-type: none">• Achille Mbembe <p>Congolese</p> <ul style="list-style-type: none">• Jacques Depelchin• V. Y. Mudimbe	<p>Kenyan</p> <ul style="list-style-type: none">• Dada Masiti• John Mbiti• Micere Githae Mugo• Henry Odera Oruka• Ngũgĩ wa Thiong'o• PLO Lumumba <p>Libyan</p> <ul style="list-style-type: none">• Sextus Julius Africanus• Aref Ali Nayed <p>Malawian</p> <ul style="list-style-type: none">• Didier Kaphagawani <p>Malian</p> <ul style="list-style-type: none">• Amadou Hampâté Bâ <p>Moroccan</p> <ul style="list-style-type: none">• Taha Abdurrahman• Alain Badiou• Bensalem Himmich• Mohammed Abed al-Jabri• Mohammed Aziz Lahbabi
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- Ernest Wamba dia Wamba
- Theophile Obenga

Egyptian

- Ptah-Hotep
- Kagemni I
- Mustafa Abd al-Rizq
- Arnouphis
- Abdel Rahman Badawi
- George of Laodicea
- Hassan Hanafi
- Ihab Hassan
- Zaki Naguib Mahmoud
- Abdel Wahab El-Messiri
- Plotinus
- as-Suyuti
- Imam ash-Shafi'i
- Rifa'a al-Tahtawi
- Fouad Zakariyya
- Maimonides

Ethiopian

- Walda Heywat
- Zera Yacob

Gambian

- Kocc Barma Fall
- Alieu Ebrima Cham Joof

- Ahmad al-Badawi
- Ash-Shadhili
- Judah ben Nissim
- Mohammed Sabila
- Abu al-Abbas as-Sabti
- Mohammed Allal Sinaceur
- Hourya Sinaceur
- Abdellatif Zeroual

Nigerian

- Obafemi Awolowo
- John Olubi Sodipo
- Chinua Achebe
- Wole Soyinka
- Nana Asma'u
- Emmanuel Chukwudi Eze
- Usman dan Fodio
- Josephat Obi Oguejiofor
- Ike Odimegwu
- Theophilus Okere[33]
- Sophie Oluwole

Rwandan

- Alexis Kagame

Senegalese

- Cheikh Anta Diop
- Leopold Sedar Senghor
- Souleymane Bachir Diagne

<p>Ghanaian</p> <ul style="list-style-type: none"> • Kwame Nkrumah • Kwame Anthony Appiah • Al-Hajj Salim Suwari • Anton Wilhelm Amo • W. E. B. Du Bois • Kwame Gyekye • Ato Sekyi-Otu • Kwasi Wiredu <p>Hellenistic</p> <ul style="list-style-type: none"> • Apollodorus of Athens • Clitimachus • Dio of Alexandria • Dionysius of Cyrene • Heraclides Lembus • Hypatia • Lacydes of Cyrene 	<ul style="list-style-type: none"> • Kocc Barma Fall <p>South African</p> <ul style="list-style-type: none"> • Es'kia Mphahlele • John Langalibalele Dube • Steve Biko • Mabogo P. More • Mogobe Ramose • Mpho Tshivhase • David Benatar <p>Tanzanian</p> <ul style="list-style-type: none"> • Julius Nyerere <p>Tunisian</p> <ul style="list-style-type: none"> • Rachida Triki • Ibn Khaldun
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Some African Philosophers and their Contributions to Education

▪ Julius Nyerere – Education for Self-Reliance

Julius Nyerere, Tanzania's first president and a leading African thinker, pioneered the concept of Education for Self-Reliance. He argued that colonial education had created elites disconnected from their communities. Instead, he promoted a model that integrated work, moral education, and community service. This philosophy emphasized

practical skills, rural development, and a collective sense of responsibility. Nyerere saw education not merely as the transmission of knowledge but as a tool for national development and social transformation.

- **Kwame Nkrumah – Education for Liberation**

Kwame Nkrumah believed that education must play a central role in freeing African minds from colonial domination. He linked education with political consciousness, asserting that only through a well-educated and critically aware populace could Africa achieve genuine independence. Nkrumah emphasized scientific and technical education to promote self-sufficiency and economic development. He also advocated for Pan-African education to foster unity among African nations.

- **Cheikh Anta Diop – Historical and Cultural Reclamation in Education**

Senegalese scholar Cheikh Anta Diop advocated for an African-centered education that reclaimed the continent's historical contributions to civilization. He challenged the dominant Eurocentric historical narratives taught in schools, arguing that such distortions undermined African self-worth. Diop called for the integration of African languages and precolonial history into education to build a confident and self-aware generation of Africans.

- **John Mbiti – Indigenous Knowledge and Moral Education**

Kenyan philosopher and theologian John Mbiti emphasized the importance of traditional African education systems. He believed that moral instruction, communal living, and cultural rituals were integral to African identity and should be respected in modern curricula. Mbiti

highlighted how storytelling, proverbs, and oral traditions served as powerful educational tools that instilled ethics, responsibility, and communal belonging.

- **Molefi Kete Asante – Afrocentricity in Education**

Molefi Kete Asante introduced Afrocentricity as a framework that recenters Africa in educational content and processes. Although in American, his work resonates across the African continent. He criticized Western education for marginalizing African identities and called for curricula that affirm African cultural heritage. An Afrocentric education system, he argued, promotes dignity, self-determination, and intellectual independence among African learners.

- **Amílcar Cabral – Education as Political Awareness**

Amílcar Cabral, a revolutionary thinker from Guinea-Bissau and Cape Verde, saw education as a form of resistance and consciousness-building. He believed that colonial education aimed to disconnect Africans from their cultural roots. Cabral advocated for education that is political, practical, and contextually relevant, enabling learners to understand their history and engage actively in liberation struggles.

- **Wole Soyinka – Humanistic and Critical Education**

Nigerian Nobel laureate Wole Soyinka has advocated for education that balances tradition with modernity. He emphasizes the importance of critical thinking, literary engagement, and cultural expression in education. Soyinka believes that learners should be taught to challenge injustice and engage with societal issues through a strong moral and humanistic foundation.

- **Kwasi Wiredu – Philosophy and Rational Inquiry in Education**

Ghanaian philosopher Kwasi Wiredu advocated for the decolonization of African thought, particularly in philosophy and education. He urged African educators to draw from indigenous concepts and languages while applying rational inquiry. Wiredu called for critical thinking and logical analysis rooted in African traditions, arguing that education should promote intellectual independence and epistemological clarity.

- **Ifeanyi Menkiti – Communitarian Ethics in Education**

Nigerian philosopher Ifeanyi Menkiti emphasized the role of community in shaping individuals. He challenged Western liberal notions of personhood by proposing that African identity is deeply embedded in communal relationships. In education, this means fostering social responsibility, moral growth, and character development. Learning is seen as both a personal and social journey toward becoming a "person" within the community.

- **Theophilus Okere – Hermeneutics and African Education**

Nigerian philosopher Theophilus Okere contributed significantly to the development of African hermeneutics—the interpretation of African cultural and philosophical texts. He emphasized the need to understand African traditions and worldviews through their own categories. Okere argued for an educational system that enables Africans to interpret their realities without Western imposition, fostering a deeper cultural understanding and intellectual authenticity.

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CHAPTER SEVEN

PROBLEMS OF NIGERIAN EDUCATION

Introduction

Development of education in Nigeria is hampered by numerous problems which are retarding the pace of success. Education is valued by the society because of its indispensable roles in social, economical, political, and technological development. Nigerian government has taken great steps in education through innovative programs, tailoring education towards technological advancement, reforms in teacher education and so on. However, there are problems which constitute obstacles to that. Some of these problems are viewed from social philosophical points. They are problems associated with metaphysical aspect of education which include religion and culture as well as the problems associated with emphasis of Nigerian education on science and technology.

1. The invasion of metaphysics:

The term metaphysics is derived from two Greek words “meta” meaning after and “physika” meaning nature. It’s therefore implies after the things of nature. Metaphysics is a branch of philosophy that’s inquires into the problems of existence; an inquiry into the world and the world beyond. It investigates reality as distinct from that quick may illusion. It tries to resolve such issues as the ultimate nature, origin an essence of being, the ground and basis of all existence, the nature of man and the world in which he lives, whether man has a soul and if he has how does it function and what happens after Death. The concern for so based on faith is taken care of, the inclusion of moral and religious education as part of school curriculum in educational institution. Man’s quest full and concern for his soul in this life and the world beyond is metaphysical.

Religion tries to answer questions or find solutions to man's quest for knowledge and skepticism about: what is the destination of the soul? Is there one God, many gods or no God. What is the essence of man's existence on earth? Where is one soul going after death? Many religions consider the world as a transit camp and have conceptions of the universe and man's place in it. Many believe in life after death, seeing the world as a transit camp and we'll be long today supernatural world after death, to live in a city meant for God's people. The ultimate desire of an average religious person, therefore, is to be perfect in order to ensure a perfect relationship with God after death; the soul will be at rest. These are metaphysical ideas. Religion and spirituality are therefore metaphysical connotations. Religious theories and teachings of creation of the universe including man and other living organisms are indicative of influence of metaphysics on man. Man's concepts about the universe and its essence or purposes are translated into education in order to improve his life. Educational policy, curriculum of study and teaching all have their manifestations in metaphysical beliefs. Religion is also included in the school curriculum to teach and help students grow spiritually, learn good moral conduct and develop good human relations. Metaphysics is healthy for the educational system; however, there is the extreme on negative side. Really just city seems to have invaded the educational system giving rise to numerous prayer groups instead of study groups in educational institutions. Also, there is the problem of cultural conflicts and ask a rampage of cultures transmitted through educational system. These problems are:

Prayer groups instead of study groups;

Religious groups in societies expressed their feelings about the metaphysical world and their faith India maker. Religious groups play important roles which include:

- Defining moral standard of adherence
- Group solidarity and engenders social cohesion
- Guiding and counseling members along good lives of morality and spirituality

In realization of the need for spiritual and moral education, religious groups are allowed to operate in Nigerian educational institutions. Some students also come to school with the religious ideas acquired in their home background. The groups generally inculcate moral discipline in their followers. Prayer is considered a vital weapon for their success in academics and life generally. Religious participation and academic achievements are statistically significantly related. Students' religiousness is positively related to academic achievements as more religious students seem to perform better. This probably because they withdraw from social activities and shown social vices such as alcoholism, is of hard drugs, frequent partying, cultism and so on. This may impact positively on their academic achievements.

However, religious groups go to the extreme. In a plural society like Nigeria, the teachings of extremists could be emotive enough to provoke hostile religious feelings against non believers and such could generate conflicts. There are constant inter religious conflicts, insert denominated and sectarian attack, criticism of other sects etc. In educational institutions, there are some times clashes between and among religious groups in matters of faith. Arguments and counter arguments often leads to acrimony, verbal abuse and quarreling. Some students who consider themselves prayerful and pious restrain themselves from close association with other students who they brand unholy, infidels and unbelievers. This is to avoid corrupting their souls which is believed to be destined for heaven and there is no need for them to remain in a perfect state. Keeping of their fellow students and

withholding from association with your classmates exclude them from collaborative and mutual learning experiences. Because of religious intolerance, some of them who try to form study groups only do so with members of their religious denominations and end up as prayer groups. In northern Nigeria, religious fundamentalists oppose western education, for example Boko Haram sect (Western education is forbidden). Educational institutions are attacked with the result of destruction of lives and properties.

Religious extremism, violence and intolerance I often heard in prayer meetings by religious groups. The meeting is used as occasions to plan how to undermine another denomination or religion. Some overzealous preachers indoctrinate their members with fanatical and heretical teachings increase the scripture is misinterpreted. Religious extremism is also seen in the fact that some members of prayer groups in educational institutions abandon their studies and spend ample time in prayers and other religious activities. Some students tend to believe more in prayer to guide their academic success without studying because of their metaphysical transformation or divine intervention in their academic success. Prior groups are therefore found in place of study groups. The proliferation of prayer groups instead of study groups and activities of overzealous members therefore pose obstacles to educational development in Nigeria.

2. Cultures on rampage

Culture distinguishes one society from the other. Nigeria is made up of different ethnic groups with different cultures. The country inherited and adapted western education and civilization as a result of colonization and economic encounter with the West. Christianity and Islam also staked their hold on Nigerian culture. Also, the new wave of globalization where by developed countries dominate and influence

developing countries, is having its toll in a country like Nigeria. Globalization is the spread of ideas and lifestyle which had reduced the world to global village and intensifies consciousness of man's environment including culture, civilization, knowledge, production, and distribution of goods and services. Globalization is seen as enculturation of developing nations who are at the receiving end of western technology and economic aids and by implication the western social and cultural values. These situations have affected almost all aspects of Nigerian life: dress, language, food, religion and most importantly education.

Education is a veritable tool for cultural transmission in addition to participation and interaction. Education is determined by the culture of the society and culture is the content of education. The society considers cultural transmission as being necessary for creation, conformity and effective cooperation and interaction. Both the indigenous and western cultures are transmitted through the Nigerian school curriculum because the federal government of Nigeria in the national policy on education intends to develop and provide Nigerian languages, arts and culture in the context of world's cultural heritage. The recipient of western education is therefore at crossroads trying to Mary many aspects of the indigenous culture and western culture. Because of the values of the cultures crisis-cross, end up being culture-less because what he experienced in society is different from what he was taught in school. (Crisis areas – language, dress code).

From all indications, the promotion of our cultural values which according to national policy on education through the educational system remains a mirage. There is therefore need for value reorientation. Our much cherished positive cultural values need to be promoted and instilled. You should start right from our schools; your school uniform

being of local fabrics and design, free use of mother tongue, Use of appropriate textbooks that's promotes our values and curriculum reforms could help to appreciate our cultural heritage. The cultures go on rampage as a result of their glaring differences or dynamics.

3. Problems of scientific know-how

Science is simply man's systematic efforts to understand nature. Science is seen as a way of finding out information about everyday things and happenings around us, in our environment. The word science comes from the Latin word "scientia" Which means knowledge or knowing. Knowing implies to be informed about something; I setting, to be sure all able to distinguish. Science is concerned with seeking for knowledge of the universe and all that is contained in it. Scientific know-how is a way of building scientific knowledge and applying it practically. The building of knowledge is known-why.

Science consists of a body of knowledge and processes by which that's knowledge is developed. It involves generating testable explanations and knowledge which can be evaluated and shared. Science employs empirical means of observation, description and experimentation to produce facts in a skeptical, critical and constructive manner. Scientific literacy is necessary for effective living in the modern society. The development of any nation economically, politically, and technologically is made possible by science. Example: organ transplants – better medical solution, agriculture, genetic engineering etc. However, science and technology have been castigated for celebrating overpopulation, threatening of World Peace, pollution of the environment, destruction of irreplaceable natural resources and the humanizing mankind. But then, the resolution of these problems still requires more and more science and technology. Scientific knowledge has helped to produce many professionals who constitute the required

manpower for scientific developments and for international recognition. They include doctors, engineers, laboratory scientists etc. It has also led to improve personal lives. It has helped to create awareness about nutrition, sanitation, conservation and food preservation. It has helped to eliminate superstitious beliefs and obnoxious traditional practices in Nigeria. However, there are problems associated with scientific know how in Nigeria. Many science graduates find it difficult to apply the knowledge they acquired or developed new scientific knowledge, quacks abound. One of the reasons is because science education is still suffering the effects of colonial experience. The British colonial system of education emphasized on general subjects and neglected scientific education. Additionally, many schools and colleges do not have science laboratories while a good number of those that have do not possess the basic tools or equipment such as microscopes, dissecting instruments and specimens. In a situation like this, teachers cannot put their best and the students you cannot derive maximum benefits from the instruments given.

Theoretical knowledge is emphasized instead of practical knowledge. The teaching and learning process is stalled and educational development is retarded. School graduates are equipped. They lack adequate literacy and encounter problems in their applications. This has contributed in no small measure to backwardness of the country in science and technology. There is lack of will on the part of the government to encourage adequately and fund scientific researches and inventions. Science students, therefore, lack necessary motivation. Also, modern scientific know-how has led to the abandoning of indigenous science, for example, the traditional knowledge of herbs for treatment of various diseases. Such knowledge is neglected and not fully harnessed because western science is small valued. Science teachers are not adequate in most schools. Many available teachers have obsolete ideas.

There is need for constant curriculum review and reform to make it more relevant to the needs of the Nigerian society.

Technological Breakthrough in the Doldrums

What is technology?

Technology is the application of systematic, organized knowledge to solve human practical problems. It is seen as a practical application of the theoretical understanding aimed at by science. The application of principles, theories, laws of science in the practical solution of problems of everyday living. A disciplined process by which the knowledge of the concepts and products of science and add valuable materials are ingeniously deployed in practical solution of human problems.

What is doldrums?

The term '**Doldrum**' implies that's all is not well in the area of our technology education. It is the state of malaise.

Technology - Pre-British/colonial

In technology, Nigeria has its roots in the traditional society. During the pre colonial era, there were Craftsman who produced farm tools, local fabrics, dying of clothes, wood carvings, hides and skin, leatherworks, metal works etc. Others include traditional ceramics, blacksmithing, bridge construction and architecture. There were traditional doctors who specialize in orthopedic herbal treatment. Missions traded in local crafts, products and boosted socio economic development.

Genesis of western technology

Western technology was imported through the introduction of technical and vocational now subjects / courses in the school curriculum.

In addition, the federal governments set up national board for technical education, established colleges and University of Science and technology and introduce technical courses in universities. The aim is to make Nigeria technologically relevant in line with the globalization, internationally competitive and economically prosperous. Globally, emphasis is on technological advancement and appropriate technical and vocational education ensures that. It aims at developing practical skills as well as creative and innovative abilities in students, enhances and facilitates problem solving and decision making skills. According to national policy on education, it aims at acquiring technical skills; exposing students to career awareness by exploring options in the world of work and enabling them understand increasing complexity of technology as well as provide trained manpower with necessary skills for economic development and for self-reliance.

Advantages/ merits of technology

- Technology has led to the improvement in lifestyle and well-being of Nigerians in the area of health, shelter, clothing, security and Disease Control.
- Communication is easier with the use of such devices as telephones, radios, computers, television, satellite dishes etc.
- In homes, life is made pleasant with electricity to life the house, refrigerators, air conditioners, sewing machines etc.
- In agriculture, Manual method is replaced with mechanized agriculture.
- Technology has produced easier means of transport – hey, plane, cars, trucks, etc.
- Industrialization for economic development is made possible by technology.

- Education in Nigeria is ICT assisted thereby enhancing teaching, learning and research.

Problems/ Demerits of Technology

However, there are problems associated with technological, technical and vocational breakthrough.

- Nigeria is still underdeveloped as regards technology because of problems in our technical and technological education.
- Technology is not adequately developed and even when developed, it's not disseminated to other sectors.
- Many research findings are not implemented or developed.
- The western world on there pads and not seriously committed towards transfer of technology to Africa, we keep on importing from them. The developing countries simply do not have expertise and technology
- The devaluation of Nigeria makes it difficult to purchase vital equipment for technology education and development.
- We still import equipment and even raw materials needed in our industries, in spite of our numerous university graduates.
- Lack of student seriousness in their studies constitutes an impediment to technological breakthrough – the concentrates on surfing the Internet, chatting, playing games, watching movies, instead of studying.
- The Internet is a medium for perpetuating all sorts of crimes such as fraud and scam.
- Technological breakthrough has led to urbanization which has contributed to deforestation and other ecological problems. Environmental pollution is high.
- There are also some problems associated with iCloud technology.

CHAPTER EIGHT

CRITICAL ANALYSIS OF CURRENT IDEAS IN NIGERIAN EDUCATION

Introduction

In order to be a great nation powered by education of her citizenry, Nigerian government articulated the philosophy that should guide such a great aspiration. The fundamental philosophy of Nigeria as a nation from which her philosophy of education flows includes;

- To live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation founded on principles of freedom, equality and justice.
- To promote inter-African Solidarity and World Peace through understanding (FGN, p6)

Again, Nigeria has five main goals which have been accepted as the required foundation for national policy on education period they include; “A free and democratic society; a just and equality crazy, a united, strong and self-reliant nation; a great and dynamic economy; A land full of bright opportunities for all citizens” (FGN p6). From the foregoing, Nigeria’s philosophy of education is therefore premised on the following: the development of the individual into a sound and effective citizen; the full integration of the individual into the community; And the provision of equal access to educational opportunities for all citizens of the country at the primary, secondary and tertiary levels both inside and outside the formal school system (FGN p7). But the question is, since the conception of those ideas, has Nigeria got closer to achieving those ideas or has she attained them? This question is what we seek to answer under this general umbrella of current ideas in Nigerian education. These current ideas include

- equality of opportunities of education
- Basic education in Nigeria: problems and prospects of free education
- Examination malpractices
- Industrial actions/ strike In Nigerian education system
- Evaluation of national education outcomes
- The implication of the preceding current ideas to education in Nigeria

At The end of this study, students should be able to know the following:

- The meaning of equality of opportunities of education
- The meaning and impact of basic education in Nigeria
- The issue of examination malpractices and how to avoid them
- The meaning of industrial strike action and it's in impact in Nigerian education system
- How the outcomes of national education have fared
- The implications of current ideas to education in Nigeria

Equality of Opportunities to Education in Nigeria

Equality of opportunities to education can be seen as the provision of same quality of education to all Nigerian citizens regardless of financial capability, social standing, area of residence, sex and religious beliefs. It means provision of common curriculum, educational facilities to every Nigerian student at any place and time. The fifth of the five main national goals of Nigeria which have been sanctioned as necessary foundation for the national policy on education is, “to build a land full of right opportunities for all citizens” (FGN 6). Is Nigeria on the path of realizing those bright opportunities through their efforts in education? One cannot give convincing yes to this question. This is because; the happenings in Nigerian educational sector are not encouraging: school

dropouts, non education for girls especially in northern Nigeria, poverty stricken areas. There is more hindrance than progress in our educational sector through some of the policies in implementation.

Examples are:

Quota system of admission: In as much as it is moral that educationally disadvantaged area is being encouraged, it should not be at the detriment of others in a situation where a candidate does not gain access just because of his birthplace fish is not too good (catchment areas – geographical and socio cultural location of the institution of the candidate). Quota system was necessitated to assist the disadvantaged areas mostly northerners. This system however, has inadvertently brought pronounced this communication among Nigerians of different ethnic groups. This is because, prospective students cannot freely seek admission anywhere they find can find it. In effect, the gap among ethnic groups sought to be closed as rather widened. People are now fully made to be aware and conscious of ethnic preferences and affinity instead of being as one people without recourse to ethnic differences. It's brought unnecessary restriction which has invariably leads to the denial of some Nigerians the right to acquire education which can give them bright opportunities in life. The policy should rather be an aggressive campaign on those areas affected for them to see the importance of education. Other countries that multicultural, have the quota system? EG. USA, Canada

Capitalist Nature of Nigerian Society

Nigeria is stratified into the middle and upper classes. Those at the upper class have the means far more than those in the middle class. Those in the upper class do afford resources to train their children, wards to any type and level of education. The middle class, on the other hand,

barely survive much less having the luxury to train their children, words in better schools. Due to this inequality, there is no same quality of education for both classes. This inequality of education equally leads to less bright opportunities for some Nigerians especially those in the lower class. As a solution, government should endeavor to bridge the gap between the upper and middle and lower classes in terms of financial benefits by paying the later well, and again, be in charge of providing the same quality of education for all citizens.

Location Factors

Another hindrance to quality education is the place of residence factor. Some people live in rural areas [riverside area] while some live in developed cities. In the cities, better educational facilities are found with quality teachers. As such, people educated in those areas are better equipped and better prepared for better opportunities.

Gender factor

It is a common knowledge in Nigeria that some ethnic groups play down on education of their females because of one cultural practice or the other. Another hindrance to equal opportunities of education in Nigeria is the issues of not paying particular attention to the intelligent capabilities of individual pupils especially from their nursery and primary school stages. The system of education in Nigeria is not centrally controlled and organized as to be able to monitor individuals students intelligence abilities so as to assist them follow rightly what they are naturally filled in and can do.

A quality opportunity of education entails:

1. Providing a free education up to a given level which constituted the principal entry point to the labor force

2. Providing a common curriculum for all children, regardless of background
3. Providing that children from diverse backgrounds attend the same school
4. Providing equality within a given locality, since local taxes provided the source of support for schools.

Basic Education in Nigeria: Problems and prospects of free education.

Education is from the Latin word “educare” which means to rear, educate, from “ducere” which means to lead out. Education is universally seen as a method of opening the minds of individuals, enabling individuals develop and realize the potentialities in them. It is equally a veritable tool for social reforms, economic growth, development and empowerment, political consciousness and overall development of a people. It is due to this towering importance of education that’s made the federal government of Nigeria to conceive the idea of the universal basic education. That is, education at each most important stage, and that it should reach every Nigerian. Basic education is an education after the foundation stage, education from nursery and primary stages [6 to 11 years]. It is the stage that one is taught the rudiments of knowing something. One is given the elementary pieces of information that will help one assimilate the other kinds of knowledge in future.

How has this program fared?

The problems of basic education in Nigeria

- The fundamental problem to this is cultural and religious belief of some ethnic groups in the country. Some cultural practices

informed these people that training of girl child in education is a sheer waste of resources and time.

- The backwardness of education in the northern part of Nigeria is as a result of their religious cum cultural practices. Till date, we see children of basic education stage from the north roaming various bushes in the country and the name of rearing cattle. Some carry plates begging for arms.
- Problem of humanitarian emergencies and armed conflicts.
- Natural disasters and insecurity have affected the progress of basic education in Nigeria.
- Many children are forced out of school in conflict affected states of federation [Aguleri and Umueri in Anambra State, crisis at Abakaliki] and several hundreds of thousands are forced out of school by natural disasters each year [flood at Anam, Otuocha, Igbedor]. Only a small percentage of humanitarian aid are directed towards education.
- The current Boko Haram insurgency in northeast has encouraged attacks on children, widespread of girls and women, systematic destruction of school facilities. Eg kidnapping of 200 chibok girls in Borno State.
- Hence, sexual terror is inflicting untold hardships, fear and insecurity on young girls and women, thus untold damage on their education.
- Children are forcefully recruited as child soldiers and oftentimes used as Shields during combatants. Classrooms, teachers, and pupils are prime targets. The consequences fear on the part of the children to attend classes, fear among teachers to teach, fear among parents to send their words to school.
- In addition, armed conflicts in Nigeria divert public funds from education into military spending.

- Scarce admission species and issues of carrying capacity population of children with fewer facilities.
- Poverty: many Nigerians are very poor. Some can hardly feed well much less the extra money to afford education.
- Corruption: not minding the loudness of the Nigerian policies rolled out by the government, some officials saddled with the responsibilities of implementing the program ended the money in their private pockets instead of channeling the resources into the program for which it was meant for.

Prospects of free basic education

As a way forward we suggest:

- Ab initio, Governments should be sincere with the programs they roll out.
- Governments should match the program with effective plans to actualize them.
- Government should make sure that people saddled with responsibilities of such program should be men and women of proven integrity not corrupt individuals.
- Government should set up tax force that should monitor and enforce the implementation of the program. It is assumed that government primary schools do not pay tuition fees but they indirectly pay that through the so-called handwork as ordered by teachers. This should be checked.
- Adequate remuneration should be provided for the teachers.

Examination Malpractice

Examination malpractice can be described as the involvement of non-acceptable standards that examination conduct should follow. Simply put, it is an indulgence in forbidden regularity's during examination.

Examination malpractice is one of the fights to education in Nigeria. Students do not study these days yet they want to pass and pass very well. Some ways students indulge in examination malpractice include:

1. Entering the examination hall with presumed answers written on different parts of their body.
2. Entering the hall with already written answers on answer scripts having had access to the paper by one means or another.
3. Giraffing, that is, looking into another paper with outstretched neck with the intention of copying from them
4. Entering the exam hall with pieces of paper having answers on them.
5. Communicating with one another in low tone
6. Impersonation that is, writing examination for another person in the name of one's own examination.

What are the Causes of Examination Malpractices?

1. Poor basic education background. Some did not do all haphazardly did the primary and secondary education and expects to do well at higher institutions.
2. Some went through special centers, that is, WAEC and JAMB Exams we're rooting for them. Having missed the knowledge at those points, they find it hard coping with the higher institution.
3. Lack of lecture attendance
4. Procrastination: some keep living off studying another day only to be caught with examination deadline.
5. Lack of good learning facilities to facilitate effective learning. In order not to fail one indulges in examination irregularities.
6. Greed among lecturers. Some lecturers encourage cheating in examination because of money to get.

What is the way out?

- Decree by the government 1984 decrees number 21; 21 years imprisonment
- The best way is to bend down and study and gain the fulfillment and benefits therein.

Industrial Action/ Strike in Nigerian Education System

Industrial action or strike can be seen as a refusal to continue with ones work totally or partially in order to force an employer to listen to the demands being made by the workers. It is a form of protest by workers against employers normally for the welfare of the workers. Complaints. Strikes are occasionally used to press government to have a change of policies of universities infrastructural development and well-being of both academic and non-academic staff union of universities.

Causes of industrial action/strike in Nigeria

1. Poor and irregular payment of salaries.
2. Unwarranted delay in payment of salaries and other emoluments.
3. Poor conditions of service.
4. None honoring of signed agreements by the government.
5. Poor funding of education.
6. Political meddling in their affairs of universities and education in general in the country.

Way forward

1. Government should be sincere in their dealings with education in the country.
2. Government should make sure that those handling educational affairs are experts in education and with the interest of Nigerian education at their hearts.
3. Appointments into educational portfolio should not be political.

4. Government should always be in touch with the school authorities to know their genuine yearnings.
5. Education must be taken seriously in the country. There should be enough budget for education for proper funding.

Evaluation of National Education Outcome

By evaluation of national education outcomes, we mean how the universal basic education program and other attendance educational issues in Nigeria have fared. Generally, successive governments in Nigeria have made efforts in terms of education in Nigeria, but their efforts leave much not to be desired. In terms of basic education, governments have not lived up to expectation in areas of giving equal educational opportunities to Nigerian children. Many children of school age are still roaming the streets during school hours.

- There is high level of payments among UBE students
- D rate of school dropouts is on the increase.
- Learning needs of students are not being carried for
- There is no appropriate level of literacy and numeracy to build ethical, moral and civic values needed for laying a solid foundation for lifelong learning.
- In terms of higher institutions of learning, the quota system has become of more harm than good. Many have been denied the opportunities of higher education because of state of origin order in admission of students.
- In the final analysis, the goal of providing bright opportunities for every Nigerian child through education is a mirage.

CHAPTER NINE

CRITICAL APPRAISAL OF EDUCATIONAL CONCEPTS

Education has been conceived as a process. As a process, it's involves some common concepts that are related and interconnected. Those concepts are very important and relevant to the education and very crucial to the study of philosophy of education, hence, the need to study them. These relevant concepts enhance the process of education.

Teaching

Among the fundamental concepts in the process of education is teaching. It is an interactional process that involves the teacher and the learner. It is an ongoing exercise or activity pitch primarily aimed at helping somebody to learn or influence his or her attitude. It is the work of a teacher. In other words, it can be regarded as the various activities undertaken by the teacher, who is assumed, more knowledgeable, more experienced and more matured in view of the learning experiences in order to further the education of a learner. Teaching is a conscious and deliberate effort by a mature experienced person to impart knowledge, information, skills etc to an immature or less experienced person with the intention that the latter would learn or come to believe on good grounds what he is taught. Teaching is a guide to learning; a cooperative venture where the teacher and the learner actively participates and intercommunicate in an organized situation for effective teaching and learning. This is because it is only when it is evidence that Lenin has taken place in that organized situation that's one could accept that teaching has taken place.

Teaching today has changed. It is no more that situation that is in the past, when the teacher was seen as all knowing and all giving, while the learners' activities were limited only to their presence in the class

and reception of ideas of the teacher without any meaningful contribution to the process of teaching and learning. New knowledge has compelled the teacher to recognize that he or she is also a learner, hence, teaching today, is about guidance of learning activities. In this connection, the teacher serves as one who creates the necessary conditions that will make learning meaningful and pleasurable. He also, provides leadership in the West full knowing by not only providing available information to the learner, but also developing in the latter the capacity to inquire into things and search for new ideas and approaches to problems of life. This concept of teaching sees the teacher as a mediator/midwife. That is, one who assists the learner to search for and utilize information in ways which bring about observable benefits to both him and to the larger society.

Teaching implies education, which includes academics but encompasses moral and social aspects of child development. Teaching also implies shipping one stalls and action through giving instructions and/or performing practices that lead to learning. It's arouses critical thinking. Notably, teaching is the most effective way of bringing about learning if will do. Teaching is a complex concept that conveys different meanings. It could be an act of teaching (presently going on); A profession all normal activity of a teacher in a classroom. The concern here is the act of teaching, when one engages in deliberate and systematic activities with the intention to stimulate learning in an educational institution. Teaching does not involve force or in position like indoctrination. In the process of teaching, which must be worthwhile/valuable, effective method to be used and teaching aids logically sequenced and presented to the learners. Teaching can be done formally or informally. One that teaches especially in an institution is called a teacher. The study of the arts and science of teaching is called pedagogy. The purpose of teaching is to facilitate learning. Hence, the

first significant job of the teacher is to have the knowledge of what to teach, plan what to teach, how to teach it and the manner in which the outcome of teaching is going to be measured. Related to this is the issue of developing the ability to inquire and experiment with ideas in the minds of the learners. However, they may be teaching without learning. This is determined by the number of factors especially preparedness of the learner. To effect active teaching, the teacher should observe the following:

1. **Adequate preparation and planning:** this includes stating clearly the specific objectives which must affect the learners' cognitive, affective and psychomotor domains; the effective methods to be used; collecting relevant teaching materials to the topic content and using them while teaching.
2. **Active participation of the learners:** this implies involving the learners in process of teaching in the classroom. This is very important because it is what the learner is doing while teaching is going on that he or she learns. Active participation is essential in every classroom interaction especially teaching.
3. **Logical and systematic lesson presentation:** lesson presentation should be organized logically and systematically presented from known to unknown, from simple facts to complex facts and from concrete to abstract.
4. **Suitable teaching method:** in the course of lesson presentation, methods to be used should be tailored to suit the classroom being presented. This method should be worthwhile to fast track learning.
5. **Suitable lessons/classroom environment:** Teaching and learning process is interplay of the teacher, the subject matter, the learner and the environment. Every good teacher should create and provide for an enabling/healthy/conducive and/or suitable

classroom environment that is as good as the home in order to succeed. It has been established that when classroom environment is very conducive, the learners are motivated to learn even in the absence of the teacher. Learners remain un-communicated under a threatening situation, but they come out of their shell and communicate openly in a friendly psychological climate.

6. **Motivate learners to learn:** learners should be encouraged and motivated to learn through reinforcement. The emotional state of the Lerner has great deal to do with how effectively they learn. While teaching, the teacher should as a matter of fact, put together a number of actions that can make learners be eager, enthusiastic, willing, involved and attentive in what he is teaching.
7. **Provide for individual differences:** with the teacher who had undergone teaching education before teaching specifically prepared to know the lender, his level of mental development, family background etc. and so as a matter of fact recognized that the lender is a human being who has had diverse experiences which can be tapped for developing the lesson. He then teaches them with the view of stimulating physical and mental development.

Training

Training is the action of teaching a person a particular skill or type of behavior. Is this a process of being prepared or preparing somebody for sports, job etc; a process of teaching, especially by regular instruction and practice to make one's mind or senses quick to perceive things. Training is teaching or developing in oneself or others any skills and knowledge that relates to specific useful competencies. Training is always for something, hence has specific goals of improving ones

capability, capacity, competence, productivity and performance. Some situation increase the word training can be used include;

- **Physical training:** a process of exercising the muscles of the body.
- **Military training:** and activity which makes men fit for war
- **Teacher training:** an exercise decrease fits one for competence in the process of teaching in the classroom.

From the above, training involves activities and implies exercising and repetition. A process of impacting or building into someone the skills to perform a job, mental or physical, with or without some understanding of the principles underlying the job as seen in computer operators, auto mechanics etc. In the process of training, emphasis is on knowing how to operate with no consideration for why it is so. Usually, when a person is set to be trained, depressions that follows are; for what?, ask what?, in what?, to do what?. In other words, a trained person only acquires his skills to perform. He therefore knows how. He uses intelligence in applying the skills acquired. It is worthy to note that when training goes beyond mere acquisition or exercise of skills to include the principles on pitch the skills depend, it becomes teaching and the recipient now learns, not merely acquire skills. Hence, education is now taking place when therefore, this scope of training got enlarged to include the understanding of the theories and principles of the skills involved, a new term emerged, that is education hi phone hence teacher education for teacher training and physical education for physical training etc.

Instruction

Instruction is simply giving direction to someone on what to do and how to do it. Sometimes instructions are used interchangeably with teaching, but it is wrong because they differ in their approaches.

Instruction is an action of teaching. Teaching works for all development of the learner and allows the learner to accept or reject while instruction is a direction or an order, command, mandates, charge etc. Fishing gives detailed information about what to do and how it should be done. Instruction is a kind of guide or specification; Sets the rules that must be followed in reaching predetermined goal. Instruction is vital for education as it is transfer of learning from one person to another. It is purposeful direction of learning process and this is one of the major teacher's class activities (along with planning and management). Instruction is commonly used in training programs and exercises while training is mere acquisition of skills. Instruction involves some use of intelligence while carrying out the instruction and arouses thinking. Merriam (2017) sees it as precept, a direction calling for compliance. In other words, instruction means the process of teaching somebody is skill; to give others or direction or useful information from senior to junior or superior to inferior or super ordinate to subordinate person. Teaching and learning usually involve instruction. So it is the activities of educating or training; activities that impact knowledge or skill. It is a vital skill in the profession of teaching at the college or university. In the process of instruction, the lender does not reasonably exchange ideas, opinions with the instructor. Instruction works for skill development. Effective instruction is presented in an orderly manner. Instruction is often used by the teachers to stand in good habits and moral principles.

Characteristics of Instruction Which Distinguishes Seeds from Teaching

- Instruction is commonly used in training programs and exercises.
- It's presupposes that's the information moves from senior to junior or superior to inferior or super ordinate to subordinate.

- In the process of instruction, the learner does not reasonably exchange ideas and opinions with the instructor.
- Instruction is often used by teachers to stamp in good habits and moral principles.
- Instruction is narrower than teaching.
- It is one sided activity in which the instructor gives order to a relatively passive or ignorant learner whose duty is to assimilate and carry out the order without asking questions.
- Instruction gives no room for dialogue.

Indoctrination

Indoctrination is teaching or instructing someone to accept doctrines uncritically. It is the process of making others to believe or cause somebody to have a particular set of beliefs, especially by giving them no opportunity to consider the other points of view. Essentially, indoctrination refers to the closing of the mind of the learner to alternatives and to divergent thinking in any given issue all situations. It refers to what Dewey calls "mere authoritative dictation". It does not however refer to an exposition or openness to the concrete contingencies of living perceptible in a particular culture and environment with its characteristic values and heritage. Indoctrination as an education process is a directional communication which establishes in the mind and behavior of the learner a firm acceptance of some doctrine or body of beliefs squish the exponents thought to be supremely true, so good and so beautiful without comparison. Indoctrination is not altogether useless in spite of its shortcomings. It is useful in stamping in sound more habits especially in children in primary schools. Such habits help to form children's personalities in the later years. Indoctrination is easily noticed in government, politics and political undesirable methods, parties, religious bodies, fanatics, churches and even families. It is also possible

in schools, such as when teachers make rules without explanation, command needlessly, exact obedience without reason or establish their authority by appeals to convention, they are indoctrinating without knowing. On the contrary, philosophy upholds that youngsters is not to be compelled to accept statements solely on magister dixit (on authority of the teacher). They should be trained in the method of critical thinking or method of intelligence which fosters creativity.

Characteristics of Indoctrination Which Distinguishes Seeds from Teaching

- It is a directional in a way that does not allow the learner freedom to ask questions for clarification or in a way that shuts out his reason and intelligence.
- It is useful in stamping in sound moral habits especially children in primary schools.
- It is more of propaganda and imposition preach morally
- It makes the child passive all inactive in the teaching and learning process.
- It's in concrete beliefs which are controversial as though they are absolute truths without doubts such as political ideology, religious dogmas or economic doctrines.
- It does not respect the rights and freedom of the learner to do his own learning. the learners own activity is not required here
- It does not respect the learner's intellectual integrity nor does it involve his reason, understanding and judgment.

Motivation

Motivation is the reason why somebody does or behaves in a particular way. That is, the reasoning behind an individual's actions. In the process of education, it is seen as a force; a propellant; a drive; A

desire; A need; A push that activates a child to learn. This could be positive or negative, internal (intrinsic) or external (extrinsic). Motivation makes somebody to do something especially something that involves hard work and efforts. Motivation aids or enhances teaching and learning process. A sound knowledge of motivation and appropriates you will improve teaching and learning. A motivated learner learns faster and better than unmotivated learner. In the process of teaching, the teacher should as a matter of fact put together a number of actions that can make learners to be eager, enthusiastic, willing, and attentive and involved in what he is teaching. He should understand the intrinsic motivation of individual learners and know what it is that motivates the students. He could be able to take actions in constructive way that would be beneficial to the development of the child. Motivation is powerful because it engages us in pleasures and pain equally.

Learning

Learning is one of the fundamental concepts in the process of education. It is both a process and a product of teaching. Learning as a process is described as the acquisition of new knowledge, information, ideas, skills, attitudes, values and experiences that the learner hitherto do not have, which enables the learner to modify or alter actions and live acceptably and functionally as a member of his group. Consequence upon this, learning can be said to be a process of modifying actions or behavior. It is a social and cultural activity in which learners construct meaning that is influenced by the interaction of prior knowledge and new learning events. From a constructivist perspective, Learning is viewed not as learners passively receiving information from the teacher, but as learner actively engaging in relevant experiences and having opportunities for dialogue so that the meaning can evolve and be constructed. Thus, learning takes place not in passive classrooms but in

learning communities characterized by high levels of participation and engagement.

As a Product; Learning cannot be directly observed but can manifest itself in the activities of the individual. Human beings, more than all other living organisms, have greater capacity to learn in all ways, and through language, we can learn things we neither have experience nor observed. It is at the heart of perception, thinking, imagination, reasoning, judgment, as it's you, personality traits, system of value and the development and organization of activities that constitute personality of an individual. One of the characteristics that's all this process have in common is that the individual is behaving in the light of his near experience all his own past experiences. It is worthy of note that set new forms of learning can take place without the formal process of deliberate teaching. Men can learn through experience, trail and arrow and by simple intuition. All human learning comes through and experience through either of the five sensory organs (Eyes for seeing, tongue for tasting, skin for feeling, yeah for hearing and knows for perception of odour). Learning is an intimate interaction between the learner and his environment which results to the expected modification of behavior or personality of the learner. This is why the psychologist would define eats as a relatively permanent change in behavior as a result of experience. In other words, Learning is a continuous process or a habitual utilization of the acquired knowledge and skills, formally (teaching) and informally (learning from the experience and intuition).

Learning in Education Possess Some of the Following:

- It is a process and product of teaching
- It involves human beings that learn
- Learning has to change behavior

- The change should be relatively permanent and not momentary as a result of experience
- The change may or may not involve visible change in behavior
- It involves some knowledge of facts, skills, attitudes or information
- It is a conscious and deliberate activity of only the learner. No one does this for him.
- Learning is distinct from biological maturity (sucking breasts, changing voice, walking) and imparting.

Learning and teaching go together; however one can take place without the other. Sometimes one can learn without being taught. This can happen by simple intuition of what one admires through trial and error.

Types of Learning

There are three main types of learning cognitive, affective and psychomotor.

- Cognitive learning (learning that):** This implies learning of knowledge, ideas, information, facts etc. For instance, I learned that Nigeria got her independence in 1960
- Affective learning: (attitude feeling and emotion type of learning);** This type of learning mainly emphasizes on attitudes, feelings and emotions. Affective learning refers to interest, feelings, attitudes, emotions, values, appreciations morals and ethics sensibilities as opposed the knowledge and ideas of the cognitive type.
- Psychomotor learning (learning how):** Lennon how refers to learning the skills, ability to perform certain tasks or operations such as cooking, mechanics, driving, riding etc. This involves a

deeper knowledge and understanding of a subject or process as well as the acquisition of the motor skills. Here the learner is expected to develop some manipulative abilities using various muscles of the body. Learning how can also be referred to as psychomotor learning. Notably, most psychomotor tasks are in-bone in human Organism. They therefore develop overtime, under normal conditions from birth such as soaking. There are some more complex ones which usually develop from the guidance of a teacher such as cooking, mechanics, driving, riding etc.

In essence, in the Classroom, the teacher does not only teach facts but would also teach rules and principles, how and when to apply them in various situations. He teaches what is desirable and worthwhile so that the learner would learn and be useful in society.

Factors that Affect the Learning Process

- i. Readiness of the learner: when the learner is not ready to learn it is always very difficult for the learner to learn. The teacher should ensure that the pupils are intellectually and emotionally ready for what should be learned. Teacher should set to induce the learners.
- ii. Environmental factors: it is a known fact that when children do not learn, existing environments and methods are at fault. It has been established that's when the classroom environment is very conducive the learners are motivated to learn even in the absence of the teacher. A classroom environment which is orderly, well organized, built on effective teachers student relationship, mutual respect and rapport enables effective learning.
- iii. The nature of the learning: the learning task or learning experience or learning material itself is another important factor which influences learning. If the learning task is meaningless to the learner, it's greatly affects learning and the learner would not recall

such material. However, the meaningfulness of the materials could be enhanced through effective communication; effective methodology or teaching strategies, proper organization of learning materials etc. people learn materials which they find relevant.

- iv. Motivation: the use of incentives (Positive and negative) should be judiciously applied. Many children actively participating in class assignments or work or performing their homework. But those who fail to show some enthusiasm for learning should be encouraged through motivation.
- v. Interest of the learner: learners learn materials which are at their developmental levels and are found interesting.
- vi. The teacher or teaching process: this implies a specific teacher behavior designed to make the classroom interaction very effective such as set induction, use of examples, stimulus variation, plan repetition, questioning, verbal, extra verbal and nonverbal communication, reinforcements, evaluation, closure etc. A good teacher should be very familiar with these skills and apply them while teaching.

Freedom and Authority

Freedom

Freedom means absence of restriction or interference. One is said to be free if one is in a position to choose to do what he wants to do without constraints from anybody, authority or condition. Hence we have freedom of speech, freedom of thought, freedom of worship, freedom of press and so on. (Webster's dictionary 2019) defined freedom as the power or condition of acting without compulsion or unnecessary external restrictions. In other words, freedom is exemption from the power or control of another, liberty rather than confinement or under physical restraint all exemption from slavery, servitude or confinement.

However, in exercising this freedom, the action of the individual is expected to be right or reasonable as it involves considering the right of others. Freedom should not be exercised at the detriment of others. If everybody is free to do what they want, it means that the strong will dispose the weak in society and take possession of all the available goodies. Freedom therefore is not unlimited-This is why laws, regulations, rules, customs, conventions are necessary. They placed limitations and restraints on people's freedom, hence the magazine: "man is naturally Born Free, but he is everywhere in chains". Freedom goes with responsibility and leads to enhanced expressions of creativity or original thoughts. The paradox of freedom is that if it's is increased for someone it is often decreased for someone else.

Types of freedom

There are three types of freedom according to Warriors way 2014

- **Freedom from:** this means from the constraints of the society. Jean-Jacques Rousseau, The 18th century French philosopher observed that "man is Born Free and everywhere he is in chains". These chains are oppressive societal rules that restrict what man can physically do. But there are also mental chains, chains that are the chains of social conditions, the values of society projects onto us. We are cheap freedom from when we wake up and realize we are more valuable than society's values or our conditioning.
- **Freedom to:** a freedom to do what we want to do. This second freedom, emerges after we have achieved freedom from society values and begin creating our own. For example, if we value flying bean, then we go climbing regardless of society's crazy and dangerous labels. We are moved not by society but by our own values. This tends to manifest itself through our ego.

- **Freedom to be:** this emerges when we develop more consciousness. We need to move beyond an egoistic approach to life and how we are motivated. We need to be the mover of our own life, moved by the universe. Freedom to be is a freedom where the chains of society are cast off, the veil of ego is removed and our authentic being can reveal itself. Once we reach this kind of freedom our motivations becomes truly intrinsic. Intrinsic motivation is powerful because it engages us in pleasure and pain equally.

Freedom in Education

The free dictionary noted that for freedom in education, the ideal was the development of all the child's intellectual and physical strengths and abilities without restrictions. Freedom in education gives the child freedom to learn anywhere since education is fundamental human rights. In other words, the child should be protected from oppression by adults and instructed only in what is necessary for everyday life. Freedom in education advocates developing the idea of an integral (comprehensive) education that would equip the child with a knowledge of the principles of science and with vocational training in order to make the child harmoniously developed, capable of thinking independently and prepared to take part in public life. The social aspect of freedom in education especially, develops or enhances voluntary cooperation among the children and the desire to help each other. It makes institution especially in the primary school child centered with the consequence underestimation of the need for organized, systematic instruction and preoccupation with various types of spontaneous activities by children. Studies should be structured according to the interest of the child and completely tailored to the needs of the individual. All student teacher relations should be based on mutual trust and sympathy. Teachers should

have complete freedom in choosing and applying instructional methods and techniques. Educational freedom is the liberty of parents to ensure the religious and moral education of their children is in conformity with their own convictions which includes the liberty to choose for their children schools other than public schools. It's focus on the rights of the parents to have their children educated in accordance with their religious and other views. However, it should be noted that Marxist-Leninist educational theory rejects the idea of free schooling and regards education as the purposeful, systematic shaping of the comprehensively developed individual.

Authority

Authority is derived from the Latin word "auctoritas". It is a legitimate power which a person or group holds and exercises over another. It can be a form of power that usually goes with office or position. It entails some level of consent by the guarantee of authority based on a belief in a legitimacy rooted in the specific rationalization of a given type of action. It can also be seen as a concept used to mean the right to exercise power given by the states or academic knowledge of an area, or in some societies, by higher spiritual powers or deputies. It's denotes power, influence, respect and obedience. It denotes power to give commands and make others to obey with persuasions. It can be the right to act in a specific way; Having the power to make decision or take action; The power to influence people; Inspiring respect; having special knowledge to supply reliable information or evidence on something. In education parlance, the teacher is an authority in the school setting, who comprehensively develops the child's creativity, intellectual and physical powers. He does that through free creative, educational practices. Authority can also be seen as an individual person or

organization having a political or administrative power and control such as the police.

Classes of Authority (According to Max Weber)

- **Traditional Authority:** this kind of authority rests upon long established beliefs, customs, habits and social structures in the sanctity of in memorial traditions; A situation of accepting traditional norms.
- **Legal-Rational Authority:** this kind of authority is also known as bureaucratic authority or legal dominion. It is resting on a belief in legality of normative rules; and based on command. It contains a system of rational rules. In other words, legal responsibility defines their authority example president, governors elected into office by the people and then given power (authority) over them.
- **Charismatic Authority:** this type of authority is resting on the specific and exceptional sanctity, heroism or exemplary character of an individual person, dignity, reliability, progressiveness, determination, personal eminence like that of bishops. The personality of the individual and his charisma are of highest importance and they draw authority for the individual.

Characters for Authority

- i. Authority always demands obedience.
- ii. It requires respect for the person or office
- iii. It is opposite of violence and coercion
- iv. it is the opposite of argumentation
- v. It is related to power but not equivalent to it
- vi. Authority derives its false from the original consideration that established it

Educational Implications of Freedom and Authority

Freedom in education has several implications which include:

1. It's emphasize is the development of all child intellectual and physical strengths and abilities without restrictions.
2. Teachers and learners have rights to freely exercise their creativity and express their individuality because pedagogical systems are eliminated.
3. Freedom in education advocates developing the idea of an integral comprehensive education that would equip the child with knowledge of the principle of science and with vocational training in order to make the child harmoniously developed, capable of thinking independently and prepared to take part in public life.
4. The social aspect of freedom in education especially, develops and enhances voluntary cooperation among children and desire to help each other.
5. It makes instructions, especially in primary schools, child centered with consequent underestimation of the need for organized, systematic instruction and preoccupation with various types of spontaneous activities by the children.
6. Parents and their students take part in organizing the school.
7. Studies should be structured according to the interest of the child and completely tailored to the needs of the individual.
8. Students are expected to respect their teachers because they are symbol of authority in the school, who comprehensively develops their creativity, intellectual and physical powers. Heroes that true free creative, educational practices the students are exposed to.
9. All student-teacher relations should be based on mutual trust and sympathy.
10. Teachers should have complete freedom and authority in choosing and applying instructional methods and techniques.

REVISION QUESTIONS AND ANSWERS

Tips;

Q – Questions,

A – Answers.

Section 1: What is Philosophy?

1. Q: What is the ordinary definition of philosophy?

A: In everyday language, philosophy is often understood as a person's perspective or viewpoint on life, the world, and the universe.

2. Q: What is the academic definition of philosophy?

A: In academia, philosophy is defined as the study of fundamental questions about existence, knowledge, values, reason, mind, and language.

Section 2: Functions and Tools of Philosophy

3. Q: What are the functions of philosophy?

A: Philosophy helps develop critical thinking, logical reasoning, and analytical skills. It also fosters intellectual curiosity and creativity.

4. Q: What are the tools of philosophy?

A: Philosophical tools include logic, conceptual analysis, thought experiments, and dialectical reasoning.

Section 3: Philosophy of Education

5. Q: What is the ordinary definition of Philosophy of Education?

A: In everyday language, Philosophy of Education refers to a person's beliefs and values about education and its role in society.

6. Q: What is the academic definition of Philosophy of Education?

A: In academia, Philosophy of Education is defined as the study of the fundamental principles and concepts that underlie educational theory and practice.

Section 4: Branches, Components, and Scope of Philosophy of Education

7. Q: What are the branches of Philosophy of Education?

A: The branches include metaphysics, epistemology, ethics, logic, and aesthetics, as they relate to education.

8. Q: What are the components of Philosophy of Education?

A: The components include aims of education, nature of the learner, role of the teacher, curriculum and content, teaching methods and strategies, assessment and evaluation, values and ethics, and social and cultural context.

9. Q: What is the scope of Philosophy of Education?

A: The scope includes examining the fundamental principles and concepts that underlie educational theory and practice, as well as exploring the implications of various philosophical perspectives for education.

Section 5: Schools of Philosophical Thought

10. Q: What is Idealism in Philosophy of Education?

A: Idealism emphasizes the importance of spiritual or mental reality and the role of the mind in shaping our understanding of the world.

11. Q: Who are some proponents of Idealism?

A: Socrates, Plato, and Rene Descartes are some notable proponents of Idealism.

12. Q: What is Realism in Philosophy of Education?

A: Realism emphasizes the importance of objective reality and the role of observation and experience in understanding the world.

13. Q: Who are some proponents of Realism?

A: Aristotle and John Locke are some notable proponents of Realism.

14. Q: What is Naturalism in Philosophy of Education?

A: Naturalism emphasizes the importance of nature and the natural world in understanding human experience and education.

15. Q: Who is a notable proponent of Naturalism?

A: Jean-Jacques Rousseau is a notable proponent of Naturalism.

16. Q: What is Pragmatism in Philosophy of Education?

A: Pragmatism emphasizes the importance of practical experience and experimentation in understanding the world and solving problems.

17. Q: Who are some proponents of Pragmatism?

A: John Dewey and William James are some notable proponents of Pragmatism.

18. Q: What is Existentialism in Philosophy of Education?

A: Existentialism emphasizes the importance of individual freedom and choice in shaping one's own existence and education.

19. Q: Who are some proponents of Existentialism?

A: Jean-Paul Sartre and Søren Kierkegaard are some notable proponents of Existentialism.

Section 6: Relevance, Importance, or Justification of Philosophy of Education*

20. Q: Why is Philosophy of Education important for teacher training?

A: Philosophy of Education helps teachers develop a deeper understanding of the fundamental principles and concepts that underlie educational theory and practice.

21. Q: How does Philosophy of Education contribute to teacher effectiveness?

A: Philosophy of Education helps teachers become more reflective and effective educators by providing a framework for understanding and addressing complex educational issues.

Section 7: African Indigenous Philosophies and Philosophers

22. Q: What are African Indigenous philosophies?

A: African Indigenous philosophies refer to the diverse philosophical traditions and perspectives that originate from the indigenous cultures and communities of Africa.

23. Q: Who are some notable African philosophers?

A: There are many notable African philosophers, including those from ancient Egypt, such as Imhotep, and modern philosophers like Kwame Nkrumah and John Mbiti.

24. Q: What is the relationship between philosophy and education?

A: Philosophy and education are closely related, as philosophy provides a framework for understanding and addressing complex educational issues.

25. Q: How does Philosophy of Education inform educational practice?

A: Philosophy of Education informs educational practice by providing a deeper

26. Q: How does philosophy contribute to critical thinking?

A: Philosophy helps develop critical thinking skills by encouraging individuals to analyze arguments, identify biases, and evaluate evidence.

27. Q: What is the role of logic in philosophy?

A: Logic plays a crucial role in philosophy, as it provides a systematic approach to evaluating arguments and reasoning.

Section 2: Functions and Tools of Philosophy

28. Q: How does philosophy foster intellectual curiosity?

A: Philosophy encourages individuals to ask fundamental questions, explore complex issues, and seek knowledge and understanding.

29. Q: What is the significance of thought experiments in philosophy?

A: Thought experiments are used to test hypotheses, explore complex ideas, and challenge assumptions.

Section 3: Philosophy of Education

30. Q: How does Philosophy of Education inform teaching practices?

A: Philosophy of Education provides a framework for understanding the aims, nature, and scope of education, which informs teaching practices.

31. Q: What is the relationship between philosophy and educational policy?

A: Philosophy informs educational policy by providing a framework for evaluating and developing policies that align with educational aims and values.

Section 4: Branches, Components, and Scope of Philosophy of Education

32. Q: What is the role of metaphysics in Philosophy of Education?

A: Metaphysics explores the nature of reality and existence, which informs our understanding of the learner, the teacher, and the educational process.

33. Q: How does epistemology inform educational practice?

A: Epistemology explores the nature of knowledge and how it is acquired, which informs teaching methods and assessment strategies.

Section 5: Schools of Philosophical Thought

34. Q: What are the educational implications of Idealism?

A: Idealism emphasizes the importance of spiritual or mental development, which can inform teaching methods that focus on intellectual and moral development.

35. Q: How does Realism inform educational practice?

A: Realism emphasizes the importance of objective reality and observation, which can inform teaching methods that focus on empirical evidence and hands-on learning.

Section 6: Relevance, Importance, or Justification of Philosophy of Education

36. Q: Why is Philosophy of Education essential for teachers?

A: Philosophy of Education helps teachers develop a deeper understanding of the fundamental principles and concepts that underlie educational theory and practice.

37. Q: How does Philosophy of Education contribute to educational reform?

A: Philosophy of Education provides a framework for evaluating and developing educational policies and practices that align with educational aims and values.

Section 7: African Indigenous Philosophies and Philosophers

38. Q: What is the significance of African Indigenous philosophies in education?

A: African Indigenous philosophies can inform educational practices that are culturally relevant and responsive to the needs of diverse learners.

39. Q: How can African Indigenous philosophies contribute to educational reform?

A: African Indigenous philosophies can provide a framework for developing educational policies and practices that are grounded in African cultural values and perspectives.

40. Q: What is the role of values and ethics in Philosophy of Education?

A: Values and ethics play a crucial role in Philosophy of Education, as they inform teaching practices and educational policies.

41. Q: How does Philosophy of Education inform our understanding of human development?

A: Philosophy of Education explores the nature of human development and learning, which informs teaching practices and educational policies.

42. Q: What is the relationship between philosophy and social justice in education?

A: Philosophy can inform our understanding of social justice in education by providing a framework for evaluating and addressing issues of equity and fairness.

43. Q: How does Philosophy of Education contribute to teacher professionalism?

A: Philosophy of Education helps teachers develop a deeper understanding of the fundamental principles and concepts that underlie educational theory and practice, which can inform their professional practice.

44. Q: What is the significance of existentialism in education?

A: Existentialism emphasizes the importance of individual freedom and choice, which can inform teaching practices that prioritize student autonomy and agency.

45. Q: How does pragmatism inform educational practice?

A: Pragmatism emphasizes the importance of practical experience and experimentation, which can inform teaching methods that focus on hands-on learning and problem-solving.

46. Q: What is the role of aesthetics in Philosophy of Education?

A: Aesthetics explores the nature of beauty and artistic expression, which can inform teaching practices that prioritize creativity and self-expression.

47. Q: How does Philosophy of Education inform our understanding of curriculum design?

A: Philosophy of Education provides a framework for evaluating and developing curricula that align with educational aims and values.

48. Q: What is the significance of African philosophy in education?

A: African philosophy can inform educational practices that are culturally relevant and responsive to the needs of diverse learners.

49. Q: How does Philosophy of Education contribute to educational research?

A: Philosophy of Education provides a framework for

50. Q: How does philosophy contribute to personal growth and development?

A: Philosophy encourages individuals to reflect on their values, beliefs, and assumptions, leading to a deeper understanding of themselves and the world around them.



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