

## **TEACHING PHILOSOPHY OF EDUCATION: IMPLICATIONS FOR NIGERIAN EDUCATION SYSTEM**

**Dr Joseph Ejimogu Okere & Dr Kingsley Obiukwu**  
Department of Educational Foundations and Management,  
Alvan Ikoku Federal University of Education, Owerri

### ***Abstract***

*This paper seeks to discuss the methods of teaching philosophy of education in the Nigerian education system. It analyses the concept of teaching as a deliberate and conscious activity on the part of the teacher to transmit a set of values, knowledge, skills and understanding to the learners who become committed to it. The paper opines that philosophy of education is basic to human being's understanding of himself and his destiny in the universe and a means of conducting himself according to societal norms and standard. The paper highlights the methods of teaching philosophy of education which include; the speculative, prescriptive, and analytic method. Through these methods, the teacher of educational philosophy should be able to impart the principles and attitudes which underpin the philosophical enterprise. However, teaching of educational philosophy posits challenges in terms of defining aims of education in clear and unambiguous terms and streamlining the contents of the educational enterprise. The implications which arise from the teaching are namely; creating harmonious relationship between the child's physical and social environment, enabling the child to discover knowledge by himself and his true identity, and involving the child in learning by doing based on his own interest and ability. The paper concludes that the Nigerian philosophy of education should be stated in a clear and unambiguous manner as a way of strengthening the educational system for national development. The paper concludes that for education to realize its goals in the development of the Nigerian nation the methods of teaching philosophy of education should be morally and pedagogically sound and the educational environment must be conducive to teaching and learning process.*

**Keywords: Teaching, Philosophy of education, implications, educated citizenry and Nigerian education System**

Education is a value laden enterprise. Value education is instruction in the entire realm of values-physical, emotional, intellectual, imaginative, aesthetic, democratic, scientific, social, moral and spiritual for individual and societal development (Okere, & Dim, 2018, p.45). Philosophy can be defined as the pursuit of wisdom and the critical examination of fundamental questions about existence, knowledge, ethics and the nature of realities. Dewey opines that philosophy is not a panacea for all kinds of diseases/troubles for the problems of men, but is that which can be employed to solve their problems (Okere, 2021). Nwosu (2013) asserts that philosophy uses systematic conjectures to analyze and synthesize human activities in order to provide required guidance for education. He also avers that both education and philosophy are concerned with concepts, values and ideas, and that both are committed to the acquisition of skills, competences and knowledge necessary for the improvement of human society. Nwosu further stated that philosophizing in education is a process of thinking and living for the intellectual growth and development of man stressing that educational philosophers not only outline in succinct terms the strategies for ensuring the functionality and worthwhileness of education but also, the pedagogical implications of philosophy to teachers and learners. This paper therefore, analyses philosophy as the thinking instrument for examining the nature of education and philosophy of education as a composite or ancillary to education. It investigates what the methods of teaching philosophy of education are and their implications on the Nigerian educational system.

## **Conceptual Clarifications**

### **Concept of Teaching**

Teaching is an art that involves the learner in processes that will lead to the acquisition of knowledge, skills and understanding of the learner for his own willful growth in social competence and for effective participation in the development of his society. Iwuchukwu in Okere (2018:35) is of the view that teaching as an educational process should involve the following criteria:

1. There must be a person committed to the deliberate and conscious act of teaching;
2. There must be the learner to be taught the object of action. This learner can be external to oneself or internal, involving oneself as the teacher/learner, for example the autodidactic type of knowledge is obtained through the teaching of oneself;
3. There must exist the material (content) of the teaching;
4. The intention by the teacher to induce learning, that is, conscious and deliberate effort to bring about change in the behaviour of the learner, must also be involved;
5. The methods or procedures by which knowledge are transmitted should be morally and pedagogically worthwhile and acceptable. This is because, teaching in an educational context involves socially valuable, desirable and of course, worthwhile contents.

The achievement of effective teaching and learning process depends on the possession of pedagogical knowledge by teachers. Pedagogical knowledge is a discipline that has scientific and philosophical orientation. It is both theoretical and practical and can refer to the study of being a teacher or the process of learning, strategies of instruction or style of instruction (Olatunji, 2024). This means that teachers of philosophy of education or any other discipline require the content knowledge, and the pedagogical knowledge to be able to distill effective instruction in the classroom. The 21<sup>st</sup> century is a knowledge driven economy and teachers are required to use appropriate teaching strategies to facilitate effective communication and achieve quality learning outcomes. Effective teaching and learning requires analysis of learners learning profile in terms of the following:

- What are learner's prior knowledge that will enable them to learn new ideas, concepts or skills?
- What are the skills and knowledge they will be exposed to?
- What strategies are suitable for them to enable them utilize the learning skills of critical, creative, communication and collaborative thinking skills? and
- What are the assessment/evaluation techniques that are effective for achieving the expected instructional goals? (Achuonye, Ezekota, & Ifegbo, 2019).

The answers to these questions would go a long way in energizing the teachers to appropriately address the issues and problems that may hinder effective teaching and learning process.

### **Concept of Philosophy of Education**

Philosophy of education according to Ezewu in Okere (2018:45) is “that aspect or branch of general philosophy in which fundamental questions about education as a discipline and as a social institution of society are asked and attempts made to answer them”. The foregoing underscores the role of the philosophical enterprise in the understanding of a nation's educational process.

Ezewu in Okere, (2018:48) believes that philosophy of education concerns itself with the following questions namely:

- (a) “The nature of man himself because it is man that should be educated”;
- (b) “The nature of the good life or societal values to which education must lead people”, and;
- (c) “The nature of the society in which education is operative”.

Philosophy of education is a discipline that cuts across the levels of the educational enterprise in terms of conceptualizing what it means to be educated, the nature of education; the methods of teaching philosophy of education to mention a few. Philosophy has both speculative and prescriptive dimensions and therefore, must look beyond mere theorizing to proposing solutions for a better educated citizenry.

Philosophy of education is concerned with postulations on the best way of developing a society through the instrumentality of education.

Philosophy according to Okere (2015) is primarily concerned with the search for meaning in human life, intelligible and critical answers about the nature of human existence and the nature of the world in which we live. In simple terms, the philosophical enterprise is therefore involved in considering human problems in so far as they are important to all of us through careful and critical examination. This underpinning means that information and beliefs about the nature of the universe and the world of human life are of utmost concern to the philosopher of education because through their analyses, the philosopher can arrive at general, systematic, coherent and consistent body of knowledge aimed at having a clear understanding of the situation of things.

Ofoego (2016) believes that philosophy of education should concern itself with the nature of man because it is man that should be educated. Questions regarding whether man is born with his mind filled with knowledge or he is born with an empty mind which should be filled with educative experiences; the nature of the good life or societal value which education must lead people; the nature of the society in which education is operative. This means that philosophy is significant in education. Philosophy helps us understand educational values, issues and statements. There is a basic or underlying philosophy behind every aspect of human knowledge. Philosophy of education focuses attention on three basic aims; man and his environment; human conduct and the contents of human knowledge.

Through philosophy of education, human being can attain the type of education to enable him achieve perfection in whatever he is doing; and also become a master of his own destiny and the universe. Philosophy of education helps in prescribing the value or standards of behaviour expected of every reasonable man or woman. It is therefore, the instrument used in defining the aims and objectives as well as visualizing the end product of the educational system. Philosophy of education also specifies the contents of what we teach and learn in education since no one teaches or learns everything. By so doing, philosophy deals with epistemological problems in education.

From the forgoing, the desires, wants and interest of man and society, the kind of value that is worth pursuing, the individual values which aggregate to societal values and the relationship between education as an institution of society and other institutions of society are considered in the study of philosophy of education. Iwuchukwu in Ofoego (2017) believes that philosophy of education is a relevant discipline in the analysis of educational process. He believes that philosophy of education provides the teacher with a mental, physical supplement to the statement of fact in education and also helps the teacher to critically evaluate the philosophical background of existing educational processes and systems as to enable the teacher to re-articulate or improve the systems and practices of education. He also believes that the teaching of philosophy of education will equip the teacher to logically reflect and obtain a clear view of the aims of education in order to enrich learners with an adequate knowledge of the nature of man, of society and of the universe as a whole. Dewey (1999) believes that educational philosophies should revolve around the way students acquire new knowledge, offer personalized instructions, solve recorded challenges and make the process

student- centered. In his philosophy of pragmatism (1999:270) Dewey, postulates that the universe is in a constant flux (change) and that reality is change. Therefore, man's conception of the nature of reality is through his experience as he interacts with his environment. He has implicit belief in the organic connection between education and personal experience in contrast with traditional education, which maintained that education “was a matter of routine in which the plans and programmes were handed down from the past”.

As a key proponent of child-centered education in the tradition of Pestalozzi, Froebel and Rousseau, Dewey believes that the educational process lies in the development of the distinctive nature of human beings, namely their capacity to experience the world (of which they are part but from which they are to join extent independent), not simply as a physical response to it but as enabling them to cope with the world. The experience changes the capacity to deal more usefully with further experience-to anticipate, to plan and to create experience so that further experiences can be generated and capacity to cope with the world enlarged. He opines that an experience is, a conceptualization of that world, and an internalization of it which affects further experience. He also believes that education has social dimensions and that the individual is involved in the process of experiencing, adapting to environment and problem solving.

For Plato, Education consists in man grasping the truth. Education has a function to provide the natural and proper nurture for the soul of man under the stimulus of environment. The soul is nurtured to contemplate what is beautiful, true and of good report. Education to Plato is a process of interaction between the individual and society in which all the characters of humanity that are embodied in the collective virtue and wisdom condition and direct the individual's evolution. The state to him is a moral personality growing up good because those who compose it are good and helping in its turn to keep them good. The end of education lies in the apprehension of spiritual reality. Plato proposed a social economy based on aesthetic training and moral training. His doctrine of universal harmony was expressed in the relations of the part to the whole.

Plato believes that there is a basic world harmony throughout the history of western science and philosophy. Plato's educational philosophy was to produce a concord between art and behaviour between the concreteness of beauty and the ethos of holiness or nobility. There is also, a systematic unity of knowledge- to see truth as a whole of parts. Education enables the soul to “see” the truth-the eye of the soul will be turned to the light and the whole soul be turned with it. Thus, knowledge is the union of the whole with the truth. Education of human mind therefore, consists in the perception of the “good” which is essential to give life unity and harmony. This unity and harmony of life is to be noticed in human conduct and knowledge.

The good is the crowing vision in the upward progress of the soul. Thus, the “Good” is the final cause of the world-the immanent reason in things, in virtue of which each realizes its own end in realizing that of the whole. The philosophy of Nigerian education is based on the development of the individual into a sound and effective citizen, the integration of the individual into his society and the provision of equal educational opportunities to all citizens inside and outside the formal school system (FRN, 2014:6).

“Nigeria's philosophy of education is based on the following set of beliefs:

- a. Education is an instrument for national development and social change;
- b. Education is vital for the promotion of a progressive and united Nigeria;
- c. Education maximizes the creative potentials and skills of the individual for self-fulfillment and general development of the society;
- d. Education is to be qualitative, comprehensive, functional and relevant to the needs of the

society.”

The national policy document also recognizes the goals of education in Nigeria as follows:

- i. “Development of the individual into a morally sound, patriotic and effective citizen;
- ii. Inculcation of national consciousness, values and national unity and
- iii. Development of appropriate skills, mental, physical and social abilities and competences to empower the individual to live in and contribute positively to the society.”

In addition, the same policy document has it that the specific goals of education in Nigeria are to:

- a. Promote functional education for skill acquisition, job creation and poverty reduction
- b. Ensure periodic review, effectiveness and relevance of the curriculum at all levels to meet the needs of society and the world of work;
- c. Promote information and communication technology capability at all levels”. (FRN, 2014:7).

From the foregoing, the nation's philosophy of education promises qualitative, comprehensive, functional and relevant education. It also promises development of the individual into a morally sound, patriotic and effective citizen and the building of a free and democratic society. These imply the acceptance of certain fundamental values and attitudes which represent a philosophic standpoint. The major problem with some of the set of beliefs on which Nigeria's philosophy of education is said to be based, derive from their ambiguity coupled with some procedural and practical difficulties inherent in them. Okoh in Okere (2021) has noted that the Nigerian philosophy of education is a hybrid of Euro-American thinking. In recognition of these shortcomings, ideals such as national development and national unity could still serve their purposes if the adequacy or otherwise are stated in a clear and unambiguous manner. Furthermore, the attitude of most Nigerians to public good and public duties leaves much to be desired. There is need for discipline in both private and public life. Discipline will combat the ills of corruption and other social vices. Equality of outcome or result may provide an equivalent to the principle of equality of opportunity which is beset with problems as already indicated.

The Nigerian education system should emphasize equality of remuneration to position to those of others in different but comparable areas of specialty.

### **Theoretical framework**

Philosophy of education is philosophy that provides through the process of education to facilitate the clarification of aims, theories, and the practice of education in order to bring about achievement on education objectives from a clear point of view (Okere, 2024). Three paradigms that formed the theoretical background of this study are; Aristotle (384-322 BC) theory of education, critical pedagogy, and social learning theory.

1. Aristotle wrote most of his educational ideas in his book, “The Politics and Ethics”. He believes that education consists in molding the child into a fully rational adult and helping him, to realize the ideal pattern or the best of its kind which is that a full-grown happy adult. He said that the exercise of man's intellectual ability is a measure of the good life or the happy life. He also believes that education should cultivate intellectual and moral value in the individual to enable him live a morally good and happy life. He further stated that education should enable human beings discover knowledge and truth and for cultivating the virtues of good citizenship.

Okere (2021) quoting Aristotle's theory of education opines that education is a means of cultivate virtue and practical wisdom to foster character and ethical reason in students.

2. Critical pedagogy as an educational theory was popularized by Paulo Fierie (1970) in this philosophy, education is seen as a tool for social transformation. It is a challenge to traditional power structures and aims to promote social justice and equity through education this theory also, believes that students should question and challenge the existing status quo, address issues such as poverty, inequity, and racism. It further emphasizes dialogue, critical thinking, and the development of a socially conscious, active citizenry.

### **Social Learning Theory of Personality Development**

According to Bandura in Okere (2021) and other social learning theorists, personality is something that is learned and equals the sum total of all the ways we have learned to act, think and feel from other people in the society. It is based on the cognitive view of learning which posits that learning occurs through cognition and mental processes. Social cognitive theory states that social and cognitive factors, as well as behaviour play important roles in learning. Cognitive factors might include, student's beliefs, attitudes, strategies, thinking and intelligence while social factors might include students observing their parent's achievement behaviours.

These theories of education help to guide the teaching and learning of philosophy of education in universities and colleges of education.

Education is a social process and schools are social institutions for propagating the societal values and aspirations. Philosophy of education is concerned with raising normative questions about the role of education as a societal institution. This leads to the examination of the nexus between philosophy of education and the teacher.

### **Relationship between Philosophy of Education and the Teacher**

In teaching philosophy of education, the teacher needs to develop certain attitudes/dispositions which pave way for its impact in the students. Nwaokugha (2009:4) opines that teachers need a new epistemological, axiological and metaphysical paradigm, which, in addition to being interdisciplinary and multidisciplinary must be context specific. For the teacher to be effective in producing the necessary changes in the behaviour of the learners, he must have sufficient knowledge of critical theory and practical skills. This quality helps in sensitizing learners to discuss and identify problems in the environment. Philosophy of education provides the insight in the teachers to distill the critical mindedness and principles embedded in philosophy of education. He is also, expected to lead the students into critical inquiry and investigations using morally sound and pedagogically worthwhile methods. The teacher has the onerous task to guide his pupils. This is the principle of learning by doing which agrees with Dewey's philosophy.

### **Philosophy of education provides this insight to the teacher.**

As noted earlier, Ezewu in Ofoego (2016) opines that philosophy is concerned with human beings who form the reason for education. This makes philosophy of education relevant to the needs of human beings in terms of his values, aspirations and destiny. This is in the nature of philosophy. Ofoego (2017) shares this belief when she notes that philosophy enables the teacher to critically analyze educational issues and problems which he can transfer to the learners. Philosophy of education is also responsible for building moral qualities in the learners.

Plato in Ofoego (2017) opines that proper education is composed of character and good morals. The teacher makes these possible using appropriate teaching methods as discussed below.

### **Methods of Teaching Philosophy of Education**

1. The Socratic Method. In his discontent with moral issues which he felt could lead to societal delay and unstable policy if left entirely in the hands of individual, Socrates introduced a method of teaching and learning called the Socratic midwifery. Socratic midwifery is the process of reasoning by raising philosophical questions which open the mind to better understand the intricacies involved in a concept under discussion; the art of questioning people about their ideas and helping them to come to enlightenment on their latent ideas. Socrates believes that teaching is related to the work of the midwife who helps the pregnant woman to bring out her child. Just as the midwife does not put the child into the womb of the woman, the teacher does not put new ideas in the mind of the child. He helps him to see what is wrong in the ideas he holds, guides him to correct and refine his ideas and thus arrive at general principles which are guides to his actions.

This method has come to be regarded as a system of induction and definition or a system of definition under criticism. With persistent questioning, Socrates exposed unfounded opinions, prejudices, ill-conceived and half-understood beliefs.

2. The speculative mode of philosophizing. This is the oldest and broadest method of philosophizing. Through speculative mode, the pre-Socratic philosophers attempted to understand and interpret reality and the universe. Speculative mode involves a systematic and reflective thinking about reality and the universe. Speculative thinking involves metaphysical issues such as the nature of man and his relationship with the universe, the purpose of living and life after death. It also concerns human behaviour and human knowledge. Speculative philosophy according to Kneller in Ofoego (2017:200) is to attempt 'to integrate and find unity and coherence in the whole realms of human thoughts and experiences in the universe'. This makes humans understand their world and actions better.
3. Prescriptive method. This seeks to describe and prescribe a set of rules and principles for evaluating human behaviour, conduct and the values we hold. It evaluates human behaviour and social interaction and recommends the criteria for judging them as right or wrong. It also judges works of art in terms of their beauty or otherwise.

It evaluates educational aims and objectives and recommends the principles that should guide educational practices.

4. The Analytic method. Some philosophers regard it as the primary function of philosophy. As old as the ancient Greek philosophers, Socrates engaged in analytical mode in his clarification of basic concepts in his approach to ethical issues. Philosophical analysis involves both conceptual and linguistic analysis. Conceptual analysis involves a close examination and clarification of the key terms and concepts used in statements and in the formulation of ideas for easy understanding of the issues under study.

Concepts are words or terms that have variety of meaning and usages. Their meanings are not always clear. They are contestable and their meaning, depend on the contexts in which they are used. Linguistic analysis seeks to rationally and critically examine and clarify the meaning of fundamental ideas, issues and statements for easy understanding of the logic of the statement.

5. The inquiry method. Dewey in Okere (2018) argues in his the “Theory of Inquiry” that inquiry begins with a problem; and its aim is for controlled or directed transformation of an indeterminate situation into one that is so determinate in its content, distinctions and relations as to convert the elements of the original situation into a unified whole. Dewey's inquiry method is akin to information gathering, practical problem solving, common sense investigations of our surroundings and scientific inquiry.
6. Problem solving method. The problem solving method involves critical thinking, creativity and imaginative reasoning on the part of the learners. The role of the teacher in this method of teaching is that of guiding the learners through providing suitable materials and suggesting methods of procedure to solve the identified problem. The problem-solving method involves the following steps:
  - a. Raising the problem;
  - b. Interpreting or formulating the problem;
  - c. Gathering and evaluating data;
  - d. Formulating tentative solutions (hypotheses), testing the solutions by experimenting; and
  - e. Verifying the result.
7. Constructivist method. Constructivism refers to a range of epistemological views which share the idea that scientific knowledge and knowledge in general, should be understood as resulting from a process of human construction. Constructivism is a student-centered learning theory that is based on cumulatively building understanding from student's prior experiences and knowledge. Essentially, learning is placed in a familiar context and aims to translate abstract theories into relational concepts. Constructivists consider knowledge to be a product of 'assembling better instrument for prediction and control of the environment; rather than a representation of the intrinsic nature of reality (Rorty in Okere, 2018:27). Constructivist learning theory holds that learning is always built upon knowledge that a student already possesses. This teaching method is actively engaged in the learning process rather than attempting to receive knowledge passively. Since all-knowledge is filtering through pre-existing schemata.

Vygotsky (2012) believes that learning is an active and socially process in which students construct new ideas based on their current knowledge; that through interaction with people, their environment and relating the concept taught to what the students already know that students experience things, reflect on these experiences and by so doing construct knowledge gain. This means that teachers are expected to take on the role of facilitators rather than domineering during instructions.
8. Critical philosophy of education. Philosophical criticism is a method that is painstakingly the examination of an idea or issue with a view to rendering the idea under investigation devoid of errors or mistakes. Iwuchukwu in Okere (2021) is of the opinion that criticism is a process of sanitizing educational issues in order to ensure that conclusions drawn from such issues are sound, coherent and consistent in all their ramifications. He further observes that criticism while not adopting a fault-finding posture, represents an attitude of philosophical skepticism in that statements or thoughts are taken with a pinch of salt until all controversial issues are subjected to further scrutiny. The purpose of criticism is to arrive at knowledge and truth which have been properly verified.

9. Ethical/moral pedagogy. This involves educating for character and for good moral values. It is the teaching of respect and responsibility and other values to the citizens for good characters' development and for the health of the nation. Respect and responsibility are the two fundamental moral values that a society should teach its citizens because, they form the fundamental skills needed to be good citizens and for ensuring political stability. Plato in Okere (2018) believes that moral education promotes critical thinking and moral reasoning which impacts positively on national development. Nigeria is passing through unprecedented moral problems such as corruption, nepotism, greed, dishonesty, violent crimes, political killings and other destructive tendencies and behaviours. Mkpa in Okere (2018) observes that part of the reason morality appears to be at its lowest ebb in the Nigerian society is the lack of focus on sound moral values in our schools.

These teaching methods are used by the philosopher of education teacher to inculcate philosophical attitudes, skills and understanding into the learners.

However, these teaching methods have implications for the Nigerian education system in the following ways:

#### **Implications for Nigerian Education System**

1. Education should create a harmonious relationship between the child's physical and social environment
2. Education should enable the child to discover knowledge by himself and his true identity. He should be involved in learning by doing based on his own interests, abilities and aptitudes
3. The education of the child should be based on the child's social and cultural life in his community
4. Education should occur through forms of life that are worth living. The child should be taught to imbibe good value systems like honesty, respect for hard-work, responsibility and dignity of labour.
5. The teacher should be a role model and should provide opportunities for proper training of the child
6. Self-discipline: Self-discipline means self-control, the ability to restrain desires, goals and ambitions which often result to materialistic tendencies. Education should enable individuals to cultivate the habit of decency, hard-work and honesty in their dealings with each other for societal growth and development. Indiscipline in the form of unbridled quest for social and economic aggrandizement should be curtailed.
7. There is need for democratized mode of moral education in the school system to allow for socio-moral component of the educated Nigerian.

#### **Conclusion/Suggestions**

Education is a social process that permeates into the economic, political, cultural and social awakening of the individual for his own development and contribution to the social milieu into which he belongs. For education to realize its goals in the development of the Nigerian nation, the methods of teaching philosophy of education must be morally and pedagogically sound and the educational environment must be conducive in order to distill the best form of learning in the students. However, effective teaching of philosophy of education has challenges which center around; the nature of the subject, the nature of the individual and society, and the methods of teaching. Furthermore, the challenges of disconnect between philosophy and educational practice,

the role of research, and the lack of independent scholarship, the abstract nature of some concepts and issues in education and the problem of determination of saleable educational aims would be grappled with. The success of any educational system would be threatened when those who control the schools are not abreast with the philosophical ideas that are driving the system and how they affect the process of education. The paper therefore, concludes that the national philosophy of education statement on which the national policy on education derives its powers must be stated in a clear and unambiguous manner so that the Nigerian educational system can be given adequate foundation for a better national development. Based on the findings of the study, implications, conclusion/suggestions, the following have been recommended.

### **Recommendations**

1. Teaching philosophy of education should be ethically and morally sound and comprehensible;
2. Teachers should be properly trained and equipped with pedagogical skills and imaginative abilities to navigate through their jobs;
3. Teaching of philosophy should inculcate in the individual, self-discipline and re-orientation of the mind to free him from prejudices and irrational assumptions of everyday life;
4. Engage teachers in continuous professional programs;
5. The national policy on education should be stated clearly to avoid misinterpretation;
6. Teachers should be trained to embrace the modern and new pedagogies in teaching and learning;
7. There should be provision of infrastructures and educational resources that help to engage students more actively and effectively.

### **References**

- Achuonye, K.A, Ezekota, G.K & Ifegbo, P.C, (2019). Instructional design: theory and principles. Owerri: Liu House of Excellence Ventures.
- Bandura, A. (1977).
- Dewey, J. (1999). The Essential Dewey (ed) Hickman, L and Alexander, T Bloomington: Indiana University press.
- Federal Republic of Nigeria (2013). National Policy on Education. Lagos: NERDC press.
- Nwaokugha, D.O (2009). Achieving Sustainable Environment through Curriculum and pedagogical innovation. International Association for teaching and learning (IATEL), Granada, Spain: pgs 2-4.
- Nwosu, O. (2013). The dynamics of Nigerian educational philosophy: Critical analysis and synthesis. Onitsha: Osyora Nigeria Limited.
- Ofoego, C.O. (2016). *Philosophy of Education: Focusing higher institutions*. Owerri: Wilderness Voice Press.
- Ofoego, C.O. (2017). *Philosophy of Education: Focusing higher institutions*. Owerri: Uzopietro publishing Company.
- Ofoego, C.O. (2018). Defining student success: A key step in National development in Nigeria. *Alvan school of education Journal* X1, 27-28.
- Ofoego, C.O. (2021). Dewey and Montessori philosophy as backgrounds for entrepreneurial skills in childhood education and sustainable development in *Journal of Childhood Motivators in Education*. 2(1)46-47.
- Okere, J.E (2015). Functional Literacy as A Correlate of Entrepreneurship In Nigeria: Problems And Prospects. *Journal of Agricultural and Science Education (JASE)* 451-453.
- Okere, J.E & Dim, F.C. (2018). Role of the teacher for value education curriculum in Nigeria. *National Association for the Promotion of Educational Research (NAPER)*. 12(10) pg. 44-