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INTEGRATION OF PHILOSOPHY INTO BASIC EDUCATION IN NIGERIA: TEACHERS' PERSPECTIVES

PhD Thesis

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Doctor of Philosophy
in
Philosophy of Education

By

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2022

SUPERVISOR'S STATEMENT

This thesis has been submitted with my approval.

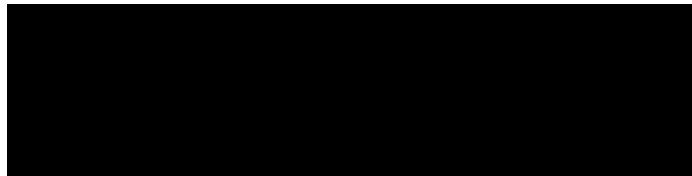


Doctor Lokesh R Maharajh

February 2022

STUDY DECLARATION

I declare that this thesis is a product of my original thought forms and that this work has not previously been submitted for any degree. The content therefore reflects the result of approved research exercise. I certify that I have duly acknowledged consulted materials in this study accordingly.



Iniobong Godwin Ekpo

February 10th, 2022

DEDICATION

This work is dedicated to God almighty, in whom I believe in even as an ignorant mortal; the one whom through the grace in Jesus Christ, I am what I am, and I will be what I will be!

I also dedicate it to the memory of my dear father, Late Elder Godwin Edet Ekpo who had always believed I will get to this level despite any challenges in life.

Special dedication to the memories of those who raised me, my maternal grandparents, Late Elder Uboho Udo Nde & Late Deaconess Arit Uboho Nde. My forever hero and uncle who saw the good in me as a child when no one else did, Late Okon Etim Nde (Paragon), I know that you would be proud of me from the world beyond.

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And the name of the family is raised certainly with the emergence of the first doctorate degree holder... more to come in future!

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For the many other likely great personalities and institutions that may have eluded my memory, I remain eternally grateful and do not treat your contributions with any levity. I also specially thank those who fought against this vision in diverse ways for bringing out the best in me by poking the 'giant' within me.

Finally, I give all glory to my benefactor from whom my essence originates and resides – Jehovah God almighty is HIS name! He who crowns my life with unmatched grace and took me through this journey in immeasurable favor. May glory and adoration ever remain yours forever and ever, amen!

A Possession for All Times

**In fine,
I have written my work...**

**Not an essay for the applause of the moment,
but as a possession for all times!**

ABSTRACT

The purpose of this study was to explore the perspectives of teachers concerning the possibility or otherwise, of integrating philosophy into basic education in Nigeria. The qualitative research method which utilized the interpretive paradigm to explore the phenomenon, *integration of philosophy into basic education* was used. The case study approach was chosen as the research design to conduct this study. This study utilized the interviews and focus group discussions as strategies of qualitative research to interact with the teachers to gain more understanding into their perspectives. Sixteen (16) teachers of mixed gender and different ages with diverse teaching experiences were purposively selected from eight (8) schools in both rural and urban areas, as well as from private and public schools. To answer already identified critical questions, data was generated from participants through a semi-structured interview guide and the study was theoretically framed using the *reconceptualist* theory of curriculum to make meaning of the findings where teachers provided inputs in exploring the study.

Exploration of the four major research questions revealed twenty-four (24) major themes as findings with implications for educational development as follows: *teachers' construction of philosophy; teachers' construction of philosophy of education; teachers' opinion of the knowledge which philosophy provides; teachers' views on the benefits of integrating philosophy into basic education; teachers' perceived challenges on integrating philosophy into basic education; teachers' views on the significance of integrating philosophy into basic education; teachers' opinion on how the integration of philosophy can improve teaching and learning; teachers' opinion on how philosophy helps pupils to learn; teachers' views on how philosophy helps teachers to teach better; teachers' construction of how philosophy should be integrated into basic education; teachers' opinion on how philosophy can enhance learners' lived experiences; teachers' opinion of aspects of philosophy to be taught in basic education; teachers' views on how philosophy should be taught in basic education; teachers' opinion on who should teach philosophy; teachers' prescription of tools to be used in teaching philosophy; teachers' recommendations on training to be given to the teacher of philosophy; teachers' opinion of philosophical content knowledge to be taught in schools; teachers' views on how philosophy enhances learners' learning; teachers' experiences on how the knowledge of philosophy enhances their teaching; teachers' views on how philosophy affects teaching; teachers' views on ways in which teaching philosophy may inhibit overall learning; teachers' views on how to enhance teaching strategies of philosophy in basic education; teachers' reasons to enhance philosophy teaching strategies in basic education; teachers' miscellaneous views on integrating philosophy into basic education.* Findings from this study revealed that there is an urgent necessity to integrate philosophy into basic education, hence the study recommends the integration of philosophy into the Nigerian basic education curriculum.

LIST OF ACRONYMS

UKZN	University of KwaZulu Natal
SUBEB	State Universal Education Board
MoE	Ministry of Education
UPE	Universal Primary Education
NEEDS	National Economic Empowerment and Development Strategy
MDG	Millennial Development Goals
NERDC	Nigerian Education Research and Development Council
P4C	Philosophy for Children
GT	Grounded Theory
CoPI	Community of Philosophical Inquiry
OAC	Ontario Academic Course
OPTA	Ontario Philosophy Teachers Association
HPS	History and Philosophy of Science
USA	United States of America
CHAT	Cultural Historical Activity Theory
ALAR	Action Learning and Action Research
CHIP	Conceptual and Historical Issues in Psychology
HSSREC	Human and Social Sciences Ethics Committee
SSTIIP	Secondary School Teachers' Individual Interview Participant
PSTIIP	Primary School Teachers' Individual Interview Participant
SSTFGP	Secondary School Teachers' Focus Group Participant
PSTFGP	Primary School Teachers' Focus Group Participant
SME	Small and Medium Enterprises
CTMM	California Test of Mental Maturity
TEYL	Teaching English to Young Learner
EFL	English as a Foreign Language
YL	Young Learner
TC	Teacher Candidates
ICT	Information Communication Technology

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CHAPTER 1

CONCEPTUALIZING THE DIALOGUE OF PHILOSOPHY IN BASIC EDUCATION

1.1 Introduction

This chapter introduces the doctoral degree study which explored the teachers' perspectives on integrating philosophy into the basic education system in Nigeria. It gives a silhouette presentation of the overlay of the study which includes, the background of the study, the rationale of the study; the problem statement; the aims/objectives of the research, and the significance of the study.

Over time, my personal experience revealed Nigerian children who reside and school in America and Britain to have a better mastery of logical reasoning, which is a product of cognitive abilities (Trickey & Topping, 2004) over children who reside and school even in very prestigious private schools in Nigeria. This shows that they (immigrant children), may be more willing and perhaps able to ask questions, construct arguments, engage in logical discussions, and collaborate with others, even as they express engaging mind-sets which is critical and adventurous rather than being inhibited and constrained to conventions (Williams, Gooden, & Davis, 2012). I also noticed that some Nigerian graduates fall short of reasoning logically or showing greater understanding in other general areas of intellectual awareness (Adediwura & Tayo, 2007; Sungur & Tekkaya, 2003; Yenilmez, Sungur & Tekkaya, 2006). Some Nigerian graduates even find aptitude tests for job placements nightmarish because they have been schooled with little or no capacity for critical and reflective thinking over time (Ngwoke & Numonde, 2013). This makes some Nigerian graduates to be viewed as “half baked” (Pitan & Adedeji, 2012).

As a lecturer in tertiary institution in Nigeria with over 15 years of experience, I have noticed that most university undergraduates do not possess a high level of cognitive and communicative ability to perform their academic activities (Salami & Ogundokun, 2009). This may mean that they lack critical and analytical skills to understand their academic work (Igun & Adogbeji, 2007). This challenge is seen not to be a desperate problem blamed only on the shortcomings of the tertiary education curriculum but a problem spanning the different levels of education (Børhaug, 2014). Acquisition of analytic and critical skills is highly productive in the individual when acquired from the foundational (primary/secondary) level of education (Ojedokun & Aladejana, 2012). However, this may only be taught distinctively within the corpus of the mother discipline of philosophy as a subject in the Nigerian basic education system (Trickey & Topping, 2004).

Therefore, my interest was elicited to carry out this study to determine the possibility or otherwise, of teaching philosophy, not only in primary schools but in the current basic education level, which forms the bedrock of intellectual awareness and relevance in Nigeria. The study aims to explore Nigerian teachers' perspectives on the teaching of philosophy in the basic education system.

1.2 The rationale of the Study

Like almost all other sub-Sahara African countries, Nigeria has experienced brazen governance challenges. In my opinion, faults to this effect could be traceable to both incompetence of political leadership and sheer ignorance of the citizenry. There is high level of unemployment and breakdown in social service delivery in a country that boasts of five percent of the world's natural resources and is currently standing as the fourth world's crude oil exporting nation in ranking. This is a country with persistent and diverse socio-political and socio-economic conditions which tend to undermine the protection of the rights of the citizens; promotes a high level of poverty; experiences high corruption index; faced with kidnapping and banditry; divided along ethnic and religious lines; gravely falls short in good medical delivery; relegates educational development to near oblivion (Filani, 2020). Despite the above, Nigeria boasts of a rich array of educated people with degrees who are making exploits worldwide as successful administrators and executives in their ilk, and the crop of leadership is not exempt from these characteristics. Yet, one wonders why the mis governance from this highly literate political class. Even so, the complacency of the citizens

who themselves are mostly literate towards demanding for better governance and effecting the much-desired change in the social space is suspect of the sort of education they received, since education has the overall aim of preparing the individual for successful living in the society (Apple, 2013).

It appears that the age of evidential argument is ending while knowledge is increasingly delegitimised because of nepotism. The democratic ideals which are anchored on shared truth are decaying away in the society, while autocracy which is anchored on shared lies is gaining prominence. My thinking is that, either the education given to the citizens is not adequate to stir their rational thinking, or the society merely places premium on certification for social relevance without corresponding curricular ingredients for developing the reasoning faculty of the citizens (Collins, 2019). Either way in this regard, the country cannot get it right if it must go without reinventing educational experience of the citizens by way of development. Teaching philosophy to children which is a worldwide acceptable educational approach over the years, has been found to reconfigure the child's reasoning abilities, hence setting straight probable future generation of leaders and citizens that will get it right in the social sphere. This is so because philosophy increases cognitive ability; enhances mental health and wellbeing; improves social skills; develops critical thinking skills, and helps build resilience to extremism (Lipman, 1982). Therefore, this study situates an urgent need to explore the possibility or impossibility of teaching philosophy in the Nigerian basic education system from the teachers' perspectives as primary educational stakeholders.

1.3 Problem Statement

The incongruency between exhibited behavior and level of educational attainment as evinced in the observation that, some Nigerians do not behave typical to their standard of learnedness either in reasoning or action, has called to question the sort of education received from basic education as the foundational level of education before rising to the tertiary level. Some Nigerian graduates are observed not to reason logically or to show greater understanding in other general areas of intellectual awareness as expected of their learnedness in very many cases (Adediwura & Tayo, 2007). However, no research has been done to determine if teaching philosophy in the Nigerian basic education system can correct this anomaly since philosophy as a subject has been identified as that discipline that contains the necessary epistemic ingredients for critical thinking and reflective thinking (White, 2012). Philosophy

for Children provides a framework to challenge students' thinking and to explore different ideas. It encourages reflection and curiosity in learning as characteristics considered essential in establishing students' ownership of their learning and the ability to drive their learning forward since the learning aim of any set of lessons is to get students to learn the skills of teaching themselves the content and understanding (Hattie, 2012). A study on teachers' perspectives on the integration of philosophy in a basic education programme has not yet been done in Africa at this level except where few scholars have argued for the teaching of philosophy for children in African schools (Giddy, 2012; Higgs & Higgs, 2001; Murris, 2016; Ndofirepi, 2011). This study, therefore, tries to address this identified problem.

1.4 Location of the Study

This study was carried out in Nigeria. Nigeria has a political structure of 36 states and the federal capital territory, Abuja. These states and the federal capital city are driving hubs of educational policies in tandem with the constitution of the country. The constitution of the country prescribes a uniform educational structure for the entire country (9-3-4 system), whose implementation is the responsibility of each state except for few unitary schools being run by the federal government ministry. I choose to locate the study in Akwa Ibom State.

Akwa Ibom State is in the southern part of Nigeria, commonly referred to as the Niger Delta region, and has a population of over 5 million people. In addition to English language as the official language, the major languages spoken are: Ibibio, Annang, Oron, and Eket. Education is a consuming passion of the people and Government of Akwa Ibom State. From 2007 till date, education moved from ruins and left the level of a commodity beyond reach to a citadel of equal opportunities, practicing well-articulated and State Government fortified Universal Basic Education (UBE) scheme. The government regularly raises standards to ensure greater performance. Education in Akwa Ibom has grown in leaps and bounds to become a major component of state economic empowerment and development strategy. Academic activities are conducted in scholastically enriched 1,110 public primary schools, 230 public secondary schools, and public tertiary institutions equipped with classrooms, libraries, workshops, and laboratories targeting a teacher - student ratio of 1:25 per classroom. Besides, 5 State libraries, together with the brand-new e-Library, are provided to deepen reading culture. Formal teaching processes are conducted with academic and extra-curricular activities together with structured teaching systems for best-in-class education. Educationists here build

careers out of intellectual capital with curriculum re-designed to emphasise functional use of acquired knowledge. Inspectors go around schools to make sure the right practices are done. Teachers are motivated, trained, and adequately supervised to ensure better delivery. (Information & Culture, 1987; Ukpong & Iniodu, 1991)

I selected Akwa Ibom state for the study because that is my state of origin where I am very conversant with the terrain for ease of likely logistics constraints. I also speak the major languages; hence communication was not a barrier to generating data. This is also where I reside and work as a teacher trainer for over a decade and as an education inspector and consultant to the government. I, therefore, did not expect serious challenges in getting willing participants for the study based on the above. Also, since Akwa Ibom state operates under the educational organogram of the federal government, findings from this study may be conveniently transferable to reflect the perspectives of teachers on the teaching of philosophy in the Nigerian basic education system.

1.5 Objectives of The Study

The objectives of this study are:

1. To describe the perspectives of teachers on the integration of philosophy into the Nigerian basic education system.
2. To understand the perspectives of teachers on the integration of philosophy into the Nigerian basic education system
3. To explore how philosophy can be integrated into basic education in Nigeria.
4. To examine why we need to integrate philosophy into the Nigerian basic education system.

1.6 Research Questions

To guide this study, *Integration of Philosophy into Basic Education in Nigeria: A teacher perspective*, the following questions were asked to propel this qualitative inquiry:

1. What are teachers' perspectives on the integration of philosophy into the Nigerian basic education system?

2. What do you think as a teacher concerning the possibility or impossibility of integrating philosophy into the Nigerian basic education system?
3. How can philosophy as a subject be integrated into the Nigerian basic education system?
4. Why do teachers need to integrate philosophy into the Nigerian basic education system?

1.7 Theoretical framework

For Nwokedi (2019), “the term ‘theoretical framework’ is made up of two concepts, ‘theory’ and ‘framework’ (p.46)”. The definition of a theory however depends on the field of study, based on science and on the time at which it was acknowledged to be a crucial tool of knowledge (Tavallaei & Talib, 2010). For Khanare (2015), a theory is that which is used as a lens to explore phenomena, even as it is made up of related concepts which show relatedness in the study (Casanave & Li, 2015). Theories therefore are “used to explain and predict phenomena and help to answer the ‘what’, ‘how’ or ‘why’ a particular phenomenon occurred” (Tavallaei & Talib, 2010, p. 189). They, furthermore provide the basis for theoretical frameworks in empirical academic research (Reyes & Netcoh, 2015). Framework on the other hand is described as a theoretical base, a map and a philosophy used in showing direction to the development of a theory (Lederman & Lederman, 2015). We should however note that the concepts, theory and theoretical framework are commonly used interchangeably by some scholars (Nwokedi, 2019).

The theoretical framework selected for this study is the theory of *reconceptualism* as championed by William Pinar. For the reconceptualist, curriculum is seen to evolve with its focus on the learner (and here we are reminded that a key reconceptualist belief is that the curriculum is the collective story we tell our children about our past, our present and our future) (Graham, 1992). The students search for meaning is an interactive and reflective process undertaken in a social milieu, even as autobiography which is writing about the self in lived experience comes closest to hand as the prime candidate to accomplish such task of reconceptualization (Powell, 1985). Reconceptualism therefore engages the willing and conscious self in the overall process of knowledge acquisition wherein the plethora of individual experiences is acknowledged as unique to their epistemic identity.

1.8 Research design and methodology

In this section, a synopsis of the research design and methodology is presented.

Many a researcher misuse the twin, yet distinct concepts: *research design and research methodology*. For research design, it is generally seen as that chosen approach where researcher uses to incorporate the different components of the study in a coherent and logical way (Labaree, 2009). The research methodology on the other hand is at best seen to be that specific procedure or technique employed by a researcher to identify, explain, envisage and analyse information on a topic (Nieuwenhuis, 2016a). Following from the above, we can see the importance of both the research design and the research methodology to any research since they best serve to facilitate the smooth sailing of the research process (Cohen, Manion & Morrison, 2011). They are also used to yield rich data (Labaree, 2009). Finally, they are needed to provide researchers with essential training in selecting materials, scientific tools, methods and techniques relevant for the research problem (Rajasekar, Philominathan & Chinnathambi, 2013).

1.9 The Research Approach

This study is qualitative research which uses the interpretive paradigm to explore the phenomenon, *integration of philosophy into basic education*. A qualitative research method studies the phenomenon that occurs in their natural settings and data generated are analysed without the use of statistics (Maree, 2017). The case study approach was chosen as the research design to conduct this study. According to Shuttleworth (2008), a case study is normally used to capture the in-depth nature of a situation under study. For Rule and John (2011), case study is defined “as a systematic and in-depth investigation of a particular instance in its context to generate knowledge” (p.4). Furthermore, case study generates an understanding of and insights into an instance by providing a thick, rich description of the case which illuminates relations to broader contexts (Rule & John, 2011). The type of case study used in this study is the multiple case study which guaranteed the understanding of teachers’ perspective on the integration of philosophy in basic education.

1.10 Research paradigm

For Shuttleworth (2008), a paradigm is that framework or a dominant way of thinking and doing things that involves shared expectations and rules. It is the paradigm which gives direction to what is to be researched in any field of study (Nwokedi, 2019). A research paradigm represents a particular worldview that defines for the researcher, what is acceptable to research and how to carry out such research, and it is defined by the way it generates and interprets data and consequently, the meaning made from the data (Christiansen, Bertram, Land, Dampster & James, 2010). The researcher here elected to use the interpretive paradigm which aims at understanding people's understandings of their environment and their experiences (Cohen et al., 2011). The interpretive paradigm's objectives are to describe, understand and examine human behaviours, interaction and experiences within and around the social and cultural context in which they occur (Kim, 2003). This study therefore used an interpretive approach in order to describe, understand and explore the teachers' perspectives on the integration of philosophy into basic education system in Nigeria.

1.11 Population and Sampling

The strategy to select participants for this study was the purposive sampling technique. The researcher carefully selected the participants to be included in the sample based on his judgment of their suitability for the study. Sixteen teachers from four schools were purposefully selected as participants in the study.

1.12 Data generation

A research method consists of a set of specific procedures and instruments used in gathering and analysing data (Wahyuni, 2012). To explore the phenomenon in the study, qualitative data were generated using the instruments of individual interviews and focus group discussion as the main source of data (Cohen et al., 2011) to explore the perspectives of teachers on the possibility or otherwise of teaching philosophy in the Nigerian basic education system.

1.13 Data Analysis and Interpretation

Data generated from the field for the study were thematically analysed using a grounded approach. The theoretical framework of the study was engaged in making sense of the findings. The data were analysed, presented and supported with direct quotations from the participants. The transcribed data generated revealed the participants perspectives as reflected in the patterns, themes, categories and regularities (Cohen et al., 2011). The verbal data obtained from the verbatim transcription of the individual interviews and the focus group discussion which was audio recorded was analysed thematically (Tesch, 2013). The themes that emerged from the data presented information from participants that speaks to their perspectives, knowledge, and experiences on the integration of philosophy into basic education system in Nigeria.

1.14 Ethical Considerations

Ethical clearance was obtained from the degree awarding university (UKZN) to conduct the study. The researcher also obtained permission from the State Ministry of Education (MoE) as well as the State Universal Basic Education Board (SUBEB) to conduct the study in its schools. The sixteen teachers who participated in the study were also made to sign consent forms, indicating their willingness to participate in the study.

1.15 Trustworthiness

Trustworthiness in this study was established through triangulation as the researcher used two different sources of data to check the one against the other to ensure that the findings were trustworthy. The researcher also used tape recorders during the interview session to ensure that everything the participants said was captured accurately. The transcripts of the interview were further presented to the participants to double check for accuracy and to correct where necessary.

1.16 Delimitations of the study

This study is delimited to the views of selected sixteen teachers on the possibility or otherwise of integrating philosophy into the basic education system in Nigeria. Results of

qualitative research may not be conveniently generalised/transferred to other different contexts; hence the findings and results of this subjective, personalized and contextualized participants cannot be generalisable to the views of other teachers. Thus, anyone or any reader can use findings of this study for the sake of transferability rather than generalisation.

1.17 Definition of terms / clarification of concepts

Integration of philosophy

Integration of philosophy in this study means the act of incorporating or introducing or teaching philosophy as a subject in school.

Philosophy

By Philosophy, the researcher refers to that subject of study which literarily means the 'love of wisdom', and “encompasses a wide variety of methods and subjects, including the structure of reality, the character of human actions, the nature of the divine and much more” (Taylor, 2010).

Basic education

By basic education, the research refers to that level of education which spans the first nine years of the child’s official learning experience in Nigeria. This covers the entire six years of primary and the first three years of secondary education experience.

Teachers’ perspectives

For this study, teachers’ perspectives refer to those views or opinions as may be held by the teachers concerning the integration of philosophy in school.

1.18 Overview of the chapters

The study is arranged in nine chapters:

Chapter one

This chapter was employed to introduce the research thoroughly and lay a groundwork for the in-depth exploration of the discourse.

Chapter two

This chapter focuses on the review of detailed relevant literature related to the study. Literature was reviewed in the following areas: History of Education in Nigeria; Basic Education Programme in Nigeria; Philosophy for and with Children; Philosophy in High Schools; Methods of Teaching Philosophy in Primary and Secondary Schools and Subject integration in schools.

Chapter three

This chapter unpacks the theoretical framework guiding the study which is, the curriculum *reconceptualist* theory by William Pinar.

Chapter four

This chapter dwells on the research design and methodology used in the study, including the research approach and methods used in generating data. It also gives a comprehensive explanation of the research settings/context, showing how the participants were selected and how the data was analysed. Issues of trustworthiness and ethical considerations are also discussed.

Chapter five

This chapter presented the thematic findings of the study from the individual interviews and focus group discussion sessions from the first two research questions merged into one concept

Chapter six

This chapter presented the thematic findings of the study from the individual interviews and focus group discussion sessions from the third and fourth research questions merged into one concept.

Chapter seven

This chapter discusses and synthesises the findings of the study from Chapter five as findings of this study are outlined, interpreted and discussed and recontextualised using the theory and literature.

Chapter eight

This chapter discusses and synthesises the findings of the study from Chapter six as findings of this study are outlined, interpreted and discussed and recontextualised using the theory and literature.

Chapter nine

This chapter concludes the study by offering summary of findings in relation to the perspectives of teachers on integration of philosophy into the basic education system in Nigeria. The limitations and implication of the study are put forward while the input from the study is being theorised, based on the perspectives of the teachers on integration of philosophy into basic education system in Nigeria. The chapter concludes with limitations, summary and recommendations for future possible research.

1.19 Chapter summary

This chapter has introduced the research titled, *integration of philosophy into basic education system in Nigeria: a teacher perspective*. This first chapter ushered in an orientation to the study as it explained the rationale and research problems that led to the purpose, aims and research questions of the study. It also treated other major aspects of the study which include the theoretical framework used to frame the study, the research design and methodology, ethical issues, the trustworthiness of the study, clarification of concepts and delimitations of the study. The overview of other chapters however was included this chapter. The next chapter unpacks the review of relevant literature to explore the study.

CHAPTER 2

TRAVERSING RELEVANT LITERATURE VIDE PHILOSOPHY IN NIGERIAN BASIC EDUCATION

2.1 History of Education in Nigeria

There is an established relationship between education and development to the extent that education is now internationally accepted as a key development index, even as it is in recognition of this that governments all over the world have made strong commitments in their countries' educational policies for their citizens to have access to education (Odukoya, Bowale & Okunlola, 2018). This makes Education policy issues in developing countries, especially Africa continue to remain a subject of very critical concern (Tikly, 2001).

It is obvious that some antecedents of colonial history have impacted on how educational policies are formulated and implemented in Nigeria. During the colonial era, education was administered through the use of certain education ordinances and education codes, such as the 1882, 1887, 1916, 1926, 1946 and 1926 Education codes (Ogunu, 2000) These codes and ordinances used as guidelines to administer education in the colony, today serve as the basis for modern day educational policies, education laws and techniques of educational administration in Nigeria (Fabunmi, 2005). The Macpherson Constitution of 1951 put education in the concurrent list, making it the prerogatives of both the central and regional governments to legislate on education. This however has impacted much on the present educational policy arrangement being that the thirty-six state governments and the federal government in Nigeria could, and still actually do legislate on education (Fabunmi, 2005; Odukoya, 2012).

The 1882 Education Ordinance pioneered education legislation in British West African territories that is Lagos, Gold Coast (now Ghana), Sierra Leone and Gambia. It prescribed the following criteria: (i) Award of grants for organization and discipline, with special grants for schools, which obtained high percentage of, passes, and thus attained high standard of general

excellence. (ii) A capitation grant for each subject (iii) A capitation grant in proportion of the average attendance at school. The other provisions of this ordinance included: annual evaluation of pupils, methods of granting teachers certificates, a system of grant-in-aid, and the establishment of a General Board of Education with the power to establish local boards. It also recommended that one-third of the salary of the inspector of schools for the Gold Coast should be paid by the Lagos colony since Lagos and Gold Coast were jointly administered and Lagos was more financially buoyant (Fabunmi, 2005).

The 1887 Education Ordinance was a necessity which arose from the separation of Lagos colony from the Gold Coast in 1886, hence a purely Nigerian Education ordinance had to be enacted. It created an Education Board and also stipulated rates and conditions for the award of grants, standard of examination, classification of teachers' certificates and the board's power to grant scholarship for secondary education (Fabunmi, 2005; Fafunwa, 2018).

The 1916 Education Ordinance and its accompanying Code were approved on 21 and 24 December 1916 respectively. These were outcomes of Lord Lugard's efforts to administer the whole country as education was based on good character and usefulness to both the individual and the community. The ordinance tried to reorganize the school system in Nigeria. It also recommended that grant-in-aid be offered in the following percentages: (i) Tone of the school, discipline, organization and moral instruction – 30 percent. (ii) Adequacy and efficiency of the teaching staff – 20 percent (i) Periodical examination and general progress - 40 percent (ii) Buildings, equipment, sanitation – 10 percent. This ordinance did bring to bear the increased financial participation by Government, full cooperation between the government and the missions and asserted government's firm control over education. The Amended Ordinance No. 8 of 1919 gave more powers to the inspectors by allowing them to inspect any school, whether assisted or non-assisted and empowered the Education Board, upon the recommendation of inspectors, to close nonperforming schools (Fabunmi, 2005; Imam, 2012).

The 1926 Education Ordinance resulted from a memorandum on Education Policy in British Tropical Africa in March 1925, which was dispatched to the colonies as the basis for the British colonial education policy. This memorandum sought to provide a *modus operandi* for the censorship of the mushroom primary schools operating in Southern Nigeria. It was a landmark ordinance in the development of education in Nigeria and an outcome of the recommendations of the 1920 Phelps – Stoke Commission on Education in Africa. Its terms

of reference include: - (a) To inquire into existing educational work in each of the areas to be studied; (b) To investigate the educational needs of the people in their religious, social, hygienic and economic conditions; (c) To ascertain the extent to which these educational needs were being met; and (d) To make available in full the result of the study. The report of this commission gingered the British Colonial Administration to demonstrate increased interest in African education. It issued its first educational policy in 1925. The 1925 memorandum outlined guidelines for operation in the colonial educational system. This policy consisted mainly of the recommendations of the Phelps-Stoke Commission, which included the following: - (i) Establishment of advisory boards of education that will assist in supervision of educational institutions. (ii) Adaptation of formal education to local conditions (iii) Study of vernaculars in schools (iv) Thorough supervision and inspection of schools (v) Education of women and girls (vi) Emphasis on religious training and moral instructions. The recommendations of the 1926 Education Ordinance therefore are: - (i) Making registration of teachers a pre-condition for teaching in any school in Southern Nigeria. (ii) Disallowing the opening of schools without the approval of the Director of Education and the Board of Education. (iii) Authorizing the closure of any school, which was conducted in a way that conflicted with the interest of the people or the host community. (iv) Specifying the functions and duties of supervisors or mission school inspectors. (v) Expanding and strengthening the existing Board of Education by including the Director and the Deputy Director of Education, the Assistant Director, ten representatives of the mission and other educational agencies. (vi) Regulating the minimum pay for teachers who were employed in an assisted school (Fabunmi, 2005).

The promulgation of the 1948 Education Ordinance was given birth to, based on the report of the Director of Education who was appointed in 1944 to review the ten years plan, and that of Sir Sidney Phillipson, on the procedure for assessing grants-in-aid for 1948. The ordinance decentralized educational administration. It created a Central Board of Education and four Regional Boards, that is, those of East, West, Lagos and North. It also recommended the establishment of Local Education Committees and Local Education Authorities (Imam, 2012). However, the 1952 Education Ordinance came in handy after the creation of regions (Northern, Eastern and Western) with a view to letting each region develop its educational policies and systems as met with their needs and aspirations. The membership of the central board and the regional boards were modified, while the Colonial Board was abolished. All schools, whether public or private, were to be subjected to inspection by the Regional

Director or his representatives and the Inspector General or his representatives. The ordinance emphasized the overall responsibility of the central government as it became an education law for the country (Fabunmi, 2005). The regions then acted within this constitutional provision and made educational laws for themselves with the following outcomes: (i) The Education Law of 1955 in Western Region (ii) The Education Law of 1956 in Northern Region. (iii) The Lagos Education Ordinance in 1957 (Fafunwa, 2018)

The Ashby Report of 1959 was another milestone as the Federal Government of Nigeria constituted a commission in April 1959 to investigate and report Nigeria's manpower needs for a period of twenty years (1960-1980). The Commission led by Sir Eric Ashby, comprised three Nigerians, three Americans and three Britons. The Commission reported: (i) The imbalance between one level of education and the other. (ii) Limited admission opportunities for primary school leavers. (iii) Few schoolteachers were qualified and certificated. (iv) That the Nigerian education was parochial and literary. (v) Imbalance in the development of education between the North and South. The commission recommended the expansion and improvement of primary and secondary education, the upgrading of the University College at Ibadan to a full-fledged university and the establishment of three other universities at Nsukka, Ife and Zaria. It also recommended the establishment of University Commission in Nigeria so that the universities will maintain uniform academic standard. The post-secondary school system was to produce the post-independence high-level manpower needs of Nigeria (Fabunmi, 2005).

The Education Edicts of 1966-1979 was a response to The Federal Military Government of Nigeria enacted Decree No. 14 of 1967, with which it created twelve states out of the existing four regions (West, Mid-West, North and East). Lagos remained the federal capital. The number of the legislatures increased to thirteen, twelve states and one federal legislatures. In 1976, the states were increased to nineteen, thus making the legislative bodies to be twenty. Each state promulgated an edict for the regulation of education, and its provision and management. Examples include East Central States Public Education Edict No. 5 of 1970, Lagos State's Education Law (Amendment) Edict/No. 11 of 1970, South-eastern State's Education (School's Board) Edict/No. 20 of 1971 and Mid-Western State's Education Edict, No. 5 of 1973. Each state amended its education law when necessary. All the edicts had common features, such as state take-over of schools from individuals and voluntary agencies, establishment of school management boards and a unified teaching service (Odukoya, 2012).

The Education Laws of the Second Republic (1979-1983) was an enactment of the constitution in the second republic of Nigeria after the first and long military interregnum, and the 1979 constitution was the legal basis of education in the period. The objectives of education as provided in chapter II, Section 18, Sub-Sections 1-3 of the 1979 constitution are: (i) The government policy shall be directed towards ensuring equal and adequate educational opportunities at all levels. (ii) The government shall promote science and technology, (iii) The government shall strive as and when practicable, to provide (a) Free, compulsory and universal primary education (b) Free secondary education, and (c) Free adult literacy programme (Fabunmi, 2005). The 1979 constitution did place education in the concurrent legislative list which translates into the fact that responsibilities and authority in the provision of education ought to be shared among the three tiers of government, that is, federal, state and local governments. Chapter 11 of the constitution gave the federal government more powers than the states in the areas of post primary, professional, technological and university education under its control. The states had total control of primary; post primary, technical, technological, university and other forms of education within their territories. In states like Ogun and Bendel, the organization and administration of primary education were transferred to their respective Local Government Councils (Fabunmi, 2005).

The Education Edicts of 1983-1999 was a direct consequence of the return of military administration in 1983 which promulgated several decrees to guide and regulate the conduct of education. Such include Decree No. 16 of 1985, which was promulgated on National Minimum Standards and Establishment of Institution's Decree No. 20 of 1986 which changed the school calendar from January to December to October to September; Decree No. 26 of 1988, which proscribed and prohibited the Academic Staff Union of Universities (ASUU) for participating in trade union activities and Decree No. 36 of 1990, which revoked the proscription of ASUU, and many other decrees (Fafunwa, 1986; Fabunmi, 2005;)

The education laws of 1999-2004 came on the heels of the return to civil rule for the third republic in 1999. The Constitution of the Federal Republic of Nigeria (Promulgation) Decree of 1999, chapter 11, Section 18 re-states the objectives of education in Nigeria as contained in the 1979 constitution of Nigeria and the third edition of the National Policy on Education (FRG, 1998) which states the following as the objectives of Nigerian education: (a) The inculcation of national consciousness and unity; (b) The inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society; (c) The training of the mind in the understanding of the world around; and (d) The acquisition of

appropriate skills and the development of mental, physical and social abilities and competencies as equipment for the individual to live in and contribute to the development of his society (Fabunmi, 2005; Imam, 2012).

The implication for the above is that, this historical analysis of educational policy formulation in Nigeria brings to bear on the journey of our educational transition which has deep roots in the colonial educational policies which unfortunately had the shortcoming of not considering our local peculiarities which is a product of who we really are as humans, wherein Nigerians were in duly involved in such formulations hitherto.

Unfortunately, for over forty years now, Nigeria has not successfully implemented the National Policy on Education (NPE) which came into existence in 1977, after over four years of deliberations at various levels, though it appeared to have solutions to virtually all core educational problems (Odukoya et al., 2018). This policy which are domiciled with the following strands, Nigeria's philosophy of education; Policy on language; Policy on pre-primary education; Policy on teachers' registration council, is marred by politics and frequent changes in government which tends to negatively affect the implementation of this National Policy on Education (Odukoya et al., 2018). Oyelola Oyededeji opines that there are also lapses in education policy formulation in Nigeria, and equally goes on to identify the following reasons for the lapses: Lack of indigenous education policy; Non-involvement of the stakeholders in policy formulation process; Lack of proper Strategy for Implementation; Lack of Political will; Lack of continuity in government (Oyededeji, 2015).

Despite failed policies, the Nigerian government came up with another system of education tagged 9-3-4 even when there was nothing wrong with first one known as 6-3-3-4, except that it was never fully and properly implemented (Odukoya et al., 2018). The primary, secondary, sixth form and higher education introduced in Nigeria during the colonial era reflected the British structure of education. This structure of education at independence was seen not to meet the aspiration of Nigerians hence, the introduction of the 6-3-3-4 educational policy in 1977 (Fafunwa, 2004). This was a policy which for the very first time sought to introduce a functional technology-based education which could sustain the economy (Fabunmi, 2005; Olaniyan & Obadara, 2009). This new educational policy of 9-3-4 forms the crux of the basic education system in Nigeria.

2.2 Basic Education Program in Nigeria

Education from time has been a social process of essence which enhances capacity building and maintenance of society since the creation of human beings. Education plays the vital role of aiding humans to cope with the changing realities and uncertainties of human life even as it functions as an apparatus with which to equip the people to acquire relevant knowledge, skills and habits for surviving in the ever-changing world from ancient to modern to contemporary times (Oduolowu, 2007). In realization of the role which education plays in the development of any nation, the government of Nigeria has experimented with various educational policies and programs in the anticipation of meeting the felt socio-economic and political needs of her citizenry.

The Nigerian government, in September 1976, introduced the Universal Primary Education (UPE) nation-wide, with the paramount goal of satisfying the educational demands of Nigerians (Omotayo, Ihebereme & Maduewesi, 2008). How this program fared was the subject of contending scholars after years of its implementation anyway. To Fafunwa, the educational outcomes of the UPE program were not fully realized after a decade due to certain national problems such as, finance; insufficient competent teachers; overcrowded classrooms; narrow curriculum content and high rate of school dropouts (Fafunwa, 1986). Responding to the agitation for a more functional and qualitative educational system arising from the failure of the UPE, the federal government of Nigeria introduced nationwide, a new educational system known as the 6-3-3-4 in 1982 (Omotayo et al., 2008). The design of this educational system was that a child should spend six years in primary school, three years in Junior Secondary School, another three years in Senior Secondary and four years in a tertiary institution (in fact I as the researcher here passed through this 6-3-3-4 system). Again, another decade review of this program by educational analysts showed that, the educational objectives of the 6-3-3-4 system were not being fully achieved chiefly because of the non-resolution of problems inherent in the UPE before commencement of the new educational system, and poor implementation strategy leading to the non -attainment of the national objectives of the 6-3-3-4 system of education (Omotayo et al., 2008).

Agitations for a more befitting and functional educational system to reflect the socio-economic experience in Nigeria led to the federal government under President Olusegun Obasanjo introducing the Universal Basic Education (U.B.E). The Universal Basic Education Program in Nigeria is situated within the unique context of a global quest for Education for

all (EFA) and has the fundamental principle that everybody must have access to equivalent education which is comprehensive and co-educational (Oduolowu, 2002). The universal basic education program (UBE), which was formally launched in 1999 is an educational program of the federal republic of Nigeria aimed at providing a universal, free, compulsory and continuous 9-year education program for school age children irrespective of their socio-economic circumstances (Oduolowu, 2002). Interestingly for Tahir, UBE is the foundation upon which other levels of education are built and a necessary requirement for human and national progress (Tahir, 2006). The current Universal Basic Education Program in Nigeria aims at providing greater access to, and ensuring quality, basic education throughout the country. The motivation to revise the primary and junior secondary curricula in Nigeria was for the purposes of the following: (1) Meeting the needs of the Universal Basic Education Program. (2) Promoting the ideal of the National Economic Empowerment and Development Strategy (NEEDS). (3) Promoting the ideals of the Education for All (EFA). (4) Promoting the ideals of the Millennium Development Goals (MDG) (Awofala, 2012).

The UBE program was to assist the government achieve the following objectives (Anaduaka & Okafor, 2013): “Developing in the entire citizenry a strong consciousness for education and a strong commitment to its vigorous promotion; the promotion of free universal basic education for every Nigerian of school-going age; reducing drastically the incidence of drop-out from the formal school system through improved relevance, quality and efficiency; catering for the learning needs of young persons who for one reason or another had to interrupt their schooling through appropriate forms of complimentary approaches to the provision and promotion of basic education; ensuring the acquisition of the appropriate level of literacy, numeracy, manipulative, communicative and life skills as well as the ethics, moral and civic values needed for laying a solid foundation for life-long learning” (p.44). Whereas, the specific goals of the program were: “Ensuring an un-interrupted access to 9-years formal education by providing free and compulsory Universal Basic Education for every child of school-going age; reducing school drop-out rate and improving relevancy, quality and efficiency; enabling individuals acquire literacy, numeracy, life skills and useful living; providing mid-day meals to enhance children’s access, retention and completion of the school cycle; emphasizing on curriculum diversification and relevance to effectively and adequately cover individual and community needs and aspirations; disarticulating junior secondary schools from senior secondary schools; realigning/Integrating junior secondary education with primary education; individualizing teaching methods; introducing rudiment of computer

literacy; ensuring appropriate teacher professional development; encouraging community ownership of schools including participating in decision making process in schools” (Anaduaka & Okafor 2013, p45). This stage of schooling in Nigeria is by legislation, free and compulsory, because it is identified as the very rudimentary level of education for all citizens irrespective of whether the child will continue with formal education afterwards or not. Nigeria’s desire to ensure an uninterrupted access to nine (9) years formal education by providing free and compulsory basic education for every school going child age under six (6) years of primary education and three (3) years of junior secondary education motivated the Nigerian Education Research and Development Council (NERDC) to revise the existing primary and junior secondary school curricula to fit into the nine (9) year Basic Education programme and improve the level of teaching standards (Nakpodia, 2011).

An assessment of the universal basic education program overtime has revealed that this program has not made desired gains as envisaged. On examination of the UBE policy in Nigeria, Ejere announced the failure of this program under the following identified fields: policy standards and objectives; policy resources; inter-governmental communications and enforcement, characteristics of implementing agencies; economic, social and political conditions; and disposition of policy implementers (Ejere, 2011). For Ejere, Policy standards and objectives of UBE elicited negative responses from the implementers because it is not well stated in clear and measurable terms, thereby making it difficult for implementers to know what is expected of them and the extent of discretion open to them; also, policy resources such as funds, facilities, authority which are essential to the policy implementation process have been seen to be inadequate, leading to policy failure of UBE; another factor is that, there is little or no well channelled intergovernmental communications and enforcement that could have aided effectiveness and efficiency in policy management to eschew policy ambiguities so as to achieve compliance to the implementation of UBE policy through sanctions, incentives, moral suasions or even direct intimidation as there may arise such need; characteristics of implementing agencies crucial to the UBE policy implementation was found to lack the organizational viability, quality of the human resource, requisite knowledge, power, and understanding of what the policy was all about, hence policy delivery has been affected greatly; the economic, social and political conditions of the Nigerian society in which the UBE policy is situated like in other developing countries with unstable and uncertain policy environment, has altered the policy intentions or blurred it as observed; the negative disposition reflected in attitudes or behaviours of this policy implementers have

negatively affected UBE policy delivery in Nigeria as seen in the lack of commitment to the implementation of the policy in question (Ejere, 2011). In a study which examined the availability as well as adequacy of schools' physical facilities for effective implementation of the UBE program in Nigeria, findings revealed that, the UBE program fell short because of the following factors: non-availability and inadequacy of infrastructural facilities; non-compliance with implementation guidelines which are fraught with corrupt practices; administrative policies that tend to be prebendal and nepotistic in nature (Ikoya & Onoyase, 2008).

The UBE program by name and appellation, 'universal', ordinarily presupposes unhindered educational access to every Nigerian child (Ekpo, 2009). Unfortunately, this is not the case as Enemuo argues that the ceiling placed on the enrolment figures based on the quota for each state of the federation is an obvious limitation to the notion of equal access to education as entrenched in the national policy on education (Aluede, 2006). While placing a ceiling on the number of pupils registrable in the states, the programme will no longer be qualified as 'universal'. It rather portrays the UBE scheme as yet another device for strengthening and perpetuating the principles of 'quota system', 'educational disadvantaged' and 'educational advantaged' in admission (Aluede, 2006). The UBE is hereby seen as an instrument for unjustly denying educational access or rights to children in some areas and to perpetuate illiteracy as against the spirit of section 18(1) of the 1999 Constitution of the Federal Republic of Nigeria, even as it the scheme offends the sensibilities of states who have been injured by the measure of deprivation occasioned by the quota admission policy scheme of the higher institutions of learning in Nigeria (Aluede, 2006). A further study of the program by Enemuo showed that it fails in the area of proper planning: there is no accurate estimate of number of pupils in the school system; there is also no improved method of keeping birth and death records to enable the accurate estimate of the number of children to be in school at any given time; no valid statistics of required number of schools to cater for the population for pupils; challenge of adequate birth and death records to reveal expected number of school enrolment; dearth of projected number of available schools in different wards and those to be renovated or built to meet this programme (Aluede, 2006).

Despite perceived shortcomings, basic education remains the nexus of theory and practice in designing educational framework in Nigeria (Ekpo, Akpan & Umoinyang, 2012); even as it is also seen as the transmission of fundamental knowledge to all facets of the Nigerian society from generation to generation (Eddy & Akpan, 2009). It is that type of education which helps

an individual function effectively in the society (Adewole, 2003), even as it is the form of education which is essential for life (Enoch & Okpede, 2000). In fact, for Anyabolu, the Nigeria of this 21st century does not need an extended primary and elementary education to turn her economy around, but a basic education programme that will ensure that upon graduation, every youth will be sufficiently equipped with requisite skills, experience and knowledge meet for initial entry into one's occupational choice (Anyabolu, 2000). The success and failure of the entire education system are determined by basic education which is also a factor for universalization of access to education, and every society requires a functioning basic education system for adequate effective educational system, wherein education is often seen as a prerequisite for quality manpower development and opportunity for wealth creation (Oladipo, Adeosun & Oni, 2009).

2.3 Philosophy for and with Children

Jason Buckley sees Philosophy for Children (P4C) as a pedagogical approach to teaching which puts thinking and dialogue at the heart of classroom practice where it is student-led, and learning happening through enquiry. It brings together, adults and children to “philosophise” about life, and learning in order to develop students’ ability to explore further ideas through questioning and reasoning (Buckley, 2011). Lipman’s original conception of the P4C program was for the improvement of children’s thinking skills (Kizel, 2016). This has however been justified because of the ubiquitous demand for more critical thinking in educational policies, even as advocates of P4C need to demonstrate that P4C is more effective in fostering critical thinking or that there are other or additional benefits to P4C that would justify its inclusion in the school curriculum (Jasinski, 2016). The problem remains that it is not enough to show that such benefits meet certain educational goals, therefore, it must be shown that P4C is uniquely positioned to do so (Jasinski, 2016). Igor Jasinski further observes the excitement and aliveness that children exhibit when they are engaged in philosophical inquiry and submitted that, practitioners of P4C know that there is something unique about engaging children in philosophical inquiry since there are significant benefits to this practice, the only problem being the divergent views held by advocates of P4C in proper identification and articulation of what exactly those benefits are (Jasinski, 2016).

In recent years, philosophy with children has become a very widely used approach which focuses on the thinking of children on a philosophical case as a group with the aim of

developing thinking skills at the end of the child's interrogation processes (Karadağ & Demirtaş, 2018). This is however not without debate on whether philosophy is for children or not as Karin Murris puts it that, this contention has been really a matter of terminology. For her, the confusion is in "doing philosophy" (processing subjects as a course) and "philosophising" (thinking about a subject with the philosophical method) (Murris, 2000). This is also further compounded by the disagreement of what philosophy really means (Murris, 2000). John Wilson thinks philosophy for children suffers from educational ideology, where he explains it away as the assumption that philosophy is something like a focus on questioning, enquiry and being critical, he therefore criticises P4C for inability to be completely clear on what philosophy is (Wilson, 1992). In solving this confusion anyway, Matthew Lipman who is the founder of the Philosophy for Children movement put forward a view which explains the relationship between these two contending concepts, when he accepted "philosophising" as the transformation of the term "doing philosophy" into practice, hence it becomes possible for children to do philosophy as they can think on a subject with the philosophical method (Lipman, 2003). It was the view of Karen van der Leeuw to support that children can do philosophy by emphasising that, philosophical thinking may be suitable for all age since many philosophy students learn to think on a good level in addition to learning philosophy (Van der Leeuw, 1993). However, for Cam, philosophy remains a good subject for children to reshape and question their interests and skills, therefore, even when children cannot learn philosophy, they can philosophise (Cam, 1995). Marie Daniel observed that philosophy for children that was developed to stimulate pupil's critical and complex thinking is today being disseminated all over the world in elementary and secondary schools though without proper evaluation of pupils' thinking. The scholar recommends the Grounded Theory (GT) method to be used in meaningfully elaborating and rigorously evaluating the cognitive processes of children who benefit from this philosophical praxis because the GT method has the advantage of showing an "objectivized" portrait of pupils when they engage in dialogue within a philosophical community of inquiry, rather than attempting to verify or validate a particular theory (Daniel, 2019). This method has the advantage of illustrating each of the methodological elements, which leads to the elaboration of a model of developmental process of "dialogical critical thinking" (Daniel, 2019). Sonia París Albert recommends philosophy with children as the arbiter in modern approach to childhood which goes beyond the traditional view of childhood in Western societies that was based on the inferiority and vulnerability of children (Albert, 2018). This modern approach which is related to the free-ranger thesis and Freire's liberating education, takes a plural perspective in its framework, as

it conceives children as people who are able to think for themselves, and who have the right to participate in the affairs that affect them from their point of views as children (Albert, 2018). The free-rangers thesis interprets childhood as a process of maturation and not as a stage of life, which is the conception linked to the traditional perception of childhood in the western societies; while in Freire's liberating education, there is a conscious and constant proposal for the classroom of philosophy with children in which philosophical practices are encouraged from an early age, thereby stimulating a much more active role for children in schools and giving due recognition to the child's voice (Albert, 2018).

Filiz Karadağ and Vesile Demirtaş carried out a study with the purpose of understanding the effectiveness of philosophy with children on critical thinking using a quasi-experimental design with semi structured interviews, and found out that, philosophy for children curriculum was effective on critical thinking skills as analysis of the opinions of both students and teachers involved in the study revealed that they generally had positive impressions (Karadağ & Demirtaş, 2018). In another study which evaluated other wider non-cognitive outcomes of schooling such as pupils' development of trust, critical thinking and civil mindedness in England, it was observed that, such non-cognitive outcomes cannot be improved through school-based interventions (Siddiqui, Gorard & See, 2019). However, it was the finding of the quasi-experimental research that pupils in schools who received P4C intervention for 18 months were ahead of their counterparts in comparison to schools without this intervention, in terms of social and communication skills, teamwork and resilience, empathy and a number of other such constructs. Teachers reported positive effects observed in pupils' confidence in questioning and reasoning, and pupils generally reported that they enjoyed the intervention. It was recommended that targeted school-based intervention such as P4C can improve pupils' non-cognitive outcomes, and there are lessons for how to conduct such studies and how to assess the wider outcomes of schooling (Siddiqui et al., 2019). Another study examined the effectiveness of Community of Philosophical Inquiry (CoPI) as an inclusive pedagogical approach by which to support the communicative interaction and opportunities for collaborative dialogue for children with social, emotional and behavioural needs in two mainstream classes in Scotland revealed that the group of children that had philosophy sessions as part of their classroom work were able to engage in collaborative, philosophical dialogue with their peers without being any more disruptive than their classmates. The findings of this study lead to the assertion that it is the structure of CoPI that supported the children's engaged participation and self-regulation and that this might usefully

be considered in creating classroom activities for all children (Cassidy, Marwick, Deeney & McLean, 2018).

In answering the question of how effective the implementation of philosophy for children have been in teacher education, thirty teacher candidates were participants in a study that sought to identify their views and implementation related difficulties. Data obtained through a qualitative study showed that the candidates struggled to ask questions, conduct debates, and associate philosophy with curricula. However, their perceptions of childhood and philosophy changed positively. The study recommended that, in order for Philosophy for Children teacher education to succeed, the importance of philosophical knowledge and perspectives should be emphasized while discussion and questioning processes should be analysed, and candidates should receive feedback and have opportunities for practice and overall self-assessment (Çayır, 2019). Some common ways to incorporate philosophy for children into lessons were however identified to include, teachers showing pupils that they are interested, and that they listen and value the ideas of the class as well as fostering the right culture for debate and argument. Establishing guidelines and agreeing to rules surrounding discussion will also help to engender mutual respect between pupils; using a range of probing or Socratic-style questions to elicit further ideas and knowledge from students. The aim of philosophising is not to win an argument but to become clearer, more accurate and explore other views before reaching a conclusion. Facilitating deeper thinking and bringing a variety of perspectives together in the classroom exposes children to the ways of listening, thinking and contributing that are desirable later in life; using a shared experience to spark debate and provide a starting point for dialogue. Using images, stories, music, and speech and so on will help pupils to engage with the stimulus and begin philosophising from an equal point; following up dialogues by speaking with individuals or groups of pupils at a later stage. Encouraging reflection on past and present debates in the classroom will help to embed the skills of philosophising. This could also take place via writing or drawing, promoting reflection and the refining of ideas. Teachers can also do this during philosophising in order to refocus the conversation and ensure the whole class is engaged (Buckley, 2011).

In a research aimed at examining the views and metaphorical perceptions of the pre-school teachers about the philosophy of children for pre-school teachers in Turkey, a mixed method research that comprised of one hundred and thirty teacher candidates in the faculty of education of the Uludag University Pre-school Teaching department in 2017-2018 academic

year revealed inter alia: that philosophy was mostly seen as a source of chaos and abstractive thinking; philosophy is seen as a source of happiness; philosophy is seen as a source of epistemology. The teacher candidates specifically stated that, philosophy has helped them in developing their ability for thinking and questioning, therefore they recommended it to be applied to children by adapting it to their developmental levels (Doğan & Zeteroğlu). Darren Chetty however noted that, despite the lofty ideals of the P4C program in Britain, there is a real challenge which limits its influence in the social sphere. She argues that, at the heart of the philosophy for children program, is the notion of “reasonableness”, which unfortunately is constituted within the epistemology of ‘white ignorance’ and operates in such a way that it is unlikely to transgress the boundaries of white ignorance so as to view it from without. He draws his reasoning from scholarship in critical legal studies and social epistemology, to highlight how notions of reasonableness often include consensus, ‘radicalized common sense’ and the ‘typical’ views which promotes stability in the society while limiting how one may think otherwise. Therefore, P4C practices that fail to historicise, examine and challenge prevailing notions of reasonableness tend to establish an epistemically ‘gated’ community of inquiry (Chetty, 2018).

Another limitation to P4C program is identified by Karin Murris when she sees the post developmental child as being colonized within the hegemonic developmental discourse about child rearing education (Murris, 2017). She draws her epistemology from Peter Moss and Gunilla Dahlberg idea that, the child’s subjectivity is a construction of epistemic labyrinth that is mostly drawn from Western versions of histories, institutions, economies, politics and practices which are of course riddled and measured with distinctions, with neo liberal norms and yardsticks by which children’s progress and development is calibrated and found wanting (Dahlberg, Moss, & Pence, 2013; Moss & Dahlberg, 2008; Viruru, 2005). Murris engages with the post humanist perspectives that rupture the binaries, power relations and age discrimination these hegemonic developmental discourses assume to propose a post developmental curriculum construction which is a new pedagogical practice of working with created concepts that would de-territorialize what conceptual knowledge means through putting philosophy at the heart of de-territorialising knowledge. This would make room for children as knowledge producers, rather than knowledge consumers (Murris, 2017). Gareth Matthew had envisioned this in arguing for the practice of philosophy with children so as to checkmate the colonization of education by notions of progress and reason through

curriculum construction that positions children in need of recapitulating the development of the species (Matthews, 1994).

Amasa Ndofirepi and Martin Musengi contextualizes philosophy for children in Africa within the community of inquiry of the African ethical concept known as *ukama* (relationality) (Ndofirepi & Musengi, 2019). The contemporary African classroom must be reflective of this African social ethical notion if philosophy for children in Africa should be successful with the African child, as the place of community of inquiry in the context of Lipman's Philosophy of Children should be characterized by a lack of indoctrination, reciprocity of respect and willingness to reason in its pedagogical framework in the 21st century (Ndofirepi & Musengi, 2019). Interestingly, I noticed that literature for philosophy for children in Africa is so scanty as very little research has been carried out with specific reference to African educational experiences which further makes this research very important and groundbreaking.

2.4 Philosophy in High Schools

The Ministry of Education in Ontario, Canada, was the first and only English-speaking jurisdiction in North America to introduce a philosophy course into its secondary curriculum officially in 1995 (Jopling, 2002). This course was a non-compulsory Ontario Academic Course (OAC) offered to students in their fifth year in secondary school, while in 1999, a parent professional body for representing both the local and provincial interests of high school philosophy teachers known as the Ontario Philosophy Teachers Association (OPTA) was founded (Pinto, Boyd & McDonough, 2009). Trevor Norris underscores the importance and complexity of philosophy of education as well as its challenges and benefits, including the cross-curricular benefits philosophy of education imparts to the study of other subject areas in his study in Canada where he asked the fundamental questions: what is at stake in high school philosophy education and why; why is it important to teach philosophy at this level of education? (Norris, 2015). This study was a response to three major issues that arose in revising the Ontario grade 12 philosophy curriculum documents viz: (1) curricular disputes, (2) stories of transformation from philosophy student to philosophy teacher and (3) preliminary research findings (Norris, 2015). Conclusively, these served as the elixir needed to ask some larger and broader philosophical questions about teaching and of philosophy also

showing it forth as a promising new area of study and of teaching for philosophers of education (Norris, 2015).

In a study which represents the first large-scale research on high school philosophy in a public education curriculum in North America, the qualitative research design using a semi-structured interview process was employed to capture the perspectives of students and teachers with respect to philosophy at the high school level with the objective of identifying the impacts of high school philosophy as well as the challenges of teaching it in its current format (Bialystok, Norris, & Pinto, 2019). Findings reflected the complicated nature of philosophy as a discipline characterized by abstract thinking generally, while the following were specifically noticed: the participants found it mind-opening yet challenging to provide educational opportunities which are largely absent in conventional schooling; the participants saw multiple connections between philosophy and other subjects, while also appreciating its distinctive benefits; the participants noticed that teachers relied primarily on textbooks and contemporary media to deliver the curriculum; the researchers found out that, a teacher's background in philosophy may influence what is taught in philosophy courses and how, especially given the flexibility of the provincial curriculum. In conclusion, the findings suggested that philosophy is unique and beneficial subject which teachers enjoy teaching and students' value greatly though it is both difficult and rewarding at the same time. It was also revealed that there was a considerable difference between how philosophy is taught and how it is learned around the province (Bialystok et al., 2019). The study recommended the following: that there was need for creative and responsive teaching as a result of the flexibility of the provincial curriculum; that philosophy should be taught to enhances students' thinking about other academic areas of study and in some cases open them up to new ways of thinking; that philosophy teachers should prepare properly as shoddy preparation can be a hindrance to effective curriculum delivery (Bialystok et al., 2019).

To address the challenge of improving students' understanding of transformation and conservation in energy teaching, a new teaching strategy suited for high school, based on history and philosophy of science (HPS) was developed in Malden, USA (Bächtold & Munier, 2019). This philosophy-based teaching strategy was built and implemented in the frame of a collaborative and iterative work involving researchers and teachers where quantitative method based on pre- and post-tests (N = 95/87) was used and completed with a qualitative analysis using both video recordings of classroom activities and videos produced by students during one of the teaching sequences. The outcomes showed the following: that

this teaching strategy had an overall positive impact on students' learning of energy; that this teaching strategy seemed to favour the understanding of the notion of energy transformation; that this teaching strategy showed that early introduction and multiple application of the conservation principle appears as a relevant option to facilitate its mastering; and finally, it illustrated how HPS might actually be introduced in classrooms and brings to light its usefulness for building new science teaching strategies (Bächtold & Munier, 2019). In his study, Chad Miller observes that, though the pioneering work of Matthew Lipman has placed philosophy in the American elementary school curriculum and children given the opportunity to engage in philosophy, an overall theory of philosophy is missing from the body of literature as experienced within a subject specific high school classroom (Miller, 2013). He recommends a model of teaching philosophy in high school which overturns traditional model of instruction such as the transmission theory of teaching. He calls this, 'the philosopher's pedagogy'. This model for him would aid to transform the students' notion of what it means to know something since knowledge moves beyond the acquisition of information and becomes the search for a feeling of satisfaction that comes when an increased in-depth of knowledge is attained. The philosopher's pedagogical model places premium on the teacher's preparation as he or should be provided with sufficient educative experience which stands to promote a new understanding of the teacher-student relationship while creating the desired shift in the primary content of instruction as well as developing methods to engage students in meaningful philosophical reflections. The following three basic core values drives Miller's philosophical pedagogy: (1) the teacher as a co participant with students in the learning process (2) students perspective remains a valuable content of teaching and (3) teaching and learning should be slower, more deliberate and reflective in conception (Miller, 2013).

Thomas Jackson introduced philosophy for children to Hawaii in the mid-1980s which resulted in the commitment to work with classroom teachers in Hawaii public schools for the philosophy for children (P4C) program (Lukey, 2012). It has been observed over the years that a variant of the program's mission which was to find every possible way to support these teachers in school settings has aided the teachers to develop intellectually safe communities of philosophical inquiry and to grow as partners in reflections of philosophical issues which matter to them. It has been seen further that; a deep-seated commitment is created among P4C teachers in their approach to teaching in the classrooms (Lukey, 2012).

Lauren Bialystok observes a great proliferation of pre-college philosophy in Great Britain in the last few decades, though not without the worry about the very little sustained examination of the nature of philosophy as a subject and of course, the kind of expertise expected of a philosophy teacher at this level, even as this scholar argues for more training for high school philosophy teachers so as to compare with other cross circular subjects (Bialystok, 2017). Drawing from his prior experience of implementing philosophy courses at Stony Brook School, Sean Riley advocates for the building of a high school-based philosophy program that should begin right from the scratch with vision, creativity, determination and patience. He recommends general outlines of three courses that were implemented in the program to include: critical reading and reasoning, history of philosophy, and ethics and politics (Riley, 2013).

In Columbia, Diana Senechal who was teaching philosophy at Columbia Secondary School for Math, Science, and Engineering in New York City and served on the faculty of the Sue Rose Summer Institute for Teachers at the Dallas Institute of Humanities and Culture, put forward that the philosophy program at Colombia secondary school began in 2009. She further contends that the program had curriculum which had texts as a major part of its course content, with the goal of making the students not only to learn the ideas and arguments, but to respond to them. She finally noticed that, including philosophy in the curriculum was beneficial to the students, hence she encourages her colleagues to take the time to do this by pointing out that good questioning is an essential component of teaching-and that good questioning cannot be found anywhere else if not in philosophy (Senechal, 2015).

Nicola Zippel, who is a high school philosophy teacher, and has led in several elementary schools in Rome for several years, advances a philosophical laboratory called, “The New Dawn” as a veritable pedagogical framework for high school philosophy. This approach does not adopt the methodology of philosophy for children, rather it develops an original approach based on a historical narration of ideas and thinkers of both Western and Eastern traditions. In this perspective of teaching philosophy to children, theoretical issues are dealt with by keeping them in their historical and geographical context where a child encountering philosophy needs to reason on basic human understanding problems without losing sight of their geo historical origins (Zippel, 2019).

2.5 Methods of Teaching Philosophy in Primary and Secondary Schools

Philosophy for Children as an educational program prescribes a radical change in our understanding of growth, teaching, and the relationships that are formed in educational contexts. By developing an educational practice that creates possibilities for the child's agentic action, it fulfils its mission of emancipating the child wholesomely (Lipman & Sharp, 1980). The aim of this pedagogical approach according to Valitalo, has been the transformation of the classroom into that reflective environment where young inquiring minds enjoy requisite space for the mutual exploration of ideas (Välitalo, 2017). Therefore, Philosophy for children emphasizes collective reason in its pedagogy, while its scholarship seeks to promote a radical change in the teacher's role, where the traditional role of being an authoritative figure is replaced with the reflexive role of being more like a co-inquirer in the classroom (Gregory, 2004; Haynes & Murris, 2011). The debate on different approaches to teaching philosophy just started gaining momentum of recent, and this debate considers the subject to be not only a history of philosophical conceptions and theories, but a practical and dialogical classroom activity that should engage students in philosophical reasoning and inquiry (Santi, 2014).

2.5.1 Philosophy as classroom activity

Perhaps, "one of the most traditional ways to teach philosophy in secondary schools is a "historical approach", which takes a historicist view of philosophy and uses teaching practice based on teacher-centred lessons and textbook study by students" (Santi, 2014 p. 285). For this method, "philosophy is learned as abstract knowledge, as theorisation on the world separated from life, as a collection of informative notions, or even as a way of thinking rather than an active process of thinking (Santi, 2014 p. 285). We might ask here - what does "doing philosophy" mean in the classroom from an instructional perspective? Can philosophy be seen as a community activity or an individual enterprise through knowledge? In educational terms according to Santi, designing philosophy teaching and learning as an "inquiry activity" that could be fostered in the classroom as part of the curriculum has implications for epistemological bounds, ontological nature and thematic contents (Santi, 2014). This made Resnick to posit that, this inquiry must of necessity evaluate the complex instructional situations in which the experience and practice of philosophical inquiry should be carried out

as the main educational activity in the classroom (Resnick, 1987). Santi sees constraints here outside the formalization of philosophy which should be considered in conceptualizing the philosophical inquiry activity. These constraints are, “student cognition (e.g. learning potential, personal capability, attitude and disposition, interest in the field and knowledge thereof, acquired skills and performance, metacognitive awareness); the features of the instructional setting and community constraints (logistics, physical spaces, relationships, roles, values, scopes, priorities, power distribution, reciprocity); the use of various mediation tools as a means for thinking (material, conceptual, procedural, linguistic, methodological artefacts); the teachers’ beliefs and education; and the evaluation and assessment procedures adopted to promote and foster philosophical understanding in students” (Santi, 2014 p.286). The advocacy for Lipman’s philosophy for children was a direct consequence of the philosophical inquiry method which aims at promoting philosophical inquiry in the classroom community. This usually starts from wondering at the world from an early age, which results in conditioning the child’s everyday life and experience towards philosophical dispositions, abilities and skills (Gregory, 2007a).

Santi argues that putting forward philosophy as an activity is in fact taking a pragmatist view of education, hence we should consider philosophizing as a form of ‘learning by doing’ that should focus on the inquiry activity and assume that it is a fundamental shared activity, therefore learning to do philosophy corresponds to learning by doing philosophical inquiry as part of a curriculum’s aims and teaching objectives (Santi, 2014). The concept of activity here in educational perspective is rather vague and desire further clarification. Scholars like, Vygotsky, Leont’ev, and Wertsch who are proponents of ‘socio cultural framework’ (Vygotsky, 1978; Leont’ev & Wertsch, 1981) alongside contemporary scholars like Kozulin who propose ‘activity theory’ (Kozulin, 1986), have however through these theories, put forward useful tools that are employed to design a model of philosophical inquiry as the main instructional activity in the philosophy classroom, of which, are attempts to clarify the otherwise vague concept of ‘activity’ here in educational perspective. Wittgenstein however was to posit that, this method should be taken as an opportunity to reflect upon the instructional consequences of philosophy being considered “an activity” rather than “a doctrine” so as to overcome a teacher-centred lesson as the main method of instruction and textbook study as the main source of learning for students (Bru, Huemer, & Steuer, 2013). However, a philosophy-based approach subsequently led to the proposal of curricula developed around philosophical issues and problems which focuses on a direct approach to

philosophical texts, privileging a Kantian zetetic method (the method of enquiry), rather than a dogmatic one with the aim of creating philosophy as a product of cooperative inquiry and learning in the classroom (Strawser, 2005).

2.5.2 Historical and Cultural Approach

The historical and cultural approach sees activity as the fundamental unit of analysis for our understanding and study of cognitive development, especially the states of consciousness and the acquisition of the higher-level intellectual competences which support all scientific and theoretic knowledge (Santi, 2014). This means that, every activity is nothing but the genesis of human thought and action, which otherwise are social phenomena which links subjects and objects within a community. Santi further explicates that, “Activity Theory elaborates on, and points out the main ideas of cultural and historical psychology: semiotic mediation, internalization and the zone of proximal development, which Vygotsky tackles and defines in his remarks on the relationship between thought and language. From his perspective, it is fundamental that priority is given to “verbal thinking” as the “emerging quality” of cognition as consciousness is structured” (Santi, 2014 p. 289). Cole sees Activity as that dynamic process which emerges and is recognized as the result of a “supra-individual” framework (Cole, 2017). Activity system hereby would encompass collective and culturally mediated actions that may normally involve the following elements: object, subject, mediating, artefacts, community, rules and division of labour (Engeström, 2001). Each of these however relates to the others dynamically in terms of intentions, agency, means, common practice and shared procedures (Santi, 2014). This view has been an offshoot of the Cultural Historical Activity Theory (CHAT) which views the mental processes as situated meaningful activities from thinking to learning and development and extending to philosophical learning and development (Ogawa, Crain, Loomis & Ball, 2008). CHAT therefore situates learning as that process whereby people master and appropriate cultural tools and meanings while engaged in activity. It acknowledges the many factors that influence the cognitive and social development of people, including the system of social relation that connect individuals, instead of isolating individual actions from social structure (Ogawa et al., 2008). Santi therefore proposes that, “philosophy as a practical ‘activity’ can be done with students in the classroom as an instructional activity system has strong implications from a teaching methodology point of view because, all the identified principles, cognitive resources, socio-

environment constraints and elements have to be activated and maintained in the education system during philosophical activities” (Santi, 2014). For Rogoff, activity theory entails development of higher thinking skills and reasoning abilities (such as those involved in philosophical practice) occurs within intentional and meaningful activities which are socially shared and mediated (Rogoff, 1990). Therefore, the classroom will be adequately transformed into ‘communities of philosophical inquiry’ (Lipman, 2003).

2.5.3 Philosophy and the dialogic pedagogy

The practice of philosophy with children in the classroom involves chiefly, the identification of skills which are important in the development of meaningful classroom interaction and connecting this to philosophy with children practice (Kerslake & Sarah, 2017). For excellent collaboration in the classroom to take place, there should be an excellent relationship between thought and language (Wittgenstein, 2013). Robin Alexander posits that language is the key to successful pedagogical practice with focus on classroom dialogue as he argues that what constitutes effective pedagogy is the quality of classroom dialogue (Alexander, 2004). He is of the opinion that, talk truly empowers children as learners hence, the dialogic pedagogy being characterized by teaching that allows children to become participants in extended discussion and valuing talk as an outcome as much as written work (Alexander, 2020).

Philosophy for children as a broad concept however incorporates the notion of philosophy with children which refers to several practices that focus on a community of enquiry approach to this dialogic practice (Kerslake & Sarah, 2017). What results from this dialogic practice is the inculcation of good talking skills normally called ‘oracy’ as was coined as a counterpart to literacy and numeracy (Mercer, 2016). Mercer defines ‘oracy’ as teaching people to use language effectively in whatever situation they are in (Mercer, 2016). For the child to be taught ‘oracy’ skills effectively for competency, Mercer submits that the physical, linguistic, cognitive and social-emotional components of using language must be properly engaged to promote overall pedagogical communicative competence of the child in the classroom (Mercer, 2016). It is however important to note that in considering the development of children’s ‘oracy’ skills, the children’s thinking skills must necessarily also be considered since there have been questions raised about the relationship between thought and language (Hacker, 2007). Lipman argues that, the common assumption that reflection generates dialogue is misleading whereas, it is dialogue that generates reflection. He therefore

sees the conception of thinking as something ‘private and internal’ as being detrimental to pedagogy. This is because the perception is that of teachers’ difficulty in making apparent the children thinking to be able to differentiate good from poor thinking, and to improve thinking in effect (Lipman & Sharp, 1980). This dialogic pedagogy respects the fact that the learner needs one another in this formative activity as he or she is not a self-sufficient entity (Todorov, 1984). For Holquist, this dialogue, though multifaceted, can be reduced to a minimum of three elements (a utterance, a reply, and a relation between the two) (Holquist, 2003). The element in this discourse measures sociocultural, constructionist theories of children’s development which allows for language and thought to be shared (Vygotsky, 1978). Most importantly, “this dialogic encounter between one learner and another is one in which meaning is made between the two, as the relation between the utterance of one speaker and the reply of the other is the focus of dialogic pedagogy as teachers employ strategies to facilitate understanding between learners” (Kerslake & Sarah, 2017).

The increasing preoccupation of philosophy with language as the underlying structure for, and articulation of our conceptual scheme gives a theoretical background to the pursuit of philosophy with children in the modern age (Hacker, 2007; Kerslake & Sarah, 2017). This development led to the concept of what Wittgenstein calls ‘linguistic turn’ (Wittgenstein, 2013). The linguistic turn identifies a relationship between language, logic and philosophy as being the bedrock of knowledge. Wittgenstein was to argue that logical analysis of language would disclose the substance of the world. For him, philosophical problems stem largely from linguistic confusions and are to be resolved largely by clarification of the use of words hence, philosophical questions are essentially ones of language, even as ‘all philosophy’ for him is ‘a critique of language’ (Wittgenstein, 2013). Hence the problem of philosophy here is that of language, such as lack of clarity about uses of words and covert misuse which necessarily puts the goal of philosophy as the understanding of the structure and articulations of our conceptual schemes and the resolution of the problem of philosophy (Hacker, 2007). Therefore, a central method of philosophy after the linguistic turn is to examine meticulously the uses of words in order to disentangle conceptual confusions. Dummett contends that there is no thought that cannot be expressed in language (Dummett, 1994), hence the linguistic turn avers that, philosophy is a process, contributing to a particular form of understanding rather than constituting a contribution to knowledge about reality like scientific knowledge does (Kerslake & Sarah, 2017). In the classroom setting, it is noticed “that when children philosophize, they are not learning the canon of philosophical thought, but are engaged in an

active process (Vansieleghem & Kennedy, 2012). The nature of this process anchors on the relationship between thinking and speaking, even as it is the case that for any dialogue to be philosophical, facilitation moving towards an educational aim is needed (Kerslake & Sarah, 2017).

Studies globally have shown the interrelatedness between language activity and learning by children. In the UK, concerns have arisen over the educational attainment of disadvantaged children (i.e., children who receive the school pupil premium which is an extra sum of money paid to the school for children who fit certain socio-economic criteria; these include mainly children who receive free school meals because of low household income level) (Kerslake & Sarah, 2017). An assessment in UK of age four children when they are leaving pre-school on a range of competencies based on Early Years Framework in 2014 by The National Literacy Trust indicated that, disadvantaged children are already 13 percentage points behind non-disadvantaged children when assessed for communication and language module (Kerslake & Sarah, 2017). Hart and Risley carried out a large-scale longitudinal study which examined talk in the homes of American preschool children and found that by school entrance age, children from welfare homes had had exposure to 30 million fewer words than children from professional homes. In addition, the talk in the welfare homes was command or instruction driven and with a high level of negative interaction. Conversely, in professional homes children were more likely to participate in a range of talk situations, including extended discussion. This shows that one way in which disadvantaged children are different from their non-disadvantaged peers is that they are likely to have had less experience of a range of talking situations in the home (Hart & Risley, 1995). Another study by Kerslake and Sarah conducted in a primary school in the South of England had children being observed during the whole class discussion where teachers of Key Stage One children (age 5-7) were given a number of philosophical questions from which to choose for a class discussion of about fifteen minutes, showed that not only did the disadvantaged children in the class tend to make fewer contributions to the discussions, but the way they spoke was different, characterised by contributions of three words or fewer which indicates a call-and-response answer to a teacher's prompting rather than a sustained contribution to the dialogue level of negative interaction (Kerslake & Sarah, 2017). Conversely, in professional homes, children were more likely to participate in a range of talk situations including extended discussion. This proves further that, findings from Hart and Risley's study in USA are still very relevant the context of UK, nay the world over.

2.5.4 Autobiographical Method

Autobiography like self-study, according to Bullough & Pinnegar represents a trend away from modernism and its assumptions about legitimate knowledge and knowledge production toward broadening of what counts as research (Bullough Jr & Pinnegar, 2001). Autobiography is not really for the sake of confession or exposure, but to problematize own stories towards investigating intersecting multiple identities that are unpredictable and unassimilable (Guillory, 2012).

The biographical approach was one that had its origin from Erikson's postulation of development and psychobiography as well as other 'personological' writings and approaches to personality development (McLean & Pratt, 2006). Interestingly though, narrative from this perspective is not just a methodology but a construct; the self is a story, it is not only measured by assessing stories. This goes to corroborate Bruner's thinking that, humans have a narrative mode of thought in which experiences and self are culturally acceptable and valued narratives that hold currency in one's community and society (Bruner, 1990). In this method, any well-formed story has the singular most important characteristic of a sense of meaning or integration of one's experiences and consequently, of oneself holistically (McLean & Pratt, 2006). The narrative characteristic here as seen by different scholars tend to bear the character of exploratory processing (McLean & Pratt, 2006); integration (Bauer et.al., 2005); integrative memories (Blagov & Singer, 2004); accommodation (King et.al., 2000) and meaning making (McLean, 2005). The denominator in the above plethora of terminologies however lies in the form of autobiographical reasoning thinking about life and experience (Habermas & Bluck, 2000).

The great German philosopher, Immanuel Kant argues that the pedagogy of any educator should allow the child greatest possible autonomy so they can be responsible even in situations where they find challenging to cope. To him, this child's self-determination can only be built overtime through the autobiographic pedagogy (Aufenanger, 1985). Stefan Aufenanger agrees with this and argues further that the autobiographic method appropriately socializes the child, though he warns against the possibility of inappropriate use of patterns of interpretation in this socio analytic method where the behaviour of the educator could become determinates of rigid and inflexible patterns of interpretation (Aufenanger, 1985).

A research based on teacher education program in a predominantly white university in Louisiana, United States between 2003 and 2007, showed the potential of autobiography

being a central component in multicultural education (Asher, 2007). This researcher structured an autobiographical assignment where the students were asked to reflect on their diverse experiences at home with their families, in their communities and in their school. Analysis of this reflection revealed that students who initially perceived themselves as without a culture began to recognize how their lives, and perhaps their future teaching, was connected to multiculturalism (Asher, 2005).

Another study in United States of America by Jennifer James which assessed self-examination of teachers as a means of achieving greater social justice in education through biographical inquiry found out that, there was an urgent need for teachers to take time out to self-examine themselves if they must be conscious of such assumptions and purposes which impact on their students that they bring into their work as educators (James, 2007). This study closely looked at the primary school teacher as “caring professional” caught up within a web of strong relationship between biography, experience and pedagogy. Teachers agreed to using multiple caring pedagogies that spoke more to their lived experiences than had to do with the children in their classrooms (James, 2007). This study revealed that teachers’ engagement with students reflected their (teachers’) experiences and biography as individuals. By teachers sharing their scars in this project of critical self-examination, students are assisted to push their thinking far beyond the safe place of their habitual existence making them through these conversations to be become more aware of themselves (James, 2007).

In another study in multicultural education, Guillory makes the students to explore their experiences by reflective journaling through what Pinar calls “biographic situation”. Biographic situation supposes a paradigm of lived meaning that follows from past situation, but which contains contradictions of past and present as well as anticipation of possible futures (Guillory, 2012). This situates that the student here as being located in historical time and cultural place so as to orchestrate his or her autobiographic voice. Nicole Guillory found out that, autobiographical inquiry helps to construct a pedagogical space where one is able to redeem and reclaim past experiences in ways that would transform present realities; it also creates space for students to talk back to each other as well as create opportunities for students to engage in critical interrogations of the self (Guillory, 2012).

A study in Auckland on the use autobiographical approaches when developing research-based theses showed that this type of thesis provided useful approach which engages the researcher in a process that affirms imagination, intuition, subjectivity and forms of

creative/critical/reflective problem solving as the heuristic framework presents a rewarding but challenging system for connecting investigation with the researcher's personal experience (Ings, 2011). Specifically, the study revealed the following: Personal experience was validated; activation of imagination and tacit knowledge in creative production theses; possibility of the usage of intuition to connect and evaluate often intangible elements like recollection, experience and emotional resonance; possibility of the occurrence of thinking in a sympathetic environment where creative rituals and problem-solving processes are already sophisticated and well established; integration and exploit of existing knowledge potential in relation to unfolding questions and discoveries which enables the researcher to work in very responsive ways; ability to adjust knowledge in relation to new discoveries arising from the research; flexibility of autobiographic method as a means of heuristic inquiry where a designer can orchestrate distinctive, discordant and unconventional approaches to a project as established personal formulas can be disrupted thereby processing knowledge into unfamiliar areas; the possibility of drawing into close proximity relationships between an inquiry and the development of the person because of the centrality of the self in heuristic inquiry (Ings, 2011).

Another study in New York showed the influence of autobiography on action learning and action research ALAR when it sought to provide a creative analysis of reflective thought process that is grounded in the systematic thinking of an autobiographical account of action research. It was shown here that action learning is useful when the knowledge gained, or theory derived is purposefully integrated to make a positive change in the lives of the individual learner and the citizenry (Tetteh, 2015). McNiff and Whitehead however sees these educational theories to account for the self-study actions that provide an explanation of the action learning experiences of the individuals or practitioners in the direction of their educational values, practices, and claims generated from their action inquiries (McNiff & Whitehead, 2011). Autobiographical method here presents a framework for development of a theory of professional practice from creative reflective thought processes concerning learning action in education (Tetteh, 2015). Therefore, it is worth noting here that, autobiography method presents the researcher which is the learner here as central to an inquiry process.

2.5.5 Philosophy and classroom-based debate pedagogy

The evolution of the teaching and learning process over the years have engaged diverse instructional strategies of which, many of them promote higher order thinking in the students. To this end, scholars have agreed that the use of debate promotes critical thinking skills in students as this strategy presents them lofty opportunity to take responsibility of their learning (Alimen, Baynosa & Detosil-Alimen, 2019). According to Snider & Schnurer, debates foster students' active learning by giving them responsibility to understand course content in order to transform their perspective from passive to active engagement in academic discourse (Snider & Schnurer, 2002). Debates are defined in several ways even as they can also be seen as forms of competition or a challenge between two opposing teams, where they function as potential strategy to motivate learners and provide them a chance to present facts in a logical and systematic manner (Alimen et al., 2019). Debate is an ancient practice which is over 2000 years old (Garrett et.al., 1996). This method of teaching was introduced by Protagoras, "the father of Debate" in Ancient Greece (Darby, 2007).

Alimen, Baynosa & Detosil-Alimen, (2019) posits that, debate as an activity in the teaching situation promotes discipline while fostering divergence in perspectives of the courses or topics taught. It is through debates that empirical research outputs as it is in teaching experience, content mastery, communication and argumentation skills are being developed. The student in this context is expected to be deeply involved in the process by bringing forward rational arguments as contributions of varying shades towards the debate process. The student is taught to be broad minded and versatile in all admissible logicity and rationality as a result of the debating method used by the teacher. Finally, the strategy for utilized learning is unveiled and students' learning capabilities enhanced towards attainment of educational goals, hence developing them into well rounded, open-minded, critically minded professionals in their chosen areas of enterprise (Alimen et al., 2019). That activity which develops the overall skills of public speaking, critical thinking and teamwork while providing pedagogical structure for oral component of curricula and giving opportunity for issues to be pointed out, resolved and articulated, can well be termed as a *debate* (Goodwin, 2003; Seto & Hicks, 2016). These activities (debates) are primarily learning activities which provide students with the best instructional strategy in its role simulation and increasing the students' interest in changing the focus from teacher centred classroom to learner centred classroom (Hajhashemi, Akef & Anderson, 2012). Debate as an activity involves discussion

on matters with people of contradictory or different opinions where participants are expected to be open minded in order to be able to select best opinion after listening and arguments (Ericson, Murphy & Zeuschner, 2011). For this method to be effective, the teacher is expected to see students in the classroom setting as having developed different sets of intelligences which would directly translate into varying forms of strategies and styles in order to detain the students' interests. Teachers are expected to demonstrate sufficient ability to understand the subject and to assist students to discover their potentials. It is therefore expected that, the teacher should prepare the students and cater for to the uniqueness and diversities of students in order to lead them to think critically and creatively and to relate to the classroom instructions towards the attainment of their tasks, experiences, and learnings (Alimen et al., 2019).

A recent study in America showed that, there was very high level of learning in the use of classroom-based debate as a teaching strategy in the teaching of philosophy which proves that debate is an effective teaching strategy for teachers, not only in teaching philosophy, but other subjects as well (Alimen et al., 2019). This study revealed the following: participants were in agreement that classroom based debate presented the opportunity to learn more in philosophy subject; participants believed that their interaction with one another during classroom based debate was a pleasurable experience as well as an enjoyable strategy of learning; participants confirmed that through engaging in classroom based debate they learned the following virtues – value of patience, teamwork, fighting for their beliefs, improved self-confidence, cooperation, attention to information details, trust, critical thinking, self-preparation, logical reasoning, attentive listening, team effort, proper organization of thoughts, respect for others opinions and decision, standing up for what is right, proper handling of emotions and ability to think fast (Alimen et al., 2019).

Debate and Philosophy Inquiry (PI) discussion are approaches known to be student centred and to promote learners' communicative skills (Shamsudin, Othman, Jahedi & Aralas, 2017). Study shows that debate is a popular teaching tool in schools in the United States these days and at its tertiary levels where it is used in various disciplines to promote critical thinking, clarify ideas and present arguments, foster better understanding of content knowledge, improve personal skills and critical understanding, improve persuasive public speaking skill, improve listening skills and bolster teamwork (Bellon, 2000; Jugdev, Markowski & Mengel, 2004; Kennedy, 2007; Lilly, 2012; Moon, 2007; Oros, 2007; Vo & Morris, 2006). This pedagogy has also been successfully implemented in various other countries like United

Kingdom, Australia, New Zealand, Iran, Mexico, South Korea and Malaysia, while it was selectively carried out among premier schools in Singapore (Shamsudin et al., 2017).

2.5.6 The Dialectical Pedagogy

There is a very long history of tradition with dialectics and philosophy where it has mostly assumed the oppositional stance against the dominant mode of analysis of any particular epoch (Murphy, 1983). Dialectic as a word or concept originates from the Greek expression for the art of conversation. According to Aristotle, it was invented by Zeno of Elea who is also the author of the fifth century B.C famous paradoxes (Adkins, 1999). Zeno used dialectics to refute his opponent's hypotheses by drawing unacceptable consequences from those hypotheses. He demonstrated the law of formal logic known as 'modus tollens' (e.g., if p implies q , and q is false, then p is false) to win his arguments (Adkins, 1999). The sophists however did catch in on this sophisticated logic to assume the method as mainly a means for winning disputes while employing invalid argumentation and sophistry.

John Murphy in tracing the history of dialectics through different epochs and ideologies began with Anaximander, a Western philosopher who postulated his conflict-evolutionary method as that which can provide a more rational account of the origin of the world than the rather cryptic postulation of Hesiod. Heraclitus was to come up with arguments against the portrayal of existence as having a stationary morphology. Plato was next, though he was under the character of Socrates, as he chastised the Sophists for not pursuing philosophical wisdom, which eventually led to their return to a priori or static principles in their teachings. Abelard followed with his theory that shocked the Church fathers, just like St. Bernard of Clairvoux did with his own theory. Nicholas of Cusa later came up with a slightly more acceptable form of dialectical method before Kant put forward a serious challenge to those who uncritically accepted any theorem. Hegel used his dialectic method subsequently to lambast Kant for promulgating a form of naively conceived metaphysics. Marx, who is seen as the Master of Modern dialectics, was to pride himself as placing Hegel on his feet in order to thoroughly purge the dialectic method of anti-metaphysical residue (Murphy, 1983).

Manolis Dafermos posits that dialectics refers to the art of conversation or debate that relates to seeking truth through reasoning, whose power of discussion provides genuine knowledge with a thinking based on the understanding of the contradictory nature of both reason and being (Dafermos, 2018). John Murphy was to explain further that, dialectics offers a dynamic

methodology by proffering a critique of dogmatic, static, theoretical positions, and hence poses serious threat to all attempts at advancing monolithic theoretical structures of explanations (Murphy, 1983). By extension, proponents of dialectics argue that its method can produce more insightful knowledge of the social life than other methods which do not have the critical thrust it has as a result of its sensitivity and anti-dogmatic thrust (Murphy, 1983). Dialectics as a form of rational inquiry and argument presupposes the active existence of communities of inquiry and practice into which we can be initiated into, and subsequently learn to take up their concepts, their standards, and their arguments as our own (Vokey, 2009). In sum totality, the traditions of the community of dialectical engagements are sustained by people who exercise such virtues like fairness, generosity, diligence, courage, creativity, and open-mindedness or ‘epistemic humility’ (Vokey, 2009).

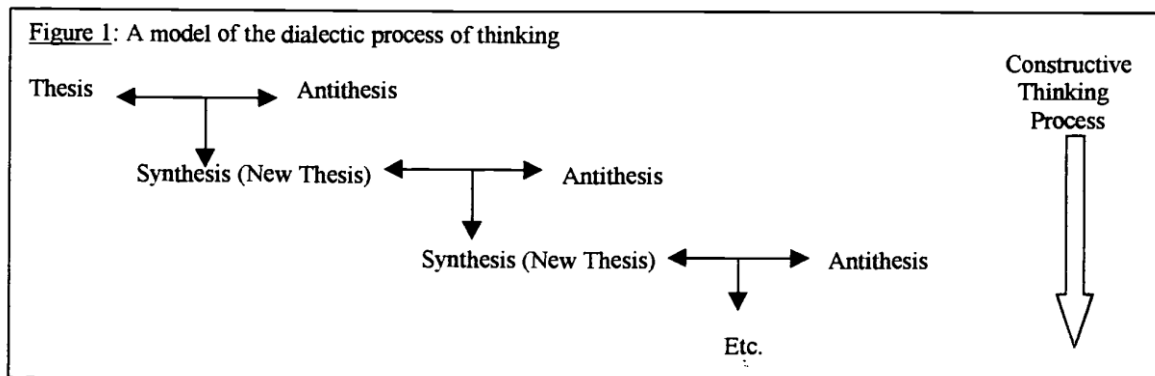
The dialectic method was however made popular by Socrates when he used it more as a means of seeking the truth rather than winning arguments. Socrates searched for truth by a method of question and answer as he supplemented his opponent on to a generalization by getting them to a series of propositions about particular cases. This system of logic was simply called, the “Socratic Method” or “dialectic”. Louis Goldman writes: “The Socratic Method or dialectic thrives in searching for assumptions or hypotheses for any apparent given, contends that things are not always what they seem to be, and that the truth may not be in conventional wisdom, but matters of fact need to be transcended to discover the fact of the matter” (Goldman, 1984 p. 59). Socratic method hinges on both intrinsic and extrinsic value for an examined life (Nails, 1998). This is a type of pedagogy employed by Socrates in the Platonic dialogues which never really states a structured method or manner of exploring questions, but an inferential method from various dialogues (Boghossian, 2012). According to Kim, James Dye identified five stages of engaging dialogues in Socratic pedagogical method to include: Wonder; Hypothesis; Elenchus (refutation and cross examination); Acceptance/Rejection of hypothesis and Action (Kim, 2003). Jordan Fullam writes that the Socratic Method remains a legacy to contemporary education enterprise bequeathed by a philosopher whose persistent curiosity and renegade questioning represents the victory of reason over superstition and dogma (Fullam, 2015).

James Allen and Glenn Jeffers writes that: “in most cases, standard definition of the dialectic is usually traced back to Hegel and is represented as the interaction between the Thesis and Antithesis of ideas leading to Synthesis of a reformulation of the original ideas, with the process continually reproducing itself” (Allen & Jeffers, 2000 p. 4). This is a more simplified

definition of the dialectic phenomenon where there is a primary capture of the dialectic process as it focuses on existence of specific relation of opposition and interaction resulting in the emergence of something new, though preserving elements of initial relation while eliminating others (Allen & Jeffers, 2000). This is however presented in the diagram below:

Figure 1.

Allen and Jeffers' Model of Dialectical Process of Thinking



This process of thinking (dialectics) seems to provide more opportunity for constructive thinking even as it differs from many conventional definitions of critical thinking (Norris, 1992).

Wegerif and Major (2019) presented Martin Buber as an existentialist philosopher who contrived the *I-Thou* dialectic in his strand of existentialist moral philosophical postulations. His *I – Thou* concept was to express the world of mutual interpersonal relationship characterized in the human community, where community consists in the relation of persons that respects the humanity of individuals. This '*I-Thou*' relation, according to Buber, emanated from being, which recognizes the humanity of individuals. In this regard, 'I' is used in reference to 'Thou', which refers to other. In other words, one sees or discovers themselves in others. Martin Buber's '*I-Thou*' relation shows mankind on what it truly means to be human. '*I-Thou*' relation is a relation that regards others as an end-in-itself and not as means to an end (Wegerif, & Major, 2019). Vincent Adkins writes that Buber's *I-Thou* dialectic bears implications for education as it enlists the teacher to engage the student in authentic dialogue, he simply refers to it as, 'a time-honoured method of teaching' (Adkins, 1999). The teacher in this case becomes himself or herself deeply while recognizing the student for the person he or she is. This dialectical experience is rather inevitable and can infuse a sense of

relatedness between self and others in the student as the teacher is able to engage the student in an, *I-Thou* encounter. From such an experience, the student learns experientially the human relatedness between "self" and "others." Such a pedagogy required that the teacher lives in the present to encounter the full freedom of the student's otherness, an otherness that is addressed and that responds in the total unpredictability of human freedom. Although these experiences are fated to be of short durations, relatedness between "self" and expanded "others" is fostered in the student (Adkins, 1999). Adkins writes summarily about the teacher in this contraption thus: "In the *I-Thou* relationship, the teacher is genuinely living in the present because he or she is prepared for any and every response of the student, the expected as well as the unexpected. Hence, the teacher is genuinely listening. Rather than hearing what is determined by the teacher's past knowledge of the student, or according to the teacher's own theories, the teacher is hearing what the student is saying, aware that the student is saying something that is new. The teacher does not know ahead of time what the student will say nor does the teacher filters what the student says according to the teacher's own prejudgements. The student in the *I-It* dialectic, in contrast, is regarded as a vessel, an object to be filled with information and not experiences. Rather than impressing a vast array of facts on the student's memory, the teacher in the *I-Thou* dialectic educates the student so that knowledge can become an organic part of his or her existence" (Adkins, 1999). To Adkins therefore, the basic difference between relating to a thing or to an object, and to a person or a "Thou" that addresses me and to whose address I respond is the fundamental dichotomy of this pedagogical.

Daniel Silvermintz, in reassessing the trial of Socrates argued that a detailed study of the dialectical episode of the entire trial can cultivate critical rather than dogmatic thinking, where he explains away critical thinking as the ability to develop one's argument by careful examination of opposing positions (Silvermintz, 2007). For him, teaching dialectics has shown great benefit to Western civilization class since the student learn about history of philosophy as well as gain understanding of ancient political, religious and legal institutions. More so, it is observed that those issues underlying the trial like, the limits of free speech; the ethics of scientific inquiry and the relationship between church and state, continue to be issues of contemporary severe debates in political discourse (Silvermintz, 2007). Even more in advantage here is the fact that, the ability to engage every student as active learner in the class is the more valuable benefit that can be conveyed through this exercise (Jackson, 2009). Socrates as one of the originators of this method pointed that this sort of thinking and method

of inquiry in the dialectical fashion is quite fitting to be introduced to the students (Silvermintz, 2007). Daniel Pekarsky like many other scholars argue that the Socratic (Dialectic) method, which for them, have unfortunately worked its way into the educational and philosophical pedagogy, causes participants to become perplexed and confused, hence it is not desirable, for it only humiliates and shames the participants so they can result in greater understanding (Abbs, 1994; Higgins, 2021; Pekarsky, 1994; Westerhof-Shultz & Weisner, 2004). Christopher Meckstroth argues further that, “Socratic (dialectic) method departs from the logic of raising questions, not from any "self-evident" foundational truths external to the method. It can never be reduced entirely to a set of formal rules or algorithms, because it proceeds by engaging a contingent set of interlocutors on their own terms, and those terms will vary from case to case. It always turns on a comparative judgment that one position is more consistently defensible than available alternatives, never on an absolute judgment that this position most closely approximates an objective reality to which we might have some direct, extra-methodological access” (Meckstroth, 2012 p. 647). This implies that, notwithstanding the gains of this method, it can never be precisely applied as a rule of inquiry since what it supposes as generally defensible differs for different kinds of questions.

The positivists present a contemporary opposition to dialectics in their advancement of analytical reasoning, but the dialectics responds by contending that positivism as an ideology also established abstract principles which cannot be legitimized and therefore proceeds to advance an image of social life and a method of analysis which is equally divorced from existence itself (Murphy, 1983). Be this as it may, the dialectic method presents great theoretical interest for discussions of the method of academic inquiry because it shows the possibility of uniquely justifying positive judgements through strictly negative or critical means (Meckstroth, 2012). This special method of reasoning can neither be strictly calibrated as induction or deduction anyway, neither does it expect one to take any positive foundational premise for granted whatsoever (Meckstroth, 2012). Peter Boghossian thinks that the whole argument against the dialectical method here is nothing but an epistemic misunderstanding since it has emancipating potentials in its pedagogy, even as it aids participants to formulate arguments; learn to differentiate truth from falsity; improve their critical thinking and moral reasoning, and reduce prison inmate’s recidivism rates (Boghossian, 2012).

In a study at the University of Texas, Marilla Svinicki reported on the success of the use of dialectics in teaching in the law class of one Professor Kingsfield by one of his students. Students were asked questions that were not only good but challenging yet genuinely

supportive and attentive on the state of sovereignty. The questions he did ask were directly derived from responses given by the students to prior questions, and each of the questions challenged students' assumptions, though in a manner more reflective than interrogatory (Svinicki, 2004). Another study which applied Freirean dialectic to study a cross section of high school students living with disability in America, showed that the use of Freirean-compatible naturalistic inquiry framework otherwise known as dialogic retrospection was a veritable pedagogy that transformed educational enterprise because a dialogue between the self and the community of learners who had to reflect on themselves resulted in positive changes in classroom teaching. This pedagogy helped the students to be heard and empowered in the process because they could bring out their feelings and expectations with ease within this community of learners (Thousand, Villa & Nevin, 2006). In a demonstration class of Socratic Method for post graduate students in The University of Texas, it was seen that the teaching of critical thinking yielded better result with the use of Socratic Method where there was joint exploration of issues as the instructor posed questions that inserted "desirable difficulties", which made the learners put forth more effort to grasp the concepts and apply them. The study revealed among other things the following: Socratic Method presents an opportunity for everyone in the class to learn and reflect; the instructor's modelling thinking aloud as he asks questions aided in tackling unanswered questions not just of the students, but of himself also; students developed more confidence in their own reflection skills as they see how such reflection advances their understanding and their ability to think and ask questions that move the discussion forward (Bloom, 2013).

The Higher Education Funding Council for England in their monitoring role recognised that teaching potentially boring topics like Conceptual and Historical Issues in Psychology (CHIP) at the University of Derby using the dialectic debates was not only innovative but promoted interactivity and critical thinking, where the teaching and learning method on CHIP actively involves students in debating particularly familiar topics such as the ontology and epistemology of intelligence and intelligence testing (Nyatanga & Howard, 2015). The dialectic approach was also found not only to provide logical analysis of given points, but enhanced critical understanding, even as it encouraged healthy scepticism which eventually invited students to question many conceptual issues in the development of psychological thought.

Gail Edwards argues that reform in pedagogy can only be achieved through the dialectical pedagogy, since transmission-based pedagogy is seen to be resistant to change, and the

dialectical method offers concomitant historical, dialectical analysis of the origin of such pedagogy as well as sensitise education community to the possibilities for genuine transformation immanent in contemporary educational landscape (Edwards, 2011). Generally speaking, the method of dialectics aids the central task of philosophy of education to assess the comparative strengths and limitations of the conceptual frameworks in which scholars and practitioners of education employ in interpreting their experience, expressing their purposes, framing their problems, and conducting their inquiries (Coombs & Daniels, 1991).

The pedagogy of the Socratic (dialectical) education however comes under severe critique by Jacques Rancière who sees the defining pedagogical achievement of Socratic education as ‘stultification’, where he explains stultification to mean intellectual subordination. He argues that there is stultification whenever one intelligence is subordinated to another, and that the process of interrogation in dialectics discreetly stultifies learning (Rancière, 1991). Supporting Rancière, Charles Bingham and Gert Biesta are of the opinion that, teachers who follow the Socratic Method use questions to discreetly guide the student’s intelligence to make it work, but not to the point of leaving the students intelligence to itself. They interrogate the students not to allow them think for themselves as the method proudly touts, but to stultify them since questions are more effective means to intellectual subordination than lecturing. This questioning or interrogation aimed at arriving at what the master already knows invalidates the claims of the non-biased Socratic teachers (Bingham & Biesta, 2010). In countering this critique, Jordan Fullam observes that the contention against Socratic (dialectic) method by Bingham and Biesta can only hold for the narrow Socratic pedagogy of the Republic and not in the broad contraption of dialectics as practiced in contemporary classrooms, from kindergarten to law school (Fullam, 2015). He further opines that Rancière’s critique, and his commentators is limited in several ways. For example, it focuses narrowly on the pedagogical strategy of posing leading questions while offering no discussion of the role of the elenchus in triggering Socratic perplexity. The elenchus in Socratic Method, being an intrinsic mechanism, which allows truth of propositions to emerge, hence functioning as a dialectical safeguard to adjudicating competing claims, can however diffuse defensive reactions by learners who might otherwise feel stupid or threatened at the discovery of truth (Boghossian, 2002). It is Fullam’s position conclusively therefore that, Rancière’s critique is problematically extended to include contemporary invocations of Socratic questioning as it reveals an analytical error since Socratic teachers do not often produce intellectual dependency in their students through posing leading questions, rather,

the Socratic tradition is worth preserving in contemporary educational practice (Fullam, 2015).

Avi Mintz however sees Socratic (dialectic) pedagogy as having influenced contemporary educational practice as seen in two major spheres of educational applicability settings to wit: typified in primary, middle and secondary schools' practice; and as practiced in the law schools (Mintz, 2006). Richard Paul observes that, foundational assumption driving the work of Matthew Lipman, founder of the philosophy for children program is that children have a natural ability to think philosophically, a natural and spontaneous tendency to wonder and question that traditional teaching strategy discourage and stultify (Paul, 1984). For Adler, the traditional lecturing and other teacher-directed methods which have dominated schools in America have been seen to show superficial results which fade with time, hence, the insurgent need for a remedy through the Socratic Method, and this should be done by having open ended discussions that can be known as Socratic seminars or Socratic circles, where the students would sit in a circle to ask and answer their own questions about a text (Adler, 1998). Socratic seminars according to Matt Copeland, is observed to completely shirk the search for correct answers and revert partial classroom control, direction and governance to the students by creating a truly equitable learning community (Copeland, 2005).

CHAPTER 3

THEORETICAL FRAMEWORK: INTEGRATION OF PHILOSOPHY INTO BASIC EDUCATION

3.1. Introduction

This chapter discusses the underpinning theoretical framework of this study, which seeks to explore the teachers' perspectives on the necessity/possibility or otherwise of integrating philosophy as a subject into the basic education system in Nigeria. This study will be anchored on the contemporary curriculum theory of *reconceptualism* as a propeller to drive the research.

3.2. Conceptualizing the discourse

Bezuidenhout (2014) defines “a theoretical framework as a collection of thoughts and theories which relate to the phenomenon that we choose to investigate” (p. 55). For De Vos and Strydom (2011), with Rule and John (2011), a theoretical framework remains that set of theories used in explaining a phenomenon or the world. Ocholla and Le Roux (2011) see a theoretical framework as “a study of the structure that promotes the theory of a research study and serves as a lens that researchers use in examining a specific aspect of their subject field” (p. 1). For Nwokedi (2019), “the term ‘theoretical framework’ is made up of two concepts, ‘theory’ and ‘framework’ (p.46)”. However, the definition of a theory depends on the field of study, based on science and on the time at which it was acknowledged to be a crucial tool of knowledge (Tavallaei & Talib, 2010). For Khanare (2015), a theory is used as a lens to explore phenomena, even as it is made up of related concepts that show relatedness in the study (Casanave & Li, 2015). Therefore, theories are “used to explain and predict phenomena and help answer the ‘what’, ‘how’ or ‘why’ a particular phenomenon occurred” (Tavallaei & Talib, 2010, p. 189). They furthermore provide the basis for theoretical frameworks in empirical academic research (Reyes & Netcoh, 2015). On the other hand, the framework is described as a theoretical base, a map, and a philosophy used to show the direction to develop a theory (Clendon, 2015). However, we should note that the concepts, theory, and theoretical framework are commonly used interchangeably by some scholars (Nwokedi, 2019).

Therefore, it stands to infer from the above that the theoretical framework is that ideological structure that sustains a theory of any research.

It becomes imperative for any researcher to understand why a theoretical framework is germane to guide their research and understand select appropriate theory or theories to frame one's study. Osanloo and Grant (2016) posit that theoretical frameworks are the foundation wherein knowledge is constructed for any study. It provides the basis for understanding the concept and phenomenon of study while providing ways of analysis and design for such academic investigation. The theoretical framework influences one's research design and is a vital ingredient in any study; it is also the map for any study that provides the rationale for developing research questions (Fulton & Krainovich-Miller, 2010). Theoretical frameworks are "derived from an existing theory (or theories) in the literature that has already been tested and validated by others and is considered a generally accepted theory in the scholarly literature" (Osanloo & Grant, 2016, p.16).

Concerning the role of theoretical framework, Nwokedi (2019) observed that there may have been valid contests against the role and significance of theory in educational research because of the lack of consensus on the role and significance of theory in qualitative research, but for Jacard and Jacoby (2010) arguing that the role and significance of theory in social research is not a contestable issue since according to Osanloo and Grant (2016), the structure and vision of a study is vague without a theoretical framework. Furthermore, it is the theory that guides research, practice, curriculum development, and evaluation and assists in developing effective educational policies and methods (Abraham, 2008). the theoretical framework also informs the research question and methodology, even as it helps justify the research problem (Rockingson-Szapjiw, 2009). Therefore, the theoretical framework enables the social science researcher's work to be strong and structured with an organised flow from one chapter to the next (Nwokedi, 2019). The theoretical framework also plays the vital role of linking the researcher to current sources; presents ideas that direct the research; assists the research in selecting suitable questions for the study; directs the researcher concerning the appropriate data generation method and supports the researcher to envisage the result and to understand and examine the outcome of the study, based on the current literature (Molefe, 2014).

It is worth noting that most scholars agree that every framework has different basic components that support and enable it to function properly in research, though they describe these basic components in different ways (Bourton, 2007; Reiter-Theil, Mertz, Schurmann,

Giless & Meyer-Zehnder, 2011; Choate, Prather, Michel, Baldrige, Barnes, Hoekman & Crowl, 2012; Osanloo & Grant, 2016). For Stock and Bourton (2011), the three basic components of a theoretical framework are: the independent (or causal) variable, the intervening (modifying) variable and the dependent (outcome) variable. Reiter-Theil, Mertz, Schürmann, Stingelin Giles & Meyer-Zehnder (2011), identify the basic components of the theoretical framework to be: evidence, competence, and discourse. For Choate et al. (2012), the basic components of a theoretical framework are the concepts, generalisation, domain, empirical fact, hypothesis, integration, law, and model. While for Osanloo and Grant (2016), they are: principles, concepts, constructs, and tenets.

Interestingly, the nature of social science research gives the researcher the license to use different theories, concepts, or views from diverse theories to support the analysis of a specific phenomenon (Vithal & Jansen, 2012). The nature of social science research empowers the researcher to use different theories, concepts, or views from diverse theories to support the analysis of a specific phenomenon (Vithal & Jansen, 2012). Following from the above, Nwokedi (2019) argues that “since research is theory driven, selecting an appropriate theoretical framework for this study is an essential process which needs an in-depth understanding of the problems, purpose, importance and the key research questions used to guide the study”. And in addition, “it also enables the theoretical framework to guide the research design and data analysis” (Nwokedi, 2019).

Theoretical frameworks are furthermore very important to any research as it does the following: links with the literature to develop an understanding of the different and interconnected parts of the study; offering a common lens to support one’s thoughts on a particular problem and providing an anchor to analyse the data generated; assisting a researcher in building the components of one’s study in making sense of the findings meaningfully and logically linking the different components of the study; selecting an appropriate theoretical framework offers readers all the necessary components required to understand the researcher’s assemblage of the study (Osanloo & Grant, 2016). It, therefore, behoves the researchers to ensure soundness in their theory. At the same time, their approach and definition of the research problem should interact with the rationale of the study for the reader to clearly understand their stand regarding the research problem (Osanloo & Grant, 2016). Most importantly, the researcher needs to identify their beliefs and settle for theories that are reflexive with their epistemological value as this will broaden their conceptual

framework. The researcher must, of necessity, develop knowledge about theories and understanding of the importance of select theories to their study; review literature that support the selected theories and consult dissertations and theses to gain an understanding of how others applied particular theories in their studies; consider arguments that clash with one's theories and beliefs; be knowledgeable in selecting theory connects to the problem, the purpose of the study, its significance and research design (Osanloo & Grant, 2016). It stands to reason here that any researcher is supposed to be abreast with the details of their study to select the theory that would aid the easy unfolding of the phenomenon of study. Theorising, therefore, is a mode of activity that aids any researcher to contextualise their study while considering works done by others in the said field towards formulating an appropriate path to designing and conducting a study. I had to consider these in unbundling my study. Hence, I selected the *Reconceptualist Theory*.

3.3. Interrogating the study

Reconceptualism is a burgeoning theory that informs practice in curriculum and is linked to William Pinar and Madellene R. Grumet as key scholars. Reconceptualism was designed to influence Ralph Tyler's curriculum paradigm. It presupposes a reflexive attitude that tries to describe the curriculum as it is experienced and can test conceptual schemes through the experience realised by all actors of education (Pinar & Grumet 1976). Reconceptualism argues that thoroughgoing empiricism in curriculum making destroys the idea of education because education is about the people: their histories and identities, their destinies and possibilities (Reid, 1998). The curriculum has never been about building monuments or traditions but tearing them down, allowing new ideas to emerge and take hold (Pinar, Reynolds, Slattery, & Taubman, 1995). In doing this, there has been some degree of speculative excesses, which is the price to pay in curriculum development (Kridel, 1999). For William Pinar, reconceptualised curriculum theory is an integral part of the educational process. Consequently, it should be taken as a framework for autobiographical reflection on educational experiences from a subjective and narrative perspective (Kissel-Ito, 2008).

The major strand of ideology under reconceptualism that guides this research is the concept of "currere". "Currere" stresses the idea of circularity, activity of running towards the self, unlike the noun 'curriculum' which denotes the idea of race that has to be run, starting from one point to another (Pinar, Reynolds Slattery & Taubman, 1995). Pundits of "currere" in the contemporary curriculum horizon emphasises the root infinitive to stress the activity of

running; to privilege the individual's capacity 'to reconceptualize his or her autobiography as against interpreting curriculum etymologically and nominally as 'a course to be run' (Graham, 1992). 'Currere', the Latin word for "to run", implies newness, the creation of things unforeseen, experimentation, and the expansion of difference and movement in reconceptualising the educational curriculum (Le Grange, 2014).

In assessing the theory further, Deng (2018) writes: "The reconceptualist movement is predicated on a denunciation and repudiation of the traditional field. Curriculum studies is criticized for its ahistorical and atheoretical posture, and its technological and rationalistic characters. Traditional curriculum theory, too, has been questioned for its unquestioning acceptance of institutional priorities and its neglect of broad social and political issues that have an inexorable bearing on the school curriculum even as behaviouristic outcomes and controlling methods of instruction, and its neglect of the complexities of the moral and aesthetic dimensions of school and classroom lives" (p. 693). Schwab (2013) Criticizes the over reliance on theories as it is sometimes mistaken and inverted in application, of which the theory of reconceptualism may not be an exemption.

For the reconceptualist, the curriculum is seen to evolve with its focus on the learner (and here we are reminded that a key reconceptualist belief is that the curriculum is the collective story we tell our children about our past, our present, and our future) (Graham, 1992). The students' search for meaning is an interactive and reflective process undertaken in a social milieu, even as autobiography as writing the self in lived experience comes closest to hand as the prime candidate to accomplish such task of reconceptualization (Powell, 1985). This autobiographical method, according to Pinar, (2004), "asks us to slow down, to remember even re-enter the past, and to meditatively imagine the future; to slowly and in one's terms, one's analysis, one's experience of the past and fantasies of the future to understand more fully, with more complexity and subtlety, one's submergence in the present" (p.4). For Nsibande (2007), "Pinar's concept of currere foregrounds a self-reflective process that culminates in re-conceptualisation of an individual's understanding of what a particular practice is all about. Its focus is not only on taking people to their past, but also on expanding and appreciating knowledge acquired through didactic forms of learning. As a process, the currere becomes an investigation of an individual's subjectivities and educational experiences as they shape beliefs and assumptions on what counts as practices in a particular context" (p1120).

Therefore, this research utilises “currere” as a method of autobiography as well as “currere” as showing that the individual can chart their educational route and experiences (Pinar, 2004). *Currere* is reflexive with critique and exhibits newness in experience. Hence it is emancipatory because it is not posited as *a priori* or as *already given* and does not require to be enacted, ‘as is’ to produce intended learning outcomes in Education (Hlatshwayo, Shawa & Nxumalo, 2020). The curriculum being an active force must entail a continuous dialectical rethinking and re-contextualising that would result in freshness and newness of educational experience. The teachers’ perspectives on the possibility of understanding the child through their autobiography and their unique educational routes and experiences become the guiding benchmark for this research. Analysing the outcome of teachers’ perspectives using the theory of Reconceptualism. with “Currere” as a prong of this theory, determines the possibility of integrating philosophy into the Nigerian basic education program.

CHAPTER 4

RESEARCH DESIGN AND METHODOLOGY: INTEGRATION OF PHILOSOPHY INTO BASIC EDUCATION

4.1. Introduction

Research methodology sequences the process of description, explanation and prediction of phenomena by the researcher (Creswell & Creswell, 2017). This chapter is a presentation of the research methodology of this study while describing the different components thereof. The discussions herein include, but not limited to the following: the research paradigm and its justification; the rationale for adopting a qualitative research approach; the description and justification of the case study design; the location of the study; the sampling technique used; the research instruments (one-on-one interviews and focus group discussions); the procedure for data generation and analysis; issues of research rigor; issues of research ethics; limitations of the study and presentation of summary of the entire chapter.

4.2 Study context

This study was carried out in select (four primary and four secondary) schools in Akwa Ibom state, Nigeria. The primary schools were reflected as follows: one rural public primary school, one rural private primary school, one urban public primary school and one urban public primary school. The composition of the secondary school includes: one rural public secondary school, one rural private secondary school, one urban public secondary school and one urban private secondary school. The reason for this was to have a diverse spread in, and broad-based perspectives of teachers about the integration or otherwise of philosophy in Nigerian basic education system.

4.3 Research Approach

The nature of the research questions necessitates the use of a qualitative methodology to get insights on the subject in question. In qualitative research, the perspective of the researcher matters and is not far removed from the research (Golafshani, 2003; Clandinin & Connelly, 2000; Shank, 2006). Also, in order to answer the research questions, there is need to offer detailed account of the experience being studied, in this case, *exploring the teachers' perspectives on the integration of philosophy in the basic education system in Nigeria*.

The choice of the research approach therefore becomes critically important, because a research approach does not simply inform the researcher how the research would be conducted, it also gives the researcher the opportunity to critically consider how each of the various approaches may contribute to, or limit the study (Eisner, 2017). The research approach allowed me the chance to satisfy the research objectives which are: to describe the perspectives of teachers on the integration of philosophy into the Nigerian basic education system; to understand the perspectives of teachers on the integration of philosophy into the Nigerian basic education system; to explore how philosophy could be integrated into basic education in Nigeria; to examine why we need to integrate philosophy into the Nigerian basic education system (Denzin & Lincoln, 2005; Creswell, Hanson, Clark Plano & Morales, 2007).

There are traditionally two research approaches for any academic study: quantitative and qualitative (Bertram & Christiansen, 2014). According to McMillan and Schumacher (2010), "Quantitative research explains what causes changes in measured outcomes, while qualitative research is more concerned with understanding social phenomena from the participants' perspectives" (p.12). Qualitative research approach is that approach which uses narrative and descriptive approach to generate data and to understand meanings from the point of research participants (Gray, 2002). Qualitative research approach is also an investigation approach which can be used by the researcher to explore the central phenomenon (Cohen, Manion and Morrison, 2011). Furthermore, qualitative research approach aims at understanding the social life and the method of collecting data using words rather than numbers (Ngubeni, 2009).

Qualitative research approach is best suited for this study because it is an inquiry process of understanding where the researcher develops a complex, holistic picture, analyses words, reports detailed views of informants, and conducts the study in the natural setting (Creswell et al., 2007). Qualitative research methodology however should examine abounded system or case in detail, employing multiple sources of data that is found in a setting (Schumacher &

McMillan, 2006). The main strength of this qualitative methodology lies in the depth of understanding that it allows (Cohen et al., 2011). Therefore, qualitative approach helped me to get a deeper understanding of the perspectives of teachers' concerning the introduction of philosophy into the Nigerian basic education system as I engaged them through the finely marshalled qualitative methods of entering deeply into the phenomenon of study. Furthermore, qualitative inquiry embraces new ways of looking at the world (Shank, 2006), as this study may prescribe a new way of looking at basic education program in Nigeria. However, the founding assumption for qualitative research is that individuals assemble their own realities through their interaction with the world (Merriam, 1998; Hale et.al., 2005). Therefore, engaging the perspectives of teachers in the Nigerian basic education system, may reveal new realities in the world view of teachers in the Nigerian basic education system.

The qualitative research approach provides a rich narrative description of the participants' perspectives on the construction of the reality of their world (McMillan & Schumacher, 2010). The researcher in this study wanted to do an in- depth research which explores the teachers' perspectives concerning the possibility/necessity or otherwise of teaching philosophy in Nigerian basic education system. Qualitative research however makes use of different methods to generate data, and they include case studies, surveys, interviews, observations and life experiences (Denzin & Lincoln, 2011). The researcher in this study uses semi-structured interviews and focus group discussion to understand teachers' perspectives concerning the possibility/necessity or otherwise of teaching philosophy in Nigerian changes. The phenomenon for this study being the integration of philosophy into the basic education system in Nigeria. Using interviews and focus group discussion as the strategies of qualitative research here helps the researcher to interact with the teachers and get more understanding into their perspectives. Interviews made the teachers open up about the phenomenon being investigated. For this study, interviews were conducted with the teachers in their schools after working hours and it was where the participants felt comfortable in, just as McMillan and Schumacher (2010) prescribes. This exercise was time consuming and involved interviews, coding and interpretation of information as observed by Maree (2017). It however involved the study of social phenomena from the participants' perspectives as it involved the participants' feelings, beliefs, ideas and thoughts since qualitative research takes place in a natural setting and is concerned with human experiences in a certain context (MacMillan and Schumacher, 2010). The qualitative research approach provides a detailed description of the phenomenon and analyses the data which are drawn from a small number of participants

(Bertram & Christiansen, 2014). With the above in view, the researcher sought to understand the perspectives of teachers through interviews and focus group discussions, hence this study used sixteen (16) teachers drawn from four primary schools and four secondary schools in Akwa Ibom state in Nigeria.

4.5 Research Design

It is worth noting that, that there is a synergy between research methods and research design. Research methods are the tools and techniques for doing research (Walliman, 2017) which in effect strengthens a research design (Wisker, 2010). For Flick (2018), research design is “a systematic plan for a research project including who to integrate in the research (sampling), who or what to compare for which dimensions” (p.473). Hence, a research design may be seen as that procedure undertaken to answer critical question through data generation and data interpretation processes.

This study adopted the case study design which allowed for in-depth exploration of the phenomenon of study which is the integration of philosophy into basic education system in Nigeria. The study is a *multiple case study*. It is deemed appropriate in this study because, exploring the perspectives of the teachers concerning the teaching of Philosophy in Nigerian Basic Education System fits a multiple case study mode of inquiry. A case study is a qualitative research method used to examine contemporary real-life situations and provides the basis for the application of ideas. A case study research method as an empirical inquiry, explores a contemporary phenomenon within its real-life context when the boundaries between phenomenon and context are not clearly evident and in which multiple sources of evidence are used (Yin, 2015). In the same vein, case studies can establish cause and effect (‘how’ and ‘why’); indeed, one of their strengths is that they observe effects in real contexts, recognizing that context is a powerful determinant of both causes and effects, and that in-depth understanding is required to do justice to the case (Cohen et.al, 2011). It was appropriate for this study because case studies can enable readers to understand how ideas and abstract principles fit together in contexts (Yin, 2009). In a deeper sense, case studies are analyses of persons, events, decisions, periods, projects, policies, institutions, or other systems that are studied holistically by one or more methods (Gerring, 2006). The case that is the subject of the inquiry will be an instance of a class of phenomena that provides an analytical framework of an object within which the study is conducted and which the case

illuminates and explicates. The case here being the perspectives held by teachers concerning the integration of philosophy into the basic education program in Nigeria. The case here is multiple because this study explores more than two cases as stipulated by the design of the study in studying teachers in eight (8) different schools. In the light of all these prior conceptual adumbrations, we can say that case studies emphasize detailed contextual analysis. They can dissect situations in ways that are not easily presented by numerical analysis. Thus, gives insight into this inquiry.

According to Yin (2015), a case study could either be descriptive, explanatory or exploratory in its approach. The descriptive case study is concerned with giving reports of an event whereas the explanatory case study is concerned with testing the hypothesis. The exploratory case study however focuses on gaining deeper insight and understanding about a situation or phenomenon; hence it gives new insight or information about the phenomenon and could by effect serve as a basis for further studies (Yin, 2015). With regards from the above, this study adopts the exploratory case study as the focus of the study is to explore the perception of teachers on the integration of philosophy into basic education system in Nigeria.

4.6 Research Paradigm

Burrell and Morgan (2017) define paradigms as views of social reality. It becomes the perception of the world as viewed by individuals (Creswell and Creswell, 2017). It can also serve as a lens through which a phenomenon may be viewed (Cohen, Manion & Morrison, 2018). Furthermore, paradigms are “basic concepts of how to do research in a specific field with consequences on the levels of methodology and theory” (Flick, 2018, p.471). Therefore, paradigm can be said to be that lens with which the researcher views their study in response to thought patterns and actions undertaken throughout the course of the study.

Situating this work within qualitative framework as already been mentioned necessitated an interpretive approach to the study. This is so because the main concern of the interpretivist paradigm is to understand the subjective world of human experience and to derive meaning from shared experience (Cohen et al., 2018). Even so, the purpose of an interpretivist paradigm is to develop a better understanding of how people make sense of the contexts in which they live, work and learn (Bertram & Christiansen, 2014). Therefore, interpretivists view reality as socially constructed with vast array of different meaning by different people,

which invariably presupposes the need to understand the meaning given by different people in any study (Check & Schutt, 2011). Interpretive research assumes that reality is socially constructed, and that the researcher becomes the vehicle by which this reality is revealed (Cavana, Delahaye, & Sekaran, 2001). This approach provides a deep insight into “the complex world of lived experience from the point of view of those who live it” (Shikukutu, 2013). It is however worth noting that, the interpretive researcher`s ontological assumption is that social reality which is locally and specifically constructed by “humans” through their actions and interactions (Andrade, 2009). Primarily, interpretive qualitative approach is concerned with the researcher`s interest in understanding what those meanings and interpretations are for the participants at a particular point in time and in a specific context (Shikukutu, 2013).

The use of interpretive paradigm eased the researcher naturally into making sense of the social phenomenon of study as opinions and experiences of the teachers reflected in their perceptions were greatly understood and made sense of in the context in which they live and work.

4.7 Sampling

Different scholars have defined sampling differently. For Gay, Mill and Airasian (2009), “sampling is a process of selecting a small number of individuals for a study in such a way that individuals are good key informants who contribute to the researchers’ understanding of given phenomenon” (p.113). Gentles, Charles, Ploeg & McKibbin (2015) define sampling as “the selection of specific data sources from which data are collected to address the research objectives” (p.1775). It involves the process and method of making decision concerning people, events and settings that may be included in the research (Cohen et al. (2018). From these definitions, we can see the relationship between sampling and selection of suitable participants for the study as they are critical sources of information for the overall achievement of the study aims. It therefore behoves the researcher to decide on the sampling method to be used in the study even before planning the overall research (Cohen et al., 2011). Generating data however is fundamental to any study, and the importance of the generated data presupposes gaining better understanding of the theoretical framework (Bernard, 2017). However, the sampling technique is very crucial in any study as the data generation and interpretation as well as presentation of findings depends on it (Flick, 2014). Making

appropriate choice of participants and the process of overall data generation is invariably being facilitated by sampling.

Methods of sampling includes random sampling; purposive sampling and convenience sampling (Bertram & Christiansen, 2014). The researcher adopted the purposive sampling technique for this study. For Creswell (2014), purposive sampling is a process where a researcher selects productive participants intentionally to answer the research question. Macmillan & Schumacher (2010) explains that “Purposive sampling incorporates site selection, comprehensive sampling, maximum variation sampling, comprehensive selection, network sampling, and sampling by case type” (p. 401). For Cohen et al., (2011), “purposive sampling is suitable on the basis that this method is used to approach individuals who have in-depth knowledge about particular issues as a result of their professional experience” (p. 157). This is a non-random technique that does not need underlying theories or a set number of informants. Putting it differently, the researcher decides what needs to be known and sets out to find people who can and are willing to provide the information by virtue of knowledge or experience (Bernard, Wutich & Ryan, 2016). In any purposive sampling, specific elements which satisfy some pre-determined criteria are selected (Blanche, Durrheim, & Painter, 2006). These criteria for this study involved selecting 16 teachers as my participants which were purposively done and made up of mixed gender of different ages and diverse teaching experiences, drawn from 8 schools. The breakdown is as follows: 4 teachers from two *public primary* schools (i.e. two teachers from one rural school, and another two teachers from one urban school); 4 teachers from two *private primary* schools (i.e. two teachers from one rural school and another two teachers from one urban school); 4 teachers from two public junior secondary schools (i.e. two teachers from one rural school and another two teachers from one urban school); 4 teachers from two private junior secondary schools (i.e. two teachers from one rural school and another two teachers from one urban school). The purposive sampling technique, also called judgment sampling is the deliberate choice of an informant due to the qualities the informant possesses (Cohen et al., 2011).

4.8 Study Location

The study was carried out in Nigeria. Nigeria has a political structure of 36 states and the federal capital territory, Abuja. These states and the federal capital city are driving hubs of educational policies in tandem with the constitution of the country. The constitution of the

country prescribes a uniform educational structure for the entire country (9-3-4 system) whose implementation is the responsibility of each state except for few unitary schools being run by the federal government ministry. I chose to locate the study in Akwa Ibom State. Akwa Ibom state is located in the southern part of Nigeria which is commonly referred to as the Niger Delta region and has a population of over 7 million. In addition to English language, which is the official language, the major languages spoken are Ibibio, Annang, Oron, and Eket. Education is a consummate passion of the people and Government of Akwa Ibom State. From 2007 till date, education moved from ruins and left the level of a commodity beyond reach to citadel of equal opportunities, practicing well-articulated and State Government fortified Universal Basic Education (UBE) scheme, with government regularly raising standards to ensure greater performance. Education in Akwa Ibom has grown in leaps and bounds to become a major component of state economic empowerment and development strategy. Academic activities are conducted in scholastically enriched 1,110 public primary schools, 230 public secondary schools and 11 public tertiary institutions equipped with classrooms, libraries, workshops and laboratories targeting a teacher: student ratio of 1:25 per classroom. Besides, 5 State libraries, together with the brand-new e-Library, are provided to deepen reading culture. Formal teaching processes are conducted with academic and extra curricula activities together with structured teaching systems for best-in-class education. Educationists here build careers out of intellectual capital with curriculum re-designed to emphasize functional use of acquired knowledge. Inspectors go around schools to make sure the right practices are done. Teachers are motivated, trained and adequately supervised to ensure better delivery. (Information & Culture, 1987; Ukpong & Iniodu, 1991)

I selected Akwa Ibom state for the study because this is my state of origin, so I am very conversant with the terrain for ease of likely logistics constraint. I also speak the major languages hence communication was not a barrier to generating data. This is also where I reside and work as a lecturer (teacher trainer) for over a decade and as an education inspector and education consultant to the government. I therefore did not have serious challenges in getting willing participants for the study based on the above. Also, since Akwa Ibom state operates under the educational organogram of the federal government, findings from this study could be conveniently transferable to reflect the perspectives of teachers on the teaching of philosophy in Nigerian basic education system.

4.9 Data Generation

The importance of a researcher to choose an appropriate method of generating data cannot be overemphasized in any study as the method of data collection helps the researcher to answer the research question in any study. To this end, the decision on which methods to use follows the prior decision bordering on which research strategy the researcher uses to unbundle their study (Cohen, Manion & Morrison, 2013).

There are various methods of data collection from which a researcher can choose from, and they include: observations, interviews, questionnaires and secondary data (Bertram & Christiansen, 2014; Cohen et al., 2011). However, for any qualitative study, the most appropriate methods of data generation are interviews and observations since qualitative researchers believe in a detailed description of the event or phenomenon in their natural setting; as a result, interviews are mostly used by the qualitative researcher (Macmillan and Schumacher, 2010). In this study the researcher used interviews and focus group discussion as methods of collecting data. Interviews are interactive and allows a researcher ample opportunity to interact with the participants and clarify questions to get clear answers.

To answer critical questions that were earlier developed, data was generated from participants through a semi-structured interview. In semi-structured interview, the researcher had a list of questions or fairly specific topics to be covered, which is often referred to as an interview guide, while the interviewee had a great deal of leeway on how to reply. Furthermore, the semi-structured interview, not only gives interviewers some choice in the wording to each question but also in the use of probes (Hutchinson & Wilson, 2001). Empirical data collection methods were largely based on semi-structured interviews and focus group discussion guide. This involved face-to-face interaction. Semi-structured interviews were used in order to gain an in-depth knowledge on the phenomenon from the teachers in exploring their perceptions on the possibility or otherwise, of teaching philosophy in Nigerian basic education system.

4.9.1 Interviews

An interview is an art of urging respondents to articulate detail answers to pertinent questions. Interviewing is the ability of the researcher to utilise his skill in asking questions that will elicit the desired information and intently listening to the response (Lincoln &

Denzin, 2003). Any dialogue with the purpose of collecting descriptions from the participants with respect to interpretation of understanding the described phenomena is deemed as interview (Alshenqeeti, 2014). For Cohen et al., (2011) interview is that structured or unstructured verbal communication between the researcher and the participants in which information is presented to the researcher (Cohen et al., 2011). They also explain that interviewing is “a valuable method for exploring the construction and negotiation of meanings in a natural setting” (p. 29).

There is a situated understanding between the interviewer and the participants in an interactive environment. However, I see interviews as largely being influenced by the interviewer’s personal attributes such as gender, class, race and ethnicity in their bid to discuss their interpretations of their world view. In this study, the interview sessions took place after school hours so as to have the serene ambience and relaxed mood for robust dialogue.

Some scholars are widely agreed to having four types of interviews in qualitative research. They are: (1.) *the structured interview* which consists of direct questions with an answer of YES or NO. (2.) *the open-ended interview* which is also called the *unstructured interview*; where the interviewer and the interviewee are open in discussing the question and the researcher has the privilege of further explaining the question to the participant for better understanding and clarity. (3.) *the semi-structured interview* where a researcher is more at liberty to expand the responses of the participant. (4.) *the group interview*; where a group is selected purposefully to answer the questions based on the phenomenon (Cohen et al., 2011; Alshenqeeti, 2014; Bertram & Christiansen, 2014;). There are other variants of interviews which have been added to these four major ones, and they include: standardized interviews, in-depth interviews, ethnographic interviews, elite interviews, life history interviews and focus groups interviews (Cohen et al., 2011). Another set of variants added also include informal conversational interviews, interview guide approaches, standardized open-ended interviews and closed quantitative interviews (Cohen et al., 2011). For the purpose of this study, semi-structured interviews were used because the researcher aimed at collecting in-depth information from participants since the researcher is provided an opportunity to expand and provide clarity on answers in this type of interview. Semi-structured interview might include the following: the topic to be discussed; the specific possible questions to be put for each topic; the issues within each topic to be discussed; together with possible questions for

each issue (Cohen et al., 2011). The issue discussed in this study was the teachers' perception on the integration of philosophy into basic education system in Nigeria.

4.9.1.1 Purpose of the interview

It should be worth mentioning that interviews serve different purposes such as: evaluating or assessing a person in some respect; valuable for selection or promoting employee; useful in effecting desired therapeutic change in a psychiatric case; necessary for testing or developing hypotheses; necessary in gathering data in survey or experimental situations; assessing sample respondents' opinion in indoor step interviews (Cohen et al., 2011).

4.9.1.2 Advantages and disadvantages of using interview

The following advantages are noted about interviews (Alshenqeeti, 2014):

Flexibility of interview technique which allows the researcher to explore greater depth of meaning that cannot be obtained with other techniques; Development of *Interpersonal skills* that can be used to facilitate co-operation and elicit more information; Higher *response rate* to the questionnaires therefore resulting in detailed description of the phenomenon under study; Ease of *collection of data* from participants with apathy for reading or writing or both as experienced with questionnaires.

In balancing the advantages of interview with its disadvantages, Brown (2001) sees interviews to have the following advantages: interview has high return rate; interview expresses fewer incompetent answers; interview involves reality; interview can control answering orders and interview is relatively flexible. The disadvantages however are interview is time consuming; interview is best fit for small scale study; interview is never 100% anonymous; interview has the tendency for potential subconscious bias and, there is high tendency for inconsistency in response in interview.

4.9.1.3 Recording the interview

In any qualitative research study such as this, interviews generate a large amount of data (Neuman, 2006). Since the aim of this study was to generate rich information on teachers' perception concerning the integration of philosophy into the basic education system in Nigeria, audio tape was used to record the interviews with the participants so that the researcher could transcribe the information accurately.

4.9.2 Focus groups discussion

Focus group interviews are a source of data generation in qualitative research that involves unstructured discussion between researcher and participants (Cohen, Manion & Morrison, 2018). Creswell and Creswell (2017) explained that focus group interviews are useful in acquiring common opinions from several individuals and often comprises four to six people per group or more. The group is usually focused since it mainly is a congregation of people with homogeneity in experiences (Yin, 2015). The intention is not to get an undivided result from the participants rather, it is to collate diverse ideas or views.

Data is generated at the point where participants share opinion in the focus discussion group (Cohen et al., 2018). This is because some of the participants would be encouraged and motivated to express their views during discussion the session as they listen to their colleagues present their views (Patton, 2002). The focus group discussion uses open ended questions to produce qualitative data (Check & Schutt, 2011) since data in the focus group are solicited through open-ended questions (Billups, 2012). The open-ended questions in the focus group discussion gave the participants ample freedom to express their perception concerning the integration of philosophy into basic education system in Nigeria. The focus group interviews were audio-recorded to ensure that the rich information harvested was well preserved for perfect transcription and analysis.

4.9.2.1 Benefits of Focus Group Interviews.

The benefits of the focus group discussion in the qualitative research are thematically presented in the table below.

S/N	Merit	Merits explained.
1	Synergism	Combined effect of the group produces a wider range of information, ideas, among others.
2	Snowballing	When a member of the group raises a comment, the comment often triggers a chain of responses from other participants in the group.
3	Motivation	Participants tend to respond quicker after the first course and are more likely to express their attitudes and feelings as the overall level of enthusiasm increases.
4	Security	Most participants find comfort in a group that shares their feelings and beliefs.
5	Spontaneity	Since a participant is not meant to answer specific questions, their responses

		are likely to be more spontaneous and less conventional.
6	Serendipity	The ethos of the group is likely to produce wider ideas and often when least expected.
7	Specialisation	The content allows a more trained interviewer to be used and minimise the possibility of subjectivity.
8	Scientific scrutiny	The nature of the research gives room for scrutiny in the technique by allowing the observers or by later playing back and analysing recording sessions.
9	Structure	Discussions afford more flexibility in the topics that can be covered and in the depth in which these are treated.
10	Speed	Given that several participants are being

interviewed at the same time, this speeds up the process of collecting and analysing data.

Source: Aladejebi, (2020 p.67)

4.9.2.2 Disadvantages of focus groups discussions

Much as we have seen the lofty benefits of the focus group discussion, there are however few disadvantages of using this method of data generation. Since focus group is usually a small knit group, participants may have the apathy of sharing personal views and beliefs with others (Carey & Asbury, 2016). Where the topic discussed is sensitive (e.g., marriage, divorce, money, faith) in nature, there may arise tension during the process of gathering information (Sgier, 2012). In some cases, participants may lack experience on the theme of discourse, or may express strongly opposing views on certain issues (Billups, 2012). Finally, a cardinal disadvantage of small focus group discussions is that the views and opinions expressed cannot be generalised to a wider population (Stewart, Shamdasani, & Rook, 2015).

4.10 Qualitative research instrument piloting

Qualitative pilot study is that activity engaged in by the researcher for the purpose of deeper understanding of their study before actual data generation process. The researcher gains better understanding of the research questions, as well as the methods and procedures to be used for the study by first using it among a few participants (Cohen et al., 2018). The benefit of this is that the researcher has the opportunity of modifying any question that appear to be confusing or ambiguous or difficult or unclear. Doing this will allow the participant to be able to express their views coherently. For this study, I carried out a pilot study with two teachers in primary school and two also from junior secondary school. The responses from the teachers in the pilot study aided the necessary modification of the questions before final

interviews with the selected respondents in a bid to explore the teachers' perspectives on the integration of philosophy into basic education system in Nigeria.

4.11 Data Generation Plan

Data generation in qualitative research involves collecting data that are primarily in the form of words and not numbers like in quantitative research (Mason, 2016). This could be done through either, or some, or all of the following: observations, tests, questionnaires, interviews and focus group discussions. The following table therefore sequences the data generation process.

(The table below graphically presents the data generation procedure).

Critical Research Question	Data Generating Method	Data Generating Instrument	Participants
1. What are teachers' perspectives on the integration of philosophy into the Nigerian basic education system?	One on one semi structured interview	Interview schedule Audio recorder	Teachers
2. Why do teachers have such perspectives on the integration of	One on one semi structured interview	Interview schedule Audio recorder	Teachers

philosophy into the Nigerian basic education system?			
3. How can philosophy as a subject, if necessary, be integrated into the Nigerian basic education system?	One on one semi structured interview Focus group discussion guide	Interview schedule Focus group discussion guide Audio recorder	Teachers
4. Why do we need to integrate philosophy, if necessary, into the Nigerian basic education system?	One on one semi structured interview Focus group discussion guide	Interview schedule Focus group discussion guide Audio recorder	Teachers

The above table shows the research questions, the research participants, data generation sources, and the methods that were used in generating the data

4.12 Data Generation Protocol

1. I contacted each participant and extracted a commitment of willingness to be part of the study.
2. I engaged in general discussion about education and their experiences as teachers over time.
3. I requested for a convenient date and time for their individual interview sessions.
4. With the use of a semi-structured interview schedule, I conducted individual face-to-face interview with each participant
5. I sought for date convenient for all participants for the focus discussion session.
6. I divided the focus group into two sessions. That is: one group for primary school teachers and another group for junior secondary school teachers. This was so to respond to the Covid 19 protocol as I couldn't bring together 16 participants who would observe social distancing and still hear and interact with each other in a robust argument session.
7. I let the participants introduce themselves and to engage in general discussions about their profession before going into the focus group discussion proper. This was to foster a bond between them and to break likely inhibitions that may arise as a result of gender, age, position and qualification.
8. With the use of focus group discussion guide, I carried out the focus group discussion sessions on different days as convenient to each group.
9. I expressed my gratitude to the participants and told them that I welcome any likely further inputs on their perception subsequently as I shared my email address and phone number with them.
10. I conducted a validity check of interview transcripts with participants.
11. Data was analysed and commenced report writing.
12. Participants received the report to read and check if it was synchronous with their expressed views.
13. I thanked them again for their participation and inputs.

4.13 Data analysis

Data analysis can be defined as a process organizing and explaining data from the participants' point of view (McMillan, & Schumacher, 2010). According to Cohen et al. (2018), "qualitative data analysis encompasses the arrangement and clarification of how qualitative data are collected from respondents" with a view to making meaning out of the collected data (p. 537). Data analysis has to do with achieving results from well-organized data that are properly coded and presented in themes (Bogdan & Biklen, 2007). It involves transcribing the interviews and observations and coding the transcribed data to develop similar themes and patterns so as to conveniently sort the data with a view to addressing the research question (Moser & Korstjens, 2018).

It is worth noting that data analysis consists of three main activities which are, data reduction, data display and drawing conclusions (Bertram & Christensen, 2014). The qualitative research method is normally characterized by large volume of data. Therefore, qualitative data analysis demands primarily that the researcher deliberately selects only data that are relevant to the study and related to the research questions (Cohen et al., 2011). This process which should be consistent throughout the study is referred to as, *data reduction*. I had to firstly carefully read and familiarize myself with the transcribed data after they were validated by the participants. To enable the initial analysis of data, I looked at the interview/discussion questions and classified them under the appropriate research question. I used *thematic analysis* method to analyse the data generated bearing in mind the construct of my research questions.

De Vos (2004), identifies eight steps to data analysis by the researcher in which I followed in the exploration teachers' perspectives concerning the integration of philosophy into basic education:

1. The researcher carefully read through all the transcriptions, making notes of ideas that came to mind.
2. The researcher select one interview and read it to try to get meaning in the information, writing down thoughts coming to mind.

3. After going through the transcripts, the researcher arranged the similar topics in groups by forming columns labelled major topics; unique topics and leftovers.
4. The researcher then abbreviates the topics as codes and wrote the codes next to the appropriate segment of the text. The researcher then observed the organisation of data to check if new categories or codes emerged.
5. The researcher found the most descriptive wording for the topics and converted them into categories. The aim was to reduce the total list of categories by grouping topics together that relate to each other. Lines drawn between the categories indicated the inter-relationships of categories.
6. A final decision was then made on the abbreviation of each category and the codes were arranged alphabetically.
7. The data material belonging to each category was put together in one place and preliminary analysis performed.
8. Recoding of the data was done where necessary.

For McMillan and Schumacher (2010), there are two approaches to analyse data in qualitative research: inductive and deductive analysis. The *inductive* analysis approach can be defined as a process of organising data into categories and identifying patterns, while *deductive* approach borders analysis from theoretical framework or conceptual framework (Bertram & Christiansen, 2014). The researcher utilized inductive analysis approach where data that were related to one another were being grouped together in same categories. After all the themes were developed, the researcher had to check if they all answered the research questions which were aimed at exploration of teachers' perception concerning the integration of philosophy into Nigerian basic education.

4.14 Research Ethics

Ethics can be described as the discipline dealing with what is good and bad, or right and wrong or with moral duty and obligation (Lawson, 2011). Ethics in research according to Strydom (2011), refers to “shared confidence, approval, collaboration, promises, satisfactory

agreements and anticipations between individuals participating in a research task” (p. 113). This means that, in the process of carrying out any research, the interplay of human relations matter primarily and engagements towards the research end product should be guided by certain principles of best practices. For instance, there should be politeness in the way the researcher relates with the participants and other stake holders involved in the research process (Kvale & Brinkmann, 2009). The interest of the research participants in any qualitative study should be a priority as they deserve respect from the researcher (Ritchie et.al., 2013). The participants in the light above, should be adequately informed about the need to collect information and what to do with the information truthfully (Resnik, 2015). To ensure that the participants are not harmed by their views, the researcher must ensure the anonymity of the participants and institutions involved in the research by using pseudonyms to represent them; there should be the complete autonomy of the participant and permission by writing; where the participants are minors, the researcher must get written consent of parents or guardian; the participant must enjoy the benefit of privacy and confidentiality; the participants must enjoy the right to opt out at any time they no longer feel comfortable to remain in the study; the researcher must disclose anticipated risks involved in the study, if any, to the participants; data gathered should only be used for the intended expressed purposes, and not for anything else (Dooly, Moore & Vallejo, 2017). Furthermore, the researcher must obtain written permission from the gatekeeper(s) of the research site before the commencement of the research study (Wiersma & Jurs, 2009). Ethical consideration in qualitative research covers both data generation and diffusion of research findings. The researcher had to bear in mind that ethical consideration in qualitative research covers both data generation and diffusion of research findings (Camp, 2001). Therefore, the following matters of research ethics were treated for the worth of meeting the expected ethical standard of any such research.

4.15 Gatekeeper permission

For any scholarly research to be carried, it is obligatory to seek the gatekeepers’ permission (Wiersma & Jurs, 2009). To this end, I had to firstly, seek consent for this study with an application for the ethical clearance which was granted by the Human and Social Sciences Ethics Committee (HSSREC) of UKZN, which is the university where my degree is to be awarded. I also wrote letters to and got written permission from the relevant government

education authorities viz: The State Ministry of Education (MoE) and The State Universal Basic Education Board (SUBEB), Akwa Ibom State, Nigeria.

4.16 Informed consent from participants

The decision taken by the participant to be a part of any study after the researcher has provided information related to the purpose and processes of the study is referred to as informed consent of participant (Cohen et al., 2011). This takes into consideration that likely participants are legally and mentally capable of deciding to participate or refrain from thereof (Drew, Hardman & Hosp, 2007). For Cohen et al. (2018) therefore, the rights of persons that are involved in any research are conveyed as informed consent, anonymity, privacy and confidentiality. Informed consent was sought from selected teachers in primary schools and junior secondary schools in Akwa Ibom State, Nigeria as they were given informed consent letters which described the details of the study to them while also assuring them of their confidentiality, anonymity and right to withdraw from the study at any point without attendant consequences.

4.17 Anonymity and confidentiality

One of the cardinal ingredients of any good research ethics is the promotion of anonymity and confidentiality of the participants. Upholding the trust of the participants is very important for information collection hence the confidentiality of participants' information must be assured (Kvale & Brinkmann, 2009). To this end, the names and settings of persons involved in the study should not be revealed by being published (McMillan and Schumacher, 2010). In carrying out this research, I made sure that I adhered accordingly to this as they were assured of their confidentiality in writing prior to the study and in writing the findings also, I made sure I used pseudonyms to depict names of persons and settings involved in the study. All responses received utmost confidentiality.

4.18 Accuracy

In the course of this study, the researcher ensured that data collection and presentation were done without any form of falsification or presenting incomplete information. This is to

conform with the research guideline of accuracy as Christians (2005) recommends that, provision of correct data is a fundamentally incontrovertible norm in any research. This is so because cooking up data or falsification of information source or provision of incomplete information for whatever reason falls foul of the research ethic.

4.19 Usage and disposal of data

The researcher wholesomely abides by the content of the letter seeking permission for the study from the state MoE and SUBEB. In the letters, it was stated clearly that, information provided by the participants were only for the purposes of the award of the Doctoral Degree by research and for other relevant scholarly publications. It was equally clearly stated that data generated would be securely stored in the university for a period of five years before being disposed of. All interview transcripts will be disposed of by shredding, while audio-recorded tapes would be incinerated.

4.20 Research rigor

Rigor in any qualitative research refers to those measures or checks employed by the researcher in order to carry out an in-depth and reliable study. This is necessary because, research must be seen to be valid as it ought to reveal similar results when replicated (Cohen et al., 2011). Validity of a qualitative research is however problematic because of certain factors like human emotions put into the study and sensitivity of certain studies (Naicker, 2020). Therefore, to assuage rigor of the qualitative research, *trustworthiness* becomes the goal, and it is measured by the following integers: credibility; transferability; dependability and confirmability (Schwandt, Lincoln, & Guba, 2007). The rigor of any qualitative research therefore depends on the credibility of its findings (Welman & Kruger, 2001), and credibility refers to the confidence placed in the research finding (Macnee & McCabe, 2008).

4.21 Trustworthiness

Streubert, Speziale and Carpenter (2003) defined trustworthiness as a measurement of creditability and validity of a qualitative study and any research demonstrates trustworthiness when the experiences of the participants were accurately represented and not distorted.

Trustworthiness of data in qualitative research is measured by four criteria which are, credibility; transferability; dependability and conformability (Shenton, 2004; Bertram & Christiansen, 2014).

4.21.1 Credibility:

In this study, participants (teachers) were interviewed on their perspectives about integrating philosophy into basic education. Credibility was checked in this study by listening to teachers' experiences and feelings which was revealing the reality they have experienced. Participants have been teachers with professional training and experienced encounters with learners, hence sharing their true feelings. To ensure credibility in this study, the researcher made sure that teachers identified are relevant to the research topic. Credibility refers to the confidence that can be placed in the truth of the research findings (Donnelly & Trochim, 2007). According to Streubert, Speziale and Carpenter (2003), credibility is demonstrated when participants recognise the reported findings as their own. Credibility interrogates the research findings to determine whether it represents plausible information drawn from the participants' original data and is a correct interpretation of the participants' original views. This was achieved by my prolonged and consistent engagement and persistent observation in the field where I used audio recorder to record generated data from the interview and focus group discussion sessions. In this study, participants (teachers) were interviewed on their perspectives about integrating philosophy into basic education. Data was transcribed and taken back to the participants to check for accuracy by investigating whether there were omissions or additions to their comments or responses. This whole process ensured that research triangulation was met.

4.21.2 Transferability:

This refers to the degree to which the results of qualitative research can be generalised or transferred to other contexts and settings (Leung, 2015). This study provided detailed records of the research process so that others can follow and transfer findings to other similar studies. In other words, the findings of this study can be applicable to other educational systems in similar contexts. This research did maintain complete honesty and accuracy throughout the

study to ensure credibility (Henning, & van Rensburg, 2004). Furthermore, I ensured that the data generated were accurate and true presentation of the actual situation.

4.21.3 Dependability:

This is concerned with whether we would obtain the same results if we could observe the same thing twice (Donnelly & Trochim, 2007). Dependability involves participants' evaluation of the findings, interpretation and recommendations of the study such that all are supported by the data as received from participants of the study. Within the framework of this study, I did ensure dependability by following a careful plan of action for my research. I engaged an outside researcher to conduct an inquiry or external audit on my study. This meant that the researcher examining the processes of my data collection and data analysis as well as the result of the study was to confirm the accuracy of the findings and to ensure that findings were supported by the data collected. All interpretations and conclusions were examined to determine whether they are supported by the data itself.

4.21.4 Confirmability:

This refers to the extent the results of the findings could be confirmed by others (Donnelly & Trochim, 2007). To ensure confirmability, the researcher should limit biasness and subjectivity throughout their study through validating the actual spoken words of the participants. In this study, I confirmed data during the interviews where I asked questions based on teachers' responses. I also checked confirmability and creditability during the transcribing process to confirm that what was transcribed was what teachers meant in reflecting their true perceptions on the phenomenon. I used the audit trail method in which details of the processes of my data generation, data analysis, and data interpretation had records of topics that were unique and interesting during the data generating stage. I wrote down my thoughts about coding, provided the rationale for why I merged codes together, and explained what the themes mean.

4.22 Research validity

In any qualitative research, validity refers to the overall authenticity of the research and it is validity which confirms the worth of the study (Cohen et al., 2018). McMillan and Schumacher (2010) describe validity as the “level of similarity between the descriptions of a phenomenon and the actual world occurrence” (p. 330). Validity however speaks to the entire research report rather than merely the process of gathering information in the research of which research rigor stresses. In articulating validity, the researcher is placed with the burden of deciding how correct or trustworthy the result is through a process of “triangulation and member checking”. Validity however confirms the worth of any study (Cohen et al., 2018).

A method of checking validity is measuring ‘thickness’ or ‘richness’ of description (Creswell, 2004). Thick description refers to the setting, participants and themes in qualitative research (Creswell and Miller, 2000), which are thick, deep, dense and detailed (Creswell & Miller, 2000). Thick description articulates the confidence with which the readers feel as if they had ‘experienced’, or could experience, the events being described in a study (Creswell & Miller, 2000). In this study, the researcher tried to connect with every reader of this report as much as possible by using simple and comprehensible language which made its description thick.

4.22.1 Member Checking

The act of taking data back to the participants to confirm credibility of their narrative account through a reflective process is known as *member checking*. This is commonly done by organising participants into focus group so they can review research outcomes or give remarks on the accuracy of raw data (Creswell, 2015). Member checking affords the participants the opportunity of expressing their views on the explored phenomenon without distortions or misrepresentations by the researcher (Creswell, 2015). For this study, I also subjected the interview transcripts to member checking to check possible occurrence of mishearing that could distort the views of the participants.

4.23 Limitations of the study

There were limitations that the researcher encountered in this study as is the case with many such studies. Primarily, findings of this study could not be generalized as data obtained from qualitative research is limited (Babbie & Mouton (2001). Also, case study such as this research has limited generalizability because it considers particular cases (Yin, 2014). The study being conducted in only one state in Nigeria makes it difficult for the findings to be generalized as it may only be relevant and limited to such context only. Another challenge was that some of the participants did not feel free to express their views during the focus group discussion session obviously because of likely feeling shy or uncomfortable (Cohen et al., 2011). The data was generated during the Covid 19 scourge, hence the huge financial burden of adhering to strict Covid 19 protocols by the researcher. Few participants refused to gather for the focus group discussion for fear of Covid 19 also, hence they did not contribute their views during the focus group discussions.

4.24 Chapter summary

As the chapter depicts, matters of qualitative research methodology for this study were discussed. These includes the data generation methods which were fully explained in their stations. The rationale for adopting the interpretive qualitative approach and the case study design were also discussed. The researcher gave detailed explanation of steps taken to ensure trustworthiness in the research. Matters of research ethics were also judiciously treated as well as highlighting the limitations of the study. Data collection method for this study was the in-depth interview and focus group discussion where the teachers were interviewed in the comfort of their natural setting. The interview schedule was designed in a manner that teachers were able to provide detailed information. Thematic analysis was used to analyse data, and confidentiality and the identity of teachers were the main concerns in this study. It is hoped that all efforts put in here would be justified by the next chapter where data on this study will be presented and analysed.

CHAPTER 5

PRESENTATION AND INTERPRETATION OF FINDINGS: TEACHERS' PERSPECTIVES ON POSSIBILITY OR IMPOSSIBILITY OF INTEGRATING PHILOSOPHY INTO BASIC EDUCATION

5.1 Introduction

The previous chapter marshalled details of the study's research approach and methods, considering the methodological and interpretive approaches used to generate data. This chapter and the next (i.e., Chapters 5 & 6) present thematic findings of the study from the individual interviews and focus group discussion sessions that revealed teachers' perspectives concerning the integration of philosophy into the basic education system in Nigeria. Exploration of the study through individual interviews and focus group discussion sessions revealed twenty-four main themes that comprehensively encapsulates the teachers' perspectives in the interplay of the dialogue, with various sub themes/categories as reflected in this data presentation. It is rather interesting to note that the four main research questions that guided the study ushered in these themes and sub themes/categories. There is considerable overlap in the data, which has rendered these themes not mutually exclusive. Under the subthemes/categories, the researcher also introduced a novel strategy of interpreting the thoughts of the participants as expressed in their comments by drawing the *data implication* of each comment or quote, which in effect validates such thoughts to be grouped under the subtheme/category in question. It is worth stressing that, this data presentation process strictly followed the principles of confidentiality, anonymity, and autonomy as required by research of such repute (Cohen et al., 2012).

In this chapter, the study will specifically present and interpret findings from the first and second research questions viz: (1) *What are teachers' perspectives on the integration of philosophy into the Nigerian basic education system?* (2) *What do you think as a teacher*

concerning the possibility or impossibility of integrating philosophy into the Nigerian basic education system?

A merger of these questions presents us with a common theme of discourse which reflects the primary concern of both questions. Therefore, we shall designate the theme arising from the above questions: **Teachers' Perspectives on Possibility or Impossibility of Integrating Philosophy into Basic Education.**

5.2 Emerging themes: Teachers' perspectives on possibility or impossibility of integrating philosophy into basic education

Under this section, findings from the individual interviews and focus group discussion sessions which explored the first two research questions revealed the first nine (9) themes out of the twenty four themes and are presented and explained to wit: *teachers' construction of philosophy; teachers' construction of a philosophy of education; teachers' opinion of the knowledge that philosophy provides; teachers' views on the benefits of integrating philosophy into basic education; teachers' perceived challenges on integrating philosophy into basic education; teachers' views on the significance of integrating philosophy into basic education; teachers' opinion on how the integration of philosophy can improve teaching and learning; teachers' opinion on how philosophy helps pupils to learn; teachers' views on how philosophy helps teachers teach better.* These nine (9) themes are domiciled under this chapter by default of the research questions they explored.

5.2.1 THEME ONE: Teachers' construction of philosophy

This is the first theme that emerged from the findings of the study and responded to research question 1: *What are teachers' perspectives on the integration of philosophy into the Nigerian basic education system?* When asked what the teachers understood philosophy to mean, responses revealed the following categories/sub themes: *philosophy is the awareness of self and society; philosophy is the love of wisdom and understanding; philosophy is the study of proper reasoning and logical thinking, and philosophy is the acquisition of knowledge.*

5.2.1.1 Philosophy is the awareness of self and society

Teachers understood philosophy to mean the human awareness of self and society:

SSTIIP 1

As I understand, philosophy has to do with being aware of yourself, aware of your environment, aware of things moving in your community, and aware of who you are simply aware.

PSTIIP 2

Philosophy is observing things, and what is going on in our society, like education here and what the learner needs.

PSTIIP 4

Philosophy is the study of the environment in which we live.

SSTIIP 5

I think Philosophy has to do with what someone has to know about society.

5.2.1.2 Philosophy is the love of wisdom and understanding

Teachers saw philosophy as being the love of wisdom and understanding:

PSTIIP 3

Philosophy, for me, is the love of wisdom and understanding.

SSTIIP 6

Okay, that is can I say understanding. What can guide or the guidelines of something that can guide someone towards achieving a goal.

5.2.1.3 Philosophy is the study of proper reasoning and logical thinking

Teachers saw philosophy as the study of proper reasoning and logical thinking:

SSTIIP 8

Philosophy a little meaning. I can put philosophy as the study of knowledge, wisdom, the level of understanding philosophy studies knowledge, logic studies reasoning ability of the learner how learners' reason, how they think.

PSTIIP 1

The way of reasoning logically... Ability of one to reason logically.

5.2.1.4 Philosophy is the acquisition of knowledge

PSTIIP 5

I think, Philosophy has to do with what someone must know about the society.

SSTIIP 6

I think, philosophy has to do with the knowledge of people to a particular subject when it has to do with education.

PSTIIP 1

Philosophy should be, something like underlying idea of a particular thing.

SSTIIP 2

Well, I always like to define things in a very simple way. It's just a way we understand things, the way we look at things.

Data implication: In defining the subject philosophy, the study revealed that we can define philosophy in the following ways: philosophy is the awareness of self and society; philosophy is the love of wisdom and understanding; philosophy is the study of proper reasoning and logical thinking. philosophy is the acquisition of knowledge.

5.2.2 THEME TWO: Teachers' construction of philosophy of education

In another response to the first research question, the teachers construed meaning of philosophy of education revealed the following subthemes/categories: *philosophy of education is the unravelling of education problems and the means of solving them;*

philosophy of education is the critical study of the learners and the learning processes; philosophy of education is that deep and multi-dimensional understanding of education as a concept and construct of the society.

5.2.2.1 Philosophy of education is the unravelling of education problems and the means of solving them:

SSTIIP 1

Philosophy of education is the application of philosophical knowledge to solve educational problems.

PSTIIP 4

Philosophy of education is the love of wisdom in education and its application.

PSTIIP 3

Philosophy of education are those principles guiding education.

5.2.2.2 Philosophy of education is the critical study of the learners and the learning processes:

PSTIIP 2

Philosophy of education is the study of children habits in the society (home & school).

PSTIIP 7

Philosophy of education is the raising of students reasonings in educational aspects.

SSTIIP 8

Philosophy of education is the course, which is all about students learning, treatment and level of understanding.

SSTIIP 1

Philosophy of education is that link between education and philosophy; Philosophy of education is the act of philosophizing about educational processes.

5.2.2.3 Philosophy of education is that deep and multi-dimensional understanding of education as a concept and construct of the society:

PSTIIP 4

Philosophy of education is what is happening in the education system.

PSTIIP 5

Philosophy of education is the act of education in the society.

SSTIIP 6

Philosophy of education is the guidelines and things leading to achieving educational goals.

PSTIIP 7

Philosophy of education is the study of nature in school.

SSTIIP 1

Philosophy of education is the main idea guiding educational establishment.

SSTIIP 3

Philosophy of education are those principles guiding education.

Data implication: the study shows forth that we may define philosophy of education in the following ways: Philosophy of education is the unravelling of education problems and the means of solving them; Philosophy of education may be seen as the critical study of the learners and the learning processes; Philosophy of education is that deep and multi-dimensional understanding of education as a concept and the construct of the society.

5.2.3 THEME THREE: Teachers' opinion of the knowledge that philosophy provides

In reflection on the kinds of knowledge that philosophy possibly brings, the teachers expressed various opinions reflecting their perspectives and experiences. Their views showed that philosophy can bring the following kinds of knowledge: *logical knowledge; epistemic knowledge; ethical knowledge; historical knowledge; intuitive knowledge; environmental knowledge and cognitive knowledge.*

5.2.3.1 Logical knowledge:

SSTIIP 7

Philosophy gives knowledge of logical reasoning.

5.2.3.2 Cognitive knowledge

SSTIIP 1

Philosophy gives knowledge about self and who you are; Philosophy is about knowledge of what one is doing in life; Philosophy is about the knowledge of career path to choose; Philosophy brings cognitive knowledge.

PSTIIP 7

Knowledge of logical reasoning

PSTIIP 5

Philosophy brings knowledge of self-awareness.

PSTIIP 4

Philosophy brings knowledge for successful living.

SSTIIP 2

Philosophy brings knowledge of self-awareness.

5.2.3.3 Ethical knowledge

PSTIIP 2

Philosophy brings knowledge of morality

5.2.3.4 Historical knowledge

PSTIIP 3

Philosophy brings knowledge of history

5.2.3.5 Intuitive knowledge

SSTIIP 3

Philosophy brings original knowledge without experience

PSTIIP 1

Philosophy brings knowledge from intuition

5.2.3.6 Environmental knowledge

PSTIIP 4

Philosophy brings knowledge of environment or society

SSTIIP 5

Philosophy brings knowledge about our society

SSTIIP 6

Philosophy brings knowledge of the society

Data implication: the kinds of knowledge that philosophy brings are, logical knowledge; cognitive knowledge; ethical knowledge; historical knowledge; intuitive knowledge and environmental knowledge.

5.2.4 THEME FOUR: Teachers' views on benefits of integrating philosophy

The research question 2 for the study was: **What do you think as a teacher concerning the integration of philosophy into the Nigerian basic education system?** Exploring this question revealed the above theme. Under this theme, six subthemes/categories emerged: *philosophy creates awareness about life; philosophy brings knowledge to the children;*

philosophy makes future study of the subject easier; philosophy brings logical knowledge; philosophy makes teachers to understand the learners; philosophy brings motivation to children.

5.2.4.1 Philosophy creates awareness about life

Teachers held the view that, a benefit of probable integration of philosophy into basic education system in Nigeria would be the creation of awareness about life and living for the children from an early age. The following depicts their sublime views:

SSTIIP 1

I think it would create more awareness about their environment, about life, about government, about their individual livelihood

Data implication: philosophy teaches knowledge of society, government and general living.

PSTIIP 6

I think... it will help to develop their mindset... that is prepare them for the future.

Data implication: philosophy teaches consciousness of the self for successful future living.

SSTIIP 8

Yes... The child will benefit. They will know what they supposed to understand. And most of them does not really understand how they should learn. Some of them are slow learners, some of them are fast learners. This knowledge of philosophy will help them to adjust, so they know that like you are a slow learner, this is the approach you are supposed to adopt.

Data implication: philosophy teaches one to identify natural strengths and weaknesses, harness the strengths, and turn around the weaknesses for overall successful living.

PSTIIP 7

It would benefit the children in the sense that, being the beginners, they will learn from the grassroots, the meaning of nature and life. They must be introduced early to issues about life.

Data implication: philosophy teaches the deep meaning and understanding of nature.

SSTIIP 2

Just as we said before, the children will have self-awareness and they will really know what... that is, they will be tailored into really knowing what they actually want. Because when you know yourself, you know your capability you know whether you are intelligent enough, that is the cognitive aspect. You know whether that child will be motivated into a particular area of study... that is, from there, children will not waste so much time to rigmarole... they will know their focus and will be tailored towards it.

Data implication: philosophy teaches the understanding of self and motives for successful living.

SSTIIP 3

I think there will be benefits if philosophy is integrated into basic education system. Firstly, the child will be able to reason. Yes... there are certain times you call a child to ask a question and the child is like blank. But the child should be able to reason and know that when this is, this...when this happens, this can result in something like this... you know... that kind of thing.

Data implication: philosophy teaches one how to reason logically.

5.2.4.2 Philosophy brings knowledge to children

One of the benefits identified by teachers is that philosophy will bring knowledge to the children if taught to them early in life. The following quotes evinces this:

PSTIIP 2

You see, primary school is the bedrock... starting of education, so we have to teach them. If there are many teachers to handle it, that is where we would be able to mold the children, to know their left from right before they move into secondary education

Data implication: philosophy teaches knowledge of rightful living.

SSTIIP 8

Yeah...yeah...yes. The child will benefit. They will know what they supposed to understand. And most of them does not really understand how they should learn. Some of them are slow learners, some of them are fast learners. This knowledge of philosophy will help them to adjust, so they know that like you are a slow learner, this is the approach you are supposed to adopt

Data implication: philosophy teaches how to rise above failure by knowing the right strategies to apply in life.

SSTIIP 2

Just as we said before, the children will have self-awareness and they will really know what... that is, they will be tailored into really knowing what they actually want... Because when you know yourself, you know your capability you know whether you are intelligent enough, that is the cognitive aspect. You know whether that child will be motivated into the area... that is, from there, children will not waste so much time to rigmarole... they will know their focus and will be tailored towards it.

Data implication: philosophy teaches one to identify their talents and strengths for successful living.

5.2.4.3 Philosophy makes future study of the subject easier

The next identified benefit of integrating philosophy into basic education according to teachers is that it would make the study of philosophy as a course in the tertiary institution easier for the learners:

SSTIIP 3

Emmm... the first time I hear philosophy, was in my 100 level in the University. And that very time, it was really difficult to understand what philosophy really mean. So, I believe that if we start it from the basic level of education (primary), it can actually give us the foundation of understanding philosophy better when we get to the higher institution.

Data implication: early teaching of the subject will give the learners solid foundation for future philosophizing.

PSTIIP 4

The child that is introduced to philosophy in primary school will find it easier to comprehend the course in the tertiary level, not like us who had to struggle with it at the tertiary level.

Data implication: teaching the subject in basic education will make the learners find philosophy easier to study in the tertiary institution.

PSTIIP 5

It will bring a lot of benefits, because some of them here does not even know much about it. Here, we are teaching them many subjects, there is no subject here like philosophy yet. This is only being taught at the university level. And evening the secondary schools, we don't have anything like philosophy. So, if you are opportune to start teaching them now, it would be of great benefit to them, even before they get to the higher institution.

Data implication: teaching basic education subjects will make the learners find philosophy easier to study in the tertiary institution.

SSTFGP 1

Yes... to add to that, I remember when we were in the university, then computer was a mystery, and emmm... once we enter the computer laboratory then in the university of Calabar, Professor Lipsey would make sure that, you don't talk anyhow, you don't touch things anyhow...computer was a mystery. But now computer is everywhere as it has been demystified. So, if philosophy... I remember when we were taught philosophy and logic in the university, it was as if we had just heard about this course for the first time, we did not have any idea about it, so it was a problem to so many students. So many students had to fail the course even. So, if it is introduced, at the formative level as the child is growing up, gradually until they get to the real corpus of deep philosophising.

Data implication: teaching philosophy to children will make them familiar with the subject before adulthood.

SSTFGP 2

So, I think that, if more aspects of philosophy are introduced onto the basic education system, the phobia of logic and philosophy in the tertiary institution will be eradicated. They will have it on their fingertips that philosophy is not an abstract thing. So, it is important to teach it in basic education.

Data implication: teaching philosophy to children will make them familiar with the subject before adulthood.

SSTIIP 7

It would benefit the children in the sense that, being the beginners, they will learn from the grassroots, the meaning of nature and life. They have to be introduced early to issues about life.

Data implication: early teaching of the subject will give the learners solid foundation for future philosophizing.

5.2.4.4 Philosophy brings logical knowledge

Teachers agreed that the teaching of philosophy in basic education will engage the mental faculties of the child and expose them to the rare knowledge of logical reasoning. Attesting to this assertion, they made the following quoted statements:

SSTIIP P7

Well... like I said earlier, it's going to raise the level of reasoning of the school children. Because, at this era, children are not well reasoned... they walk haphazardly, they involve in a lot of unscrupulous acts, they are very unreasonable. So, as such, their level of reasoning needs to be heightened. At least to some certain level in the educational system.

Data implication: philosophy will make the children reason logically early.

SSTIIP 1

Well... the idea of knowing why a particular thing should be done, is very important. If even as a little child you know the reason why you are sent to school, then you will take education seriously, right from the onset, that is right from when you are coming in and will take whatever are told, whatever you are taught seriously. Simply put, philosophy will teach the child to seek rationale for their decisions in life

Data implication: philosophy will make the child to seek and understand reasons for their actions.

PSTIIP 2

Just as we said before, the children will have self-awareness and they will really know what... that is, they will be tailored into really knowing what they actually want... Because when you know yourself, you know your capability you know whether you are intelligent enough, that is the cognitive aspect.

Data implication: philosophy will give the child logical knowledge early.

PSTIIP 3

I think there will be benefits if philosophy is integrated into basic education system. First of all, the child will be able to reason. Yes... there are certain times you call a child to ask a question and the child is like blank. But the child should be able to reason and know that when this is this...when this happens, this can result in something like this... you know... that kind of thing.

Data implication: the child will be able to reason well and think logically at an early age.

PSTIIP 8

Yeah... and I think, if it is ... If it is made part of the subjects that are taught at the basic education level, it will give them knowledge of the self and one's cognitive capability; it will also help train the memory of the learner.

Data implication: philosophy will train the memory of the learner.

5.2.4.5 Makes teachers to understand the learners

Teachers were of the view that their knowledge of philosophy helped them to understand their learners better:

SSTIIP 8

This knowledge of philosophy will help the teachers to adjust, so they know that like you are a slow learner, this is the approach you are supposed to adopt

Data implication: philosophy will make the teacher identify learners with different capabilities and needs.

SSTIIP 4

Philosophy will aid the teacher to identify learning capabilities of the pupils

Data implication: philosophy will make the teacher identify learners with different capabilities and needs.

5.2.4.6 Brings motivation to the child

Philosophy was seen also by the teachers as a subject which motivates the learner in life generally:

SSTIIP 1

The study of philosophy will motivate the child to take education more seriously

Data implication: the study of philosophy gives motivation for learning.

SSTIIP 5

The study of philosophy will expose the child to the purpose of education so they can endure the challenges for the ultimate aim

Data implication: the study of philosophy gives motivation for learning.

5.2.5 THEME FIVE: Teachers' perceived challenges on integrating philosophy into basic education

The next theme which was revealed as we explored the second research question was the views of teachers on the possible challenges of integrating philosophy into basic education. The following sub themes/categories emerged also: *challenge of acceptance; challenge of manpower; operational challenges; curriculum challenge; challenge of understanding the subject and etymological challenge.*

5.2.5.1 Challenge of acceptance

The first challenge revealed during the study was the challenge of the subject being accepted in basic education by the government. Teachers also saw the challenge of acceptance on the part of the parents who might have misconceptions about philosophy and societal acceptance. The following quotes show forth this:

SSTIIP 1

I think...if we want to start at the top, it would be government challenges...would government accept it? Then from the other angle, will be the parents...would the parents accept their children studying philosophy as they sometimes think philosophy takes people away from God and makes you question God. I think that would be some of the major issues that we'd have.

Data implication: government and parents may not accept the proposal.

PSTIIP 7

Well... the ... we may look at the environmental setting, like the... the societal perspective of this philosophy itself, because as at now it may be controversial because of their likely limited understanding of what philosophy really mean. So, they may kick against it. The society itself... because for now... if it is integrated, the parents will be involved, society will be involved. They may have different views and for now, we do not know their views. So, in future, it may be a challenge.

Data implication: society may not accept it as they may not really know the meaning and importance of philosophy.

5.2.5.2 Challenge of human resources

Teachers also envisaged the challenge of having adequate and qualified human resources to wit:

SSTIIP 1

If government should accept it, then we must look at the availability of teachers...how many teachers can conveniently teach this philosophy?

Data implication: very few teachers have the training to teach philosophy.

PSTIIP 2

On the part of the teacher, if only the government will be able to equip and train the teachers to handle the lesson effectively, motivate the worker to show more interest in handling the pupils.

Data implication: teachers may not be trained and motivated to teach the subject.

PSTIIP 4

Well, in my view, the teacher must be there. So, the challenge will be that of having qualified teachers to teach the subject.

Data implication: very few teachers have the training to teach philosophy.

SSTIIP 7

Well, the challenge again can be that of manpower. Because as it is now, the educational sector is lacking in many aspects of manpower, so I feel that aspect will be challenging. And emmm... unless government moves to avert that situation of teachers to teach.

Data implication: very few teachers have the training to teach philosophy.

SSTIIP 8

Yeah... I think, the challenge now... I think... teacher! Teachers to teach. Because... this course...

Data implication: very few teachers have the training to teach philosophy.

PSTIIP 5

In my own understanding, there are some teachers that may not be able to teach.

Data implication: very few teachers have the training to teach philosophy.

SSTIIP 1

Well... it depends, but I don't think there should be challenges. I don't think... maybe, manpower like availability of teachers. Because to be able to meet the child at the point of need, then we must be able to reduce the ratio of student per teacher we cannot expect a teacher handling a hundred students in one class... to be able to know the need of each of the students. So that will be the main problem well be having.

Data implication: there is shortage of teachers in the educational system, hence teachers to teach the subject will be a problem also.

SSTIIP 1

Number one, the teacher! Do you have the teachers to teach philosophy more especially now that they don't have enough teachers to teach?

Data implication: there is shortage of teachers in the educational system, hence teachers to teach the subject will be a problem also.

PSTIIP 3

Are the teachers available? Number one challenge will be the availability of teachers.

Data implication: there is shortage of teachers in the educational system, hence teachers to teach the subject will be a problem.

5.2.5.3 Operational challenges

The next very interesting challenge presented by teachers was the challenge of the overall operation of integrating philosophy into the basic education system. The operational challenges are expressed under the following subheadings: *challenge of logistics; challenge of availability of teaching aids; challenge of finding the perfect environment for its study and the challenge of availability of textbooks.*

The following quotes unraveled these variants of operational challenge as identified in the study:

PSTIIP 1

... there will also be the problem of logistics and time.

Data implication: problem of time and facilities for the subject.

PSTIIP 2

...and the problem of having required apparatuses, that is teaching aids to aid the children also so that they may grow up to be teachers of the subject in the future.

Data implication: problem of teaching aids for the subject.

PSTIIP 2

... and the problem of equipping and training the teachers to handle the lesson effectively.

Data implication: problem of facilities to teach the subject.

SSTIIP 2

... and the task of motivating the teachers to show more interest in handling the pupils.

Data implication: problem of motivation for teachers to teach the subject.

SSTIIP 7

Well... there will be the challenge of having a perfect environmental setting for the lessons

Data implication: problem of availability of classrooms and seats for the learners.

PSTIIP 9

Some of the life teaching aids may not be available

Data implication: problem of teaching aids for the subject.

SSTIIP 13

What else? What else? What else?... The Language! The Textbook!

Data implication: problem of simplifying philosophical jargons and, problem of availability of textbook on the subject.

5.2.5.4 Curriculum challenge

Teachers identified a probable challenge bordering on the curriculum should philosophy be integrated into basic education, and this is encapsulated in the following quotes:

PSTIIP 1

Then the problem of logistics and time also for the subject...

Data implication: the timetable is already filled with school subjects.

SSTIIP 3

What would be the challenge? The terminologies of philosophy! The second one, the history, and the third one would be the time limitation

Data implication: the terminologies of philosophy are difficult to comprehend; the history of philosophy is hard to understand; the timetable is already filled with school subjects.

PSTIIP 5

In my own position, the curriculum we have right now has a lot of subjects therein. Unless the government will look into it, then the time now will be increased as right now, we start our lessons by 8am up until 1.05pm for the senior class

Data implication: There are plenty of subjects taught in basic education and limited time to accommodate more.

SSTIIP 5

If it must be taught, it means, the timetable will change, the curriculum will change, without that it is impossible.

Data implication: the school timetable and curriculum must be adjusted to teach the subject.

5.2.5.5 Challenge of understanding the subject

Another challenge as envisaged by teachers was the challenge of understanding the subject of philosophy as seen in the following quotes:

PSTIIP 3

What would be the challenge? Emmm... the terminologies of philosophy

Data implication: it is difficult to understand the terminologies of philosophy.

PSTIIP 6

Ahhhhh... depending on the age... the age. I think we should put the age into consideration. If it has to be integrated, we should look at the curriculum and make it reflect the age and understanding of the child before integrating it...

Data implication: the children may find it hard to understand philosophy.

SSTIIP 7

Well...the challenges! You know, the philosophy has some terminologies...will the children understand it? I know that if at all we are going to integrate, if it will be the agreement of stakeholders to integrate this very aspect of learning into basic education, I think that philosophy should bring down its terminologies to the understanding of these children.

Data implication: children may find it hard to understand philosophy and its terminologies.

SSTIIP 8

I think.... The learners at the basic level...if philosophy should be taught in schools, the curriculum should be brought to the barest minimum. If philosophy should be incorporated into basic education system, I think their scheme of work should be reduced if it should be taken as a course. If it should be... if it should be taught, it should be brought down to the barest level.

Data implication: the children may find it hard to understand philosophy.

PSTIIP 2

Also, the pupils may not be able to understand abstract concepts

Data implication: the children may find it hard to understand philosophy.

SSTIIP 3

Because you have to come down to the level of those students. You know, the use of the language, of course you know the language of philosophy... it is not the same as ordinary language.

Data implication: children may find it hard to understand philosophy and its terminologies.

SSTFGP 2

It is logical! Fine. But from Piaget, it says the child can only understand abstract knowledge from age 11 and above and more logical. He or she cannot start from preoperational as at that stage, he or she is just in formative stage and getting acquainted with the society and stuff. So really putting into basic education, it might not really be useful, except say from secondary school as that is when we can say that this child has attained the stage of formal operations like Piaget puts it. Piaget argues that it is only the child that can think abstractly and out of the box can really understand what you are talking about.

Data implication: children may find it hard to understand philosophy because of their age.

5.2.5.6 Historical challenge

Another identified challenge was the challenge of knowing the origin and history of philosophical knowledge claims for easy understanding of the subject:

P3

What would be the challenge? The terminologies of philosophy. The second one, the history, and the third one would be the time limitation

Data implication: it is difficult to understand and trace the history of philosophy.

5.2.6 THEME SIX: Teachers' views on the significance of integrating philosophy into basic education

Further exploration of the study revealed the significance of integrating philosophy into basic education system as the sixth theme of discourse. Under this theme are the following subthemes/categories: *philosophy creates awareness for personal development; philosophy develops logical and creative mindset; philosophy motivates learning; philosophy guarantees knowledge of the environment; philosophy builds good political leadership/followership; philosophy promotes philosophical thinking; philosophy builds the moral fabric of the society; philosophy aids in solving lifelong problems.*

5.2.6.1 Philosophy creates awareness for personal development

The following comments by participants show forth teachers view that philosophy can create awareness for personal development for the learners:

PSTIIP 1

It would be that it creates awareness to the pupils

Data implication: philosophy will open up the consciousness of the learners.

SSTIIP 3

The significance of integrating philosophy, would be to that the children will be given good foundation in learning and introduced early to philosophy

Data implication: philosophy will give solid epistemic foundation to the learners.

SSTIIP 6

Philosophy will help these children to create awareness... it can prepare those children for other subjects.

Data implication: philosophical knowledge will help the learners understand other subjects.

PSTIIP 8:

Hmmm... I think it will help learners to know their learning abilities and their potentials.

Data implication: philosophy will make the learners identify their talents and strengths.

SSTFGP 1

They will know what they are supposed to do and know per time.

Data implication: philosophy will make the learners to be alert to responsibilities.

SSTIIP 8

It will give them knowledge.

Data implication: philosophy will make the children to know things better.

PSTFGP 5

It will... enlighten the children enough; it will make them to understand nature the more.

Data implication: philosophy will teach the children about nature.

PSTIIP 3

What would be the significance...? It will go a long way to help the child... like I said before, in other aspects of life apart from the academics, in all aspects of life you know.

Data implication: philosophical knowledge will help the children in general livelihood.

5.2.6.2 Philosophy develops logical and creative mindset

Teachers believed philosophy can develop the logical and creative minds of the children when they commented thus:

PSTIIP 1

It enhances their creative ability; ability to ask questions...you know, make them to take cognizance of their environment and ask questions.

Data implication: philosophy make the children to be critical and inquisitive.

SSTIIP 6

Philosophy promotes the learners' ability to think creatively

Data implication: philosophy will make the children to think creatively.

PSTIIP 4

Makes the children to think logically

Data implication: philosophy will make the children to think logically.

5.2.6.3 Philosophy motivates learning

Teachers agreed that the knowledge of philosophy can motivate the learning of other subjects as they commented below:

SSTIIP 8

Hmmm... I think it will help learners to know their learning abilities and their potentials.

Data implication: philosophy will turn the children to their abilities and talents for easy learning experience.

SSTIIP 1

Like I said, when a student is made to understand that, that this education is for you and your own good, the child will appreciate education the more.

Data implication: philosophy will make the children appreciate learning as a beneficial activity to them.

PSTIIP 2

The significant thing that will come out will be... I believe, we would have a better Nigeria (laughing). We would have a better Nigeria because those people will come to know. You know some of the things we are shouting about, they may not really shout about it themselves because they will become problem solvers themselves.

Data implication: philosophy will make the children solve their problems and make learning pleasurable.

PSTIIP 4

*The learners know better what to do ...the learners...it boils down to the same thing.
Once they are aware of certain facts, they will be more serious with they are doing.
And that will bring an improvement on performance.*

Data implication: philosophy will teach the children to perform certain tasks better.

5.2.6.4 Philosophy brings knowledge of the environment

Teachers identified that one significance of integrating philosophy into basic education is that it will awaken the learners to the knowledge of their environment with the following submissions:

PSTIIP 1

Philosophy will make the children to take cognizance of their environment and ask relevant questions.

Data implication: philosophy makes one to be conscious of their environment.

SSTIIP 3

It will go a long way to help a child in... like I said before, in other aspects of life apart from the academics, in all aspects of life you know

Data implication: philosophy brings knowledge for general living.

5.2.6.5 Philosophy builds good political leadership/followership

One of the identified significances of teaching philosophy in basic education is that it has the propensity of building good political leadership and followership in the learners' psyche to wit:

SSTIIP 2

Philosophy will help modulate the behaviors of the citizenry greatly

Data implication: philosophy will teach political consciousness.

PSTIIP 4:

Philosophy will produce citizens with ability for good reasoning and political participation

Data implication: philosophy will teach political consciousness.

5.2.6.6 Philosophy promotes philosophical thinking

Teachers were in tandem with the view that the knowledge of philosophy will promote and stir philosophical thinking in the children when they commented thus:

SSTIIP 2

The significance will be that Nigeria will produce learners who have taken advantages of philosophy as a subject of study in the primary schools like the western countries do, which will reflect in their reasoning

Data implication: children will be able to think critically and logically.

PSTIIP 2

Another significance will be that the learners will begin studying philosophy right from childhood as against only studying at the tertiary level now

Data implication: learners will have the benefits of early exposure to philosophy.

SSTIIP 5

I think it will make them start knowing what they never knew, for example, the meaning of philosophy because we'll start from the basics. Now, when we start teaching them at this level, they will grow up with it. When it is being taught in the secondary school also, they will know more, getting into the higher institution, it becomes easy

Data implication: learners will have the benefits of early exposure to philosophy.

PSTIIP 13

And if it is introduced into the academics, in the higher education, it makes it easy. It will be a subject that the child is already used to... you know.

Data implication: will make the learners acquainted with philosophy before tertiary learning.

5.2.6.7 Philosophy builds the moral fabric of the society

Teachers held the view that the morality architecture of the society is being designed and built by ethical knowledge derivable from axiological aspects of philosophy:

SSTFGP 1

In those days, there was great love between neighbours as it was a cultural injunction that you do not need to pass your immediate neighbour's house to ignite your fire or light your lantern in another kitchen except your immediate neighbour's fire is out. Those philosophy of coexistence fostered peace and brought people together. You must of necessity make peace and respect your neighbour knowing fully well that your existence depends on their own existence (ubuntu). I think we can use this philosophy as a platform to rejuvenate our culture and teach our children those norms and values lost to the influence of modernization. A case in point is the time-tested value where married women remained faithful to their husbands because of the fear of "ekpo nka owo", our myth system. Teaching philosophy for me will help the children awake to their moral expectations and will plant in them those values which builds vibrant societies.

Data implication: philosophy should be taught to children to aid them in living morally right lives in society.

SSTFGP 4

I think that if they introduce this ethics to them, they will also realize that the marriage in an African society is for better for worse, in tandem with the scriptures

Data implication: ethical knowledge in philosophy can help stabilize the family system.

5.2.6.8 Philosophy aids in solving lifelong problems

Teachers were of the view that, the knowledge of philosophy would be useful to the children in solving arising life's challenges in other spheres of their lives:

SSTFGP 1

I want to say something here that, philosophy as should be taught to the children should be adapted to the African culture to solve our problems. While growing up in the village, I remember very well that some old men were very wise without necessarily being educated in the western sense of schooling. They could tell the time by looking at the slant of the shadows; they could tell you if it would rain, and at what time it would by looking at movement of the clouds. Some of them were fishermen and would necessarily predict a likely storm from the shore by looking at the sea and gauging the wind. They were not scientists or astrologers as may fit into the western paradigm, but they were African scientists and astrologers responding to the peculiar survival of Africans at the very milieu in which they lived.

Data implication: philosophical knowledge is useful in solving life's problems.

5.2.7 THEME SEVEN: Teachers' opinion on how integration of philosophy can improve teaching and learning

The seventh theme in this study was the teachers' opinion on how integration of philosophy into basic education could improve overall teaching and learning processes. To buttress this, teachers identified the following subthemes/categories: *by developing teachers for better teaching and learning; by developing morals needed for creating conducive learning environment; by demystifying philosophy as a subject; by improving students learning ability; by boosting students' self-esteem.*

5.2.7.1 By developing teachers for better teaching and learning

Teachers were unanimous in their opinion that, integrating philosophy into basic education can improve teaching and learning activities in school. They made the following quotes:

PSTIIP 1

Mostly for a teacher like me, it would answer question like... what are the right teaching methods I should use? These methods, are they working for the students? I will have to evaluate and then look at it to do my job accordingly to improve overall learning in school.

Data implication: philosophical knowledge provokes the teacher to self-evaluation.

PSTIIP 2

When the teachers understand what is good and successfully impart same to the learners, then our community will be good, because the children will inculcate good habits and fine morals

Data implication: philosophical knowledge brings knowledge of goodness to the teacher.

SSTIIP 6

It can improve teachers' understanding which will lead to better lesson delivery

Data implication: philosophical knowledge improves teachers' understanding.

SSTIIP 8

Hmmm... how it can improve teaching and learning in school...? It can improve teaching and learning in schools if the teachers... the teacher will understand what he is doing, because it really doesn't mean... anybody...so it will improve teaching and learning in school. If the medium is the person teaching the course is vast in knowledge and using different approaches to teach, it will help improve teaching and learning in schools.

Data implication: philosophical knowledge improves teachers' understanding.

PSTIIP 3

It will improve in the sense that it will make the children learn real life. As they are in the world, they will feel it and will see it and they will understand it the more about nature.

Data implication: philosophical knowledge allows the teacher to open the learners' understanding in about life.

SSTIIP 5

The teacher will likely gain more insight into nature and be able to deliver lessons better.

Data implication: philosophical knowledge makes for better lesson delivery.

5.2.7.2 By developing morals needed for creating conducive learning environment

Teachers believe that teaching philosophy in basic education will help build a good sense of morality in both the teachers and the learners, which will in turn translate into behaviours that will enable conducive learning environments:

PSTIIP 2

When the teachers understand what is good and successfully impart same to the learners, then our community will be good, because the children will inculcate good habits and fine morals

Data implication: philosophical knowledge makes the teachers impact the society positively.

SSTIIP 7

Well... you know that...if ... when this program will take off, you will see that, emmm... the children, their reasoning will be skewed towards the positive aspects of

education... someone that is reasoning better have a target. So that, if they can work on their reasoning level, we can improve teaching and learning in all aspects

Data implication: philosophical knowledge will help inculcate good morals in the learners.

PSTIIP 4

Makes the learner have deep understanding of why they are in school so they can concentrate and shun frivolities

Data implication: philosophical knowledge will help the learners to be focused on life.

5.2.7.3 By demystifying philosophy as a subject

The age long myth about philosophy being a “dry” (difficult) subject will be addressed should philosophy be taught in basic education. This was the opinion of teachers as evidenced below:

SSTIIP 3

Emmmm... Studying philosophy early in primary school will make the study of philosophy in tertiary institutions less boring and cumbersome.

Data implication: the learners will be familiar with philosophy as subject early in life.

5.2.7.4 By improving students learning ability

Teachers also held the opinion that teaching philosophy in basic education will improve students learning abilities when they made the following quotes:

PSTIIP 5

Hmmmmm ... I think it will improve especially starting at an early stage to learn about that. The knowledge of philosophy will help them in understanding other subjects easily.

Data implication: philosophical knowledge helps in better understanding of other subjects.

SSTIIP 7

Well... you know that...if ... when this program will take off, you will see that, emmm... the children, their reasoning will be skewed towards the positive aspects of education. Things that are worthless, their reasoning will be down on that aspect. Because for a lot of students don't know why they are in school. That is why, there is.... there are, some don't see as very important. That is why you see them, some even come in while others are out playing with girls or with boys in their uniforms. Some are in the bush... all these are function of their reasoning level. Someone that is reasoning better have a target. So that, if they can work on their reasoning level, we can improve teaching and learning in all aspects.

Data implication: philosophical knowledge will cause the learners to reason positively.

PSTFGP 7

It will improve in the sense that it will make the children learn real life. As they are in the world, they will feel it and will see it and they will understand it the more about nature

Data implication: philosophical knowledge will expose the learners to knowledge of reality.

PSTIIP 1

Like I said, when a student is made to understand that education is for you and your own good, the child will appreciate education the more. The learners know better what to do ...once they are aware of certain facts, they will be more serious with they are doing. And that will bring an improvement in their overall performance.

Data implication: philosophical knowledge will make the learners to be serious with study.

PSTIIP 2

Well... how will it improve teaching and learning? You know now the problem we have is that some children are not serious; easily distracted and err...they are not able to focus. But I believe it will help them. This philosophy, to learn better and

understand certain things... their understanding... it will also make the job easier...you understand. Some of them may not be able to approach a counsellor, but through philosophy of education, they would... when they come to realize who they are better, they will know how to go about it.

Data implication: learners will have the benefit of being counseled in a conventional classroom setting.

PSTFGP 3

It will improve greatly. Philosophy has to do with reasoning... you teach a child a topic in biology for instance, it makes it easier when you explain it. The child will be able to know that this can lead to this or that.

Data implication: learners will understand the interconnectivity of knowledge.

5.2.7.5 *By boosting students' self esteem*

Teachers also are of the view that teaching philosophy in basic education will boost the students' self-esteem since they will have better understanding of themselves and the world around them as seen in the quote:

PSTIIP 1:

Well... how will it improve teaching and learning? Some of them may not be able to approach a counsellor, but through philosophy of education, they would... when they come to realize who they are better, they will know how to go about it.

Data implication: philosophical knowledge helps to boost the self-esteem of the learners.

5.2.8 **THEME EIGHT: Teachers' opinion on how philosophy helps pupils to learn**

Teachers' opinion on how philosophy as a subject helps students to learn were captured under the following subthemes/categories: *brings enlightenment about capabilities; gives rationale for learning; gives understanding to the learner; gives motivation for learning; brings*

discipline in learning environments; brings awareness about the society; develops cognitive abilities of learners.

5.2.8.1 Brings enlightenment about capabilities

Teachers agreed that teaching philosophy in basic education can help learners learn better since the subject can enlighten them about their natural capabilities:

PSTIIP 1

It can help them to learn by choosing career. They would be able to choose subjects they have more aptitude for and build a career around it.

Data implication: philosophy helps learners to identify subjects of their natural strengths and interests.

PSTIIPP 8

Yeah...okay...philosophy, I always say is about knowledge and wisdom. if they understand in the basic level, their learning abilities... if they are slow learners or fast learners... they will start at that basic level to adjust their learning according to their abilities. Because it is not every child that can take a piece of a book and finish it in one minute. So, if they understand their abilities...how they can assimilate the time.

Data implication: philosophy helps learners to know their learning abilities and capabilities.

SSTIIP 6

Since this is all about nature, it will help them a lot. It will help them a lot through the learning as they will understand their unique learning capabilities and how to improve forthwith.

Data implication: philosophy helps learners to know their learning abilities and capabilities.

5.2.8.2 Gives rationale for learning

Teachers are also of the opinion that philosophy can give the learners personalized reasons for studying which can motivate and improve learning because of their understanding of the rationale and benefits derivable therefrom:

SSTIIP 1

Well... the whole idea of why I am learning, how am I learning and what am I learning... I think the whole idea, once it is presented to the student and they are able to grab that idea, it would help them to put in more effort.

Data implication: philosophy gives the learners reasons and motivation for learning.

PSTIIP 2

They will come to know about the quality and quantity of education, and why they have come. Many of them don't understand the reason why they have come to school... they don't know. They just say, my father said that I should come to school; my mother said that I should go to school. So, they leave and go to school, so they don't really have that understanding, that's why you see many of them loafing around, because they believe... I was sent, not, not, I should go to school.

Data implication: philosophy gives the learners reasons and motivation for learning.

5.2.8.3 Gives understanding to learners

It is also an expressed opinion of teachers that teaching philosophy in basic education will give better understanding to the learners as they made the following submissions:

SSTIIP 1

It can help them to learn by choosing career. They would be able to choose subjects they have more aptitude for and build a career around it.

Data implication: philosophy helps learners choose subjects and careers corresponding to their natural strengths.

PSTIIP 3

They will learn better. One, philosophy is interesting if you pay attention more to what philosophy is... I believe if the children are actually given the “love of wisdom” which is philosophy, they will learn easier and more relaxed, even up to the university level.

Data implication: philosophy makes the learners relaxed and open their minds to learning.

PSTIIP 4

Well... most of the things, they can see in their own eyes and learn, because visualizing concepts for the primary school child is very paramount to learning.

Data implication: philosophy makes the learners to see reality clearly.

PSTIIP 5

It can help them to learn in many ways, for example, if you have to teach them about... the society, let me put it that way. If you introduce philosophy to them, what has been introduced to them, they will now be able to cope after knowing that, for example, teaching them the basic aspect, they now know the meaning and when they go into the society will apply it in their own understanding

Data implication: philosophy brings awareness of the society to the learners.

SSTIIP 6

Helps children to learn positively because it gives them broad understanding of issues

Data implication: philosophy brings deeper understanding to the learners.

5.2.8.4 Gives motivation for learning

Teachers were in tandem in their opinion that philosophy gives motivation for learning as they expressed the following:

PSTIIP 1

Well... the whole idea of why I am learning, how am I learning and what am I learning... I think the whole idea, once it is presented to the student and they are able to grab that idea, it would help them to put in more effort.

Data implication: philosophy makes the learners know reasons for, and benefits of studying.

SSTIIP 2

They will come to know about the quality and quantity of education and why they have come. Many of them don't understand the reason why they have come to school... they don't know. They just say, my father said that I should come to school; my mother said that I should go to school. So, they leave and go to school, so they don't really have that understanding, that's why you see many of them loafing around, because they believe... I was sent, not, not, I should go to school.

Data implication: philosophy makes the learners know reasons for, and benefits of studying.

SSTIIP 3

How can philosophy help them to learn? It will increase greatly, their ability to reason.

Data implication: philosophy helps the learners' reason better.

5.2.8.5 Brings discipline in learning environments

Teachers also agreed that teaching philosophy in basic education has the propensity of bringing discipline to the learning environment:

PSTIIP 2

Maybe we can point the bad habits that are in our society and show them the effects of such so they would be molded out of such bad habits. When there are bad habits, they cannot have a stable learning environment. So, when they drop these bad habits, enabling learning environment would be created.

Data implication: philosophy brings ethical knowledge for rightful living.

5.2.8.6 Brings awareness about the society

Teachers also held the opinion that teaching philosophy in basic education can bring general awareness about society to the child when they said thus:

SSTIIP 5

It can help them to learn in many ways, for example, if you have to teach them about the society, let me put it that way. Suppose you introduce philosophy to them, what has been introduced to them. In that case, they will now be able to cope after knowing that, for example, teaching them the basic aspect, they now know the meaning and when they go into the society will apply it in their own understanding. That is, when they go outside the school into the society, when they see something that is related, they will know how to go about it. I think they will learn better.

Data implication: philosophy teaches the learners about the society.

SSTIIPP 7

Well... philosophy itself will touch their reasoning aspect and pertaining to education. And before this course can take off, they are going to draw up, the philosophers are going to draw up a curriculum that will hype the reasoning level of these students. Take them to a positive action of reasoning. You know as a philosopher; you are going to the class... you know that you are going to touch these areas... you start towing them in the line of reasoning of things that are very important to the school sector. By that time, the curriculum will be drawn according to what Nigerian society is looking at.

Data implication: philosophy teaches the learners how to reason logically.

PSTIIP 6

Since this is all about nature, it will help them a lot. It will help them a lot through the learning

Data implication: philosophy teaches about nature.

5.2.8.7 Develops cognitive abilities of learners

Expressed opinion of teachers as depicted in these quotes shows that teaching philosophy in basic education can develop the cognitive abilities of the children:

SSTIIP 7

Well... philosophy itself will touch their reasoning aspect and pertaining to education. And before this course can take off, they are going to draw up, the philosophers are going to draw up a curriculum that will hype the reasoning level of these students. Take them to a positive action of reasoning. You know as a philosopher; you are going to the class... you know that you are going to touch these areas... you start towing them in the line of reasoning of things that are very important to the school sector.

Data implication: philosophy teaches the learners how to reason.

PSTIIP 3

How can philosophy help them to learn? It will increase greatly, their ability to reason.

Data implication: philosophy teaches the learners how to reason.

5.2.9 THEME NINE: Teachers' views on how philosophy helps teachers to teach better

The ninth theme which was revealed in this study is the teachers' views on how philosophy can help teachers teach better and it finds expression through the following subtheme/categories: *helps the teachers boost the cognitive level of the learners; helps the teacher to deliver lessons properly and, increases the teachers' cognitive ability.*

5.2.9.1 Helps the teachers to boost the cognitive level of the learners

Teachers held the view that teaching philosophy in basic education can help the teachers boost the cognitive level of learners. The following quotes buttresses this:

PSTIIP 1

Okay...it helps because the students mind will be broad, not just narrowed down. They can ask more questions on their own for better learning.

Data implication: philosophy helps the teacher to open the minds of the child and assists the teacher to build questioning abilities/skills in the children.

PSTIIP 7

Well... well... emmm... since in teaching, we have different courses, teachers are teaching in different aspects, in different areas and philosophy will help them to think of what to do to raise the standard of these children, and by so doing, they will improve the system

Data implication: philosophy helps teachers to think of what to do to raise the reasoning standard of the children.

SSTIIP 8

Okay... like I said, the knowledge of philosophy will help a teacher because, you yourself can't give out what you don't have. Now, if you understand how the learners learn, like I said before, you will know what method to use. The approach you will use, the instructional material you will use. You will consider those things first in the class so that it will be easier for you and easy for the learners to learn

Data implication: philosophy helps the teacher understand the learners and how they learn.

5.2.9.2 Helps the teachers to deliver lessons properly

Teachers expressed the view that philosophy helps the teachers to deliver their lessons properly evinced in the following quotes:

PSTIIP 1

Okay...it helps because the students mind will be broadened, not just narrowed down...

Data implication: philosophy brings creative thinking skills to the learners.

5.3 Chapter Summary

This chapter presented and reported the findings of the study based on the participants' views, understanding, experiences, and knowledge of the possibility or impossibility of integrating philosophy into basic education in Nigeria. Nine (9) themes were revealed upon exploration of research questions one and two which are: teachers' construction of philosophy; teachers' construction of philosophy of education; teachers' opinion of the knowledge that philosophy provides; teachers' views on the benefits of integrating philosophy into basic education; teachers' perceived challenges on integrating philosophy into basic education; teachers' views on the significance of integrating philosophy into basic education; teachers' opinion on how integration of philosophy can improve teaching and learning; teachers' opinion on how philosophy helps pupils to learn; teachers' views on how philosophy helps teachers to teach better.

The exploration of the third and fourth research questions yielded findings which will be presented in the next chapter as **Teachers' perspectives on strategies and reasons for integrating philosophy into basic education.**

CHAPTER 6

PRESENTATION AND INTERPRETATION OF FINDINGS: TEACHERS PERSPECTIVES ON STRATEGIES AND REASONS FOR INTEGRATING PHILOSOPHY INTO BASIC EDUCATION

6.1 Introduction

The preceding chapter began the session of presentation and explanation of the data generated from exploring the integration of philosophy into basic education from the teachers' perspectives. This chapter is a continuation of that exploration, and the conclusion of this exercise. Like already explained in chapter five, exploration of the study through the four research questions revealed twenty-four themes and sundry sub themes and categories, of which the first nine (9) themes have been presented in the preceding chapter, while the remaining fifteen (15) themes will be presented and explained in this chapter.

In this chapter, the study will specifically present and interpret findings from the third and fourth research questions viz: (3) *How can philosophy as a subject be integrated into the Nigerian basic education system?* (4) *Why do teachers need to integrate philosophy into the Nigerian basic education system?* These two research questions were conceptually merged into the caption, **Teachers' perspectives on strategies and reasons for integrating philosophy into basic education.**

6.2 Emerging themes: Teachers' perspectives on strategies and reasons for integrating philosophy into basic education

Under this section, findings from the individual interviews and focus group discussion sessions which explored the third and fourth research questions revealed the last fifteen (15) themes out of the twenty-four (24) themes, and are presented and explained as follows: *teachers' construction of how philosophy should be integrated into basic education; teachers' opinion on how philosophy can enhance learners' lived experiences; teachers'*

opinion of aspects of philosophy to be taught in basic education; teachers' views on how philosophy should be taught in basic education; teachers' opinion on who should teach philosophy; teachers' prescription of tools to be used in teaching philosophy; teachers' recommendations on training to be given to the teacher of philosophy; teachers' opinion of philosophical content knowledge to be taught in school; teachers' views on how philosophy enhances learners' learning; teacher' experiences on how knowledge of philosophy enhances their teaching; teachers' views on how philosophy affects teaching; teachers' views on ways in which teaching philosophy may inhibit overall learning; teachers' views on how to enhance teaching strategies of philosophy in basic education; teachers' reasons to enhance philosophy teaching strategies in basic education; teachers' miscellaneous views on integrating teaching philosophy into basic education.

6.2.1 THEME TEN: Teachers' opinion on how to integrate philosophy into basic education

This theme is reflexive with the third research question: How can philosophy ***be integrated into the Nigerian basic education system?*** In answering this question, teachers who already agreed to the necessity of integrating philosophy into basic education identified the following subthemes/categories: *by acceptance of the subject; by policy enactment; by training teachers to teach it; by reflecting the subject in the existing curriculum; by recruitment of qualified teachers; by teaching it as a new subject; by writing textbook for the new subject; by implementation of the findings of this research; by teaching it as part of existing school subject(s); by simplifying the language of philosophy.*

6.2.1.1 By acceptance of the subject

Teachers were of the view that, for philosophy to be integrated into basic education, there must be an initial acceptance of the subject by the government, the parents, and the society at large as expressed in these comments:

PSTIIP 1

First, the government should accept it then we go down to the parents...are they going to accept it, before we now go down to the pupils...

Data implication: government's acceptance is primarily needed to integrate the subject.

SSTIIP 8

We have to make sure that parents are comfortable with their wards studying philosophy at that early age...

Data implication: parental acceptance also needed before teaching them the subject.

PSTIIP 4

My worry is how the society will view the teaching of philosophy because many people believe that philosophers do not believe in the existence of God

Data implication: society must also accept the subject for the subject to be taught.

6.2.1.2 By policy enactment

Teachers believed that there cannot be any meaningful integration of the subject without an initial corresponding policy simulation. There should be a policy enactment from relevant bodies to give legal backing to teaching of philosophy as a subject in basic education. The following quotes showcase this:

PSTIIP 4

Including it in the scheme of work through government policy will then interact with the overall curriculum.

Data implication: there should be government policy to this effect

PSTIIP 5

That can be done through the educational body. For example, since we have our own curriculum in primary, secondary and tertiary levels, it is now left for the government to partner with them. Now, if they partner with them, for example now like you are, if they want to introduce it into school, all the stake holders should be involved before it

can be done. When those in charge of the curriculum get it implemented in the curriculum, the timetable will change.

Data implication: should be done through government policy and legislation.

SSTIIP 7

Well... truly... how it can be done ... I feel that it can be from the government itself. The government itself ...because you as an individual, you as a teacher, can't get this done except the federal ministry of education. Err... with the acceptance of the federal ministry of education, if not, you will fail.

Data implication: should be done through relevant government education agencies.

SSTIIP 4

It should be done through the... it should be done through the educational authority. It should pass through it so that there will be a government policy approving the integration of philosophy into basic education system in Nigeria.

Data implication: by having a government policy approving the integration of philosophy into basic education system in Nigeria.

PSTFGP 2

I think that the implementation should begin with a deliberate policy in education where there will be the full involvement of the federal and states ministry of education and other stake holders in the educational field or sector.

Data implication: there should be a deliberate government policy to integrate philosophy into primary education.

SSTFGP 4

One thing very important here is that the teacher must as a matter of necessity be made to be fully involved in this process as a major stake holder and the final official in any curriculum implementation. The teacher will be able to give inputs in areas of the timetable and suggest the actual level of integration, whether from ECC or from lower primary or upper primary school.

Data implication: teachers' active involvement should be in the policy formulation and implementation processes.

6.2.1.3 By training teachers to teach it

Teachers saw the need for teachers who will teach this special area of study to be adequately trained for it when they made the following comments:

SSTIIP 2

Number One is to train the teachers who will teach this subject to the pupils before sending them to schools.

Data implication: by training the teachers who will teach this subject.

PSTIIP 6

We start from those that are trained to employ them... there has to be some sort of seminars and workshop for the ones to teach. Because the teacher has to be enlightened and well-schooled to have proper knowledge of what is to be imparted to the pupils.

Data implication: organizing seminars and workshop for the ones to teach.

PSTIIP 1

We can start by training teachers because these are the people that will deliver lessons to these children. Train teachers...even on this kind of e learning class work.

Data implication: by training teachers that will deliver these lessons.

PSTFGP 2

I want to say that in the primary school, we teachers teach all subjects, so the teachers need to be sent on training and workshop to teach this subject also.

Data implication: teachers in primary school should be trained to teach this subject properly.

PSTFGP 4

Very importantly, who will teach this philosophy? Is it that specialists will be recruited or the existing teachers in primary school? I am asking this because the teacher has only been exposed to philosophy during training as a teacher for only two semesters and do not have in depth knowledge of this discipline. So, we must suggest that the government send all the teachers for at least a one-year training program to teach this subject.

Data implication: teachers in primary school should be trained to teach this subject properly.

6.2.1.4 By reflecting it in the existing curriculum

Teachers believed that philosophy as a subject could simply be reflected in the existing curriculum as a way to integrate it into the basic education when they made the following comments:

PSTIIP 3

Yeah... I think... that one, it should be a content in the curriculum. So, it becomes a policy issue other than that I doubt how possible to be integrated.

Data implication: should be captured in the curriculum as a matter of educational policy.

SSTIIP 4

Including it in the scheme of work through government policy will then interact with the overall curriculum.

Data implication: should be included in the scheme of work.

SSTIIP 4

Including it in the scheme of work through government policy will then interact with the overall curriculum.

Data implication: the ideology should interact with the overall curriculum.

6.2.1.5 By recruitment of qualified teachers

Teachers were of the view that, for proper integration of philosophy into basic education, there should be the employment of teachers who are qualified to teach this subject as seen in this quote:

SSTIIP 6

We start from those that are trained to employ them... there has to be some sort of seminars and workshop for the ones to teach. Because the teacher has to be enlightened and well-schooled to have proper knowledge of what is to be imparted to the pupils.

Data implication: employment of trained and qualified personnel to teach the subject.

6.2.1.6 By teaching it as a new subject

Teachers agreed that philosophy should be taught distinctively as a new subject in the basic education when they posited thus:

SSTIIP 7

As I have said, we will look at philosophy itself... select those aspects...select those content. You can even build a content. You are a philosopher, I'm not a philosopher,

I'm a mathematician. But then, you'll set down, look at the broad aspects, pick out those topics. We can even create relevant aspects that will raise the reasoning of these children. I hope it will be better because everything works through reasoning. As you are here, you had to reason before coming here, you reason before you go out to do anything. So, raising these children's reasoning is something very important that can improve the educational sector. Then like I said, we can fragment most of these aspects of philosophy to suit these children and then teach them accordingly.

Data implication: by firstly selecting appropriate aspects of (content) philosophy as a subject to be taught in the basic education.

SSTIP 8

Hmmm... designing a new curriculum, I think it would be the ... because there might be some adjustments integrating into the existing curriculum. So, designing a new curriculum for it, we might see that it might not fit what we have already, first of all we have to design a new curriculum.

Data implication: by designing a new curriculum for the subject because integrating into existing curriculum might require some adjustments.

6.2.1.7 By writing textbook for the new subject

Teachers proposed the writing of textbook on the subject for proper teaching of the subject in basic education as expressed in this view:

PSTIP 1

How, how, how, how... first of all, get the textbook, just like you have economics textbook. The other time we were doing book review for the state secondary education board, you see that the books I reviewed, and the topics being treated in primary school were still being treated in secondary school but on a higher level. But this textbook has to be there for them.

Data implication: by writing textbook for the subject.

6.2.1.8 By implementation of the findings of this research

Teachers were enthusiastic about this novel research and recommended that the implementation of findings of this research by government is a veritable way of integrating philosophy into basic education system as depicted in these quotes:

SSTIIP 7

So, I feel that the first target, if this work is to be published and to be met up with this desire, with the acceptance of the federal ministry of education which controls all the educational system, it should then be possible to integrate the subject into basic education.

Data implication: by findings and recommendations of this research being published and adopted for implementation by the government through the federal ministry of education.

SSTIIP 5

It should be done through the ... it should be done through the educational authority. It should pass through it so that there will be a government policy approving the integration of philosophy into basic education system in Nigeria.

Data implication: it should be done through implementation by the educational authority.

6.2.1.9 By teaching it as part of existing school subject

Another view towards integrating philosophy into basic education by teachers was that it should be taught as part of existing school subjects in basic education as seen herein:

PSTIIP 1

I think we have a subject called social studies and national values. It should... some aspects that student should learn should be incorporated into that subject.

Data implication: by incorporating some aspects of philosophy in which the child should learn into the existing subject.

SSTFGP 2

It may not be introduced as a distinct subject as philosophy, it should be linked to another subject like, literature or civic education.

Data implication: philosophy should be integrated under existing school subjects in junior secondary school.

6.2.1.10 By simplifying the language of philosophy

Teachers identified that philosophy cannot be taught to the children with its jargons, hence the need to simplify the language to the level of the understanding of the children before it can be taught. This quote evinces that:

SSTIIP 3

Secondly, the language... The way the book is written, it does not have to be so voluminous. You understand the language must be simple. Some of those terms used in philosophy in the higher institution should be broken down to understand.

Data implication: by simplifying the language of philosophy for easy understanding by the children.

6.2.2 THEME ELEVEN: Teachers' opinion on how philosophy can enhance learners' lived experience

To answer how philosophy could be integrated into the basic education system, the above theme which expressed teachers' opinion on how philosophy may enhance learners' lived experiences was revealed. Under this theme are the following subthemes/categories in context: *philosophy enhances self-esteem and builds self-confidence; philosophy develops knowledge for better living and gives coping skills in life; philosophy facilitates overall understanding of the society; philosophy gives ethical knowledge and develops morality; philosophy develops the ability for rational and high order thinking*

6.2.2.1 Philosophy enhances self-esteem and builds self confidence

Teachers were of the view that the knowledge of philosophy will help in building self confidence in the child as expressed herein:

PSTIIP 1

Okay.... When the child is aware of himself, he tends to value his environment and finds it difficult to go into things inimical to them in ignorance.

Data implication: philosophy makes the child to be aware of themselves or to be self-conscious.

SSTIIP 8

Philosophy will affect their life experience... if everything starts in school. If they can know of the course they are studying, they go outside the school to the society, anything they face will be a challenge. So even in their businesses, that knowledge... in fact, most of them, the knowledge of philosophy will help them not even to go into business. Some of them would like to go to school. Even those who go into businesses, they will have a wide idea, they will not be limited to "I cannot do this". The knowledge of philosophy will boost their morale.

Data implication: helps boost the morale of the child to face the outside world with courage and wisdom.

SSTIIP 6

If they are taught philosophy ... just from the self-realization we have been talking about, when they are in the society, their home. They will know who they are, their worth, what they can give out. They will also know their capabilities and the things they are not capable of and the limit they can go.

Data implication: philosophy will bring self-realization to the children.

6.2.2.2 Philosophy develops knowledge for better living and gives coping skills in life

Teachers opined that teaching philosophy in basic education could help develop in the children, general knowledge for better living while giving them coping skills in life.

PSTIIP 3

beyond school life, they can use philosophy as an empowerment in their life's issues and survival.

Data implication: philosophy empowers the child in their life's issues and survival beyond the school.

SSTIIP 6

... it will make the child to be focused on the midst of life's distraction.

Data implication: philosophy makes the child focused amid life's distractions and challenges.

SSTIIP 8

Philosophy will affect their life experience... if everything starts in school. If they can know of the course they are studying, they go outside the school to the society, anything they face will be a challenge. So even in their businesses, that knowledge... in fact, most of them, the knowledge of philosophy will help them not even to go into business. Some of them would like to go to school. Even those who go into businesses, they will have a wide idea, they will not be limited to "I cannot do this". The knowledge of philosophy will boost their morale.

Data implication: philosophy will widen the children's ideas about issues so they will not be overwhelmed with impossibilities.

PSTIIP 3

It helps a lot. It enhances the pupils a lot because what they are taught in school might see it outside the school, even at home. It would make them adjust to life outside school and further their living experiences.

Data implication: philosophy will make the children gain practical knowledge as they visualize reality during the study of philosophy.

SSTIIP 7

Philosophy is not just... there to enhance the teaching and learning exercise, like I said, in everyday life, you go out, you go to workplace, you meet with people... you know. The... the.... The knowledge of philosophy helps a person live a better life, because it helps the person reason well.

Data implication: philosophy will help the children to live better lives.

PSTFGP 1

Okay... for me, I think Philosophy is very important, to introduce it to school since philosophy has something to do with life and living generally. I think it will help in making the pupils or students disciplined. That is, by being disciplined, they will have that moral value that is deserving in the society.

Data implication: philosophy brings knowledge of good values for disciplined living in the society.

PSTFGP 2

I think it can help since philosophy has to do with knowledge and ideas. You know that when you have the idea about a particular thing, it will now develop. For example, if they have an idea how this gmelina tree grows, when you tell them about this gmelina tree, and they have seen it already, with what you have told them, the knowledge will make them understand better.

Data implication: philosophy knowledge or ideas for understand life generally.

PSTFGP 7

Hmmmmm ... they have said everything I wanted to say, but in addition to that, teaching of this subject will improve their way of life. You know when children see real life situation lessons, they tend not to forget, and that is what philosophy guarantees. This will then help put them in check and make them live better lives.

Data implication: philosophy brings knowledge for better living.

PSTFGP 3

I think integrating it into the school curriculum can really help them because, without it being reflected in the school curriculum and content, it won't go anywhere. Secondly, since its basis is about understanding, if you teach the students or pupils, what he/she ought to know and enhance him by saying, go through this textbook, or go through this material, if they love wisdom and understanding, then, they can really go through it. So, integrating philosophy into the basic education system, the first thing is integrating it into the school curriculum, which is apt and showing them how to guide them accordingly. Thank you.

Data implication: philosophy gives general guidance through life.

PSTFGP 5

Emmmm... integrating philosophy into basic education, in the sense that, since philosophy is based with nature, what they see, they believe it more than what they will be hearing. They believe in seeing, they might even touch it. Anything that you teach the child, if the child sees it, he will believe it and will not forget it. So, what you show the children makes the lesson more interesting to them and they easily believe what seen.

Data implication: philosophy brings practical and visual lessons for daily living.

SSTFGP 2

When they are great thinkers, it will be an added advantage to their overall living since thinking creatively can bring opportunities and can also open ways and refine people's lives.

Data implication: philosophical knowledge guarantees better livelihood.

6.2.2.3 Philosophy facilitates overall understanding of the society

Teachers were also in agreement to the fact that philosophy can give the children better understanding of the society they live in particularly and the world in general when they submitted as follows:

PSTIIP 1

Okay.... When the child is aware of himself, he tends to value his environment and finds it difficult to go into things that are inimical to them in ignorance.

Data implication: philosophy makes the child to value their environment and lives morally upright.

SSTIIP 5

Because the child will learn about the ways of the society and will then know how to behave and to live.

Data implication: philosophy teaches the child the ways and values of the society.

PSTIIP 2

Set boundaries... yeah! And they will be able to ... because most of those things is... when a child has their self-discipline. That child will be able to... those children who have that thing will be able to conduct themselves appropriately, very respectful... some of those things they have been brought up to understand who they are and why they must behave like that, and how it will help these children to live better lives. Even at homes, some of them that are somehow, when the teacher is teaching them, you

know they will not stop there, they will go to the teacher to start asking questions, they will go to the teacher to broaden their knowledge, and from there, they will be able to learn, and understand more. Some can even see it as a challenge, you understand, and they want to meet up with... they want to see... they see it as a goal they have set for themselves. Students that are like that, they will make sure they strive to do that.

Data implication: philosophy will make the children to know who they are, their worth, their talent, their capabilities and the things they are not capable of, the limit to which they can go for successful living in the society.

PSTIIP 3

The knowledge of philosophy helps a person live a better life, because it helps the person reason well. Like I said, my husband read philosophy for the first degree, when we are arguing, I easily just give up because he will be able to convince me. So, you see, when a child knows philosophy, it will help them in arguments, you know, in being able to prove a point... you understand, even outside academic life... it will be easy for the child to even see what other children are not seeing or to see beyond them.

Data implication: philosophy will make the child to develop foresight in life.

SSTFGP 2

When they are great thinkers, it will be an added advantage to their overall living since thinking creatively can bring opportunities and can also open ways and refine people's lives.

Data implication: philosophical knowledge helps in identifying lifelong opportunities.

6.2.2.4 Philosophy gives ethical knowledge and develops morality

Teachers agreed that the knowledge of ethics in philosophy can build good moral sense in the child, translating into a morally upright society. The following quotes reveal this assertion:

PSTIIP 1

Okay.... When the child is aware of himself, he tends to value his environment and finds it difficult to go into things that are inimical to them in ignorance.

Data implication: Philosophy moderates the child's behavior.

PSTIIP 2

When the child is inculcated with ideas of good morals from early days of his/her life, they will grow up to live that throughout their lifetime experiences.

Data implication: Philosophy helps to inculcate in the child ideas of good morals from early days of life.

SSTIIP 5

Because the child will learn about the ways of the society and will then know how to behave and to live.

Data implication: philosophy makes the child to know how to behave and to live generally.

PSTIIP 7

Like these days in Nigerian system of education, you will see cultism everywhere. I feel that... if this aspect of reasoning, as a philosopher, maybe a course on cultism... you, look at the gory aspect of cultism... you put up to a child at that level, the child begins to see that this thing is worthless, I feel, they should depart from it and go into what is better. Maybe you go into criminality, go into social interaction, all... put up these philosophies, philosophy of social interaction; philosophy in the aspect of criminality; philosophy in the aspect of lawlessness; philosophy in the aspect... in the...in the aspect of educational performance. You look at these aspects of philosophy that come with pure reasoning, a child can feel at the end of the day, even if the child goes back home, that child will keep on reasoning.

Data implication: philosophy exposes the child to learning about morality hence they would be constrained to live a life devoid of criminality and other social vices like cultism and the likes.

SSTFGP 1

It will also help them to integrate the lofty morals of our society that have been long ignored and are being eroded from the fabric of the society.

Data implication: philosophy brings the knowledge of morality.

PSTFGP 1

Okay... for me, I think ... Philosophy is very important, to introduce it to school since philosophy has something to do with life and living generally. I think it will help in making the pupils or students disciplined. That is, by being disciplined, they will have that moral value that is deserving in the society.

Data implication: philosophy brings knowledge of good morals and values for disciplined living in the society.

6.2.2.5 Philosophy develops the ability for rational and high order thinking

Teachers contrived that philosophy enhances learners' lived experience by developing in them the ability of rational thinking with the comments below:

PSTIIP 4

Outside school, he or she will show traits of astute learnedness by reason of sharpening his or her thinking faculty through philosophy.

Data implication: philosophy sharpens the child's thinking faculty for general livelihood.

PSTII P9

It helps a lot. It enhances the pupils a lot because what they are taught in school might see it outside the school, even at home. It would make them adjust better in life outside school and further their living experiences.

Data implication: philosophy will cause the children to learn other subjects better.

SSTIIP 9

It helps a lot. It enhances the pupils a lot because what they are taught in school might see it outside the school, even at home. It would make them adjust better in life outside school and further their living experiences.

Data implication: philosophy gives the children the advantage of demonstrative kind of learning more than lecture methods which they will apply in other subjects.

SSTIIP 1

Yeah... the idea of philosophy will make learning more practical, so, because of the practical aspect, they will be able to improve on their lived experiences.

Data implication: philosophy will make the children approach life more practically.

PSTIIP 1

Yeah... the idea of philosophy is going to make learning more practical, so, because of the practical aspect, they will be able to improve on their lived experiences.

Data implication: philosophy will improve the child's lived experiences because of practical learning.

SSTIIP 3

Philosophy is not just... there to enhance the teaching and learning exercise, like I said, in everyday life, you go out, you go to workplace, you meet with people... you know. The... the.... The knowledge of philosophy helps a person live a better life, because it helps the person reason well.

Data implication: philosophy will cause the children to reason well/better.

SSTFGP 1

So, introducing philosophy will help our children develop scientifically and open their minds to thinking big and out of the box.

Data implication: philosophy opens the minds.

SSTFGP 6

This will Also help build them both intellectually and morally, which will eventually help build our society.

Data implication: philosophy builds the child intellectually.

SSTFGP 2

Introducing philosophy into basic education will help them to think critically. When they are great thinkers, it will be an added advantage to their overall living.

Data implication: philosophy helps the children to think critically.

SSTFGP 4

It would make the child know that thinking outside the box can be deliberate. Thinking creatively can bring opportunities, can open ways and refine people's lives. I think getting it done will be much better.

Data implication: philosophy helps the children to think creatively and widely.

SSTFGP 5

I want to say, that integrating philosophy into basic education will help to understand what philosophy is all about from childhood. It will also help the kid to develop logically.

Data implication: philosophy helps the children to develop logical thinking skills.

PSTFGP 4:

Philosophy... you must access more of the objectives, make pupils think more about their lives. To make them able to take rational decisions that would further the achievement of their life's goals. So, I think we should teach philosophy in school to live better lives outside school.

Data implication: philosophy makes for deeper and rational thinking in life.

6.2.3 THEME TWELVE: Teachers' opinion of aspects of philosophy to be taught in basic education

This is another theme in the study emerging from the teachers' opinion of the aspects of philosophy that could be taught in basic education. Teachers saw that all aspects of philosophy can be taught in basic education provided they are simplified enough to accommodate the young, burgeoning minds of learners. However, teachers specifically identified the following aspects of philosophy: *logic; ethics and epistemology*.

6.2.3.1 Logic

Teachers proposed that logic be taught as an aspect of philosophy in basic education and the following comments show forth this:

PSTIIP 1

I think it should be an aspect that has to do with the cognitive ability that will raise the reasoning capacity of the child.

Data implication: the cognitive ability that will raise the reasoning capacity of the child is made possible with the teaching of logic.

PSTIIP 3

What aspects of philosophy... I think it has to do with reasoning. The logical aspect... the logical aspect.

Data implication: logical aspect of philosophy should be taught in basic education.

SSTIIP 1

I think that logic in particular and probably ethics... logic... reasoning.

Data implication: logic should be taught in basic education.

SSTIIP 3

I think ethics and logical reasoning especially.

Data implication: logical reasoning should be taught in basic education.

6.2.3.2 Ethics

Teachers also suggested that ethics as a branch of philosophy should be taught in the basic education with the following quotes:

PSTIIP 2

Ethics

Data implication: ethics should be taught in basic education.

SSTIIP 7

Well... the aspect I feel... this aspect... the aspect of cultism, the philosophy that should deter them... ethics!

Data implication: ethics should be taught in basic education.

SSTIIP 1

I think that logic in particular and probably ethics... logic... reasoning.

Data implication: ethics should be taught in basic education.

PSTIIP 2

I think, ethics...will also do at that age... yeah... ethics matter... value system. maybe that is why they put this other national value. They are just putting national values, what of the immediate society that the children come from? The children should also be taught personal values.

Data implication: ethics and value system should be taught in basic education.

SSTIIP 8

I think ethics and logical reasoning especially.

Data implication: ethics should be taught in basic education.

6.2.3.3 Epistemology

Teachers also agreed that epistemology as an aspect of philosophy, the theory of knowledge, should be taught in basic education. The following quotes attests to this:

PSTIIP 5

Emmmm... I think, philosophy of education for those involved.

Data implication: philosophy of education which is under epistemology in philosophy should be taught in basic education

SSTIIP 8

Epistemology should be taught... unlike other aspects like the logic, which is about reasoning, metaphysics... but epistemology is knowledge in its entirety.

Data implication: epistemology should be taught in basic education

SSTIIP 6

Emmmm.... It should be about the nature of animals, plants... though human beings are included in animals.

Data implication: aspects bordering on nature under epistemology should be taught in basic education.

PSTIIP 4:

It can be all relevant aspects of philosophy.

Data implication: all relevant aspects of philosophy

6.2.4 THEME THIRTEEN: Teachers' views on how philosophy should be taught in basic education

Teachers' response to how philosophy should be taught in basic education brought forth another theme in the study where they suggested different methods of teaching for effective integration of philosophy into basic education. The teachers suggested various teaching strategies that can best be grouped under the two major teaching methods: *teacher-centred method and learner-centred method*. Under these two teaching methods, teachers recommended the following strategies of teaching: *interaction/participatory; discussion; play; song; storytelling; demonstration and audio-visual strategies*. Teachers also identified other ancillary protocols needed as powerful strategies for proper integration of philosophy

into basic education (as already presented earlier) to include the following: *acceptance of the subject; policy enactment; training teachers to teach it; reflecting the subject in the existing curriculum; recruitment of qualified teachers; teaching it as a new subject; writing textbook for the new subject; implementation of the findings of this research; designing a new curriculum for the subject and teaching it as part of existing school subject and simplification of philosophical language.*

6.2.4.1 Learner-centred method

Teachers suggested that philosophy should best be taught using the learner centered method when they commented as follows:

SSTIIP 1

I think... direct method. There should be interaction with the children where a lot of questions would be asked, and answers given.

Data implication: philosophy should be taught by interaction with the students.

SSTIIP 3

Almost informal... yes, almost informal, it should be taught. Give it, let the children flow, just bring it like simple language, bring them together ... like a meeting ... like a club thing making them participate in the learning experience.

Data implication: philosophy should be taught through participatory strategy.

SSTIIP 7

Yes. And discussion method because...they ...they.... will be given chance to deliberate. Not a teacher centered kind of education. Therefore, they will bring out their own views... they... they...they all interact. And in fact, it's going to be very rewarding to that if we can come out with something tangible for the children.

Data implication: philosophy should be taught with discussion strategy.

PSTIIP 8

Ahhh... the most effective way I think... discussion method. Discussion method will be most effective way to teach philosophy in the basic education level.

Data implication: philosophy should be taught with discussion strategy.

SSTIIP 4

By discussion method because...they ...they.... will be given chance to deliberate. Not a teacher centered kind of education. Therefore, they will bring out their own views... they... they...they all interact. And in fact, it's going to be very rewarding to that if we can come out with something tangible for the children.

Data implication: philosophy should be taught through discussion strategy.

SSTIIP 8

Okay. Philosophy is not like other science course that you have to be going to the lab. That you have err... If philosophy should be taught in basic education, it should not...the method to be used should not be much of lecture method so that the learner will be able to be interested in the topic. It should be taught maybe via discussion method, like that... so if there is any way you will treat how this should be applied, I think demonstration method also should be used in teaching philosophy in the basic education level.

Data implication: philosophy should be taught through discussion strategy.

PSTIIP 6

Like I have said, in the junior section i.e., the early childcare, we are using visual method for them to observe and learn.

Data implication: philosophy should be taught using audio visual strategy.

PSTIIP 5

You start from the grassroot... from the very basics that will engage their own level of understanding. I hope also that they should use dramatic method. Children love drama and they learn better with it than just lecture method.

Data implication: philosophy should be taught using play strategy

SSTFGP 2

Also, play way method.

Data implication: play way strategy should be used to teach philosophy in junior secondary school.

SSTIIP 5

It will help them also as they are doing it. And also, in some other teaching, you can use the singing method, it depends on the topic that is being taught. If you can compose a little song, they will never forget it. Also, in a form of rhyme ... it will also help them and drop into them.

Data implication: philosophy should be taught through songs.

SSTFGP 2

From the storytelling, we can discuss the lives of other philosophers and great men and women for the children to learn from them and their ideas and peculiar experiences which will shape their own living experiences.

Data implication: storytelling should teach philosophy in junior secondary school.

SSTFGP 3

...and storytelling method

Data implication: storytelling should teach philosophy in junior secondary school.

SSTFGP 4

In the storytelling, we will also bring in fiction, which will help the learner think critically. When you talk about fiction aspect, you know, you can give them something to boost their imagination in writing for you. So, all these would boost the development of the learners...

Data implication: storytelling strategy should teach philosophy in junior secondary school.

PSTIIP 4

Hmmm... can be a demonstration method because these children prefer to see what you are doing and mimic accordingly.

Data implication: Philosophy should be taught by demonstration strategy.

SSTIIP 7

Should be... demonstrative method. The child needs to see also what is being taught and participate in it.

Data implication: Philosophy should be taught by demonstration strategy.

SSTIIP 8

Okay. Philosophy is not like other science course that you have to be going to the lab. That you have err... If philosophy should be taught in basic education, it should not...the method to be used should not be much of lecture method so that the learner will be able to be interested in the topic. It should be taught maybe via discussion method, like that ... so if there is any way you will treat how this should be applied, I think demonstration method also should be used in teaching philosophy in the basic education level.

Data implication: Philosophy should be taught by demonstration strategy.

SSTIIP 3

Emmmm..... demonstration method would do.

Data implication: Philosophy should be taught by demonstration strategy.

PSTFGP 6

I think.... Demonstration method.

Data implication: philosophy should be taught using demonstration strategy in primary school.

SSTFGP 4

And I believe that they can also use resource persons when we talk about values. And also training and retraining of teachers already employed to teach philosophy as a subject. The teaching method should also be demonstration method.

Data implication: one of the teaching strategies of philosophy in junior secondary school should be the demonstration strategy.

6.2.4.2 Teacher centred method

Teachers suggested that philosophy should be taught using the teacher centred method when they suggested the following teaching strategies:

PSTIIP 3

Let's say if we teach... philosophy is basically like literature. We should use same method... that is teaching method would do.

Data implication: philosophy should be taught using literary strategy.

PSTIIP 2: Through illustrative method

By how it should be taught I assume we are talking about methods. And if this is so, it will depend on the lesson of the moment. But generally, we can use an illustrative

method where you even live your life as an example to emulate. We can also use practical method.

Data implication: philosophy should be taught using illustration strategy.

SSTIIP 1

Apart from going to the classroom, that is the immediate err... the immediate err...let me say, way of teaching them, imparting this knowledge, I think... hmmm... some other methods, teachers can bring some methods that can help the students ... emmm... maybe by taking them to some places...

Data implication: philosophy should be taught through excursions and field trips strategy.

SSTIIP 7

It should be taught practically. At the level, the student, the pupils may not be able to assimilate much, but if you can present some practical form, they should follow.

Data implication: philosophy should be taught by practical instruction strategy.

6.2.5 THEME FOURTEEN: Teachers' opinion on who should teach philosophy

Teachers were divided on who to teach philosophy in basic education between the philosophy expert and the regular class teacher. While some suggested that experts in philosophy should be employed to teach, others suggested that the class teacher should teach, though with proper training in philosophy.

6.2.5.1 Philosophy experts should teach

The following quotes reveal that teachers were suggestive that only experts in philosophy should be employed to teach this subject in the basic education system:

PSTIIP 1

Those that studies the course would know what they are doing... not just anyone can teach

Data implication: only those who studied philosophy should teach basic education subjects.

SSTIIP 2

The person to teach must first and foremost know the subject. Therefore, the person to teach should be those specially trained teachers to teach this subject.

Data implication: those specially trained teachers in philosophy should teach this subject in basic education.

PSTIIP 3

I am a philosopher! (laughing) Technically, I don't know anyone else.

Data implication: only a philosopher can technically teach the subject in basic education.

PSTIIP 6

Mmmmm.... Like we have just learned in schools, we are not even the ones teaching, we are guiding the children to learn because we start from the known to the unknown. So, it is about the people rather... we might guide them. A trained expert who knows more about the subject will teach and not just anybody.

Data implication: a trained expert in philosophy should teach the subject in basic education.

SSTIIP 7

Well... for...for now, you know for you to put a square peg in a round hole is dangerous. So ... so... that emmm... for now, we need experts in the field. Apart from that, since we don't have to bring in individuals to teach, they need to be tutored by experts first, so that they can come in and man the affairs

Data implication: we need experts in philosophy to teach the subject in basic education.

SSTIIP 8

Okay... it should be the educationist. A specialist on that particular field, because if they have a vast knowledge, they will know what to do, the right method to use, not just anybody coming to teach, like, the person wasn't in the field, you will come and give the person philosophy to teach. He will not be able to pass knowledge.

Data implication: educationists who are specialists in philosophy should teach the subject in basic education

SSTIIP 5

It should be someone trained in that area, somebody who has had some training. In school, we have different areas. Experts are supposed to handle different areas.

Data implication: experts trained in philosophy should teach basic education subjects.

6.2.5.2 The class teachers should teach

Teachers also believed that philosophy should be taught by respective class teachers who have to be trained in this field. The following quotes substantiates this claim:

PSTIIP 4

A qualified teacher for it. The class teachers should be trained to teach philosophy in primary schools.

Data implication: the class teachers should be trained to teach philosophy in basic education.

PSTIIP 5

Any teacher can teach that, why I am saying so because in primary school, despite your area of specialization, you teach all the subjects provided the textbooks are there.

Data implication: the class teacher should be trained on the subject and given a textbook to teach basic education.

SSTIIP 7

Well... for...for now, you know for you to put a square peg in a round hole is dangerous. So ... so... that emmm... for now, we need experts in the field. Apart from that, since we don't have to bring in individuals to teach, they need to be tutored by experts first, so that they can come in and man the affairs

Data implication: subsisting teachers can be trained to teach also teach the subject in basic education.

SSTIIP 6

In primary school, the classroom teacher teaches all subjects. So, the classroom teacher should teach philosophy in primary school.

Data implication: the classroom teacher should teach philosophy in primary school if properly trained on it.

PSTIIP 2

Well... I don't know if someone that did...you know we have someone who studied philosophy in the university, some of them are teaching in the secondary school now, though they are not many. I think... the school counsellors...the only thing is that their work is so large... they will be overworked. But... so... let us keep that aside. Those who did subjects like... religion can teach.

Data implication: teachers who are graduates of humanities should be trained to teach philosophy since we do not have enough philosophy graduates to teach the subject in basic education.

SSTIIP 1

There should be teachers trained for it. Those who are trained in philosophy should be trained in education. Some teachers in schools are trained in education, but they should be given more training in philosophy. Because as far as I know, even when I was in school, many of my mates also had that problem of understanding philosophy. So, it has to be people who are interested in it, those who know it... those specially trained for it.

Data implication: experts in philosophy should be trained in education also while professional teachers should also be trained in philosophy to teach the subject in basic education.

6.2.6 THEME FIFTEEN: Teachers' prescription of tools to be used in teaching philosophy

In answering the question, *what tools should be used to teach philosophy in basic education*, teachers argued that the importance of learning and teaching aids should not be overlooked if philosophy should be properly integrated into basic education. They recommended that teachers improvise teaching aids for effective lesson delivery as they prescribed the following: *dialectical tools; audio-visual tools; textbooks, pictures and charts and oral instruction.*

6.2.6.1 Oral instruction/Dialectical tools

Teachers opined that philosophy lessons in the basic education should be done by the traditional lecture instructional/dialectical method. They made the following quotes:

SSTIIP 7

We will use evaluation in teaching and learning in primary school. We should also use practical means of teaching.

Data implication: teachers of philosophy in basic education should use the lecture method of instruction.

PSTIIP 1

The teacher should know the kind of thing that the children should learn at this level.

And as the child grows to that level, you can now introduce this one and so on

Data implication: teachers of philosophy in basic education should use the lecture method of instruction.

PSTIIP 1

Looking at philosophy, its mostly a mind...or asking of questions. So, we should just ask questions; should raise queries and probes... probably dialectical method of question and answers.

Data implication: teachers of philosophy in basic education should employ the philosophical method of questioning.

SSTIIP 1

Looking at philosophy, its mostly a mind...or asking of questions. So, we should just ask questions; should raise queries and probes... probably dialectical method of question and answers.

Data implication: teachers of philosophy in basic education should teach by raising queries and probes into the basics of any knowledge claim.

6.2.6.2 Audio-visual tools

Teachers mentioned the importance of using audio visual tools in proper lesson delivery while teaching philosophy in the basic education as they made the following comments:

PSTIIP 2

Audio visual tools, for them to see. You know that I have learned that they hardly forget whatever these children see in films.

Data implication: teachers of philosophy in basic education should teach using modern audio-visual equipment to leave lasting imprints on the minds of the children

SSTIIP 7

Well... the ... the theme, the teacher should capture, the teacher should capture, either it is going to be video... capture scenes. For instance, when I was talking about errr... philosophy in the aspect of cultism, teachers should try to capture a theme that records how a cultist was killed, you capture in the aspect of criminality and other dubious character, capture a theme that...that kidnappers were caught, and arraigned at the police station, you capture all those themes. Let the child see it when you are teaching.... Look at what happened in the court case, it was agreed that there should be life imprisonment for the people and so on, all these...you start to condition the mental reasoning of the child. The child will begin to see... this is what happened to these young men involved, and so on and so on. It should be a video.

Data implication: teachers of philosophy in basic education should use visual tools like videos to teach.

SSTIIP 8

Well...I think if the school is... I think if we can use the projector. Even when we don't have images displayed on the projector, the children's attention will be captured. At least we have their attention. Once again, we have their attention, by placing this in front of them. If you have their rapt attention, you will get the topic done in a hurry.

Data implication: teachers of philosophy in basic education should use visual aids in teaching.

PSTIIP 3

Flip charts, markers, textbooks, the... if possible, depending on the topic, some aids regarding the topic. They (student) remember more, what they see than what you just go to tell them. So, they should use visual aids also.

Data implication: teachers of philosophy in basic education should use visual aids to teach.

6.2.6.3 Textbooks, pictures and charts

Teachers also suggested that it will be apt to use textbooks, pictures and charts in teaching philosophy in basic education when they made these comments:

PSTIIP 5

That is what I am saying... at least the textbook will be a guide for the class teacher.

Data implication: teachers of philosophy in basic education should use relevant textbooks to teach.

PSTIIP 2

Charts, pictures, textbooks

Data implication: teachers of philosophy in basic education should use relevant textbooks to teach.

SSTIIP 3

Flip charts, markers, textbooks, the... if possible, depending on the topic, some aids regarding the topic. They (student) remember more, what they see than what you just tell them. So, they should use visual aids also.

Data implication: teachers of philosophy in basic education should make use of flip charts, markers, textbooks and visual aids also

6.2.6.4 Any relevant tool

Teachers believed that teaching philosophy in basic education requires the deployment of any relevant tool to drive home the lesson as they commented thus:

PSTIIP 3

Do we have tools for philosophy (giggling) I don't think... no. I'm not sure...

Data implication: teachers of philosophy in basic education should use whatever tools necessary for instruction.

PSTIIP 6

Like I said before, depending on their levels or classes Emmm...so the tools will be based on their level of understanding and age.

Data implication: teachers of philosophy in basic education should use whatever tools necessary for instruction.

6.2.7 THEME SIXTEEN: Teachers' recommendations on training to be given the teacher of philosophy

Teachers were unanimous in recommending the following kinds of training to be given to the teacher of philosophy in the basic education: *training as an educationist; training as a philosopher; seminars and workshops; training on technology.*

6.2.7.1 Training as an educationist

Teachers believed that anyone who must teach philosophy in basic education should receive adequate training as an educationist other than being trained as a philosopher. They made the following quotes:

PSTIIP 1

Emmm...the person who would teach philosophy should be trained on handling students. Should be exposed to training as an educationist.

Data implication: the teacher of philosophy in basic education should be a trained educationist.

SSTIIP 7

Well... emmm... I, I, I feel that emmm... philosophy, the way the course was packaged, right from its inception was mainly for the university education at that level

of education. Now if you are going to include basic education, experts should also prepare a curriculum that should touch the aspects that we will use to teach these children. Because we were trained on the method to impart this knowledge on the children.

Data implication: the teacher of philosophy in basic education should be a trained educationist.

6.2.7.2 Training as a philosopher

Teachers believed that no one should teach philosophy in basic education if they have not received training as philosophers:

SSTIIP 2

The first thing to do is to make sure students on training as teachers in colleges and universities should be thoroughly trained in the subject. Then there should be training, and retraining organized for actual teachers of the subject in primary schools. There should be lectures, seminars and symposia for teachers in primary school. Tests and examinations should be administered to these teachers to measure their proficiency in teaching the subject.

Data implication: students on training as teachers should be thoroughly trained in philosophy.

PSTIIP 3

The person should undergo training in philosophy and education

Data implication: teachers of philosophy in basic education should be well trained in philosophy.

SSTIIP 9

The teacher should be trained through seminars, workshops, and lectures to learn about philosophy. This will enlighten them more.

Data implication: teachers should be regularly trained on philosophy through seminars, workshops, and lectures.

PSTIIP 1

Hmmmmm... training... The teacher should be trained on ...on...children. That is, they should have an idea of children. the development stages of the children. Because they should know that this is the kind of thing that the children should learn at this level. And as the child grows to that level, you can now introduce this one and so on.

Data implication: teachers of philosophy in basic education should also be well trained on educational psychology.

6.2.7.3 Seminars and workshops

Teachers agreed that there was a need to constantly train and retrain teachers of philosophy in basic education through seminars and workshops when they submitted thus:

SSTIIP 4

Seminars, workshops etc....

Data implication: teachers of philosophy in basic education should regularly attend seminars and workshops for better productivity.

PSTIIP 5

Seminars, workshops.

Data implication: teachers of philosophy in basic education should regularly attend seminars and workshops for better productivity.

PSTIIP 6

Emmmm.... I think, like seminars and workshops, trainings and the like...

Data implication: teachers of philosophy in basic education should regularly attend seminars and workshops for better productivity.

PSTIIP 2

Emmm... like carrying out... what do you call this thing? Symposium! Resource persons can be brought in to train them.

Data implication: teachers of philosophy in basic education should regularly attend seminars and workshops for better productivity.

SSTIIP 3

Capacity building training, regular training...

Data implication: teachers of philosophy in basic education should regularly attend seminars and workshops for better productivity.

6.2.7.4 Training on technology

Teachers saw the need for the philosophy teacher in basic education to be abreast with modern technology to apply same in their lesson delivery as they recommended training on technology for them as seen in the following quotes:

SSTIIP 8:

I think... I recommend the use of visual aid. The teachers of philosophy of education in basic level should be able to handle those tools, so that they will be able to use that effectively.

Data implication: teachers of philosophy in basic education should be trained on modern technological gadgets for effective lesson delivery.

6.2.8 THEME SEVENTEEN: Teachers' opinion of philosophical content knowledge to be taught in school

In response to the fourth major research question, *why do teachers need to integrate philosophy into the Nigerian basic education system?* the above theme came up as teachers gave their opinion on the kind of philosophical content knowledge taught in school should philosophy be integrated into basic education. The following subthemes/categories however came into context: *ethical content knowledge; aesthetics content knowledge; logical content knowledge and epistemological content knowledge.*

6.2.8.1 Ethical content knowledge

Teachers prescribed that ethical content knowledge should be a part of the curriculum for the subject of philosophy in basic education as the following quotes show:

SSTIIP 1

Mmmmm... They should leave out metaphysics and then teach ethics, aesthetics, and logic.

Data implication: Ethics should be taught in basic education as a part of philosophy.

PSTIIP 2

Ethics...

Data implication: Ethics should be taught in basic education as a part of philosophy.

PSTIIP 4

The kind of what...knowledge. Of course, the way of life; the ways of behavior and morality.

Data implication: Ethics should be taught in basic education as a part of philosophy.

SSTIIP 6

Therefore, the kind of knowledge should be that which will open up their thinking and build their value system and enlighten them generally about life and living.

Data implication: Ethics should be taught in basic education as a part of philosophy.

SSTIIP 7

Our values are so dubious, these are future leaders, at that stage they should be taught values, morals, ethics should come in greatly...

Data implication: Ethics should be taught in basic education as a part of philosophy.

6.2.8.2 Aesthetics content knowledge

Teachers recommended aesthetics as a part of the area of philosophy to be taught in basic education when they made the following statements:

SSTIIP 1

Mmmmm... They should leave out metaphysics and then teach ethics, aesthetics, and logic.

Data implication: aesthetics should be part of the curriculum of philosophy as a subject in basic education.

PSTIIP 2

Aesthetics...

Data implication: aesthetics should be part of the curriculum of philosophy as a subject in basic education.

6.2.8.3 Logical content knowledge

Teachers recommended that logic as an aspect of philosophy should form part of the curriculum of philosophy as a subject in basic education. The following quotes buttresses this:

SSTIIP 1

Mmmmm... They should leave out metaphysics and then teach ethics, aesthetics, and logic.

Data implication: logic should be taught under philosophy in basic education.

PSTIIP 3

Content knowledge...I think it is logical content. Reasoning knowledge because if they don't start reasoning now, they have missed it.

Data implication: logic should be taught under philosophy in basic education.

PSTIIP 6

Therefore, the kind of knowledge should be that which will open up their thinking and build their value system and enlighten them generally about life and living.

Data implication: logic should be taught under philosophy in basic education.

SSTIIP 7

Well... it is trying. But let us raise the reasoning of these children at this level.

Data implication: logic should be taught under philosophy in basic education.

SSTIIP 5

Logical reasoning.

Data implication: logic should be taught under philosophy in basic education.

6.2.8.4 Epistemological content knowledge

Teachers held the view that aspect of philosophy which deals with the theory of knowledge should form part of the curriculum of the subject in basic education as seen in the following quotes:

PSTIIP 4

The kind of what...knowledge. Of course, the way of life; the ways of behavior and morality.

Data implication: epistemology as an aspect of philosophy should be taught in basic education.

PSTIIP 5

The knowledge of the society should define the content knowledge

Data implication: epistemology as an aspect of philosophy should be taught in basic education.

SSTIIP 6

Therefore, the kind of knowledge should be that which will open up their thinking and build their value system and enlighten them generally about life and living.

Data implication: epistemology as an aspect of philosophy should be taught in basic education.

SSTIIP7

Okay. You recall that in the Nigerian society presently, here and there, we should look at philosophy behind criminality, philosophy in the governance sector. Our values are so dubious, these are future leaders, at that stage they should be taught values, morals, ethics should come in greatly. And apart from that, social interaction... But let us raise the reasoning of these children at this level.

Data implication: epistemology as an aspect of philosophy should be taught in basic education.

SSTIIP 8

Yes... like I had answered before, err... it will enhance learning because the learners themselves will know the methods they should use. So, like I mentioned before, that it's not all the learners that can learn on same pace, the knowledge of philosophy will tell them that nobody was born blank (tabula rasa) ... yes... that they have the knowledge, but its only that their learning abilities is the problem. So, they will know how to adjust in studying.

Data implication: epistemology as an aspect of philosophy should be taught in basic education.

SSTIIP 3

The knowledge should be that of ability to appraise their environment and draw learning from there.

Data implication: epistemology as an aspect of philosophy should be taught in basic education.

PSTIIP 1

The ... the teacher should know something about the developmental stages of the children. It is from there that, they can determine the content. That is the level of content that should be given at any particular age.

Data implication: epistemology as an aspect of philosophy should be taught in basic education.

6.2.9 THEME EIGHTEEN: Teachers' view on how philosophy enhances learners' learning

In a bid to explore teachers' views on how philosophy enhances learners' learning, the study revealed the following subthemes/categories as expressed views of teachers: *philosophy brings awareness to the learner; philosophy promotes positive mindset for learning; philosophy brings inner motivation for learning; philosophy facilitates easy learning of other subjects; philosophy develops reasoning capacity for learning and philosophy improves general learning.*

6.2.9.1 Philosophy brings awareness to the learner

Teachers accepted that the knowledge of philosophy can bring awareness to the learners when they argued thus:

PSTIIP 1

When the child becomes aware of their self, it will help a lot. Because looking at young people, what they are doing, they can even positively influence other children outside school to live aright and be conscious of life's choices they have to make.

Data implication: philosophy makes the children aware of themselves and their environment

PSTIIP 4

You know that the subjects are related, what you learn in philosophy will also reflect in another subject making the pupils to have better understanding as learners.

Data implication: philosophy enhances their learning ability of other subjects.

SSTIIP 7

Learners learning abilities? Okay. Emmm... you will see that learners' learning abilities... purely depends on learners reasoning ability. By the time we are...philosophers go into the basic educational system and raise the level of reasoning of these little children, they will know now that one should sit down and

read. In fact, we are going to produce better scholars. Because at that point we have raised the reasoning of these children, because at the theoretical level, you are led to know most of these things

Data implication: philosophy broadens the reasoning capacity of the children.

SSTIIP 1

The learner will now take it as a challenge to be better. They will become aware of their ability and know the extent to which they can reach... you understand? It can of course encourage the learner. It encourages the learner. Like some of them, maybe, they would have given up, but it will help spur them to move higher. Maybe if would stop at first degree, can move to PhD. You understand?

Data implication: philosophy makes the children aware of their abilities.

SSTIIP 1

The learner will now take it as a challenge to be better. They will become aware of his or her ability and knows the extent that he or she can reach... you understand? It can of course encourage the learner. It encourages the learner. Like some of them, maybe, they would have given up, but it will help spur them to move higher. Maybe if would stop at first degree, can move to PhD. You understand?

Data implication: philosophy makes the children to confront challenges in life better.

SSTIIP 1

The learner will now take it as a challenge to be better. They will become aware of his or her ability and knows the extent that he or she can reach... you understand? It can of course encourage the learner. It encourages the learner. Like some of them, maybe, they would have given up, but it will help spur them to move higher. Maybe if would stop at first degree, can move to PhD. You understand?

Data implication: philosophy gives encouragement to the children.

SSTIIP 1

The learner will now take it as a challenge to be better. He or she will become aware of his or her ability and knows the extent that he or she can reach... you understand? It can of course encourage the learner. It encourages the learner. Like some of them maybe, would have given up, but it will help them spur them up to move higher. Maybe if would stop at first degree, can move to PhD. You understand?

Data implication: philosophy inspires the children to their full potentials in life.

6.2.9.2 Philosophy promotes positive mindset for learning

Teachers held the view that philosophy can promote positive mindsets in the children that will result in them learning better:

PSTIIP 1

I think when the children become aware of their selves, it will really help a lot. Because looking at young people, what they are doing, they can even influence other children outside school positively to live aright and be conscious of life's choices they have to make.

Data implication: philosophy brings consciousness about rightful living in the children.

6.2.9.3 Philosophy brings intrinsic motivation for learning

Teachers agreed that philosophy can bring inner motivation for learning in the children in basic education:

PSTIIP 2

The knowledge and understanding of good morals learned through ethics in philosophy will aid them desist from bad behaviors hence help keep them focused to learn optimally in school. There will be a transfer of learning from good behaviors learned in philosophy to other aspects of their lives.

Data implication: knowledge of philosophy helps internalize motivation for good behaviors which aids in better learning.

SSTIIP 1

The learner would have learnt more about the importance... once the learner knows this particular thing, I am doing is so that I can achieve certain goal. The learner will be much more serious to do it.

Data implication: philosophy helps learners to discover inner reasons to study towards achieving their goals in life.

6.2.9.4 Philosophy facilitates easy learning of other subjects

Teachers were quick to see that the knowledge of philosophy can make the children learn other subjects easier as they commented thus:

PSTIIP 2

The knowledge and understanding of good morals learned through ethics in philosophy will aid them desist from bad behaviors hence help keep them focused to learn optimally in school. There will be a transfer of learning from good behaviors learned in philosophy to other aspects of their lives.

Data implication: good morals learned in philosophy would translate into good behaviors while studying other subjects.

PSTIIP 5

It will enhance their learning ability since they will use the knowledge of philosophy to live better in the society.

Data implication: knowledge of philosophy translates to easy understanding of other aspects of living for better livelihood.

SSTIIP 3

Being taught philosophy will make the children to learn other subjects better, especially when they gain knowledge of learning practically and visualizing from the study of philosophy. These pupils love demonstrative kind of learning more than lecture methods. So, with that, they will apply in other subjects.

Data implication: knowledge of philosophy in visualizing reality will aid the children to learn other subjects easily as it would be easy for them to visualize concepts for better understanding.

SSTIIP 9

Being taught philosophy will make the children to learn other subjects better, especially when they gain knowledge of learning practically and visualizing from the study of philosophy. These pupils love demonstrative kind of learning more than lecture methods. So, with that, they will apply in other subjects.

Data implication: children will easily apply demonstrative knowledge learned in philosophy to better study of other subjects.

6.2.9.5 Philosophy develops reasoning capacity for learning

Teachers accepted that the knowledge of philosophy can develop the reasoning capacity of the children for better learning as the following quotes show:

PSTIIP 3

(giggling) Math has to do with thinking, literature has to do with thinking, physical education has to do with thinking... in fact all disciplines have to do with thinking. So, philosophy will aid the learner sharpen his/her skills of logic and reasoning which will enhance his/her learning.

Data implication: philosophy aids the children to sharpen their skills of logic and reasoning which will enhance their overall learning.

SSTIIP 6

Well... it will prepare the minds of the pupils for every other subject while raising the level of reasoning of the little children

Data implication: philosophy raises the level of reasoning of the children.

6.2.9.6 Philosophy improves general learning

Some teachers' response showed philosophy improves general learning with the following quotes:

PSTFGP 5

I think that teaching philosophy in school, instead of inhibiting learners progress, can improve their learning capabilities.

Data implication: philosophy improves learning capabilities

PSTFGP 2:

Like I said before, it will help them to be focused as a point in addition to what she just said.

Data implication: philosophy helps the learners to be focused.

6.2.10 THEME NINETEEN: Teacher' opinion on how knowledge of philosophy enhances their teaching

Teachers were asked about their experiences on how philosophy has enhanced their teaching activities. Their response threw up the following subthemes/categories *enlightens the teacher; broadens the teachers reasoning capacity; makes for better understanding of learners by the teacher; gives the teacher deeper insight into their profession; develops leadership skills in the teacher; makes the teacher to mould character of the learner; enhances overall instructional activities of the teacher and gives motivation to the teacher*

6.2.10.1 Philosophy enlightens the teacher

Teachers held the view that knowledge of philosophy helps to generally enlighten and open up teachers' minds. The following quotes prove this:

PSTIIP 1

Philosophy to me has been an eye opener. Philosophy teaches you morals and reasoning. It has helped me a lot because it has made me think... these children I am teaching, how are they behaving? How is their reasoning? So, it will now make me devise the best method to use for them.

Data implication: philosophy opens up the minds of the teacher.

PSTIIP 6

Yes. It helps me to be conscious that I am not here just for the monthly paycheck, but I am here to impart knowledge and to mold lives, to build the next generation. So, it makes me to be focused.

Data implication: philosophy makes the teacher conscious of building the next generation.

PSTIIP 2

It has helped me to be a good observer as a teacher and to mentor other upcoming teachers. My observation of pupils leads to early detection and correction of character defects which could inhibit learning.

Data implication: philosophy aids the teachers in their observation roles.

SSTIIP 3

It has ... before I prepare my instructional materials, I must think about what I want to achieve. So, I will ask myself how my pupils are going to assess and make use of my instructional material for overall learning. You see, philosophy has made me to be

able to think about their own perception, and how they are going to be influenced by my teaching.

Data implication: philosophy aids the teachers in understanding the perspectives of their learners so as to design lessons and instructional materials to guarantee better lesson delivery.

SSTIIP 9

It enhances a lot... I have used my knowledge of philosophy to easily identify slow and fast learners so I can bring effective lesson delivery. Philosophy really makes me to understand my learners deeply.

Data implication: knowledge of philosophy helps the teachers to easily identify learners with special needs.

SSTIIP 2

It has helped me to be a good observer as a teacher and to mentor other upcoming teachers.

Data implication: philosophy makes the teachers to discharge their mentorship/ leadership roles more effectively.

6.2.10.2 Philosophy broadens the teachers' reasoning capacity

Teachers confessed that the knowledge of philosophy has broadened their reasoning capacities when they said the following:

SSTIIP 1

Philosophy to me has been an eye opener. Philosophy teaches you morals and reasoning. It has helped me a lot because it has made me think... these children I am teaching, how are they behaving? How is their reasoning? So, it will now make me devise the best method to use for them.

Data implication: philosophy teaches the teacher morals and the science of logical reasoning.

PSTIIP 4

Mmmmmm... (long silence). It makes things easy for me because my understanding had been already broadened by philosophy.

Data implication: philosophy broadens the understanding of the teacher.

SSTIIP 5

It has in many ways. I studied this in my NCE and degree days. We did philosophy and logic and all the philosophies. It helped me a lot because I sometimes use the knowledge in explaining to the pupils, although I am not teaching them as philosophy of education.

Data implication: knowledge of philosophy helps the teacher to explain their lessons better.

SSTIIP 7

Well... personally, at that level is a personal level. I keep on thinking, I keep on reasoning, how I can impart knowledge to these children. And not just teaching haphazardly. And really, I have produced a lot of students to this effect. In fact, I have produced myself too... I have produced mathematicians like myself. That is because I was taught, I was made to reason better, that I should involve myself in things that are very important.

Data implication: philosophy makes the teacher think deeply and reflect on issues.

SSTIIP 3

It has made me to look beyond the ... exact topic. If I am teaching for instance, if I have a topic before me to teach to the students, I have to understand that the students need to know what precedes that topic. They have to know exactly what brings about that topic so they can gain deep knowledge.

Data implication: philosophy helps the teacher think beyond the given topic and trace the history behind concepts.

6.2.10.3 Philosophy makes for better understanding of learners by the teacher

Teachers' experiences revealed that philosophy made them to understand their learners better as they expressed the following:

SSTIIP 1

It has helped me a lot because it has made me think... these children I am teaching, how are they behaving? How is their reasoning? So, it will now make me devise the best method to use for them.

Data implication: philosophy makes the teacher better understand their learners for improved lesson delivery.

SSTIIP 8

Okay. My own err... learning of philosophy has really helped a lot. You know when you stand out in front of the learners to teach. It's not all the learners that will respond or understand at the same time, it would boost the morale of the teacher to realize that no one was born blank. That, they have their own abilities...there are some of the learners that, immediately you teach they pick up...and you really know how to fetch out the learner who has difficulty in learning. The teacher will be the one to say okay, I, I know your ability, you are not as bad as you think. You give the learner something to go and try and bring. The knowledge of philosophy has helped me know how to teach better and to cope well with them in the class.

Data implication: philosophy helps the teacher to understand and cope with the different learning abilities of their learners.

PSTIIP 3

It enhances a lot... I have used my knowledge of philosophy to easily identify slow and fast learners so I can bring effective lesson delivery. Philosophy really makes me to understand my learners deeply.

Data implication: philosophy helps the teacher to devise better ways of delivering lessons to the understanding of different kinds of learners per time.

PSTIIP 3

It enhances a lot... I have used my knowledge of philosophy to easily identify slow and fast learners so I can bring effective lesson delivery. Philosophy really makes me to understand my learners deeply.

Data implication: philosophy makes the teacher to understand the learners deeply.

6.2.10.4 Philosophy makes the teacher to mould character of the learner

From the teachers' perspectives, the knowledge philosophy helped in their function of character formation and moulding as seen here:

PSTIIP 2

It has helped me to be a good observer as a teacher and to mentor other upcoming teachers. My observation of pupils leads to early detection and correction of character defects which could inhibit learning.

Data implication: ethical knowledge in philosophy helps the teachers to be able to mould good characters and values in the learners.

6.2.10.5 Philosophy enhances overall instructional activities of the teacher

Teachers showed forth how the knowledge of philosophy was very useful in assisting them in their overall teaching process as seen below:

PSTIIP 1

Philosophy to me has been an eye opener. Philosophy teaches you morals and reasoning. It has helped me a lot because it has made me think... these children I am teaching, how are they behaving? How is their reasoning? So, it will now make me devise the best method to use for them.

Data implication: philosophy makes the teachers to devise better methods of instruction.

PSTIIP 3

It has ... before I prepare my instructional materials, I have to think about what I want to achieve. So, I will ask myself how my pupils are going to assess and make use of my instructional material for overall learning. You see, philosophy has made me to be able to think about their own perception, and how they are going to be influenced by my teaching.

Data implication: the knowledge of philosophy comes in handy in the preparation of instructional material by the teacher.

SSTIIP 7

Well... personally, at that level is a personal level. I keep on thinking, I keep on reasoning, how I can impart knowledge to these children. And not just teaching haphazardly.

Data implication: the knowledge of philosophy makes the teachers to keep thinking and developing better means of lesson delivery.

SSTIIP 8

Okay. My own... learning of philosophy has really helped a lot. You know when you stand out in front of the learners to teach. It's not all the learners that will respond or understand at the same time, it would boost the morale of the teacher to realize that no one was born blank. That, they have their own abilities...there are some of the learners that, immediately you teach they pick up...and you really know how to fetch out the learner who has difficulty in learning. The teacher will be the one to say okay, I, I know your ability, you are not as bad as you think. You give the learner something to go and try and bring. The knowledge of philosophy has helped me know how to teach better and to cope well with them in the class.

Data implication: the knowledge of philosophy helps the teachers know how to approach instructions for each learner according to their needs and aptitudes.

SSTIIP 1

Well... I didn't learn much philosophy (giggling) I'm a mathematician, and I didn't go to teacher training college, I only went for the post graduate diploma in education. So emmm... but after teaching for a period, I came to know, because in my... area though I started with school of arts and science which was only basically for the senior, but along the line I began to teach even those in JS1, which are the youngest in secondary school. And eeh... I know that it is important for you to know that... of the people you are working with. When you are working with small ones, you must bring a kind of play into whatever you are doing even though you are teaching mathematics, you look for something that is... will make them play a little and learn along as they play.

Data implication: knowledge of philosophy makes the teachers understand when to introduce play in their classrooms for effective learning.

6.2.10.6 Philosophy gives motivation to the teacher

Teachers agreed that the knowledge of philosophy gave them the needed motivation to go through challenges in their career as they submitted thus:

SSTIIP 8

Okay. My own... learning of philosophy has really helped a lot. You know when you stand out in front of the learners to teach. It's not all the learners that will respond or understand at the same time, it would boost the morale of the teacher to realize that no one was born blank. That, they have their own abilities...there are some of the learners that, immediately you teach they pick up...and you really know how to fetch out the learner who has difficulty in learning. The teacher will be the one to say okay, I, I know your ability, you are not as bad as you think. You give the learner something to go and try and bring. The knowledge of philosophy has helped me know how to teach better and to cope well with them in the class.

Data implication: the knowledge of philosophy aids the teacher in solving special learning challenges, thereby motivating them and boosting their morals as educators.

PSTIIP 2

Well... apart from being taught in err... in education, which was just a course, actual I was exposed to... apart from my parents, I was exposed to people who had made it in life at a very young age. I always had this mentality that I must become a university graduate. And by the time I reached that stage of having my first degree, I said I must go for my master's degree, from there I was motivated to go for my doctorate degree.

Data implication: philosophy motivates the teachers to pick role models in their careers, making them develop themselves better in life.

6.2.11 THEME TWENTY: Teachers' view on how philosophy affects teaching

Part of the study's exploration touched on teachers' views on how philosophy affects teaching generally. Teachers' discussion brought out the following themes which were their views on how philosophy affects teaching: *philosophy brings interactive teaching; philosophy facilitates better understanding of the learners for better output; philosophy helps in reflective teaching; philosophy helps in teaching good morals; philosophy facilitates better lesson delivery and, philosophy affects teaching positively.*

6.2.11.1 Philosophy brings interactive teaching

Teachers noted that philosophy could elicit robust classroom interactions, which results in the midwife of collective knowledge to facilitate better understanding of lessons. Witness the following quotes:

PSTIIP 1

For me personally, I think I can be able to interact with the learners and to understand them. You know questions you have to sit back and reflect on. When you have done philosophy, you will realize that there are topics you just must go back and reflect on to bring out the corpus of teaching there.

Data implication: knowledge of philosophy makes the teachers to interact easily with the learners.

SSTIIP 7

It has affected positively., because like I said, I need to produce people like myself. Because of my experience, I was made to reason better. Teaching not involving malpractices really helps the child. I was made to reason in a proper way. So, I always tell my children to know what they are doing so they can excel anywhere in the world.

Data implication: ethical knowledge in philosophy makes teachers shun academic malpractices of whatever guise.

6.2.11.2 Philosophy facilitates better understanding of the learners for better output

Teachers agreed that the knowledge of philosophy facilitated their better understanding of the learners when they said the following:

PSTIIP 1

For me personally, I think I can be able to interact with the learners and to understand them. You know questions you have to sit back and reflect on. When you have done philosophy, you will realize that there are topics you just must go back and reflect on to bring out the corpus of teaching there.

Data implication: philosophy helps the teachers to have better understanding of their learners.

SSTIIP 3

Really, my experience of philosophy as a teacher has affected my teaching positively as it increases my interest in understanding my pupils, hence causing them to learn better.

Data implication: philosophy helps the teachers better understand their learners.

SSTIIP 7

It has affected positively., because like I said, I need to produce people like myself. Because of my experience, I was made to reason better. Teaching not involving

malpractices really helps the child. I was made to reason in a proper way. So, I always tell my children to know what they are doing so they can excel anywhere in the world.

Data implication: philosophy makes the teachers good counselors to the learners.

PSTIIP 8

It is very positive...it is very positive. Even...like what happened yesterday, I taught chemistry and I noticed that there was a child that has not really been responding. She does not even respond. I called her to come out. When she came, I asked her why she has not been responding. She told me that she has not been understanding. I told her something very special... I said that you can do these things. And when I started giving her those things, she would even be the one to come and start telling me, please give me some more. That is because I understood she could not learn in the group. Then because of the knowledge of philosophy, it made me to understand her inabilities. It has really helped me a lot.

Data implication: philosophy makes the teachers aware of their students' learning abilities and peculiarities for effective learning.

6.2.11.3 Philosophy helps in reflective teaching

Teachers were of the view that philosophy helps them to think reflectively as expressed in the following comments:

PSTIIP 1

For me personally, I think I can be able to interact with the learners and to understand them. You know questions you have to sit back and reflect on. When you have done philosophy, you will realize that there are topics you just must go back and reflect on to bring out the corpus of teaching there.

Data implication: philosophy aids the teachers to logically reflect on the lessons and to ask reflective questions to drive home learning experiences.

SSTIIP 3

For me... I think about... mmmm...the only thing that makes me enjoy philosophy in education is the logical aspect (smiling). Without me thinking about the future or life, I don't think I can be able to think about how the children will think about me tomorrow as their teacher. So, this makes me to put in all my best to make sure I leave a lasting positive influence on them during my teaching.

Data implication: philosophy aids the teachers to be conscious of the influence they leave on the learners for the future.

6.2.11.4 Philosophy helps in teaching good morals

Teachers also accepted that philosophy helped in bringing knowledge of good morals and helps in instilling same in the learners as they commented thus:

PSTIIP 2

It has affected my teaching in the sense that, the knowledge of ethics makes me correct wrong behaviors both in pupils and teachers as the deputy head teacher. You know that we must maintain those lofty aspects of our culture of good behaviors like greetings, interpersonal relations, empathy, honesty, affection, forgiveness, respect and so on.

Data implication: ethical knowledge in philosophy helps the teachers to build those good and cherished societal values in the children.

SSTIIP 7

It has affected positively., because like I said, I need to produce people like myself. Because of my experience, I was made to reason better. Teaching not involving malpractices really helps the child. I was made to reason in a proper way. So, I always tell my children to know what they are doing so they can excel anywhere in the world.

Data implication: ethical knowledge in philosophy guides the teachers in living morally upright lives as role models for the learners.

6.2.11.5 Philosophy facilitates better lesson delivery

Teachers were also of the view that philosophy helps in facilitating better lessons delivery with the following quotations:

SSTIIP 4

It has affected positively because in the class... at the end of the lesson... the pupils, you will see how they will behave and what countenance they wear will make you to know that at least for the day, you have achieved something.

Data implication: philosophy arouses in the teachers a sense of fulfilment after good lesson delivery, which in turn motivates them to do more.

PSTIIP 3

Teaching before learning philosophy had been just a one-way traffic, I will say. Just looking at the topic and giving up straight like that. But after philosophy, I discovered that there can be something more than just looking at the topic and delivery of the lesson to the students. It has also helped me to adopt different methods in teaching

Data implication: the knowledge of philosophy gives teachers insights into contriving better ways of lesson delivery.

6.2.11.6 Philosophy affects teaching positively

Teachers unanimously agreed that the knowledge of philosophy has positively affected their teachings over time. The following quotes show this:

PSTIIP 5

It has in many ways. I studied this in my NCE and degree days. We did philosophy and logic and all the philosophies. It helped me a lot because I sometimes use the knowledge in explaining to the pupils, although I am not teaching them as philosophy of education.

Data implication: philosophical knowledge positively affects teaching as it helps teachers to explain things better to the understanding of the learners.

PSTIIP 6

Yes. It has really affected my teaching positively, because by being able to teach right, I put smiles on the faces of these children and gives them hope for living.

Data implication: philosophical knowledge positively affects teaching as it makes for good lesson delivery, which brings satisfaction to learners and educators alike.

SSTIIP 7

It has affected positively., because like I said, I need to produce people like myself. Because of my experience, I was made to reason better. Teaching not involving malpractices really helps the child. I was made to reason in a proper way. So, I always tell my children to know what they are doing so they can excel anywhere in the world.

Data implication: philosophical knowledge positively affects teaching as teachers can reproduce themselves in the learners.

SSTIIP 7

It has affected positively., because like I said, I need to produce people like myself. Because of my experience, I was made to reason better. Teaching not involving malpractices really helps the child. I was made to reason in a proper way. So, I always tell my children to know what they are doing so they can excel anywhere in the world.

Data implication: philosophical knowledge positively affects teaching as it makes the teachers reason critically and logically.

PSTIIP 1

Has affected positively

Data implication: philosophical knowledge has positively affected teaching generally.

SSTIIP 2

Yeah... sometimes when I am teaching, there are certain things that err... if you come across certain characters, like when I get to talking about... err... nationalist movements, down to the present age, because we do have an era of history that we talk about err... the, the, what do I use in describing it? Current events that are happening. Yeah... contemporary events that are happening. When you are talking... you... err... there is no way you are not going to bump into people's personalities... so you can use that as a point of teaching the children, making them to understand, this person was this, this person was that. This is the achievement of that person. Let us leave the ancient people, history, some of them may still be alive or some of them, the achievements they made are still with us, use it.

Data implication: philosophical knowledge has positively affected teaching as the teacher is able to identify relevant role models for the emulation of the learners.

6.2.12 THEME TWENTY-ONE: Teachers' views on ways in which teaching philosophy may inhibit overall learning

Another theme which emerged from further exploration of the study was teachers' views on how philosophy may inhibit overall learning. This theme is presented through the foil the following subthemes/categories derived from it viz: *philosophy may confuse learners and breed learning apathy; philosophy may make the children deny the existence of God; philosophy may make the child too logically minded for parental and teacher control.*

6.2.12.1 Philosophy may confuse learners and breed learning apathy

Teachers identified that teaching philosophy in junior secondary school may end up confusing the learners because of the complex nature of philosophical discourse:

SSTFGP 1

Okay, like ... in philosophy, we have two major divides which are empiricism and rationalism. Emmm... when you introduce metaphysical reasoning into philosophy in basic education, at the stage it can collapse and confuse the children because their

minds are still very young to comprehend metaphysical discourses. For instance, as I am now, I can watch anything, I can go anywhere, I can interact with anybody, yet I can identify what is right and filter what is wrong, I take what is right and move forward. So, if the child's mind is not fully developed to grasp metaphysical contents, they will not be able to filter or decipher what is right or wrong, and they will be swayed easily by any wave of thought that may inhibit their progress and development and fall short in helping them to learn. So, the idea of including metaphysics should completely be done away with in this study.

Data implication: metaphysical aspect of philosophy may confuse the learners in junior secondary school.

SSTFGP 4

I think that, if the entire corpus of philosophy including metaphysics is introduced into basic education, it will confuse the child and destroy the expected gains in teaching this subject in basic education.

Data implication: metaphysical aspect of philosophy may confuse the learners in junior secondary school.

PSTFGP 1

In addition to that also, if you must bring philosophy in primary school, we have to look critically at the curriculum. As he has said, in bringing some topics, we might rather succeed in confusing the pupils. So, we must consider the age of the children and match with whatever corpus of knowledge is to be brought in from philosophy.

Data implication: philosophy confuses the children.

PSTFGP 3

I want to contribute to that by saying that, if you are teaching the primary school pupils and you cannot explain well to them, you actually succeed in confusing them rather. So, if you bring philosophy into basic education system and the teacher is not

able to explain concepts clearly to the pupils, philosophy may at this juncture serve a negative purpose in making learning difficult to them as they may even lose interest in other subjects.

Data implication: philosophy is confusing because of its complicated concepts.

PSTFGP 4

In terms of negative influence, I think it depends on which philosophy you want to teach. You know that these are primary school pupils and if you bring in terms that are too

PSTFGP 8

I want to contribute to that by saying that, if you are teaching the primary school pupils and you cannot explain well to them, you actually succeed in confusing them rather. So, if you bring philosophy into basic education system and the teacher is not able to explain concepts clearly to the pupils, philosophy may at this juncture serve a negative purpose in making learning difficult to them as they may even lose interest in other subjects.

Data implication: philosophy makes people lose interest in learning because of its complexity.

6.2.12.2 Philosophy may make the children deny the existence of God

Teachers also argued that the study of philosophy at this young age might cause the learners to doubt the existence of God:

PSTFGP 4

In terms of negative influence, I think it depends on which philosophy you want to teach. You know that these are primary school pupils and if you bring in terms that are too big or concepts that are too deep for them to grasp like metaphysical issues, you will find out that this might tend to confuse the young minds in primary school and thereby inhibit their progress in learning. You see that this immaturity in minds of

some people at the point of being introduced to philosophy makes some of them say that there is no God.

Data implication: philosophy makes people doubt the existence of God.

SSTFGP 4

Introducing philosophy into basic education, the Christians believe that philosophy does not believe in the existence of God. So, don't you think that it would bring about controversy in our society? So, lets deliberate on that when it has to do with religion.

Data implication: the study of philosophy may cause the children to become atheists.

6.2.12.3 Philosophy may make the child too logically minded for parental and teacher control

Teachers held the view that children who have been exposed to philosophical knowledge may turn out to be too logically minded for both parental and teacher control:

SSTFGP 4

In everything that has advantages, there is also the reverse. I ... believe that this same logic we are introducing to our children, if we look at the way the world is, don't you think that it would also affect us as parents, both in classroom and at home? They would want to practice it with you at home. Now, when you want to get the truth from your child, the child will tell you the logic, now because of that thing there will be a problem.

Data implication: philosophical knowledge may make the children too wise for parental and teacher control.

6.2.13 THEME TWENTY-TWO: Teachers' views on how to enhance teaching strategies of philosophy in basic education

Teachers expressed their views on how to enhance teaching strategies of philosophy in basic education by identifying the following subthemes/categories: *through technology; through*

innovative and insightful teaching; through research; through teacher development; by teacher motivation and by provision of instructional materials.

6.2.13.1 Through technology

Teachers recommended the use of technological gadgets in teaching philosophy in primary school when they said thus:

PSTFGP 3

I give an example with teaching mathematics... we have been using counters to teach the children mathematics all along, but the current advancement in technology has brought calculators. The mathematics teacher who brings calculators to the class to teach the pupils how to use, is simply aiding the children to ease into emerging technology. So, in this light, the teacher of philosophy should embrace innovations in technology while being innovative in teaching as well as engage in further research.

Data implication: philosophy should be taught in primary school with appropriate modern technology.

6.2.13.2 Through innovative and insightful teaching

Teachers agreed that an effective way to integrate philosophy in primary school is through innovative and insightful teaching strategies:

PSTFGP 3

We know that innovations evolve daily and constantly, for optimal lesson delivery to these pupils, I recommend that the teacher should be proactive and innovative to meet with the evolving world and other dynamic minds of the pupils.

Data implication: teachers of philosophy in primary school should adopt innovative and insightful approaches.

6.2.13.3 Through research

Teachers recommended that there should be constant research to meet up with evolving themes and practices for effective teaching of philosophy in primary school:

PSTFGP 3

We know that innovations evolve daily and constantly, for optimal lesson delivery to these pupils, I recommend that the teacher should be proactive and innovative to meet with the evolving world and other dynamic minds of the pupils.

Data implication: teachers of philosophy in primary school should engage in constant and further research for effective teaching of the subject.

6.2.13.4 Through teacher development

Teachers recommended that teachers of philosophy in primary school should undergo intermittent human resources development programmes to make for effective teaching of the subject. Witness the following quote:

SSTFGP 8

Government must retrain teachers and must give time for the teachers to embark on self-development schemes.

Data implication: the teachers of philosophy need to undergo self-development programmes for better lesson delivery.

6.2.13.5 By motivating the teachers

Teachers were of the view that the strategies of teaching philosophy in basic education can be enhanced by motivating the teachers for better productivity:

SSTFGP 3

Okay... let me just come in there. The first thing would be to stimulate the interest of the teachers because, without their interests, I don't think that this venture will succeed. Therefore, the teacher should be adequately motivated. And the welfare of

the teacher should be paramount here. Yeah... while introducing something new to the system, it becomes very germane to motivate the teachers so they can adjust properly out of their comfort zones. They, being motivated, will now motivate the learners. We know that motivation is a cardinal factor in the teaching and learning process.

Data implication: teachers in junior secondary schools should be motivated to teach.

PSTFGP 7

The teachers should also be motivated by the government for efficiency. Very important to talk about motivation of the teacher here as the teacher should be promoted as at when due, should be paid entitlements promptly.

Data implication: The government should motivate primary school teachers with entitlements and incentives to successfully teach the subject.

6.2.13.6 By provision of instructional materials

Another way of enhancing the teaching strategies of philosophy in junior secondary school by the provision of instructional materials as identified by teachers:

SSTFGP 1

There should be instructional materials met for each lesson. There should be visual aids also for the learners.

Data implication: instructional materials should be provided for effective teaching of philosophy in junior secondary school.

PSTFGP 7

The importance of learning and teaching aids should not also be overlooked if philosophy should be properly integrated in the primary school in Nigeria.

Data implication: teachers of philosophy in primary school should improvise teaching aids for effective lesson delivery.

6.2.14 THEME TWENTY-THREE: Teachers' reasons to enhance philosophy teaching strategies in basic education

In the construction of reasons to enhance philosophy teaching strategies, teachers in both individual and focus group discussion sessions were unanimous in their identification of the major reason as being *for effective teaching and learning to take place with the following quotes:*

PSTFGP 7

For effective learning to take place

SSTFGP 1

To have effective teaching

PSTIIP 1

For good teaching and learning

SSTIIP 7

For proper learning by students and teaching by students

SSTIIP 6

To teach better

SSTIIP 3

For students to learn better

PSTFGP 4

For better learning by pupils

PSTFGP 1

For good teaching

SSTFGP 3

For effective teaching and learning

SSTFGP 4

For effective teaching and learning

SSTIIP 4

For proper learning by students and teaching by students

PSTIIP 6

For good teaching

PSTIIP 3

For effective teaching and learning

PSTIIP 2

To have effective teaching

SSTFGP 8

For effective teaching and learning

SSTFGP 2

For good teaching and learning

Data implication: *philosophy will make room for effective teaching and learning to take place.*

6.2.15 THEME TWENTY-FOUR: Teachers' miscellaneous views on integrating philosophy into basic education

Teachers were required to freely express their thoughts about integrating philosophy into basic education devoid of guidance by the researcher's structured questions, and the following subthemes/ categories were revealed: *philosophy is already being taught in basic education as select topics in some subjects; philosophy is already being taught to African children.*

6.2.15.1 Philosophy is already taught in basic education as select topics in some subjects.

Teachers construed philosophy to be already taught in basic education, but as specific topics and concepts under some subjects:

PSTFGP 2

Interestingly though, I believe is already introduced in the nursery school as verbal reasoning and quantitative reasoning.

Data implication: philosophy is already being taught in basic education.

PSTFGP 4

So, we will not say that in a way, philosophy is not introduced to the system, but we have not mentioned the name, philosophy in quote, and the logical aspect... we have been teaching philosophy without really realizing that we have been teaching philosophy.

Data implication: philosophy is already being taught in basic education.

6.2.15.2 Philosophy is already being taught to African children

Teachers contended that philosophy is already being taught to children in African societies at home as expressions of the societal norms and values:

PSTFGP 4

You know in African context... like you are talking about teaching philosophy in schools, in our own families, we are taught morals and values and all that, it is part of the philosophy we are talking about, though this is in the informal sense of it. Because in those days in African societies, every child belonged to the community. If you do anything wrong as a child, any adult could chastise you or report to your parents who will punish you severely. So, in a way, philosophy was being practiced in the African context though not formally.

Data implication: the African child is being taught philosophy as mores, codes, norms and values of the society.

6.3 Chapter Summary

This chapter was a continuation and conclusion of the presentation and explanation of the study's reported findings based on the participants' views, understanding, experiences, and knowledge of the possibility or impossibility of integrating philosophy into basic education in Nigeria. Fifteen (15) themes were revealed upon exploration of research questions three and four which are: teachers' construction of how philosophy should be integrated into basic education; teachers' opinion on how philosophy can enhance learners' lived experiences; teachers' opinion of aspects of philosophy to be taught in basic education; teachers' views on how philosophy should be taught in basic education; teachers' opinion on who should teach philosophy; teachers' prescription of tools to be used in teaching philosophy; teachers' recommendations on training to be given the teacher of philosophy; teachers' opinion of philosophical content knowledge to be taught in school; teachers' view on how philosophy enhances learners' learning; teacher' experiences on how knowledge of philosophy enhances their teaching; teachers' view on how philosophy affects teaching; teachers' views on ways in which teaching philosophy may inhibit overall learning; teachers' views on how to enhance teaching strategies of philosophy in basic education; teachers' reasons to enhance philosophy teaching strategies in basic education; teachers' miscellaneous views on integrating teaching philosophy into basic education.

The next chapter presents the discussion and synthesis of the data and how it is re-contextualised within the existing literature and theory based on the research questions and the emerging themes.

CHAPTER 7

DISCUSSION AND SYNTHESIS OF FINDINGS: TEACHERS' PERSPECTIVES ON POSSIBILITY OR IMPOSSIBILITY OF INTEGRATING PHILOSOPHY INTO BASIC EDUCATION

7.1 Introduction

In the preceding chapters (5 and 6), the results of findings from the study were presented and interpreted accordingly. This chapter (7) and the next (8) seeks to discuss and synthesize the data to show how these findings respond to the research questions. Major issues bordering on the integration of philosophy into basic education are highlighted herewith as data obtained from the individual interviews and focus group discussion sessions found expressions in twenty-four emerging major themes and sundry subthemes/categories that were qualitatively analysed. In addition, the findings are discussed and are integrated with the *reconceptualist* theory of curriculum wherein the prong of *currere* was engaged in framing the study while infusing it with existing literature.

For this chapter however, the study will consider discussion of themes which resulted from analysis of data bordering on the first two research questions viz: *(1) What are teachers' perspectives on the integration of philosophy into the Nigerian basic education system?* *(2) What do you think as a teacher concerning the possibility or impossibility of integrating philosophy into the Nigerian basic education system?*

A merger of these questions presents us with a common theme of discourse which reflects the primary concern of both questions. Therefore, I shall designate the theme arising from the above questions as, **Teachers' Perspectives on Possibility or Impossibility of Integrating Philosophy into Basic Education.**

7.2. Discussion of findings

Under this section, I shall discuss the first nine (9) themes out of the twenty four themes as domiciled under this chapter by default of the research questions: *teachers' construction of philosophy; teachers' construction of philosophy of education; teachers' opinion of the knowledge that philosophy provides; teachers' views on the benefits of integrating philosophy into basic education; teachers' perceived challenges on integrating philosophy into basic education; teachers' views on the significance of integrating philosophy into basic education; teachers' opinion on how the integration of philosophy can improve teaching and learning; teachers' opinion on how philosophy helps pupils to learn; teachers' views on how philosophy helps teachers to teach better.*

7.2.1 Teachers' construction of philosophy

The study sought to first and foremost explore the understanding of teachers on what philosophy means to them, either as a concept or a subject. Findings revealed that teachers held diverse views on the meaning of philosophy, just like it is difficult to define philosophy in one simple statement or manner because of the intercultural tensions in interpreting what philosophy is (Raud, 2006). Teachers' diverse meaning or definition of philosophy were philosophy is the awareness of self and society; philosophy is the love of wisdom and understanding; philosophy is the study of proper reasoning, and logical thinking and philosophy is the acquisition of knowledge. The *reconceptualist* theoretical framework of this study admits as a posture of allowing new ideas to emerge and take hold (Pinar, Reynolds, Slattery, & Taubman, 1995), even as the concept of *currere* foregrounds a self-reflective process that culminates in re-conceptualisation of an individual's understanding of what a particular practice is all about (Nsibande. 2007). This, therefore, sets the stage for the definition of philosophy as a subject from the perspectives of the teachers in the study.

7.2.1.1 Philosophy is the awareness of self and society

Teachers saw philosophy as the awareness of self and society. This correlates with the definition of philosophy as put forward by Stepin (2015), where he argues that the unique role of philosophy and philosophers in the changing world in the era of technogenic civilization are falling apart creating new challenges for humanity hence, he proposed to

understand philosophy as a reflection on the worldview universals of culture and as a means to construct its new meanings. This draws from Karl Marx's postulation that, philosophy is the living soul of a culture, the quintessence of a culture or era, expressed in thought (Stepin (2015).

7.2.1.2 Philosophy is the love of wisdom and understanding

Teachers also defined philosophy to mean the love of wisdom and understanding. The Greeks' pristine understanding of the meaning of philosophy was the love of wisdom, even as philosophy was seen as the goddess of wisdom, and even today, philosophy is markedly seen as an understanding of life and future (de Balbian, 2017). It is established that philosophy holds the traditional view that aims at seeking the truth (Van der Vossen, 2020). However, philosophy is also seen from the perspective of not only related to wisdom, as it is also the love of wisdom and activity which reveals a proper understanding of other elements of life (Sweet, 2020). Therefore, the literature above aligns with teachers' views when they define philosophy as the love of wisdom and understanding.

7.2.1.3 Philosophy is the study of proper reasoning and logical thinking

Teachers contrived philosophy to be that study of proper reasoning and logical thinking. This situates squarely with the exegesis of Pauli Pylkkö as he argues that philosophy is an analytic enterprise concerned with good reasoning and logical thinking (Pylkkö, 2019). Philosophy brings higher order thinking skills which empower people to see the broad or holistic concepts reflectively and metacognitively (Ritchhart, 2002). It entails value-laden thinking with a pedagogical strategy based on rational questioning and intelligent agreement (Millett & Tapper, 2012). We can hereby see that teachers' view of philosophy as the study of proper reasoning finds validation in these works of literature.

7.2.1.4 Philosophy is the acquisition of knowledge

The study also revealed that teachers defined philosophy as the act of acquisition of knowledge. However, studies have provided empirical support that philosophy produces cognitive knowledge (Burgh, 2018). For Pritchard (2005), humans can account for expert

knowledge through epistemology which understands how knowledge is acquired from philosophy. Therefore, teachers were satisfied to stand on this epistemic foundation of philosophy in defining it as the acquisition of knowledge.

7.2.2 Teachers' construction of philosophy of education

The study brought up the understanding of teachers on what philosophy of education means. Teachers' response to what philosophy of education may mean resulted in the following definitions of philosophy of education to wit: *philosophy of education is the unravelling of education problems and the means of solving them; philosophy of education is the critical study of the learners and the learning processes; philosophy of education is that deep and multi-dimensional understanding of education as a concept and construct of the society.* The study's theoretical background permits the creation of things unforeseen, experimentation, and the expansion of difference and movement in reconceptualising the educational curriculum (Le Grange, 2014). Therefore, teachers in the study reasoned the meaning of philosophy of education through their peculiar experiences and investigations of their subjectivities and educational experiences as they shape beliefs and assumptions on what counts as practices in particular contexts (Le Grange, 2014).

7.2.2.1 Philosophy of education is the unravelling of education problems and the means of solving them

In constructing philosophy of education to mean the unravelling of education problems and means of solving them, they specifically saw philosophy of education as the application of philosophical knowledge to solve educational problems; the love of wisdom in education and its application; those principles guiding education. This is in synchrony with the view held by Bagheri Noaparast, when philosophy of education was defined as insights into educational matters derived systematically from a philosophical system including ontological, anthropological, epistemological, and axiological dimensions (Noaparast, 2018). Philosophy of education might also be taken as insights resulting from an analysis of educational concepts/statements (Frankena, 1996). We, therefore, find validation of teachers' held view that philosophy of education is the unravelling of education problems and the means of solving them from these pristine held views about philosophy of education by scholars.

7.2.2.3 Philosophy of education is the critical study of the learners and the learning processes

Teachers' categories of understanding of what philosophy of education means also showed in their definition of philosophy of education as the critical study of the learners and the learning processes. Little wonder that Stratford argued that, educational philosophy could be an even more valuable resource when it comes to identifying and responding to the unconscious political assumptions structuring educational policy and practice. In this regard, educational philosophy might also challenge outdated conceptions and help construct deliberative forums for collective wisdom (Stratford, 2019). For O'Connor (2016), "philosophy of education borders on the theory and practice of education". It involves the following: "a set of techniques for imparting knowledge, skills, and attitudes; a set of theories which purport to explain or justify the use of these techniques and, a set of values or ideals embedded and expressed in the purposes for which knowledge, skills, and attitudes are imparted, and so directing the amount and types of training that is given" (p. 5).

7.2.2.4 Philosophy of education is that deep and multi-dimensional understanding of education as a concept and construct of the society

Teachers also defined philosophy of education as that deep and multi-dimensional understanding of education as a concept and construct of society. Here, they understand that no educational theory could be different from the values of society. Educational philosophy of any country is fitted within the merger of intellectual and ethical or religious development therein (Burbules, 2000).

7.2.3 Teachers' opinion of the knowledge that philosophy provides

In reflection on the kinds of knowledge that philosophy possibly brings, the teachers expressed various opinions reflecting their perspectives and experiences. Their views showed that philosophy could bring the following kinds of knowledge: *logical knowledge; epistemic knowledge; ethical knowledge; historical knowledge; intuitive knowledge; environmental knowledge, and cognitive knowledge*. Teachers utilized Pinar's concept of *carrere*, which foregrounds a self-reflective process that culminates in re-conceptualisation of an individual's

understanding of what a particular practice is all about (Nsibande, 2007) in presenting their perceptions of what kinds of knowledge that philosophy can bring.

7.2.3.1 Logical knowledge

Teachers believed that one kind of knowledge that philosophy gives is knowledge of logic and good reasoning. This is observed in the case of a growing phenomenon in teaching logic, the demand for critical thinking in education, and increased questioning of the role and usefulness of formal logic in the discipline of philosophy (Walton, 1990). Here, Watson argues that teaching philosophy gives the learners logical knowledge. A study which investigated the impact of philosophical group discussion in children's verbal reasoning skills showed that children who are exposed to philosophy acquired the basic language skills (comparison, analogy, justification, wording, and causal connection) in their academic achievement by fostering verbal reasoning skills (Säre, Luik, & Tulviste, 2016). However, parents have seen the school as where their children can be trained in proper reasoning, which is done through teaching philosophy (Lipman *et al.*, 2010).

7.2.3.2 Cognitive knowledge

The study showed that teachers identified cognitive knowledge as a kind of knowledge that philosophy can bring to the learners. They (teachers) opined that philosophy could give one knowledge about oneself and who one is, as well as knowledge about what one is doing in life, or even knowledge of career path to choose; knowledge for self-awareness and successful living. A study showed that some cognitive scientists find philosophical judgements often being correlates of reflection and test performance, while others find philosophical education correlating with reflection and test performance, with this reflectivity being higher in those with training in philosophy (Livengood, Sytsma, Feltz, Scheines & Machery, 2010). However, philosophers believe that reflection plays an important role in shaping and improving one's philosophical thinking because training in philosophy correlates with better performance on tests of reflection and reflective test performance correlates with demonstrably better judgments in a variety of domains (Byrd, 2021). Cognitive knowledge brings reflection to man, which is higher order thinking.

7.2.3.3 Ethical knowledge

A finding in the study showed that philosophy brings knowledge of morality to man. Ethics is a branch of philosophy or what may be referred to as the specie of philosophical inquiry that deals with the rightness or wrongness of human actions. Doing ethics is doing some sort of philosophy (Shafer-Landau, 2012). We are justified to reason that those fundamental ethical principles share the same status as fundamental philosophical principles since ethics is a branch of philosophy, though it is hard to argue for either teleological or deontological inducements as a singular pathway to explaining human actions. Since ethics is a branch of philosophy, we have excellent reason to think that fundamental ethical principles share the same status as fundamental philosophical principles. To this end, Gülcan argues that ethics and education are observed to have important places in human life if the human being should appropriate the standard of goodness. Hence, ethics should be taught as a course in the educational system (Gülcan, 2015). Ethical education allows people the free will to make decisions, and norms can be easily taught, but you cannot teach obedience to rules in the society unless ethics is being taught, hence teaching ethics becomes very important and necessary in education (Gülcan, 2015).

7.2.3.4 Historical knowledge

Findings of the study also showed that philosophy could bring knowledge of history to the learner. When there is a discourse of philosophy, there is always a rich reference to the etymology of ideas and concepts, which helps build a robust epistemological outlook reflective of different eras of cognitive engagements. In line with this, Van Boxtel and Van Drie (2013) opined thus: “Historical reasoning aims at historical understanding. It concerns one of three things: the evaluation or construction of a description of processes of change and continuity, an explanation of a historical phenomenon or a comparison of historical phenomena or periods” (p. 49). It is expedient to engage pupils in historical reasoning as this contributes to meaningful learning since it ensures that the learned knowledge is fully understood. They argue further that, “historical reasoning is an important competency to develop so that as they go on learning, pupils can make productive use of their historical knowledge to interpret new information or develop a deeper understanding (Van Boxtel & Van Drie, 2013 p. 51)”.

7.2.3.5 Intuitive knowledge

Findings also revealed that learners could gain knowledge by intuition when they study philosophy as it was seen that philosophy brings original knowledge without prior sense experience. This agrees with the assertion by Soyarslan (2016) that there is always something known by intuition instead of reason, for instance, the essence of things. Intuitive knowledge brings knowledge that cannot be gained by simply observing the given. Knowledge of metaphysical concepts like God can only be gained from intuition as there is no empirical validity. Interestingly, a study which was conducted with two new experiments on intuitions about knowledge with experts and lay people showed that intuitions of epistemological experts are superior in some respects, but they also pose an unexpected challenge to the expertise defence, suggesting that philosophy as a discipline, however, might fail to adequately map the intuitions of its expert practitioners onto a disciplinary consensus (Horvath & Wiegmann, 2016).

7.2.3.6 Environmental knowledge

The study also revealed that philosophy could bring about awareness or knowledge of the environment or society. It is commonly believed that increased knowledge about the environment promotes positive attitudes (Arcury, 1990). Students exposed to philosophy tend to be more aware of their society and adjust accordingly to the demands of survival therein. This synchronizes with Zakharova, Liga and Sergeev (2015) when they opined that, it is common to find these sets of students cultivating conscious behaviours that minimize the negative influence of human activity on their environment.

7.2.4 Teachers' views on benefits of integrating philosophy into basic education

Findings of the study revealed the views held by teachers about the possible benefits of integrating philosophy into basic education to include: *philosophy creates awareness about life; philosophy brings knowledge to the child; philosophy makes future study of the subject easier; philosophy brings logical knowledge; philosophy makes the teacher to understand the learners; philosophy brings motivation to children*. In expressing their views here, teachers were articulating their unique experiences as backed by the study's reconceptualist theoretical framework, which promotes autobiographical reflection on educational experiences from a

subjective and narrative perspective (Kissel-Ito, 2008). These reflections imply newness, the creation of things unforeseen, experimentation, and the expansion of difference and movement in reconceptualising the educational curriculum (Le Grange, 2014).

7.2.4.1 Philosophy creates awareness about life

Teachers believed that a benefit of possible integration of philosophy into the basic education system in Nigeria would be the creation of awareness about life and living for the children from an early age. The knowledge of philosophy helps turn humans towards themselves in the search for knowledge instead of looking outwards. This is referred to as introspection, and it has a vital role in sustaining specific societal processes (Robinson & Cole, 2015). However, proper introspection makes human awareness effective and gives wisdom to positively affect society or make desired changes towards realizing sustainable societal systems (Syrgiannis, Zabaniotou & Fazenda, 2019). Philosophy brings this process of learning from ourselves within our reach as the nearest realm (Syrgiannis, 2013). This derives from earlier work by Vygotsky, who delved into the fundamental of human consciousness with profound insight to explain that human reasoning emerged through practical activity in the social environment (Vygotsky, 1978).

Self-awareness in western philosophy situates a tradition where freedom and equality are the essence of a human being who experiences these values as human beings, which is further reinforced by the respect of rationality over emotion and theory over praxis. Western philosophy believes in understanding things where a human being finds their (eternal) essence (Jonkers, He, & Shi, 2020). The Chinese philosophical tradition evinces the human being to be bestowed a destiny from heaven, and the proper way of being a human being is to follow the order of heaven (DAO). For a man to know the beginning of how human beings live, they must know what is called “knowing the incipency,” i.e., the slight beginning of the movement or the procedure and the earliest indications of good or evil. Man learns to be human by engaging oneself in life since the whole world is a process of production (Jonkers et.al., 2020). The German philosophy concerning self-awareness capitulates the term “*Menschenbild*,” which refers to an individual, a group of people, or a whole society’s understanding of the human being as having a *Menschenbild*. *Menschenbild* indicates that every one of us has a set of strong convictions on what it means to be human, and these convictions lie at the bottom of the epistemic and moral orders by which we conceive and

sort out the world. These convictions are also powerful because they mould us (Jonkers et.al., 2020).

Philosophy is also seen as a vehicle to drive spiritual awareness in man and make for better living in society as seen in the Hindu philosophy of YADNYA, which gives meaning to truthfulness, sincerity, and fair devotion in the human (Widiastuti, Sukoharsono, Irianto & Baridwan, 2015). “*Yadnya* creates spiritual awareness for taxpayers of small and medium enterprises (SME) as creative economy, especially those who embrace Hinduism since it is a form of human’s accountability based on the principle of awareness, willingness, togetherness, and empathy toward others, and is done to create harmony between words, deeds, and thoughts, and is called, *tri karya parisudha* (three forms of chastity)” (Widiastuti et.al., 2015 p.38). The authors here are illustrating or presenting the relationship among human and duties to perform “as a form of accountability enables humans to have transcendent awareness according to harmony between words, deeds, and thoughts to reach *tri hita kirana and dharma*” (Widiastuti et.al., 2015).

The African outlook on self-awareness is derivable from the *ubuntu* philosophy of communalism or communitarianism. The African believes in community living, where a person is defined in the context of social bonds and cultural traditions rather than through individual traits (Daly 1994). Members construct their actions through tangential relations with the community’s material and moral worlds, which, in effect, is the story of their relations with particular sets of social goods, which are constrained by the community’s pursuit of shared ends (Ramose, 2002a). For Khoza, African cultural existentialism shows communalism as “a concept that views humanity in terms of collective existence and intersubjectivity, serving as the basis for supportiveness, cooperation, collaboration and solidarity” (Khoza, 2005 p.266). Whereas, for Gyekye, “African communalism is a kinship-oriented social order, which is informed by an ethic of reciprocity. In a communal social order, one is brought up with a sense of solidarity with large groups of people” (Gyekye, 1995).

Walczak (2020) argues that the way we function in the world is how we feel and perceive ourselves as humans. Therefore, the educational program should include skills of self-awareness, insight into one’s own emotions, ability to cope with stress, silence, and self-affirmation. The above postulations show forth to validate teachers' thinking that philosophy can bring knowledge of self-awareness to the learners.

7.2.4.2 Philosophy brings knowledge to the child

One of the benefits identified by teachers is that philosophy will bring knowledge to the child if taught to them early in life. Everyone realizes how important knowledge is in coping with everyday living. Little wonder that teachers saw that philosophy teaches the children knowledge for rightful living; it could also teach how one can rise above failure by knowing the right strategies to apply in life and can teach one to identify their talents and strengths for successful living.

Hand (2018) argues that philosophy imparts an assortment of benefits that both reinforce and transcend the value of other, more conventional subjects. A study in America reported significant gains in logical reasoning and reading, measured using the California Test of Mental Maturity (CTMM) after pupils were introduced to philosophy in (Lipman *et al.*, 1980). Another study reported significant improvements in reading and critical thinking, though the outcomes for logical thinking and the use of questions were unclear (Trickey & Topping, 2004). In another study, children who were taught philosophy made significantly bigger gains than control pupils when significant gains were reported for reasoning skills and intellectual confidence (William, 1993). A study in Canada also reported findings suggesting philosophy as unique, beneficial subject that teachers enjoy teaching and students greatly value, even as they characterize it as both difficult and rewarding (Bialystok, Norris, & Pinto, 2019). All in all, it is clearly shown from the teachers' view and available literature that philosophy brings increased knowledge to the child.

7.2.4.3 Philosophy makes future study of the subject easier

According to teachers, another identified benefit of integrating philosophy into basic education would make the study of philosophy as a course in the tertiary institution easier for the learners who would have been already socialized with the course. This means that early teaching of the subject will give the children a solid foundation for future philosophizing as the child will be able to reason well and think logically at an early age. Successful philosophizing in the future requires a complementary and preparatory pedagogy that can only be attained by studying philosophy in basic education. According to John Rudisill, this pedagogy demands students to primarily recognize that there is a difference between merely studying a particular domain of knowledge called 'philosophy' and being fully engaged in a

sort of intellectual activity, also called ‘philosophy’. This early training which the students get will gradually ease them into proceeding to more sophisticated instances of philosophizing (Rudisill, 2011).

7.2.4.4 Makes the teacher to understand the learners

Teachers were of the view that their knowledge of philosophy helped them to understand their learners better. It makes teachers easily identify learners with different capabilities and needs. This is one core expectation of the teacher as a professional since teachers’ professionalism encompasses both attitudes and behaviours and is exhibited in many ways (Tichenor & Tichenor, 2005). The foundation of the educated society rests on the development of a highly qualified and committed teaching force (Darling-Hammond, 2010) because teachers interact daily with the students from early childhood to young adulthood. Therefore, it becomes imperative for teachers to understand how children learn and make teaching decisions based on that knowledge (Tichenor & Tichenor, 2005). Interestingly, personal virtues such as patience, determination, courage, and respect for children contribute to professionalism (Tichenor & Tichenor, 2005).

7.2.4.5 Brings motivation to children

Philosophy was also seen in the study by teachers as a subject that generally motivates the learner in life. The motivation comes from the point where studying philosophy will expose the children to the purpose of education so as to endure probable educational challenges for future ultimate aim. For teachers to motivate the learners, they deploy diverse behavioural practices from their experiences in making the students more interested in learning because they know that students who are not motivated enough may lose interest in overall learning (Dörnyei, 2000). However, the role of the teacher is very determinate and indirect in teaching philosophy, yet the teacher should be able to properly guide philosophical discussions and arguments (Farahani, 2014).

7.2.5 Teachers' perceived challenges on integrating philosophy into basic education

Findings in the study further revealed teachers' perceived challenges in integrating philosophy into basic education with the following themes/categories: *challenge of acceptance; the challenge of human resources; operational challenge; curriculum challenge; the challenge of understanding the subject and etymological challenge*. Teachers articulated perceived challenges standing on the theoretical background of "currere,". Currere stresses the idea of circularity and the activity of running towards the self, unlike the noun 'curriculum' which denotes the idea of race that has to be run, starting from one point to another (Pinar et al., 1995). They saw and presented the challenges emanating from their peculiar experiences and reasoning.

7.2.5.1 Challenge of acceptance

It was revealed in the study that integrating philosophy into basic education in Nigeria might meet with the challenge of acceptance as the government and parents may not accept the proposal. Also, the larger society may not accept it as they may be ignorant of the meaning and importance of philosophy. In a study on the challenges of teaching philosophy to children, Farahani (2014) discovered that one of the problems was social acceptance, which is necessary for efficiency and effectiveness in applying philosophy to children. It was further noted that this program might fail to be implemented due to a lack of comprehensive understanding of its implementation (Farahani, 2014). Family acceptance was also seen as a challenge in the study because some families may be scared of the children's mentality growth due to exposure to logic and critical thinking (Farahani, 2014).

7.2.5.2 Challenge of human resources

Findings from the study revealed that there would be the challenge of inadequate and unqualified human resources to integrate philosophy into basic education because very few teachers have the training to teach philosophy. It was also noted that there is shortage of teachers in the education system hence, teachers to teach the subject will also be a problem alongside the problem of teacher motivation for teaching the subject. This synchronizes with findings from a study which identified the lack of trained and skilled instructors to teach philosophy to children as a challenge (Farahani, 2014). It was also seen that there were

problems of instructors acting clumsily in training as well as some moral and behavioural problems such as frustration, humiliation, low self-esteem, worthlessness, loss of identification, unsuitable pride, and so on which are too dangerous for this new project (Farahani, 2014).

7.2.5.3 Operational challenges

The study also identified general challenges bordering on the operation of the scheme. The identified operational challenges were expressed under the following subheadings: the challenge of logistics; the challenge of availability of teaching aids; the challenge of finding the perfect environment for its study and, the challenge of availability of textbooks.

7.2.5.4 Curriculum challenges

Teachers also identified a probable challenge bordering on curriculum issues in the study seeking to determine the possibility of integrating philosophy into basic education in Nigeria. Under the curriculum challenges, teachers noted that the timetable is already filled with school subjects as there are plenty of subjects being taught in basic education; hence there may be limited time to accommodate more subjects.

7.2.5.5 Challenge of understanding the subject

Another finding of the study was the challenge of understanding philosophy and its exotic terminologies by both teachers and students alike. Teachers noted that the jargon of philosophy might hinder easy understanding of the subject and the age of the children who may not be mature enough to be exposed to such high order thinking may not be of help also. This correlates with findings in a study that concluded that philosophical thinking during childhood might not be reflexive with the child psychological development stage as postulated by Piaget and other development theorists since childhood is not considered an abstract reasoning stage (Farahani, 2014). The study further noted the challenge of philosophy as a discipline where there have been debates whether philosophy was suitable for children (Farahani, 2014).

7.2.5.6 Historical challenge

The study also showed that there would be a challenge of knowing the origin and history of philosophical knowledge claims for easy understanding of the subject by the students. Maciej Soin argues thus: “in view of the unattractiveness of teaching philosophy according to the historical model and the anachronism of the doctrinal model in a modernised society, we should not go back to teaching philosophy as an inquiry, including properly understood the criticism. After all, this was the nature of the most important achievements of philosophy when contrary to the doctrinal tendency emphasised the movement of thoughts, showing the complexity of the problems and situations and the underlying assumptions of their treatment” (Walczak, 2020). We here see the challenge of developing philosophical competencies through the historical and doctrinal method identified by teachers in exploring the study, *integration of philosophy into the basic education system in Nigeria: teachers’ perspectives*.

7.2.6 Teachers’ views on the significance of integrating philosophy into basic education

Further findings of the study revealed teachers’ views on the significance of integrating philosophy into basic education. These were identified under the following subthemes/categories: *philosophy creates awareness for personal development; philosophy develops logical and creative mindset; philosophy motivates learning; philosophy guarantees knowledge of the environment; philosophy builds good political leadership/followership; philosophy promotes philosophical thinking*. Teachers’ perspectives on such significances derive from the theory of reconceptualism, whose focus is not only on taking people to their past but also on expanding and appreciating knowledge acquired through didactic forms of learning (Nsibande (2007). With this understanding, teachers could create and recreate the future by espousing the likely significance of integrating philosophy into basic education in Nigeria.

7.2.6.1 Philosophy creates awareness for personal development

Teachers believed that one of the significances of integrating philosophy into basic education is that it would create awareness for personal development for the learners. They opined that in doing this, the consciousness of the children would be opened; their understanding of other subjects would be heightened; their epistemic foundation will be full proof; they will identify

their talents and strengths; they will gain understanding about nature, and they will be alert to their social responsibilities. Hassan, Juahir, and Jamaludin (2009), clearly show the importance of self-awareness to humans when they wrote: “the significance of knowledge comes from the basic truth of the knowledge that is not only functions to provide the explanation and information, but the most important, knowledge emerges as the medium in influencing, developing, and also shaping the notion of human and the society itself”. Philosophy, for them, is that element of knowledge, which is the value of the knowledge itself and the role of the premise within the development of individuals and society (Hassan et.al., 2009).

7.2.6.2 Philosophy develops a logical and creative mindset

Teachers believed that philosophy could develop the logical and creative minds of the children as one of its significances when integrated into basic education. The concept of critical thinking derives its roots from philosophy and psychology (Lewis & Smith, 1993) and the field of education (Sternberg, 1986). Bailin (2002) defines critical thinking as “thinking of a particular quality— essentially good thinking that meets specified criteria or standards of adequacy and accuracy”. Mathew Lipman sees critical thinking as skilful, responsible thinking that facilitates good judgment based upon self-correcting criteria and sensitivity to context. However, critical thinking is more than simply the sum of its parts (Van Gelder, 2005). Canuto (2018) argues that, for the child to develop the kind of thinking that is disciplined and critical, children need to be exposed to a variety of factors which includes: a conducive developmental environment with the presence of caring adults to model their thinking behaviours and attitudes like curiosity, logicity and open mindedness. Another factor is the ideal opportunity to accomplish peer regulated tasks requiring higher order thinking skills (Canuto, 2018). This is however, in contrast with any school setting with rote learning and teacher-centred strategy in which the learners' minds are underused (Wilson, 2000).

Theurer, Berner, and Lipowsky (2016), see creativity as an undeniably relevant human characteristic that considers principal personality traits that can affect development in various domains related to cognitive functions such as intelligence, reasoning, and problem-solving in turn could affect performance at school and lifelong learning. Creativity is an educational goal because it can solve complex problems in any domain. For this study therefore, the

logical and creative mindset of the children will be seen in their ability to be creative and inquisitive and in their logical and creative thinking.

7.2.6.3 Philosophy motivates learning

Further findings of the study showed that one of the significances of integrating philosophy into basic education is that philosophy would motivate learning. Findings from a study in the UK which examined the effects of a one-hour P4C lessons (using Lipman's materials) on reading comprehension, reasoning skills, and intellectual confidence showed that the P4C group made significantly bigger gains than control pupils even as significant gains were also reported for reasoning skills and intellectual confidence (Gorard, Siddiqui & See, 2017). A recent longitudinal study in Madrid involving final year high school students of two private schools revealed that the group that received P4C instruction experienced positive impacts on their cognitive abilities at the end of the program (Colom, Moriyón, Magro & Morilla, 2014). From these, we can agree with teachers who believe that studying philosophy can motivate learning in children.

7.2.6.4 Philosophy brings knowledge of the environment

This study revealed that teachers identified that one significance of integrating philosophy into basic education is that it will awaken the children to the knowledge of their environment. Teachers believe that the knowledge of philosophy will make the child to be conscious of their environment and pick up coping skills for successful living. One of the skills for survival in the environment is motor skills, of which philosophy of mind contends that one needs a proper motor skilled behaviour to survive in the community. According to Breivik (2007), skilful behaviour is based on discrete mental representations processed according to certain rules and done at lower skill levels, resulting in increasingly unconscious ways at higher skill levels. One of such skills is the skill of time management which is strategic to the human being since the human being is the only being imbued by nature with the ability to understand both itself and other beings.

Meanwhile, it is common knowledge that our functioning in the world is directly proportionate to how we view ourselves. Philosophy brings knowledge of the environment, giving us insight into our emotions and enabling us to cope with stress since our level of self-

awareness is developed (Walczak, 2020). A study in the UK revealed that expert performers achieve continuous improvement through analytical/ mindful behaviour during training and competition by applying intelligence to their reflexes (Sutton, McIlwain, Christensen & Geeves, 2011).

7.2.6.5 Philosophy builds good political leadership/followership

One of the identified significances of teaching philosophy in basic education is that, it has the propensity of building good political leadership and followership.

Masciulli, Molchanov, and Knight (2016), wrote thus: “Political leadership is one of the most widely experienced and intuitively or tacitly understood phenomena even as the phenomenon of leadership incorporates leaders involved in some type of innovative adaptation with followers, group objectives and organizational means, and problematic situations and contexts” (p.4). Little wonder that philosophers spanning different epochs of human civilization have argued the veracity of using philosophical knowledge to develop leadership and followership. Plato, in writing *the republic* to answer the question, “who is to rule?” clearly delineating the attributes of a good leader by examining the individual's natural temperaments, which could be expressed through a rigorous educational exercise. Therefore, teachers in this study posited that rational thinking and ethical reverence would bring about good leadership and followership which can be inculcated in the children by exposing them early to philosophy. Shim (2008) therefore argues that the knowledge of philosophy activates the teachers’ role in fostering democratic attitudes in the learners, which involves critical and autonomous participation in society for individual and social freedom and justice.

7.2.6.6 Promotes philosophical thinking

Further finding revealed that teachers were in tandem with the view that the knowledge of philosophy will promote and stir philosophical thinking in the children as one of the significances of integrating it into basic education. They argued that learners would benefit from early exposure to philosophy, which will help them think more logically and creatively, as we have already shown in previous discussions. Millett and Tapper (2012) contend that “The discipline of philosophy is, traditionally, a home for the teaching of thinking, for it is intimately connected, in terms of process and content, to thinking itself as they outline several

‘connections’ between the teaching and improvement of thinking and inquiry on the one hand, and philosophy on the other” (p.551). Those connections are presented as follows: philosophy is thinking about thinking; philosophy is the quest for meaning; philosophy is the conversation as dialogue; philosophy is asking open questions; philosophy is creative thinking; philosophy is value-laden thinking (Millett & Tapper, 2012). Teachers in the study therefore opined that, teaching philosophy in basic education would promote philosophical thinking in the pupils because, it is only in philosophy class that the pupils can be taught how to deal with intellectual questions and how to discuss questions raised with proper methods and rules (Millett & Tapper, 2012).

7.2.7 Teachers’ opinion on how the integration of philosophy can improve teaching and learning

Further findings in the study threw up the seventh major theme as captioned above. Teachers’ opinion on how the integration of philosophy can improve teaching and learning was expressed under the following subthemes/categories: *by developing teachers for better teaching and learning; by developing morals needed for creating a conducive learning environment; by demystifying philosophy as a subject; by the employment of qualified teachers; by improving students learning ability; by boosting students’ self-esteem*. The reconceptualist theory gives a running ground where teachers can express their opinion on how the integration of philosophy can improve teaching and learning in school since “currere” promotes investigation of an individual’s subjectivities and educational experiences as they shape beliefs and assumptions on what counts as practices in particular contexts (Nsibande, 2007). Teachers are heretofore given voices of relevance wherewith.

7.2.7.1 Developing teachers for better teaching and learning

In this study, teachers believed that integrating philosophy into basic education can improve teaching and learning by developing teachers for better teaching and learning exercise. Teaching as a profession expects the teachers to be grounded in conceptual understandings of education, teaching and learning, practical know-how, and the ability to interpret and form critical judgements on existing knowledge and its relevance to their peculiar situation (Winch, Oancea & Orchard, 2015). In articulating what professional knowledge teachers

need to use in undertaking their work, findings from philosophical and educational literature show that three different and influential factors come to play, which are: situated understanding/ tacit/ intuitive knowledge, technical ‘know how’, and critical reflection. *Situated or tacit knowledge* may be seen as that element of ‘know how’ which teachers manifest in their practice but whose discourse cannot be explicitly rendered (Hutchinson & Read, 2011). *Technical know-how* is from the word, *techne* which Aristotle coined to describe knowledge concerned with creating either objects or particular states of affairs. Dunne (1993) sees it as a form of excellence which combines the ability to grasp and pursue an end with ‘a clear conception of the why and wherefore, the how and with-what of the making process involved in bringing about that end (Dunne, 1993). A demonstrable capacity for *critical reflection* makes any good teacher. Critical reflection entails the teachers’ ability to systematically and thoughtfully review past action to improve upon it or sustain it for future practice (Brookfield, 1995). Teachers believed that philosophy could make the teachers fit into the above framework of professional competences and aptitude as, according to them, philosophical knowledge provokes self-evaluation in the teacher while bringing knowledge of goodness and improves general understanding of the learners for better lesson delivery. This is even more expedient, going by the popular maxim by McKinsey and Company (2007): “The quality of an education system cannot exceed the quality of its teachers” (p. 16).

7.2.7.2 By developing morals needed for creating a conducive learning environment

Findings from the study revealed that teachers believe that teaching philosophy in basic education will help build a good sense of morality in both the teachers and the learners, which will translate into behaviours that will enable conducive learning environments. Though morality is a complex concept and problematic to define, its usage transcends cultures and eras, and it is in the demonstration of the concept that we find meaning relevant to our experience. According to Gert and Gert (2002), morality is used in two distinct broad senses: a descriptive sense and a normative sense; hence its definition seems problematic. For them therefore, “morality can be used descriptively to refer to certain codes of conduct put forward by a society or a group (such as a religion), or accepted by an individual for her behaviour, or can be normatively referred to as a code of conduct that, given specified conditions, would be put forward by all rational people” (Gert & Gert, 2002).

Noddings (2005), however, identifies four components of moral education: modelling, dialogue, practice, and confirmation, which are activated within and depending on the expected social relations. Notwithstanding, ethics has noticeable effects on moral education (Nucci & Narvaez, 2008). Moral education over time has been a major responsibility of parents as conducted in tandem with the norms of the communities to shape children to fit the acceptable ethical standards of the community (Noddings, 2010). The school as an institution of the society also has the burden of teaching morals of the society, and it is the major responsibility of teachers as surrogate parents. In their postulations on education, this probably explains why almost every philosopher (like Socrates, Plato, Aristotle, Kant, Locke, Dewey, Rousseau, Hume, Hoffman, etc.), in their postulations on education, conceptualizes ethics as an integral aspect of any educational discourse. However, there is impressive evidence that some children need moral/social education based on how they relate and feel for other children in school (Noddings, 2010). Little wonder that teachers in this study believed that teaching ethics in schools by teachers will help create a peaceful and conducive learning environment in schools where rules and regulations will be respected by the students and teachers alike. By extension, philosophical knowledge would make the teachers positively impact society by helping them inculcate good morals in the learners so they can stay focused in life.

7.2.7.3 By demystifying philosophy as a subject

The study revealed that integrating philosophy in basic education would help settle the age long myth about philosophy being a “dry” (difficult) subject to study. Scruton (2004) observed that philosophy has particularly been a difficult subject by many over time because of the limited understanding of the subject. It happens to be seen as a difficult subject to pin down because most philosophers occupy themselves with pursuing the subject and defining the object and the methods of philosophy, which is hardly agreed upon (Roothaan, 1996). This makes the discipline difficult to define (Rosenberg & McIntyre 2019; Sober, 2020). Therefore, teachers believed that the learners will be familiar with philosophy early in life if integrated into basic education, hence demystifying the subject. This will aid in saving the erroneous image where some people think about philosophy as a remote and abstract discipline suitable only for a small number of academically minded adults (Millett & Tapper, 2012).

7.2.7.4 By improving students learning ability

Further findings showed that teachers believed that integrating philosophy into basic education would improve students' learning ability. Millett and Tapper (2012) found out from a study that philosophy as a discipline enriches and improves the effectiveness of school curriculum while also providing important social benefits in the lives of students and schools.

Sutcliffe (2003) observed that there is hard evidence that P4C accelerates children's learning of skills. It was found out in the analysis of about 18 studies that the implementation of P4C for not more than one year resulted in improvement of students' reasoning skills of more than half a standard deviation' and a gain of roughly seven IQ points (García-Moriyón, Rebollo & Colom, 2005). Further findings in a study which analysed thinking skills concluded that, there was an improvement in students' thinking skills who participated in the thinking skills program (Higgins, Hall, Baumfield & Moseley, 2005). However, it is established that thinking skills approaches are effective in improving pupils' learning and that they have a positive effect on pupils' attitudes or beliefs (Higgins et al., 2005). Trickey and Topping (2004) also showed that teaching philosophy to pupils could produce large cognitive gains as measured by the Cognitive Abilities Test. In conclusion, Millett and Tapper (2012) argued that, philosophy's ability to stimulate creativity and critical thinking in young minds is widely noted. Therefore, these findings from other studies are seen to corroborate teachers' opinion in this study that teaching philosophy in basic education can improve students' learning abilities.

7.2.7.5 By boosting students' self-esteem

Teachers also believed that teaching philosophy in basic education would boost students' self-esteem since they will better understand themselves and the world around them. Cigman (2004) noted that the concept of self-esteem plays a complex role in modern life while "experimental research has revealed that this desire for self-esteem has wide-ranging effects on cognition, emotion, and behaviour" (Greenberg, 2008 p.48) Pontificating more on this, Crocker, Brook, Niiya and Villacorta (2006), made these three observations about self-esteem: Firstly, that self-esteem has the qualities of both a personality trait and a psychological state. In other words, people's average or typical levels of self-esteem are stable over time and across situations, but their moment-to-moment experience of self-esteem fluctuates around this trait level. Secondly, self-esteem fluctuates when people experience

success and failure. People experience positive effect and boost self-esteem when they succeed at their goals, and negative effect and drop self-esteem when they fail. Thirdly, not all successes and failures affect a person's self-esteem equally; self-esteem fluctuates more in response to good and bad events, the more related those events are to contingencies of self-worth, i.e., beliefs about what one must be or do to have worth and value as a person. For example, the more students' self-esteem is contingent on academic success, the more their self-esteem increases when they experience success, and the more it decreases when they fail. In other words, when self-esteem is contingent, success feels particularly good because succeeding at a task means that one is a success and therefore, a worthy human being. On the other hand, failure in contingent domains is particularly painful because it means one is a failure and therefore worthless. Therefore, from this understanding, we can see the validation of teachers' thinking that, when students' learning is enhanced through the study of philosophy in basic education, their self-esteem will be boosted.

7.2.8 Teachers' opinion on how philosophy helps pupils to learn

Further exploration of the study revealed teachers' opinions on how philosophy helps pupils to learn. This opinion was expressed under the following subthemes/categories: *brings enlightenment about capabilities; gives the rationale for learning; gives understanding to the learner; gives motivation for learning; brings discipline in the learning environment; brings awareness about the society; develops cognitive abilities of the learner*. Reconceptualism as the guiding theory for this study validates students' peculiar learning when it argues that students' search for meaning is an interactive and reflective process undertaken in a social milieu, even as autobiography which is writing the self in lived experience comes closest to hand as the prime candidate to accomplish such task of reconceptualization (Powell, 1985).

7.2.8.1 Brings enlightenment about capabilities

An opinion of teachers revealed that teaching philosophy in basic education could help learners learn better since the subject can enlighten them about their natural capabilities, which in turn facilitates overall learning. According to them, this is done by philosophy, helping learners to identify subjects of their natural strengths and interests; helping learners to know their learning abilities and capabilities, giving the learners reasons and motivation for

learning. An aspect of enlightenment can be towards the pupil's natural and creative talent, which philosophy can help reveal according to teachers. Tardiff and Sternberg contend that, “the creative person is a total of three aspects: cognitive characteristics, personality, and emotional qualities, and experiences during one's development (e.g., being a first-born, having many hobbies)” (de Souza Fleith, 2000 p.148). they further argue that, the characteristic of the creative product, which must be novel, powerful, and valuable to the society, should also present a process that shows forth an original way to produce unusual ideas and make different combinations or add new ideas to existing knowledge (de Souza Fleith, 2000). The role of the environment in promoting or inhibiting creative abilities is also of great essence as argued by teachers in the study that, philosophy will evoke such enabling environment to enlighten the pupils and bring about creativity in them. The teachers agree that, it is important to incorporate students’ feelings and interests into the learning process (Clair, MacLean, & Greenberg, 2002) if the pupils must be sufficiently enlightened about their capabilities.

7.2.8.2 Gives rationale for learning

Another prong in teachers’ opinion on how philosophy helps pupils learn is captured in its rationale for learning. It makes learning less cumbersome since they are motivated to learn when they understand the benefits derivable from there. Teachers are also of the opinion that philosophy can give learners personalized reasons for studying, which can be a meaningful and effective ground for general education programs. The pupils will know their learning abilities and capabilities, choose subjects they have more aptitude for and build a career around such. Such rationale, according to Millett and Tapper (2012), “are mostly given through open ended dialogue which facilitates movement between concrete and the conceptual and among and beyond particular perspectives” (p. 546).

7.2.8.3 Gives understanding to the learners

Findings also showed that one the ways philosophy helps learners to learn is that the body of knowledge gives a better understanding. Teachers opined that, the understanding given to children by philosophy helps them choose subjects and careers corresponding to their natural

strengths and makes them relaxed and open their minds to further learning as they gain a deeper understanding of reality and society in the process.

It is believed that the understanding of learners is expanded when they are exposed to critical thinking which entails both a set of activities and a dispositional aspect called ‘critical spirit’ (Bialystok, Norris & Pinto, 2019). This critical spirit that philosophy inculcates in the pupils makes teachers opine that philosophy gives the learners the general populace proper functioning in the society. According to Millett and Tapper (2012), “Philosophy itself which is creative thinking encourages and relies upon those who can think for themselves, it involves a dimension of freedom; a capacity to take what one has learned and relate it to one’s experience in new ways” (p.551).

7.2.8.4 Gives motivation for learning

Teachers were in tandem in their opinion that philosophy gives motivation for learning. This motivation will make the children to know the reasons for, and benefits of learning, while helping them to reason better. Motivation as a concept is acknowledged as one of the most significant psychological concepts in education (Regan, 2003). Tohidi and Jabbari (2012) see motivation as "powering people to achieve high levels of performance and overcoming barriers to change" (p.820). Motivation remains that force which causes both internal and external activity in the living being, and because of its established relationship to learning and performance outcome, it becomes a subject of great interest in contemporary educational discourse (Vallerand, Pelletier, Blais, Briere, Senecal & Vallieres, 1992). The crucial role of motivation in students’ learning makes it a subject of peculiar interest to educational psychologists who argue that motivation in specialized education setting differs qualitatively from more general forms of motivation studied by psychologists in other fields (Tohidi & Jabbari, 2012). Effects of motivation in education are however seen in how students learn and behave towards subject matter, as it can “direct behaviour toward particular goals, lead to increased effort and energy, increase initiation of, and persistence in activities, enhance cognitive processing, determine what consequences are reinforcing, and lead to improved performance. Notably, because students are not always internally motivated, they sometimes need situated motivation which is found in environmental conditions that the teacher creates” (Tohidi & Jabbari, 2012 p.823). Therefore, teachers believed that philosophy which brings

enlightenment and rationale for learning could motivate learners intrinsically and extrinsically to learn.

7.2.8.5 Brings discipline in the learning environment

As a way of philosophy making pupils learn, teachers identified that it brings discipline in the learning environment. When there is discipline in the learning environment, a conducive ambiance for learning devoid of chaos and confusion is created. Teachers opined that the study of ethics in philosophy creates a consciousness of morality in the children, translating into respect for school rules and regulations. Rules are seen to safeguard values and act as an instrument of pursuit of values as an aspect of the hidden curriculum of the educational sub sector of the society (Thornberg, 2009). This process of socializing into school routines rules where there is compliance with authority, time, routines, rules, rituals are referred to as *studentizing* (Sherman, 1996). *Studentizing* is simply an unconscious preparation for the outside world of work. Therefore, teachers believed in this study that philosophy can breed discipline in the school environment, which helps pupils learn.

7.2.8.6 Brings awareness about the society

Teachers opined that philosophy helps pupils to learn since it brings awareness of society to them. Alain Morin sees self-awareness as representing the capacity to become the object of one's attention (Morin, 2011). Hassan et.al., (2009) clearly show the importance of self-awareness to humans when they wrote: "the significance of knowledge comes from the basic truth of the knowledge that it not only functions to provide the explanation and information, but the most important, knowledge emerges as the medium in influencing, developing, and also shaping the notion of human and the society itself" (p. 52). Philosophy for them, is that element of knowledge which is the value of the knowledge itself and the role of the premise within the development of individuals and society (Hassan et.al., 2009). Diana Laurillard contends that there is a difference between a curriculum that teaches what is known and that which teaches how to come to know (Laurillard, 2002), hence teachers in this study were of the view that philosophy reveals a curriculum that teaches both what is known and how to come to know what ought to be known by bringing awareness of the society to the pupils.

7.2.8.7 Develops cognitive abilities of the learner

According to findings in this study, the final prong on how philosophy makes pupils learn is that it develops the learner's cognitive abilities. This corroborates a study finding which explored the important relationship between dialogue and cognitive and metacognitive development in young children. The study revealed that “dialogic enquiry is a primary thinking skill from which other skills follow, and that *Philosophy for Children* approaches to provide effective methods for dialogic teaching that can support and develop children’s capacities for cognition and metacognition” (Fisher, 2007 p.615).

The aim of schooling is to bring about cognitive growth, which makes the teaching of thinking skills imperative. The teaching of philosophy therefore, which happens to be the study of cognitive norms in part (epistemology) and argument skills (critical thinking), should be a desirable part of schooling, if not a necessary part of good education (Millett & Tapper, 2012). It is rather challenging to develop any comprehensive curriculum to foster critical thinking in early childhood education. It requires designing and redesigning activities that promote negotiated and collaborative learning while adopting innovative approaches to support teachers in enabling these activities with very young infants (Fernández-Santín, & Feliu-Torruella, 2020). Therefore, teachers in the study believed that philosophy develops cognitive abilities in the children, hence helping pupils learn. This is likely so because the teacher, supported by other adults, happens to be the primary mediator of cognition and metacognitive awareness of children in that, children learn to see things from at least two perspectives at once, which is, their point of view and that of their teachers or other adults (Fisher, 2007).

7.2.9 Teachers’ views on how philosophy helps teachers to teach better

The findings of the study revealed the ninth theme, which is the teachers’ views on how philosophy can help teachers to teach better. Teachers agreed that philosophical knowledge could help teachers to teach better as identified in the following subthemes/categories: *helps the teachers to boost the cognitive level of the learners and, helps the teacher to deliver lessons properly.*

The reconceptualist theory guiding the study admits the curriculum as an active force must entail a continuous dialectical rethinking and re-contextualising that would result in freshness

and newness of educational experience. This correlates the view that, *currere* as a reconceptualist concept is reflexive with critique and exhibits newness in experience, hence it is emancipatory because it is not posited as *a priori* or as *already given* and does not require to be enacted ‘as is’ to produce intended learning outcomes in Education (Hlatshwayo, Shawa & Nxumalo, 2020).

7.2.9.1 Helps the teachers to boost their cognitive level and that of the learners

Findings showed that teachers held the view that teaching philosophy in basic education can help teachers to teach better since it boosts their cognitive level and that of learners. Paul Cleghorn argues that, teachers put in efforts teaching children the content of the subjects and not teaching them how to think and learn (Cleghorn, 2002). He further observed that philosophy for children corrects the error of killing children’s natural curiosity when they are ignored or told not to ask silly questions whenever they try to exercise their cognitive competences, which is natural (Cleghorn, 2002). Findings in a study which investigated the impact of philosophical group discussions using the Philosophy for Children (P4C) programme on verbal reasoning skills revealed that teaching philosophy to pre-school pupils weekly through group discussions promoted four basic language skills and academic achievement by fostering verbal reasoning skills (Säre et.al., 2016). Another study which explored the relationship between dialogue and cognitive metacognitive development in young children revealed that the *Philosophy for Children* approaches provided effective methods for dialogic teaching that could support and develop children’s capacities for cognition and metacognition. Little wonder then that, teachers in this study opined that philosophy helps the teacher to open the minds of the children and assists the teacher to build questioning abilities/skills among the children and helps teachers think of what to do to raise the reasoning standard of the children.

7.2.9.2 Helps the teachers to deliver lessons properly

Further findings in this study showed that teachers believed that philosophy helps teachers teach better by helping them deliver their lessons properly.

Over time, it has been important for policymakers in education to have teachers cope with increasingly sophisticated methods for engaging diverse students in mastering challenging

subject content and basic skills. In this guise, teachers are expected to play vital roles in improving their knowledge and skills to enhance their teaching practices towards achieving the goal of educating the students (Lucenario, Yangco, Punzalan & Espinosa, 2016). However, teaching philosophy to teachers can bring about congenial teaching practices that would help learners to be successful in their learning journey in a particular subject and context (Masoabi, 2017). Philosophy has been seen to aid in instruction as it reduces the focus of instruction from content to skills and introspection, as noted by Barbezat and Bush (2013). This is in symmetry with teachers' opinions in this study which showed that, philosophy helps teachers to teach better by helping them in proper lesson delivery programs.

7.3 Chapter summary

In this chapter, I discussed the findings from the data generated from the individual interviews and the focus group discussions exploring the first two major research questions and titled, *teachers' perspectives on the possibility or impossibility of integrating philosophy into basic education*. The findings of the study identified nine main themes, subthemes, and categories, which were arranged and discussed based on key research questions guiding the study, while reference to the relevant literature was infused into this discussion of the findings. The next chapter deals with further discussion of findings arising from the next two research questions.

CHAPTER 8

DISCUSSION AND SYNTHESIS OF FINDINGS: TEACHERS PERSPECTIVES ON STRATEGIES AND REASONS FOR INTEGRATING PHILOSOPHY INTO BASIC EDUCATION

8.1 Introduction

The preceding chapter introduced the discussion segment of findings from this study, this chapter will therefore herald the concluding phase of the discussion session for the study. I will discuss themes that resulted from the analysis of data bordering on the last two research questions viz: (3) *How can philosophy as a subject be integrated into the Nigerian basic education system?* (4) *Why do teachers need to integrate philosophy into the Nigerian basic education system?* These two research questions were conceptually merged into the caption, **Teachers' perspectives on strategies and reasons for integrating philosophy into basic education.**

8.2 Discussion of findings

Exploration of the last two research questions resulted in the birth of the last fifteen (15) out of the study's twenty-four (24) themes with attendant subthemes/categories. These are: *teachers' construction of how philosophy should be integrated into basic education; teachers' opinion on how philosophy can enhance learners' lived experiences; teachers' opinion of aspects of philosophy to be taught in basic education; teachers' views on how philosophy should be taught in basic education; teachers' opinion on who should teach philosophy; teachers' prescription of tools to be used in teaching philosophy; teachers' recommendations on training to be given to the teacher of philosophy; teachers' opinion of philosophical content knowledge to be taught in schools; teachers' view on how philosophy enhances learners' learning; teacher' experiences on how knowledge of philosophy enhances their teaching; teachers' views on how philosophy affects teaching; teachers' views on ways*

in which teaching philosophy may inhibit overall learning; teachers' views on how to enhance teaching strategies of philosophy in basic education; teachers' reasons to enhance philosophy teaching strategies in basic education; teachers' miscellaneous views on integrating teaching philosophy into basic education.

8.2.1 Teachers' construction of how philosophy should be integrated into basic education

Further exploration of the study revealed the tenth theme as *teachers' construction of how philosophy should be integrated into basic education*. This theme was exposed in response to the third major research question: How can philosophy ***be integrated into the Nigerian basic education system?*** Teachers expressed their opinion on how philosophy can be integrated into basic education by expressing protocols needed as strategies for proper integration of philosophy into basic education to include the following: *acceptance of the subject; policy enactment; training teachers to teach it; reflecting the subject in the existing curriculum; recruitment of qualified teachers; teaching it as a new subject; writing textbook for the new subject; implementation of the findings of this research; teaching it as part of existing school subject and, simplification of philosophical language.*

The reconceptualist theory of curriculum undergirding this study allows for integrating new learning experiences in schools. Reid (1998) submits that reconceptualism argues that thoroughgoing empiricism in curriculum making destroys the idea of education because education is about the people: their histories and identities, their destinies and possibilities. The history of the people in Nigeria has necessitated a recreation of their identity that is expected to shape their destinies and possibilities. Currere, the Latin word for “to run”, implies newness, the creation of things unforeseen, experimentation, and the expansion of difference and movement in reconceptualising the educational curriculum (Le Grange, 2014). Therefore, teachers operated within the gamut of this theory to propose ways of possible integration of philosophy that is new and experimental into the basic education system.

8.2.1.1 Acceptance of the subject

Teachers argued that, for philosophy to be integrated into basic education, the acceptance of government, parents, and society is paramount and happens to be one means of doing so. Farahani argues in this guise when he said: “in applying the teaching of philosophy for

children, preparation and social acceptance is very important in implementing this plan as this project just like other educational projects requires pondering, study and researching deeply so that this project does not lead to imbalance or undermine sections of society” (Farahani, 2014 p. 2141). The relational position of the society exerts much influence on educational policies as a quasi-autonomous field with its logic of operation for success (Lingard, Taylor & Rawolle, 2005). In this thinking, teachers in this study observed that an important criterion for integrating philosophy into basic education is social acceptance, which should be achieved through effectively educating and informing parents and the general public alike on what philosophy means and the advantages its knowledge brings, through public enlightenment programs and the press/media.

8.2.1.2 Policy enactment

Teachers held that there could not be any meaningful integration of the subject without an initial corresponding policy simulation; hence there should be a policy enactment from relevant bodies to give legal backing to the teaching of philosophy as a subject in basic education.

In this guise, Thomson, Lingard and Wrigley (2012), noted that governments worldwide are committed to changing education to have new ideas assist in creating a new social reality about educational systems, policies, and schooling. And any innovation in the educational sector in this thinking requires corresponding government policy (Ecclestone, 2012; Thorburn, 2014). Educational policy analysis, however, seeks to integrate ways in which texts and practices shape relations of power through ideologies making in which there is a movement from the notion of policies as a product to that of policy as focused on processes that involve the production, reification, and implementation of policy (Hyatt, 2013). Generally speaking, educational policy is shaped and determined by many complex and interrelated factors and influences of which philosophical consideration is paramount. Philosophy plays a vital role in educational policy since some underexplored complexities require exploration before arriving at any coherent, justifiable, and effective educational policy (McLaughlin, 2000). Therefore, it is in line with this awareness that teachers in this study observed that one of the ways to integrate philosophy into basic education is through policy formulation by the government through its relevant agencies and departments.

8.2.1.3 Training teachers to teach it

Findings in the study showed that teachers observed that one of the challenges of integrating philosophy into basic education would be the availability of trained and adequate human resources to teach the subject; hence, they saw the need for teachers who will teach this special area of study to be adequately trained for it. This finding corroborates findings by Farahani (2014), who saw the lack of trained and skilled instructors to teach philosophy to children as a challenge of the P4C program. Therefore, in his recommendation, which is in tandem with teachers in the study, he opines that, “it is so important to teach children with trained and skilled instructors. He further argues that, at first, it is a priority to train skilled and competent instructors to achieve the projects goals of teaching philosophy to children. Instructors play a critical role as the first basis of discussions in classes and as leaders of the project. If instructors do clumsily in training, some moral and behavioural problems such as frustration, humiliation, low self-esteem, worthlessness, loss of identification, unsuitable pride, and so on are too dangerous for this new project. While instructors will not be properly and they have not passed in-service courses, the success is impossible (Farahani, 2014). Teachers also opined that seminars and workshops should be regularly organized for teachers of philosophy in basic education to refresh their minds for optimal productivity.

8.2.1.4 Reflecting the subject in the existing curriculum

Further findings in the study revealed that one way to integrate philosophy into basic education is to reflect the subject in the existing curriculum. The curriculum is seen as the most significant element that improves learners’ ability and potency (McKay, 2003). For Chairani (2015), the curriculum can be articulated conceptually and pedagogically. He writes further, “conceptually, curriculum responds to education system toward the need of society and nation in building young generation; pedagogically, the curriculum is an education plan which allows learners to develop their potency in a pleasing condition of learning and appropriate with his ability to be a qualified man corresponding with the need of society” (pp. 568-569). Therefore, this study opined that philosophy as a subject should be captured in the curriculum through the scheme of work as a matter of educational policy if the subject should be integrated into the basic education system.

8.2.1.5 Recruitment of qualified teachers

Another finding revealed teachers' opinions on integrating philosophy into basic education by recruiting qualified teachers. Teachers observed that it would be difficult to integrate the subject without having qualified and trained personnel for the instruction program, hence their recommendation that qualified teachers should be recruited for this venture. This is in tandem with the submission of Farahani (2014) when he wrote: "it is a priority to train skilled and competent instructors aimed at achieving the project's goal of teaching philosophy to children because instructors play a critical role as the first basis of discussions in classes and as leaders of the project" (p.2143).

8.2.1.6 Teaching it as a new subject

This study revealed teachers' opinion that philosophy should be taught distinctively as a new subject in basic education to integrate philosophy into basic education. In assessing the program of philosophy for children which was newly introduced in Iran, a study was carried out to investigate the effect of the community of inquiry method on developing reasoning skills in children. Findings from the study showed that teaching philosophy as a community of inquiry positively affected the children's reasoning skills (Marashi, 2008). This finding is in symmetry with the opinion of teachers in this study who suggested that, philosophy should be taught as a new subject if it should be integrated into the basic education system.

8.2.1.7 Writing textbook for the new subject

Learner textbooks are among the most important teaching and learning resources in most schools in developing countries. Little wonder then that one of the findings in this study is that, there is an urgent need to write textbooks and workbooks in philosophy to integrate the subject into basic education. This reinforced the finding from a study which studied the challenges of teaching philosophy for children and arrived at the necessity of writing texts to the understanding of the children (Farahani, 2014). In a study in Zambia which was triggered by concerns of various scholars and stakeholders regarding the quality of Social Studies learners' textbooks for the junior secondary school, it was recommended that textbooks be revised, and new ones written to broaden the scope of teacher involvement in the instructional processes (Musilekwa, & Mulenga, 2019). Therefore, teachers in this study

suggested that, an effective way of integrating philosophy into basic education would be to write textbooks to guide philosophy teachers in using concepts suitable for children so as to lead them to philosophizing.

8.2.1.8 Implementation of the findings of this research

Another very interesting finding from the study was teachers' believe that the implementation of findings of this research by the government and relevant organisations would be a necessary step towards integration of philosophy into basic education. However, it has been observed that implementing research outcomes is a more complex endeavour as many factors affect successful implementation (Young & Lewis, 2015).

Results from a study which aimed to analyse the way educational research is used in educational practice indicated that, by building bridges between researchers and practitioners, new opportunities for improving schools' practices can be developed, and more cooperation between researchers and practitioners can be achieved by promoting design-based research and by establishing professional learning communities (Ion, & Iucu, 2014). However, very few studies have examined the link between implementation and outcomes (Pas & Bradshaw, 2012). Therefore, teachers in this study strongly believed that if the government would implement findings of this research through their ministries and agencies, integrating philosophy into basic education would be a smooth and successful venture.

8.2.1.9 Teaching it as part of existing school subject

The study also revealed that teachers opined that philosophy could be taught as part of existing school subject if it should be integrated into basic education. This is in line with the view that "joined-up" learning not always offered in individual subjects can be presented when subjects are taught through an interdisciplinary approach (Lindberg & Sahlin, 2011). For Boyd, Dunlop, Mitchell, Logue, Gavienas, Seagraves and Deuchar (2007), interdisciplinary approaches based on a convincing rationale can offer opportunities for "joined-up" learning which is not always offered in individual subjects. This supports teachers' opinion that philosophy can be integrated into basic education by incorporating aspects of philosophy which the children should learn into the existing school subjects.

8.2.1.10 Simplification of philosophical language

It was the opinion of teachers in the study that philosophy cannot be taught to the children with its jargons, hence the need to simplify the language to the level of the understanding of the children before it can be taught. This position is supported by scholars who agree to the difficult nature of philosophy terminologies that impair understanding of the subject (Jacquette, 2014; Greene, Azevedo, & Torney-Purta, 2008). It has been noticed that, Philosophy for Children sought to whittle down the abstract nature of the subject for children by simplifying the terminologies within the community of learning (Yan, Walters, Wang & Wang, 2018). This is more pertinent since it has been established that there are differences between adult and child speech and progress in concept understanding which progresses from the former to the later stage (Allot 2005; Antia & Ianna, 2016). From the foregoing therefore, we can appreciate teachers' held opinion in this study when they averred that, for philosophy to be successfully integrated into basic education, its language must be simplified to the easy cognitive appreciation of the children.

8.2.2 Teachers' opinion on how philosophy can enhance learners' lived experiences

Findings from further exploration of the study revealed teachers' opinion on how philosophy can enhance lived experiences of the learners under the following subthemes/categories: *philosophy builds self confidence in the child; philosophy gives the child coping skills in life; philosophy gives the child understanding of the society; philosophy builds moral sense in the child and philosophy elevates the reasoning capacity of the child*

We see in the reconceptualist theory backing this study that, pundits of "currere" in the contemporary curriculum horizon emphasises the root infinitive to stress the activity of running; to privilege the individual's capacity 'to reconceptualize his or her autobiography as against interpreting curriculum etymologically and nominally as 'a course to be run' (Graham, 1992). Here, choosing an educational experience to enhance one's lived experience becomes an impetus.

8.2.2.1 Philosophy builds self confidence in the children

This study showed that teachers believed philosophy could enhance learners' lived experiences by building self-confidence. Teachers agreed that building the child's self-confidence would result in children being self-conscious after their self-realization as humans

and boosting their morale to face the world with courage and wisdom. This agrees with the observation by Naraghi, Ghobadiyan, Naderi, and Shariatmadari (2013) that, “The ultimate ideal and goal of social growth in children and adults is to contribute to them to achieve individual and social prosperity through the path towards growth and wholeness of human’s personality” (p.398). In a study which sought to consider non-cognitive school outcomes of schooling like the development of trust; critical thinking and civic mindedness; social and communication skills; resilience; empathy; fairness and justice; happiness and life at school, it was observed that pupils in the control group who received P4C intervention were ahead of their counterparts who did not receive P4C intervention (Siddiqui et.al, 2017).

8.2.2.2 Philosophy gives the children coping skills in life

This study further revealed that teachers believed that philosophy enhances learners’ lived experiences by giving coping skills to the children. Findings in a study which examined the role of the Philosophy for Children (P4C) program in the community of inquiry on social growth of male fifth grade students in non-public primary schools in Iran revealed a significant effect on different dimensions of students’ social growth, including socialization and self-direction after undergoing the P4C program (Naraghi et.al, 2013). The study further revealed that, students who were taught philosophy exhibited the following coping skills: reacted logically to life’s challenges and problems by using skills beyond conventional knowledge content; were able to socialize by acquiring dialogue skills which made them more socially acceptable and established more healthy emotional relations; showed adaptive spirit in intellectual, social and religious attitudes which fostered good temperament and positive moods (Naraghi et.al, 2013). This agrees with the opinion of teachers in this study that, philosophy enhances learners' lived experiences by giving them coping skills in life. However, these coping skills will empower the children to survive beyond school by not focusing on life’s distractions and challenges since the knowledge of philosophy will widen their ideas and give them practical knowledge about reality, the teachers further enthused.

8.2.2.3 Philosophy gives the children an understanding of the society

Findings also showed that philosophy could enhance the learners’ lived experience by giving them an understanding of society. Teachers held that the understanding of society is

measured in adherence to the values of the society and the environment. Biggeri and Santi (2012) argue that well-being and well-being are societal constructs that situate an awareness into the collectively acceptable ways of society, and the agentic norms for this reflect the Philosophy for Children pedagogical approach. This draws from the Socratic postulation of the philosophical examination of life as being an inquiry in collectiveness within the society, where the individuality in the society is expected to learn and keep abreast with values of the society as articulated in public, and not in the private sphere through certain specifics of cultural guidance and regulations. In response to John Dewey's postulation that, "The formation of a cultivated and effectively operative good judgment or taste concerning what is aesthetically admirable, intellectually acceptable and morally approvable is the supreme task set to human beings by the incidents of experience", Philip Cam writes: "the cultivation of judgement is the ultimate educational task while the development of good judgement is central to values education in particular, and values education, therefore, cannot be simply a matter of instructing students as to what they should value just so much 'teaching that' as if students did not need to inquire into values or learn to exercise their judgement" (Cam, 2014 p. 1203). At this stance of ethical autonomy, teachers in this study opined that philosophy gives the children an understanding of society to enhance their lived experiences.

8.2.2.4 Philosophy builds moral sense in the children

Another finding showed that teachers believed that philosophy could enhance learners' lived experience by building moral sense in them. Teachers agreed that the knowledge of ethics in philosophy could build a good moral sense in the child, therefore, translating into having a morally upright society

Corroborating this, a study on moral consciousness in the 21st century which proposed a lifespan developmental model of critical moral consciousness and examined its implications for education in childhood, adolescence, and adulthood, concluded that, it was necessary to re-envision education to integrate the mind and the heart into optimal critical discernment and moral motivation consciousness (Mustakova-Possardt, 2004). Little wonder that teachers believed that philosophy could enhance children's lived experience by building moral sense in the children. This moral sense, they argue, will moderate the child's behaviour and help the child to know how to behave and live generally since it would inculcate ideas of good morals in the child from their early days of existence.

8.2.2.5 Philosophy elevates the reasoning capacity of the children

Further findings showed that philosophy could enhance learners' lived experience by elevating the reasoning capacity of the children. A study investigating the effects of the philosophy for children found out that students engaged in the program showed positive effects in reading, critical thinking, reasoning skills, self-esteem and cognitive abilities, and math (Trickey and Topping, 2004). In another study investigating the effects of philosophy on students' critical thinking, it was observed that students who were engaged in philosophy performed better in critical thinking than the control group (Safaei Moghaddam, Marashi, Pakseresht, Bagheri, & Sepasi, 2006). It was also observed that children engaged in philosophy viewed themselves and the world in fresh perspectives, which gave them ideas of tying abstract concepts to tangible experience (Farahani, 2014). Another study in Sweden elementary school showed that pupils who participated in philosophy classes differed significantly in academic achievement and reasoning test from the control group (Erfani, & Rezaei, 2016). These synchronizes with teachers' opinion that philosophy can enhance children's lived experience by elevating their reasoning capacity, reflected in their sharpened thinking faculty, ease of learning other subjects, and their more practical approach to life.

8.2.3 Teachers' opinion of aspects of philosophy to be taught in basic education

Further exploration of the study revealed the teachers' perspectives on the aspects of philosophy that should be taught in basic education. Teachers identified *logic*, *ethics*, and *epistemology* as aspects of philosophy that should be taught in basic education.

8.2.3.1 Logic

Findings from the study revealed teachers' opinion that logic should be taught as an aspect of philosophy in basic education.

Both as a subject or a concept, logic has been constructed as the science of good reasoning (Copi, Cohen & Rodych, 2018). Logic focuses on 'thinking' and the laws guiding it (Marashi, 2008). Over time, this has made some scholars to view education's major purpose as cultivating thoughtful people (Shabani., 2005). Philosophy has been seen as a vehicle for improving children's thinking skills and developing logicity in them (Lipman, Oscanyan, &

Sharp, 1984). This validates teachers' view that logic should be an important aspect of philosophy to be taught in basic education since they argued that developing cognitive ability that will raise the reasoning capacity of the child is made possible with the teaching of logic.

8.2.3.2 Ethics

Further findings on what aspects of philosophy should be integrated into basic education revealed teachers' holding the view that, ethics as a branch of philosophy should be taught in basic education. We can see that Plato's identification of 'the Good' as the source and nourishment of all beings has made ethics to be placed as a priority over ontology (Crowell, 2015). Little wonder therefore, that scholars have been increasingly interested in the concept of morality (Zigon, 2009). I will not however dwell on contending views by scholars on what ethics mean but will run along the line of the anthropological theory of morality, which is phenomenological yet expresses an existential understanding of morality as a workable social concept (Zigon, 2007). Individuals in society find themselves stuck with behavioural expectations which have to be ethically expedient overtime, making teachers argue for the teaching of ethics as a veritable aspect of philosophy in basic education. They believe that society needs more than anything to raise a generation of future morally upright citizens, and that this can be done through teaching ethics in basic education.

8.2.3.3 Epistemology

The study also showed that teachers recommended epistemology as an aspect of philosophy to be integrated into basic education.

Primarily, epistemology is conceived as the theory of knowledge and justification, which is concerned with concepts, theories, and knowledge problems (Audi, 2010). Epistemology remains one of the important traditional branches of philosophy. It investigates the sources, principles, values (cognitive), and limits of knowledge, and focuses on problems of knowledge. Is knowledge based on senses or reason? Is certainty attainable? What is truth? Are there ultimate limits to knowledge? (Niiniluoto, Sintonen, & Wolenski, 2004). Teachers saw this aspect of philosophy as being very important to building knowledge in the children hence, recommended it to be integrated into basic education. They agreed that all aspects

bordering on nature under epistemology and philosophy should be taught under philosophy as a subject in basic education.

8.2.4 Teachers' views on how philosophy should be taught in basic education

The thirteenth theme revealed in the study is teachers' views on how philosophy should be taught in basic education. Teachers recommended different teaching strategies under two broad methods of teaching: teacher-centred method and learner-centred methods.

Teaching philosophy in schools which is the actual integration of the subject, aligns with the reconceptualist theory in thinking that the curriculum has never been about building monuments or traditions but tearing them down, allowing new ideas to emerge and take hold (Pinar et.al., 1995). Pinar's concept of currere emphasizes a self-reflective process that culminates in re-conceptualisation of an individual's understanding of what a particular practice is all about (Nsibande, 2007). Therefore, teachers boldly propose how best schools should teach philosophy to foster individual understanding and ownership of learning experiences.

8.2.4.1 Learner-centred method

Findings from this study showed that, teachers suggested that philosophy should best be taught using the learner centered method using the following strategies: by interaction or discussion strategy; by using play strategy; with audio visual strategy. The traditional teaching method was that of the passive lecture model, which squarely depended on the expert teacher to pass knowledge to the receptive students, whereas the current teaching method situates the teacher as just a facilitator who uses more active, inductive instruction in the classroom to purvey the student-centred approach (Brown, 2003). According to Brown (2003), the learner-centred method is an approach from the constructivists, which emphasizes that learners construct their knowledge actively rather than passively transmitted information from textbooks and teachers. The students take what they already know and inductively construct new concepts and ideas. For Scheurs and Dumbraveanu (2014), "the concept of constructivist learning can be structured in four (4) core features: knowledge construction, cooperative learning, self-regulated learning and using real world problems. Knowledge construction is the core element of the constructivism theory, in which learners interpret new

information using knowledge and experience they already have. Cooperative learning is essential for knowledge construction and sharing, in which learners, teachers, and external experts of the study-domain contribute to the construction of knowledge through social interactions. Self-regulation, which includes setting learning objectives, self-observation, self-assessment, and self-reinforcement, is believed that it has a great influence on learning outcomes and learners' performance" (p.4).

a. Teaching by interaction/discussion

Teachers in the study believed that teaching philosophy in basic education should be an *interactive exercise*. In the teaching-learning process, the active role of the students is emphasized as interaction is suggested as the central concept in the teaching-learning process (Hafen, Hamre, Allen, Bell, Gitomer & Pianta, 2015). In a study which tested the effectiveness of teacher-student interaction, it was observed that understanding classroom processes that contribute to students learning and development is important to advance the scientific study of teaching. Hence, teacher-student interactions are a central driver for student learning (Hamre, Pianta, Downer, DeCoster, Mashburn, Jones & Hamagami, 2013). Larson (2000) writes: "Discussion is thought to be a useful teaching technique for developing higher-order thinking skills – skills that enable students to interpret, analyse, and manipulate information. Students explain their ideas and thoughts rather than merely recount or recite memorized facts and details. During the discussion, learners are not passive recipients of information transmitted from a teacher. Rather, learners are active participants" (pp. 661-662). Though some scholars view the discussion as very difficult (Parker, & Hess, 2001), it is still a very effective and popular strategy for instructional competences (Costa-Giomi, E. (2012). This reflects *teachers' opinions about teaching philosophy in basic education as an interactive or discussion activity*.

b. Teaching with audio-visuals

Teachers recommended teaching philosophy using *audio-visual aids* in the basic education system. Teaching through audio visuals which happens to be very important in the education system is one veritable learner-centred strategy. Audio visual aids are those devices which are used in classrooms to encourage teaching - learning process and make it easier and more

interesting, as they are the best tools for making teaching effective and the best in dissemination of knowledge. It is noted therefore that, these technical devices have a greater impact just as they are dynamic informative systems (Scheurs & Dumbraveanu, 2014). Audio- Visual aids are “those instructional devices used in the classroom to encourage learning and make it easier and interesting; and material like charts, maps, models, film strips, projectors radio, television, etc. are called instructional aids” (Rasul, Bukhsh & Batool, 2011 p.79). Also, “Any device which by sight and sound increases the individual’s experience, beyond that acquired through reading is described as an audio-visual aid” (Rasul et.al., 2011 p.78). The findings of a study suggested that using audio-visuals as a teaching method stimulates thinking and improves the learning environment in a classroom since effective use of audio-visual aids substitutes monotonous learning environments (Mathew & Alidmat, 2013). This is in tandem with the *teachers’ held view of teaching philosophy in basic education with audio visual aids*.

c. Teaching through play

Scholars generally agree that play naturally occurs during childhood and is beneficial in education, especially at the early stages of education (Fesseha & Pyle, 2016). For Ali, Aziz and Majzub (2011), “play as part of early childhood education has the potential to provide preschool children with highly engaging and meaningful context for learning reading and being successful in early literacy concept and strengthens child’s language development” (p. 15). A study which undertook to explore appropriate curriculum for learners in Northern Ireland by comparing a play-based curriculum with a more formal curriculum found out that, the play-based curriculum (Enriched Curriculum) offered four- to five-year-old children a higher-quality learning experience than did the more traditional formal curriculum (Walsh, Sproule, McGuinness, Trew, Rafferty & Sheehy, 2006). Ali, Aziz and Majzub (2011), further noted that, Children become more adept at creating rules and subsequently develop more awareness of outcomes as well as processes. Play with peers contributes to children’s development and allows them to understand thoughts and feelings, which shows their *metacognition* or *theories of mind*.

According to Barton & Wolery (2008), “Teaching children to *play* is important because play (a) is flexible and can be used in multiple settings (b) sets the occasion for having social and communicative interactions with peers (c) increases the likelihood of learning in natural and

inclusive settings and (d) may offer a foundation for developing leisure skills. Furthermore, play is a context in which intervention strategies for other goals (social, communicative, cognitive) are embedded” (p.1). studies across the world have shown play to be one of the most important learning opportunities in every child’s life because, for most of them, it fills their spare time and engages their interests (Ozen, Batu & Birkan, 2012; Yanardag, Akmanoglu & Yilmaz, 2013; Jung & Sainato, 2013; Bulunuz, 2013). These submissions validate *teachers’ view that teaching philosophy in basic education should utilize play as a strategy*. Teachers believed that teaching philosophy through play will present a robust interplay of interactive learning, which leads to knowledge discovery. They reasoned those children would develop play skills that would enable them to interact with other children while improving their social and cognitive skills as they engage in play (Ali et.al., 2011).

d. *Teaching through songs*

Setia, Rahim, Nair, Husin, Sabapathy Mohamad and Seman (2012), highlighted that teaching through songs is positively effective in the classroom climates as most successful lessons are the ones students experience the feeling of enjoying a good time. Singing songs has been found to evoke feelings as well as help many students to remember important information while making classroom learning livelier. Good songs have been noted to prompt interesting class discussions ((Abd Rahim, 2014). Findings from a study which sought to investigate whether songs significantly improve students' listening skills revealed that songs are likely to improve students’ listening comprehension skills (Hidayat, 2013). In descriptive research study which was to explore the views and attitudes of English as a Foreign Language (EFL), where teachers in Saudi Arabia went about using songs when Teaching English to Young Learner (TEYL) oral skills (listening and speaking) specifically, it was found out that, most of the teachers surveyed realized the pedagogical value of using songs when teaching English oral skills to Young Learner (YL) (Almutairi & Shukri, 2016). In another research aimed at determining the effectiveness of using songs in teaching the English language to primary school students, it was discovered that the use of song helps the understanding and stimulates and increases the students’ interest to learn, enjoy, and engage in the learning process. Furthermore, it accelerates students’ confidence, learning ability, and skill when highly motivated and memorable (Setia et al., 2012). *Teachers’ view that songs should be used as a philosophy teaching strategy in basic education* finds validation from the above literature.

8.2.4.2. Teacher-centred method

Further findings from the study revealed teachers' suggestion that philosophy should also be taught using the teacher centred method, which includes illustration strategy, field trips, and practical classes. According to Al-Zu'be (2013), teacher-centred approach is the method of teaching where "the curriculum which relies on the teacher to use their expertise in helping the learner understand and make connections where the students take a receptive role in the learning process. While the teacher acts as a knowledge transmitter, the student acts as the receiving end" (p. 24-25).

a. Teaching with illustrative strategy

Rainey, Maher, Coupland, Franchi and Moje (2018) observed that *teaching with illustrations* enhances teachers' support of students' development of disciplinary inquiry, disciplinary concepts, and extended use of texts. It was revealed in a study that demonstrating picture book illustrations can be used as an inquiry tool which facilitates one's connecting of visual investigations in a picture to the process of generating self-questions and techniques suggested to promote self-questioning (Lohfink, 2012). This agrees with *teachers' perception that philosophy can be taught in basic education by using illustrative strategy*.

b. Teaching through field trips and excursions

Behrendt & Franklin (2014) argues that developing and orchestrating *field trips* have enabled students to develop and sustain their learning interests, which has also led to improved learning and improved literacy. It is also observed that participating in field experience generates positive attitudes about the subject in students even as researchers have investigated knowledge gain and learning during field trips (Kisiel, 2006). This is the gain *teachers saw in the study as they recommended that philosophy be taught in basic education by using field trip and excursion strategies*.

These two discussed teaching approaches (learner centredness and teacher centredness) differ in the way they test the desired learning with the learners, as the teacher-centred learning approach indirectly tests learning by use of objectivity scored exams, while the desired

learning is directly tested through portfolios, performances, papers, and projects in the student-centred learning approach (Good & Brophy, 2003). It is worthy to note that teachers hold some epistemic and pedagogical beliefs which influence how they facilitate learning (du Plessis (2016). According to Chai, Teo and Lee (2010), Epistemic beliefs may be viewed as knowledge belief and how it is gotten, whereas pedagogical beliefs represent teachers' educational beliefs concerning teaching and learning. Therefore, the pedagogical strategy is how a teacher believes they should teach (Ertmer, 2005). This study then revealed in general that teachers held the view that teaching philosophy in basic education should be done with a blend of teacher centred and learner centred approaches as the necessity of contingent instruction demands.

8.2.5 Teachers' opinion on who should teach philosophy

Further findings from the study revealed teachers' opinions on who should teach philosophy in basic education as a fresh theme. Teachers were divided on who should teach philosophy in basic education between the philosophy expert and the regular class teacher. While some suggested that experts in philosophy should be employed to teach, others suggested that the class teacher should teach, though with proper training in philosophy. Teaching philosophy in basic education is reflexive with integrating it as a new learning experience since it is not in the curriculum yet. The reconceptualist curriculum theory, which backs this study, argues that students' search for meaning is an interactive and reflective process undertaken in a social milieu, even as autobiography as writing about the self in lived experience comes closest to hand as the prime candidate to accomplish such task of reconceptualization (Powell, 1985). This search for meaning should be propelled with the understanding of a curriculum being an active force which must entail a continuous dialectical rethinking and re-contextualising that would result in freshness and newness of educational experience (Pinar, 2004). The teacher becomes necessary, if not indispensable in this unique journey hence, the need to identify the proper person to teach philosophy in basic education made teachers give suggestions based on their peculiar experiences and understanding.

8.2.5.1 Philosophy experts should teach

Findings from the study show that teachers believed that experts in philosophy should teach this subject in the basic education system. Turgeon (2013), lending credence to this write: “Traditionally, professional philosophers have been trained extensively with a careful reading and analysis of the history of philosophy through primary documents and commentaries... and often apprentice within a particular philosophical tradition that uses its favoured methodology to view and critique other approaches and ideas. Professional philosophers have often majored in philosophy in their undergraduate studies and gone on to complete extensive graduate work at the masters or doctorate level as well as ongoing self-education during and afterward” (p. 13). However, Bialystok (2017) noted that professional academics in other disciplines might teach other subjects confidently in the early years of education, but their attitude towards the subject may be justifiably different. This corroborates a study which revealed that “teachers’ job performance is influenced significantly by their involvement in ‘out-of-field’ teaching. Based on the findings, it was recommended that, “only teachers who have been certified in particular subject disciplines should be made to teach such subjects to serve as a check against the present-day falling standard of education” (Umoinyang, Akpan & Ekpo, 2011 p.28). It is in line with the proper delivery of the learning experiences of philosophy as a subject in basic education that teachers believed that only those who studied philosophy should teach the subject since philosophers are technically trained experts to teach the subject. They also recommended that educationists with degrees in philosophy should be singled out in the school system to teach the subject.

8.2.5.2 The class teachers should teach

Teachers also believed that philosophy could be taught by respective class teachers who may not have known philosophy originally. However, they recommend that these teachers be trained in this field for competency’s sake. Their epistemic foundation for this argument is based on the fact that teachers in primary schools are class-based teachers who teach all subjects and not subject based teachers with strict specialization strictures. This view is supported by scholars who see learning pedagogies as collaborative. For them, collaborative pedagogies support individual course content rather than replacing it (Coleman & Lang, 2012). Teachers argued that basic education could teach philosophy as themes in existing subjects. Therefore, the class teachers can teach if given the necessary training and facilities

like textbooks. This is synonymous with the view by Coleman & Lang (2012): “Many popular alternatives to lecture-driven instruction use team-based systems to improve student learning. When these systems are used, students learn collaboration skills due to the team-based environment. However, this learning is a side-effect of the environment rather than a goal” (p. 278). Teachers observed that there were not enough teachers in the school system hence, they recommended that teachers who are graduates of humanities should be trained to teach philosophy in basic education. They suggested that experts in philosophy should be trained in education also while professional teachers should also be trained in philosophy to teach the subject in basic education.

8.2.6 Teachers’ prescription of tools to be used in teaching philosophy

Findings from the study revealed teachers’ prescription of tools to be used in teaching philosophy as teachers answered the question, *what tools should be used in basic education?* Teachers believed that teaching philosophy in basic education should use the following tools: *oral instruction/dialectical tools; audio-visual tools; textbooks, pictures, and charts.*

The theory of reconceptualism identifies the curriculum theory as an integral part of the educational process. The curriculum should be a framework for autobiographical reflection on educational experiences from a subjective and narrative perspective (Kissel-Ito, 2008). The curriculum is seen to evolve with its focus on the learner (Graham, 1992) if their peculiar experiences should be given pre-eminence in the process of knowledge acquisition. Therefore, it stands to reason those tools of teaching philosophy in basic education should be responsive to their narratives as Graham (1992) contends that, the reconceptualist curriculum is the collective story of the people.

8.2.6.1 Oral instruction/dialectical tools

Teachers believed that integrating philosophy into basic education should utilize the oral instruction/dialectical tool. This tool is vitiated in the conventional lecture method of instruction and the Socratic dialectical method of knowledge inquiry. They further expressed that, teachers of philosophy in basic education should teach by raising queries and probes into the basics of any knowledge claim, which is a philosophical method of questioning reality. Kennedy (2007) writes, “In-class debates cultivate the active engagement of students as they

learn more effectively by actively analysing, discussing, and applying content in meaningful ways rather than by passively absorbing information. Therefore, students benefit when instructors utilize instructional strategies that promote active engagement” (p. 183). Conclusions of reasoned judgement come after a process of dialectical engagement where contending arguments and positions are comparatively weighed against each other. Hence, emphasizing the dialectical process implies having a central focus for both theory and pedagogy to evaluate debates and disagreements comparatively (Bailin & Battersby, 2009).

Battersby & Bailin (2018) argues for a dialectical approach to critical thinking to enhance students' ability to make reasoned judgements. In this kind of inquiry for them, assessment and identification of relevant pros and cons in arguments should always be based on the completion of the inquiry and a comparative evaluation of the contending arguments which needs to be done, not removed from the context of extant arguments. The ability to see both ‘the one and the many’ simultaneously is a practical experience of dialectics that Socrates proffered (Jorgensen, 2006). This resonated with teachers in this study when they proposed the oral instruction/dialectical tool for teaching philosophy in basic education. They envisioned the advantages of this method to foster critical thinking skills; develop oral communication skills; minimize instructor bias; make for open-mindedness, master the content, and develop empathy (Battersby & Bailin, 2015).

8.2.6.2 Audio-visual tools

Teachers also recommended using audio-visual tools in teaching philosophy in basic education. Bagila, Kok, Zhumabaeva, Suleimenova, Riskulbekova, and Uaidullakzyzy (2019), corroborated this when they wrote: “The content of the updated knowledge requires the teacher to organise activities which enable the development of individual skills and creativity of each student in the classroom through the introduction of interactive technologies and the principle of humane attitude to children. To use all the opportunities of teaching strategies, a contemporary teacher shall have a diverse toolkit to combine different pedagogical approaches. In addition, audio-visual equipment, which includes audio technics, will allow for the implementation of all sounds of audio-visuals in the formulation of vocal skills and will enable them to provide instructional information in the natural language form in the teaching of listening and speaking and will contribute to the development of the learning process” (p. 123). Integrating multimedia and computer-assisted learning in teaching has

been as effective as the more traditional tutor demonstration instructional design as students observed that video previewing has been a helpful instructional tool (Coffee & Hillier, 2008).

Teachers mentioned the importance of using audio visual tools in proper lesson delivery while teaching philosophy in basic education. They envision using modern audio-visual equipment to leave lasting imprints on the minds of the children. Therefore, teachers of philosophy in basic education should use visual tools like videos to teach.

8.2.6.3 Textbooks, pictures, and charts

Teachers also suggested that philosophy in basic education should be taught using textbooks, pictures, and charts. However, it has been established that, “textbooks are at the heart of educational enterprise, as they offer students a rich array of new and potentially interesting facts and open the door to a world of fantastic experience” (Mohammad & Kumari, 2007 p. 2). In a study which investigated students’ access to textbooks in California, it was observed that textbooks as a curriculum material were very important to learning and the lack of it raises high risk stakes in failure in educational standards, and there would be no schools with the lack of it (Oakes & Saunders, 2004). In assessing the importance of textbooks in a study, Priscylio, Rochintaniawati and Anwar (2018) wrote: “One of the factors that determine the achievement of learning objectives is the teaching materials used in the learning. Teaching Materials are all materials (information, tools, and text) arranged systematically, which display the whole competencies to be mastered by students. One of the teaching materials that are often used is teaching materials in a textbook. Textbooks are typically the main source of learning material for students and the source of information on a specific subject or field” (p. 1). Little wonder when teachers held the opinion in this study that teachers of philosophy in basic education should use relevant textbooks to teach, they should also make use of flip charts and markers, they added.

8.2.6.4 Any relevant tool

In further prescription of tools to be used in teaching philosophy in basic education, teachers believed that the deployment of any relevant tool to drive home the lesson was necessary since, according to them, philosophy as a subject does not strictly yield to any one major

instructional foundation to necessitate a distinctive instructional tool for the philosophical enterprise. They recommended that teachers of philosophy in basic education could use whatever tools they find necessary to drive home their instruction.

8.2.7 Teachers' recommendations on training to be given to the teacher of philosophy

Another theme revealed in the study was, teachers' recommendation of the kind of training to be given to the teacher of philosophy in basic education. They believed that the teacher of philosophy in basic education should be trained: as an educationist; as a philosopher; by seminars and workshops; on technology. The reconceptualist theory gives the understanding that, students' search for meaning is an interactive and reflective process undertaken in a social milieu with autobiography as writing the self in lived experience coming closest to hand as the prime candidate to accomplish such task of reconceptualization (Powell, 1985). Teachers in this study set forth to recommend the sort of training for teachers of philosophy in basic education to empower the children towards unravelling experiential meanings in life. These meanings are rather emancipatory because they are not posited as a priori or as already given and do not require to be enacted 'as is' to produce intended learning outcomes (Hlatshwayo et.al., 2020).

8.2.7.1 Training as an educationist

Teachers believed that anyone who must teach philosophy in basic education should receive adequate training as an educationist. They suggested that such a teacher should be trained in philosophy and be trained as a professional educationist. Guskey (2000) remarked, "Never before in the history of education has greater importance been attached to the professional development of educators" (p. 3). Darling-Hammond, Hyler and Gardner (2017), sees professional learning as a means of supporting the increasingly sophisticated skills that students need to learn in preparation for further education and work in the 21st century. Development of students' competencies in the areas of critical thinking, effective communication and collaboration, complex problem solving, self-direction, and deep mastery of challenging content in this knowledge driven era demands a sophisticated form of teaching, and this is in synergy with recent well-known shifts (from behavioural to cognitive to situational ideas) in cardinal ideas about the nature of cognition, learning, and teaching (Borko, Jacobs & Koellner, 2010).

In a study which examined the effects of various types of education and training on the productivity of teachers in promoting student achievement, it was observed that there is no consistent relationship between formal professional development training and teacher productivity. The study concluded that there is no evidence that teachers' pre-service (undergraduate) training or college entrance exam scores are related to productivity (Harris & Sass, 2011). Therefore, we see that teacher professional development (PD) in contemporary times has become very tightly connected to many school-improvement efforts around the world (Borko et.al., 2010). If indeed we desire the schools to present more robust learning opportunities for students, there must be a corresponding presentation of robust lifelong learning opportunities for teachers (Feiman-Nemser, 2001). These skills of imparting relevant learning experiences to students will however be made possible by effective professional development (PD), which is needed to help teachers learn and refine the pedagogies required to teach these skills (Darling-Hammond et.al., 2017).

8.2.7.2 Training as a philosopher

Teachers were of the opinion that no one should teach philosophy in basic education if they have not received training as philosophers. Hence, they argued that the teacher of philosophy must be well schooled in the rigours of philosophy and well immersed in the temperament and knowledge of philosophy.

It is known that philosophy places premium on abstracting away from the particularities of the world, and in this wise, what is deemed as philosophy should stay within the purview of the practical to maintain its philosophical credibility (Peters & Nottelmann, 2021). However, it can be argued that “philosophers have an obligation, either professionally or ethically, to spend a portion of their work-time devoted to real-world cases to assist with this important clarificatory work” (Jones, 2006 p. 623). In looking at philosophical expertise and training, Weinberg, Gonnerman, Buckner and Alexander (2010) observed philosophers to be highly trained experts, especially in intuitive knowledge. Considerations on what expertise in philosophy might consist in according to them are seen in the following: “(i) better conceptual schemata; (ii) mastery of entrenched theories; and (iii) general practical know-how with the entertaining of hypotheticals. On inspection, none seem to provide us with good reason to endorse this key empirical premise of the expertise defence” (Weinberg et.al., 2010 p. 331). One might be tempted to ask if philosophical expertise guarantees good actions in all

cases? Studies have shown that, in many instances, non-philosophers might fare better in actions, especially in ethical issues like reported by Schwitzgebel and Cushman (2012) when they investigated the effects of order of presentation on the moral judgments of professional philosophers in two comparison groups. They found out that, “all groups showed similar sized order effects on their judgments about hypothetical moral scenarios targeting the doctrine of the double effect, the action-omission distinction, and the principle of moral luck. Philosophers’ endorsements of related general moral principles were also substantially influenced by the order in which the hypothetical scenarios had previously been presented. Thus, philosophical expertise does not appear to enhance the stability of moral judgments against this presumably unwanted source of bias, even given familiar types of cases and principles” (p. 135).

Be that as it may, philosophers are the experts who defend real-world cases and invariably have this as their toolkit. In his paper titled, what use are real-world cases for philosophers? Furman (2019) writes: “thought experiments are effective because they streamline out extraneous details that might distract the philosopher from the principle under investigation. But in doing so, they run the risk of inadvertently removing relevant information, thus preventing the philosopher from latching on to salient philosophical relationships. Fictional cases operate as extended thought experiments – removing what is hopefully irrelevant but potentially at the cost of information the philosopher needs; cases from the real world are thus the only place that we can be sure that nothing important has not been inadvertently lost, so they are philosophically important (p.1). Here, we see the strategic role of the trained philosopher in seeing the world and expressing reality beyond mere appearances, which may be deceptive. Andow (2019) argues that philosophical training improves the reliability of philosophical intuitions, which is needed to unbundle knowledge claims, and that trained philosophers have more reliable intuitions. For Starmans and Friedman (2020), it is common for academics across wide-ranging disciplines to pursue knowledge. Yet, findings from experiments suggest that intuitions about when individuals have knowledge claims may vary across groups. Specifically, the concept of knowledge revealed by the discipline of philosophy may not be symmetrical with laypeople's concept. Academics and laypeople share a similar concept of knowledge, while philosophers have a substantially different concept according to them. Therefore, from the foregoing, we see that teachers who viewed philosophy in basic education to be taught by trained philosophers find epistemic relevance in the available literature.

8.2.7.3 Seminars and workshops

Teachers agreed that there was need to constantly train and retrain teachers of philosophy in basic education through seminars and workshops for maximal output. They suggested that teachers of philosophy in basic education should regularly attend seminars and workshops to refresh their knowledge of the subject matter and teaching methods for effective lesson delivery. Moeini (2008) argues that the changing paradigms in teaching and learning coupled with changing expectations about education quality and the highly diverse student population has placed the unequivocal burden on teachers to improve their teaching by seeking required professional development. For him, therefore, “teacher training is more than the matter of only mastery of certain practical knowledge, pedagogical skills, and techniques, it has to concern teachers’ perception about the fields in which they don’t feel knowledgeable” (p.1)

In a study which examined the influence of in-service training, seminar, and workshop attendance on students’ academic performance in Cross River State, Nigeria, it was discovered that there was a positive relationship between the frequency of teacher’ attendance at in-service training, seminars, and workshops and students’ academic performance in social studies, hence, it was recommended that government should make it mandatory for all teachers in both primary and post primary to undergo professional training (Essien, Akpan & Obot, 2016). Also, findings from a study in West Virginia which sought to answer the question: do professional development programs affect the long-term self-efficacy of in-service teachers? revealed that teachers experienced an improved level of self-efficacy after intense summer and workshops with additional online courses (Watson, 2006). Therefore, it is revealed from the foregoing literature that teachers’ held view which recommends teachers of philosophy in basic education to be trained through seminars and workshops finds relevance in contemporary teaching best practices.

8.2.7.4 Training on technology

The study also revealed that teachers recommended that teachers of philosophy in basic education should be trained on technology. They saw the need for teachers to be abreast with modern technology for application in their lesson delivery.

There has been an array of literatures assuaging the relevance of teachers’ knowledge and competencies in technology for teacher effectiveness in this information age (Bielefeldt,

2001). Upon discovering that though many of the teachers are digital natives (those familiar with the technology), they have only superficial experiences with technology, not beyond word-processing or social network on Facebook, Twitter, etc., Clarke Sr and Zagarell (2012) argue for the raising of a generation of teachers who would be technologically savvy in this 21st century. Therefore, Koehler and Mishra (2005) advocates preparation programs for teachers that would go beyond mere training in how to use specific software and hardware tools but should focus on developing an understanding of the complex set of interrelationships between artefacts users, tools, and practices. According to them, this approach allows in-service collaborative teacher work which would develop technological solutions to authentic pedagogical problems (Koehler & Mishra, 2005). In a study which investigated the impact of state mandated technology integration training on classroom teachers based on analysis of two qualitative datasets, examination of the two datasets revealed that the majority of teachers expressed the desire for ‘one on one’ follow up support as this mentoring experience was the most positive technology related staff development they have experienced (Zhao & Bryant, 2006). A three-year longitudinal study examined the success of integrating technology training within a teacher preparation program to prepare teacher candidates (TCs) to use technology in classroom instruction and found out that, teachers who participated in the program were able to develop and deliver lessons that effectively incorporate technology thus enabling their students to use technology to achieve lesson plan objectives (Mayo et.al., 2005).

Gray, Ryan and Coulon (2004) report thus: “A study undertaken into innovative practices in the development and uses of eLearning for teachers and trainers, and the activities, competencies, and roles used in such practices revealed that the growth of e-Learning has resulted in the development of new skills and competencies and novel ways of putting them to work in project teams. This includes ways of exploiting the new technology and how to manage the special problems arising from contact with learners who are at a distance” (p.1). Be that as it may, teachers must therefore have positive computer attitudes and feel self-efficacious in using them if they are to be able to use computer technologies and be models for students' computer use in their experience of their teacher education program (Ying-chen & Kinzie, 2000). The above literature validated teachers' view in the study when they suggested that, teachers of philosophy in basic education should be trained in modern technology because, according to Driskell (1999), incorporating technology within the curriculum happens to be one of the most difficult tasks for classroom teachers.

8.2.8 Teachers' opinion of philosophical content knowledge to be taught in school

In response to the fourth major research question, why do teachers need to integrate philosophy into the Nigerian basic education system? the above theme came up as teachers gave their opinion on the kind of philosophical content knowledge that could be taught in schools should philosophy be integrated into basic education. However, the following subthemes/categories came into context: *ethical content knowledge, aesthetics content knowledge; logical content knowledge, and epistemological content knowledge*. Reconceptualism as a theoretical framework for this study presupposes the curriculum as evolving with its focus on the learner (and here we are reminded that a key reconceptualist belief is that the curriculum is the collective story we tell our children about our past, our present, and our future) (Graham, 1992). Even as it is a process ('currere') of investigation of an individual's subjectivities and educational experiences as they shape beliefs and assumptions on what counts as practices in a particular context (Nsibande, 2007). For Pinar, the concept of currere foregrounds a self-reflective process which culminates in reconceptualisation of an individual's understanding of what a particular practice is all about. Therefore, the philosophical content knowledge to be taught in schools should be that which stresses the idea of circularity, the activity of running towards the self, unlike the noun 'curriculum', which denotes the idea of race that has to be run, starting from one point to another (Pinar *et al.*, 1995).

8.2.8.1 Ethical content knowledge

Teachers believed that ethics should be taught in basic education as a part of the subject, philosophy.

The findings of the study showed that philosophy brings knowledge of morality to man and ethics is a branch of philosophy or what may be referred to as a specie of philosophical inquiry that deals with the rightness or wrongness of human actions. Doing ethics is doing some philosophy (Shafer-Landau, 2012). We are justified to reason those fundamental ethical principles which share the same status as fundamental philosophical principles since ethics is a branch of philosophy, even though it is hard to argue for either teleological or deontological inducements as a singular pathway to explaining human actions. Since ethics is a branch of philosophy, we have excellent reason to think that fundamental ethical principles share the same status as fundamental philosophical principles. To this end, Gülcan argues that, ethics

and education are observed to have important places in human life if the human being should be good hence, ethics should be taught as a course in the educational system (Gülcan, 2015). Ethical education allows people the freewill to make decisions, and norms can be easily taught, but you cannot teach obedience to rules in the society unless ethics is being taught, hence teaching ethics becomes very important and necessary in education (Gülcan, 2015). The above literature validates teachers' opinion that one of the philosophical content knowledge to be taught in philosophy at the basic education level should be ethics.

8.2.8.2 Aesthetics content knowledge

The term aesthetics was revealed in the academic lexicon by a German philosopher named Alexander Gottlieb Baumgarten when he defined it as the science of how things are cognized by means of the senses (Braembussche, 2009). However, its meaning was shaped “by emphasizing sense perception as not centrally driven by personal desires or concerns but characterised by an absorption in an object for its own sake” (Broekman, 2014 p. 20). However, dominant aesthetic theories of the eighteenth century acknowledged that our pleasures in the beautiful and the sublime were not dependent on self-interest but were closely concerned with the most general features of human psychology (Levinson, 2003 p. 35). Immanuel Kant argued further on this line of reasoning when he put forward his idea of aesthetics perception as he proposes two kinds of beauty, ‘dependent and free beauty’ (Cannon, 2008). “Dependent beauty refers to a certain thing of a certain kind with a certain function, while ‘free beauty is independent of concerns with functionality and conceptual classification’. Beauty must be admired in and of itself. Any thoughts of utilitarianism would restrict the imagination. We should sense pleasure in even the simplest examples of beauty because this beauty lies in the free interplay between imagination and understanding.

In contrast, our more complex pleasure in the sublime is due to a divergence between imagination and reason. Our pleasure in the art, therefore, involves an equal interchange between reason and the material of the imagination” (Broekman, 2014 p. 21). Graham (2005) argues that “the most familiar question in philosophical aesthetics is this: what is art? Why is this question worth asking? The answer must be that art matters. The question ‘what is art?’ is the question ‘what counts as art?’ and we want an answer to it to know whether something should be accorded the status of art. In other words, a concern with what is art is not just a matter of classification, but a matter of cultural esteem” (p. 3). It is in this sense of art that

aesthetics finds its relevance. Aesthetics is important in life because of aesthetic practices. People make individual and collective meaning. Gude (2008) reinforces this as he writes: “Knowledge from the discipline of aesthetics supports both the interpreter and the maker in making nuanced observations of form, imagery, metaphors, antecedent practices, related concepts, and social and political implications as well as in utilizing various strategies to construct, and through artworks, personal and community experience is represented, re-presented, re-shaped, and re-formed” (p. 100). Teachers in this study who propose that aesthetics should be taught in basic education may have found their rationale from the forgoing literature. I will hereby add that aesthetics is making meaning out of arts from the richness of one’s hedonistic experience. This, I suppose that teachers think it expedient for the children to be taught how to draw deep hedonistic meaning from art around the man in the form of songs, poetry painting, dance, drama, etc.

8.2.8.3 Epistemological content knowledge

Teachers also believed that aspect of philosophy which deals with the theory of knowledge should form part of the curriculum of the subject in basic education.

Primarily, epistemology is conceived as the theory of knowledge and justification, which is concerned with concepts, theories, and problems of knowledge (Audi, 2010). Epistemology remains one of the important traditional branches of philosophy. It investigates the sources, principles, values (cognitive), and limits of knowledge and focuses on problems like knowledge. Is knowledge based on senses or reason? Is certainty attainable? What is truth? Are there ultimate limits to knowledge? (Niiniluoto et.al., 2004). Teachers saw this aspect of philosophy as very important to build knowledge in the child and hence recommended it be integrated into basic education. They agreed that all aspects bordering on nature under epistemology should be taught and philosophy of education.

8.2.9 Teachers’ view on how philosophy enhances learners’ learning

Another theme which emerged from further exploration of the research was *teachers’ view on how philosophy enhances learners’ learning*. Teachers reasoned that philosophy as a subject could enhance the students’ overall learning experience in basic education. They contrived philosophy to do this through these sub themes: *philosophy brings awareness to the learner*;

philosophy promotes positive mindset for learning; philosophy brings inner motivation for learning; philosophy facilitates easy learning of other subjects; philosophy develops reasoning capacity for learning and philosophy improves general learning.

The theory of reconceptualism undergirding this study evinces the necessity and ability of the learner to learn uniquely since the curriculum, being an active force, must entail a continuous dialectical rethinking and re-contextualising that would result in freshness and newness of educational experience. This shows that the learner must learn what is new constantly in their educational experience. reconceptualism places focus on taking people to their past and expanding and appreciating knowledge acquired through didactic forms of learning even as it foregrounds a self-reflective process that culminates in re-conceptualisation of an individual's understanding of what a particular practice is all about (Nsibande). Reconceptualism emphasises the root infinitive to stress the activity of running; to privilege the individual's capacity 'to reconceptualize his or her autobiography against interpreting curriculum etymologically and nominally as 'a course to be run' (Graham, 1992). Following from the above, we can see that whatever learning experience the child is exposed to should foster their general understanding and respond to their peculiar life experiences.

8.2.9.1 Philosophy brings awareness to the learner

Teachers opined in the study that philosophy will enhance the learners' overall learning experience by bringing general awareness to them. Alain Morin sees self-awareness as representing the capacity to become the object of one's attention (Morin, 2011).

Hassan et.al., (2009) clearly show the importance of self-awareness to humans when they wrote that, the significance of knowledge comes from the basic truth of the knowledge that it not only functions to provide the explanation and information, but the most important, knowledge emerges as the medium in influencing, developing, and also shaping the notion of human and the society itself. Teachers saw philosophy as 'that element of knowledge which is the value of the knowledge itself and the role of the premise within the development of individual and society (Hassan et.al., 2009). Diana Laurillard contends that there is a difference between a curriculum that teaches what is known and that which teaches how to come to know (Laurillard, 2002), hence teachers in this study were of the view that philosophy reveals a curriculum which teaches both what is known and how to come to know by bringing general awareness to the learners. They submitted that this general awareness

which philosophy brings would translate specifically to making the learners aware of themselves and their environment; enhancing their learning ability of other subjects; broadening their reasoning capacities; making the children aware of their abilities; making the children confront challenges in life better; giving encouragement to the children and inspiring the children to their full life potentials.

8.2.9.2 Philosophy promotes a positive mindset for learning

Teachers held the view that philosophy can promote positive mindsets in the children, resulting in them learning better. This is in concert with Dweck, Walton and Cohen (2014), who observed that “Students’ beliefs about their academic ability influences their academic tenacity” (p. 5). This is more so as it has been shown in research that students’ self-efficacy (belief in their ability to learn and perform well in school) can predict their level of academic performance (Dweck *et.al.*, 2014). The challenges which students face in school can affect their academic tenacity. And these challenges are cognitive and non-cognitive. According to teachers in the study, developing resilience in the face of these challenges can only come from a positive mindset for learning that the knowledge of philosophy builds in the learners. Psychological results overtime has shown students’ mindset about intelligence which they view as either a fixed possessed or non-possession quantity as being a central factor in students’ resilience and can be increased with a growth mindset which is seen as effort and learning (Dweck *et.al.*, 2014).

Another study showed that individual goals pursued by the student create a framework within which they interpret and react to events (Dweck & Leggett, 1988). Where the researchers identified two classes of goals in the domain of intellectual achievement to be: “performance goals (in which individuals are concerned with gaining favourable judgments of their competence) and learning goals (in which individuals are concerned with increasing their competence)” (Dweck & Leggett, 1988 p. 256). The study concluded that “different goals foster the different response patterns, that a focus on performance goals (competence judgments) creates a vulnerability to the helpless pattern, whereas the pursuit of learning goals (competence enhancement) in the same situation promotes the mastery-oriented pattern (Dweck & Leggett, 1988 p. 256). The literature above aligns with teachers’ perception that philosophy enhances learners’ learning ability by promoting resilient and informed mindset for learning experiences. To this end, Dweck, Walton and Cohen (2014) observed that

“Students with a fixed mindset believe that their intellectual ability is a limited entity, and they tend to worry about proving it rather than improving it. They are often full of concerns about their ability, and this can lead, in the face of challenges and setbacks, to destructive thoughts (e.g., “I failed because I’m dumb”), feelings (such as humiliation), and behaviour (giving up). By contrast, students with a growth mindset will often perceive the identical challenge or setback in an entirely different light—as an opportunity to learn” (p. 5). Teachers believed that the knowledge of philosophy brings about a growth or developed mindset in students, which is a positive integer for overall learning.

8.2.9.3 Philosophy brings inner motivation for learning

Teachers agreed that philosophy could enhance learners’ learning by bringing inner motivation for learning in the children. Dweck et.al., (2014) argues that “psychological factors, often called motivational or noncognitive factors, can matter even more than cognitive factors for students’ academic performance and these may include students’ beliefs about themselves, their feelings about school, or their habits of self-control” (p. 2). These non-cognitive factors are actually what motivate the students. According to Dweck et.al., (2014), “these noncognitive factors constitute what psychological researchers call motivation, and fostering these mindsets, and self-regulation strategies are what psychological researchers typically mean by motivating students. This is quite different from adults trying to motivate students through money and other rewards. Rather, we emphasize the type of motivation that students carry with them in the form of mindsets and skills, and the kind that educators promote by fostering these mindsets and skills” (p.2). Teachers, therefore, held the view that the knowledge of philosophy can bolster and smoothen ‘the psychology of the student’ towards motivating them to learn. Psychology of the student refers to the means whereby students need to think of themselves and school in certain ways to want to learn and learn successfully while regulating themselves in ways that promote learning (Dweck *et.al.*, 2014).

8.2.9.4 Philosophy facilitates easy learning of other subjects

Teachers also believed that philosophical knowledge could facilitate easy learning of other subjects leading to enhanced learners learning. The concept of knowledge is housed

conveniently in the branch of philosophy referred to as epistemology which is majorly concerned with the origin, reliability, and criterion of knowledge (Magrini, 2010). Philosophy gives a general systematic understanding of knowledge and justification of learning which is not confined to a singular strand of academic discourse. By this, I mean that learning builds its relevance from interdisciplinary engagements. Knowledge gained from a particular subject is seen to aid in learning or understanding another subject. This is referred to as transfer of learning, which has been seen as centrally important within writing and thinking about learning from cognitive psychology (Hager & Hodkinson, 2009). Teachers held that studying philosophy gives cognitive knowledge, which aids in the transfer of learning by the students, thereby making the study of other subjects easier after being taught philosophy. For teachers also, systematic philosophical understanding of knowledge and epistemology, which philosophy brings, is very important, especially when the question of how to justify a particular conception of education or program of education is raised

8.2.9.5 Philosophy develops reasoning capacity for learning

Teachers held the view that knowledge of philosophy can develop the children's reasoning capacity, thereby enhancing learners' learning. Teachers identified cognitive knowledge as the knowledge that philosophy gives to develop the reasoning capacity of the child. A study showed that some cognitive scientists find philosophical judgements often being correlates of reflection and test performance, while others find philosophical education correlating with reflection and test performance, with this reflectivity being higher in those with training in philosophy (Livengood *et.al.*, 2010). However, philosophers believe that reflection plays an important role in shaping and improving one's philosophical thinking because training in philosophy correlates with better performance on tests of reflection and reflective test performance correlates with demonstrably better judgments in a variety of domains (Byrd, 2021). Cognitive knowledge brings reflection to man, higher-order thinking that develops reasoning capacity for learning. Theurer *et.al.*, (2016) see creativity as an undeniably relevant human characteristic that considers principal personality traits that can affect development in various domains related to cognitive functions such as intelligence, reasoning, and problem-solving in turn could affect performance at school and lifelong learning. Creativity is an educational goal because it can solve complex problems in any domain. For this study, therefore, the logical and creative mindset of the children will be seen in their ability to be

creative and inquisitive; also seen in their logical and creative thinking, which is invariably an expression of better reasoning capacity. The above literature validates teachers' view that philosophy develops reasoning capacity for learning as it aids the children in sharpening their logic and reasoning skills, which will enhance their overall learning.

8.2.9.6 Philosophy improves general learning

Some teachers argued that, philosophy aids in improving the learning capabilities of the learners. Teachers held that philosophy, as already identified, brings logical reasoning capability, which is of great help in learning competences. Instead of inhibiting overall learning, teachers argued that teaching philosophy in primary school could make learners focus and pay attention to what is being taught since philosophy can arouse their curiosity. This resonates with Sutcliffe (2003), who observed that there is hard evidence that P4C accelerates children's learning of skills. It was also found out in an analysis of about 18 studies that the implementation of P4C for not more than one year resulted in improvement of students' reasoning skills of more than half a standard deviation', a gain of roughly seven IQ points (Garcia-Moriyon et al., 2005 pp.19,21).

Further findings in a study that analysed thinking skills concluded that there was an improvement in students' thinking skills who participated in the thinking skills program (Higgins et.al., 2005). However, it is established that the thinking skills approach effectively improves pupils' learning and has a positive effect on pupils' attitudes or beliefs ((Higgins et al., 2005). Trickey and Topping (2004) also showed that teaching philosophy to pupils could produce large cognitive gains, as measured by the Cognitive Abilities Test. In conclusion, Millett & Tapper (2012) argued that philosophy's ability to stimulate creativity and critical thinking in young minds is widely noted. Therefore, these findings from other studies corroborate teachers' opinion in this study that teaching philosophy in basic education would rather improve students' learning abilities instead of inhibiting them.

8.2.10 Teacher' opinion on how knowledge of philosophy enhances their teaching

Further findings from the study revealed 'teachers' opinion on how knowledge of philosophy enhances their teaching' as another theme. In articulating this theme, teachers identified the following subthemes/categories: *enlightens the teacher; broadens the teachers reasoning*

capacity; makes for better understanding of learners by the teacher; makes the teacher mould character of the learner; enhances overall instructional activities of the teacher and gives motivation to the teacher. The theory backing the study gives impetus to teachers' opinions on how philosophical knowledge can enhance learning since it finds the revelation of new knowledge admissible and relevant in the school curriculum. Pinar et.al., (1995) noted that Reconceptualism holds that the curriculum has never been about building monuments or traditions but tearing them down, allowing new ideas to emerge and take hold. 'Currere' as a concept of Reconceptualism implies newness, the creation of things unforeseen, experimentation, and the expansion of difference and movement in reconceptualising the educational curriculum (Le Grange, 2014). Here the learners are allowed to search for meaning in an interactive and reflective process undertaken in a social milieu, even as autobiography as writing the self in lived experience comes closest to hand as the prime candidate to accomplish such task of reconceptualization (Powell, 1985). Therefore, teachers took the liberty of expressing their opinions on how philosophical knowledge enhances their teaching to aid the learners to achieve the aims of education through a Reconceptualist curriculum.

8.2.10.1 Philosophy enlightens the teacher

Teachers believed that knowledge of philosophy helps to enlighten and open their minds as teachers generally to enhance their teaching for effectiveness. Hassan et.al., (2009) demonstrated the importance of enlightenment to humans when they wrote: "the significance of knowledge comes from the basic truth of the knowledge that is not only functions to provide the explanation and information, but the most important, knowledge emerges as the medium in influencing, developing, and also shaping the notion of human and the society itself". Philosophy, for them, is that element of knowledge, which is the value of the knowledge itself and the role of the premise within the development of individuals and society (Hassan et.al., 2009). Teachers were of the opinion that the knowledge of philosophy brings enlightenment to the teacher for professional expediency. Teacher professionalism encompasses attitudes and behaviours and is exhibited in many ways (Tichenor & Tichenor, 2005). The foundation of the educated society rests on the development of a highly qualified and committed teaching force (Darling-Hammond, 2010) because teachers interact daily with the students from early childhood to young adulthood. Therefore, it becomes imperative for

teachers to understand how children learn and make teaching decisions based on that knowledge (Tichenor & Tichenor, 2005). Interestingly, personal virtues such as patience, determination, courage, and respect for children contribute to professionalism (Tichenor & Tichenor, 2005). Teachers agreed that the enlightenment they get gives them a good understanding of their learners, as seen above.

However, in articulating what professional knowledge teachers need to use in their work, findings from philosophical and educational literature show three different and influential factors come into play: situated understanding/ tacit/ intuitive knowledge, technical 'know how, and critical reflection. *Situated or tacit knowledge* may be seen as that element of 'know how' which teachers manifest in their practice but whose discourse cannot be explicitly rendered (Winch et.al., 2015). *Technical know-how* is from the word, *techne* which Aristotle coined to describe knowledge concerned with creating either objects or particular states of affairs. Dunne (1993) sees it as "a form of excellence which combines the ability to grasp and pursue an end with 'a clear conception of the why and wherefore, the how and with-what of the making process' involved in bringing about that end" (Dunne, 1993). A demonstrable capacity for *critical reflection* makes any good teacher. Critical reflection entails the teachers' ability to systematically and thoughtfully review past action to improve upon it or sustain it for future practice (Brookfield, 1995).

In the study, teachers believed that philosophy could make the teachers fit into the above framework of professional competences and aptitude as according to them, philosophical knowledge provokes self-evaluation in the teacher while bringing knowledge of goodness and improves general understanding of the learners for better lesson delivery. This is even more expedient, going by the popular maxim by McKinsey and Company (2007, p. 16): "The quality of an education system cannot exceed the quality of its teachers". Therefore, the above literature supports teachers' view in the study that philosophy enlightens the teacher for enhanced teaching. Shims (2008) observes that teachers contribute to the development of individuals and societies and attain self-realization through teaching.

8.2.10.2 Philosophy broadens the teachers reasoning capacity

Teachers confessed that the knowledge of philosophy had broadened their reasoning capacities, enhancing their teaching. They observed that their broadened reasoning capacity was contingent upon being exposed to logical and creative thinking. Bailin (2002) defines

critical thinking as “thinking of a particular quality— essentially good thinking that meets specified criteria or standards of adequacy and accuracy”. Mathew Lipman sees critical thinking as skilful, responsible thinking that facilitates good judgment based upon self-correcting criteria and sensitivity to context. Teachers further argued that their exposure to philosophy heightened their cognitive knowledge, which is a factor that brings reflection to man since it is a higher-order thinking that develops reasoning capacity (Theurer *et.al.*, 2016).

Teachers observed that, in broadening their reasoning capacity, philosophy had taught them morals and the science of logical reasoning; broadened their understanding; helped them to explain their lessons better; made them think deeply and to reflect on issues logically; helped them to think beyond the given topic and to trace the history behind concepts.

8.2.10.3 Philosophy makes for a better understanding of learners by the teacher

Teachers’ experiences revealed that philosophy made them better understand their learners for enhanced teaching. Teachers agreed that from their experiences, the knowledge of philosophy has made them easily identify learners with different capabilities and needs. This is one core expectation of the teacher as a professional since teachers’ professionalism encompasses both attitudes and behaviours and is exhibited in many ways (Tichenor & Tichenor, 2005). The foundation of the educated society rests on the development of a highly qualified and committed teaching force (Darling-Hammond, 2010) because teachers interact daily with the students from early childhood to young adulthood. Therefore, it becomes imperative for teachers to understand how children learn and make teaching decisions based on that knowledge (Tichenor & Tichenor, 2005). According to teachers in this study, their specific exposure to philosophy has made them gain a deeper understanding of their learners and their learning abilities which has positively enhanced their lesson delivery. This is in tandem with Martin Buber, who sees the role of teachers as that of building a relationship with their students (Shim, 2008).

8.2.10.4 Philosophy makes the teacher mould characters of the learners

Teachers expressed their view that philosophy has enhanced their teaching as they have been able to mould the characters of their learners with their philosophical knowledge. This is in

tandem with the observation that, the teacher plays the role of leading people to think, and to question, and to write, and to read, and to critique and to work in cooperation while considering the common good and to link consciousness to conduct which forms a good human community democratic and moral behaviour (Olalekan, 2017). According to Gert and Gert (2002), morality is used in two distinct broad senses: a descriptive sense and a normative sense. Hence its definition seems problematic. For them, therefore, morality can be used descriptively to refer to certain codes of conduct put forward by a society or a group (such as a religion) or accepted by an individual for her behaviour or can be normatively to refer to a code of conduct that, given specified conditions, would be put forward by all rational people (Gert & Gert, 2002). Noddings (2005), however, identifies four components of moral education: modelling, dialogue, practice, and confirmation, which are activated within and depending on the expected social relations. Notwithstanding, ethics has noticeable effects on moral education (Nucci & Narvaez, 2008), making moral education over time to be a major responsibility of parents as conducted in tandem with the norms of the communities to shape children to fit the acceptable ethical standards of the community (Noddings, 2010). The school as an institution of the society also has the burden of teaching morals of the society, and this is the major responsibility of the teacher as surrogate parents. This probably explains why almost every philosopher (like Socrates, Plato, Aristotle, Kant, Locke, Dewey, Rousseau, Hume, Hoffman, etc.), in their postulations on education, conceptualizes ethics as an integral aspect of any educational discourse. However, there is impressive evidence that some children need moral/social education based on how they relate and feel for other children in school (Noddings, 2010). Therefore, from the foregoing, we can validate teachers' held opinion that philosophical knowledge helps them mould the characters of their learners to enhance their teaching.

8.2.10.5 Philosophy enhances overall instructional activities of the teacher

Teachers confessed that the knowledge of philosophy was very useful in assisting them in their overall teaching process. Whether the teacher utilizes traditional teaching approach, which emphasizes routine instruction and recitation showcasing teachers' authoritative and persuasive voice (Fisher, 2007), or dialogic teaching practice, which emphasizes congenial classroom ambience of robust teacher-student interactions (Evans, 2014), achieving the result of teaching which is knowledge impartation requires some erudite competencies which are

vital in engaging the students' diverse learning needs for efficient lesson delivery. Teachers in the study held the view that they were assisted by the knowledge of philosophy to meet the four-pronged teacher competences of instruction, guiding, feedback, and assessment (Dekker-Groen, van der Schaaf & Stokking, 2013). They said that the development of these competencies is reflected in their method instruction, preparation of instructional material, understanding students' learning peculiarities, effective classroom management, and student discipline.

8.2.10.5 Philosophy gives motivation to the teacher

Teachers confessed that the knowledge of philosophy gave them the needed motivation for competencies in their roles as teachers. They observed that this motivation has helped them cope with attendant challenges in their career as educators. However, teachers must be motivated for efficiency if the educational sector should meet its objective because the system depends on the teachers to translate and transmit the society's culture through the school curriculum (Udoh, 1997). The role of the teacher is very determinate and indirect in teaching philosophy, yet the teacher is expected to be able to properly guide philosophical discussions and arguments (Farahani, 2014), and doing this, they should be motivated beyond mere response to physical tokens; it should be intrinsic (Vallerand, Pelletier, Blais, Briere, Senecal & Vallieres, 1992) as teachers in the study confessed to being intrinsically motivated for the benefit of moulding a better future for the society despite not being properly remunerated. In Tohidi and Jabbari (2012 p.820), motivation is seen as "empowering people to achieve high levels of performance and overcoming barriers to change". Motivation remains that force that causes both internal and external activity in the living being. Because of its established relationship to learning and performance, the outcome becomes a great interest in contemporary educational discourse (Vallerand et.al., 1992). Teachers' views in this study show that their study of philosophy brings them the pleasure of knowing, which motivates them to impart to the learners. They confessed that the knowledge of philosophy helped them solve special learning challenges, thereby motivating them and boosting their morale as educators.

8.2.11 Teachers' view on how philosophy affects teaching

Further exploration of the study revealed *teachers' views on how philosophy affects teaching* as the twentieth theme. In unbundling this theme, teachers identified the following categories/subthemes: *philosophy brings interactive teaching; philosophy facilitates better understanding of the learners for better output; philosophy helps in reflective teaching; philosophy helps in teaching good morals; philosophy facilitates better lesson delivery and philosophy affects teaching positively.*

The reconceptualist curriculum theory backing this study allows for individual assessment of practices and experiences of which the teachers had to review their experiences of how their knowledge of philosophy had affected their teaching. Corroborating this, Nsibande (2007) noted that 'currere' as a concept of reconceptualism makes for "an investigation of an individual's subjectivities and educational experiences as they shape beliefs and assumptions on what counts as practices in a particular context" (p. 1120). It also foregrounds a self-reflective process that culminates in re-conceptualisation of an individual's understanding of what a particular practice is all about (Nsibande, 2007). Since the curriculum being an active force must entail a continuous dialectical rethinking and re-contextualising that would result in freshness and newness of educational experience, teachers in the study expressed their views on how their knowledge of philosophy affected their teaching, which of course is an important aspect the teachers' perspective on the integration of philosophy into basic education in Nigeria.

8.2.11.1 Philosophy brings interactive teaching

In response to how their knowledge of philosophy affected their teaching, teachers confessed that philosophical knowledge enabled them to elicit robust classroom interactions, resulting in the midwife of collective knowledge to facilitate better understanding of lessons by their learners. Teachers were of the view that their knowledge of philosophy gave them the awareness to adopt teaching strategies that were interactive for better learning by students. For Itin (1999), learning which is the process of change in the individual is an individual experience, and education is a transactive process between educators and learners. Butchart, Handfield and Restall (2009). identify Peer Instruction (PI) as "an aspect of transactive learning which is a simple and effective technique which is used in making lectures more interactive, more engaging, and more effective learning experiences" (p. 1). They further

argue that “Peer Instruction is a simple way to incorporate genuine interaction and engagement in lectures. It is cheap, simple to implement, and delivers useful feedback to both students and the lecturer” (Butchart et.al., 2009 p. 10). The study showed that PI could be conveniently applied to teaching philosophy, critical thinking, and logic (Butchart et.al., 2009). Interactive learning, like peer instruction, brings the ability to construct useful conceptual questions with clear right and wrong answers in subjects taught and provides opportunities for students’ active engagement through discussion of open-ended questions which do not have unique correct answers, even as it provides students with invaluable practice at actually doing (for example) philosophy. The above literature resonates with teachers’ view that philosophical knowledge positively affects their teaching through interactive teaching strategies.

8.2.11.2 Philosophy facilitates better understanding of the learners for better output

Teachers expressed that their knowledge of philosophy facilitated their better understanding of the learners for positive teaching outputs. Jones, Olds and Lisciandro (2016) noted that, for effective teaching for optimal learning outcome, there must be a demonstrable understanding and engagement of the learner who is an active partner in the learning experience. In this wise, the teachers’ role, which according to the constructivist idea on education, is that facilitation of learning as against directly feeding the learners with ready-made knowledge (Biesta, 2013) makes it more expedient for the teacher to understand the learners without which there would not be smooth interphase of learning facilitation. The teacher should understand the strengths and weaknesses of the learners and, of course, their potential. This understanding, according to Baldwin Omdal and Pereles, (2015), will result in “addressing the student’s strengths and interests; providing appropriate social and emotional support (where necessary); offering adaptations for academic strengths and accommodations for learning needs (where necessary); and creating a supportive, safe, problem-solving culture that values the success of every student” (p. 216). This resonates with teachers’ contention that their knowledge of philosophy aided their understanding of their learners, making them aware of learners’ abilities and cognitive peculiarities. They also agreed that philosophical knowledge had made learners good counsellors to themselves and their peers after understanding their strengths and weaknesses.

8.2.11.3 Philosophy helps in reflective teaching

Teachers opined that philosophic knowledge affected them in helping them to reflect on their roles as teachers' overtime. In defining reflective thinking, Dewey (1933) construes it to be "active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends" (p. 118). Loughran (2002) defines reflection to be "a well-crafted practice that carries a very specific meaning and associated meaning" (p. 33). For Farrell (2005), "reflective practice is a cognitive process accompanied by a set of attitudes in which teachers systematically collect data about their practice, while engaging in a dialogue with others using the data to make an informed decision about their practice" (p. 123). Moghaddam, Davoudi, Adel and Amirian (2020) posits that, "adopting reflective practice requires teachers to collect data and think over their actions to enhance their teaching practices" (p. 279). We can observe that reflection is a practice involving deep thinking, which leads to professional improvement and development. Defining it by characteristics, Almusharraf (2020) sees reflection as a process that can be taught which involves decision making to positively impact professional development. Reflective practice is generally seen as an attempt to look back at ones teaching and the attendant consequences of understanding one's behaviours in addition to that. However, a well-defined reflective practice involves deep thinking, leading to improvement and professional development by implication (Almusharraf, 2020). However, it is worth noting that reflection is not one-dimensional, as it is a holistic approach encompassing the intellectual, cognitive metacognitive, spiritual, moral, and emotional aspects of teaching (Moghaddam et.al., 2020). Therefore, teachers in the study noted that the knowledge of philosophy aided them in reflecting on their activities as teachers to evaluate themselves for professionalism. This agrees with Almusharraf, where he contends that, the teachers' professional growth hinges on constant reflection to uncover and transform otherwise held assumptions and perspectives, because self-evaluation of one's beliefs and experiences is necessary for positive change (Almusharraf, 2020). Specifically, teachers agreed that philosophical knowledge aided them to logically reflect on the lessons and ask reflective questions to drive home learning experiences. It also made them conscious of the kind of influence they leave on the learners for the future.

8.2.11.4 Philosophy helps in teaching good morals

Teachers were also of the view that the knowledge of philosophy affected their teaching by helping them to understand ethics and teach morals to their learners.

Ethics is a branch of philosophy or what may be referred to as a specie of philosophical inquiry that deals with the rightness or wrongness of human actions. Doing ethics is doing some sort of philosophy (Shafer-Landau, 2012). We are justified to reason that those fundamental ethical principles share the same status as fundamental philosophical principles since ethics is a branch of philosophy, though it is hard to argue for either teleological or deontological inducements as a singular pathway to explaining human actions. Since ethics is a branch of philosophy, we have excellent reason to think that fundamental ethical principles share the same status as fundamental philosophical principles. To this end, Gülcan argues that ethics and education are observed to have important places in human lives if the human being should be good. Hence ethics should be taught as a course in the educational system (Gülcan, 2015). Ethical education allows people the freewill to make decisions, and norms can be easily taught, but you cannot teach obedience to rules in the society unless ethics is being taught; hence teaching ethics becomes very important and necessary in education (Gülcan, 2015). According to Gert and Gert (2002), morality is used in two distinct broad senses: a descriptive sense and a normative sense; hence its definition seems problematic. For them, therefore, “morality can be used descriptively to refer to certain codes of conduct put forward by a society or a group (such as a religion), or accepted by an individual for her behaviour, or can be normatively to refer to a code of conduct that, given specified conditions, would be put forward by all rational people” (Gert & Gert, 2002).

Noddings (2005), however, identifies four components of moral education: modelling, dialogue, practice, and confirmation, which are activated within and depending on the expected social relations. Notwithstanding, ethics has noticeable effects on moral education (Nucci & Narvaez, 2008). The school as an institution of the society also has the burden of teaching morals of the society, and it is the major responsibility of teachers as surrogate parents. This probably explains why almost every philosopher (like Socrates, Plato, Aristotle, Kant, Locke, Dewey, Rousseau, Hume, Hoffman, etc.) in their postulations on education, conceptualizes ethics as an integral aspect of any educational discourse. However, there is impressive evidence that some children need moral/social education based on how they relate and feel for other children in school (Noddings, 2010). Based on the premise above, this

literature corroborates teachers' held view that the knowledge of philosophy has positively affected their teaching because they have been exposed to ethical knowledge or knowledge of morality, which has resulted in their teaching of morality to their learners. They added that teaching morality in schools by teachers has helped create a relatively peaceful and conducive learning environment in schools where students and teachers respect rules and regulations. By extension, philosophical knowledge has helped teachers to positively impact society because of their inculcation of good morals in the learners to live aright in society.

8.2.11.4 Philosophy facilitates better lesson delivery

Teachers agreed that philosophy had affected their teaching positively because it facilitates the delivery of their proper lessons. Teaching as a profession expects the teachers' to be grounded in conceptual understandings of education, teaching and learning, practical know-how, and the ability to interpret and form critical judgements on existing knowledge and its relevance to their peculiar situation (Winch, Oancea & Orchard, 2015).

Findings from philosophical and educational literature show that three different influential factors come into play when trying to construct the professional knowledge that teachers need to use in their everyday work. These are: situated understanding/ tacit/ intuitive knowledge, technical 'know how', and critical reflection. *Situated or tacit knowledge* may be seen as that element of 'know how' which teachers manifest in their practice but whose discourse cannot be explicitly rendered (Hutchinson & Read, 2011). *Technical know-how* is from the word, *techne* which Aristotle coined to describe knowledge concerned with creating either objects or peculiar states of affairs. It is a form of excellence which combines the ability to grasp and pursue an end with 'a clear conception of the why and wherefore, the how and with-what of the making process' involved in bringing about that end (Dunne, 1993). A demonstrable capacity for *critical reflection* makes any good teacher. Critical reflection entails the teachers' ability to systematically and thoughtfully review past action to improve upon it or sustain it for future practice (Brookfield, 1995).

In the study, teachers believed that philosophy could easily ease into these professional competences and aptitude. According to them, philosophical knowledge provokes self-evaluation in the teacher while bringing knowledge of goodness and improves general understanding of the learners for better lesson delivery. This is even more expedient, going by the popular maxim by McKinsey and Company (2007): "The quality of an education

system cannot exceed the quality of its teachers” (p. 16). Philosophical knowledge pushes the boundaries of interaction in teaching and learning while improving teachers' pedagogical experiences (Scholl et.al., 2008). This was validated by a study whose focus was on comparing pedagogical transformation between teachers who implemented philosophy and teachers who used thinking tools (graphic organisers) for conceptual exploration. Findings of the study whose aim was to assess the effect of teaching Philosophy on teachers' perceptions of their pedagogy showed that the engagement in communities of philosophical inquiry resulted in a significant improvement in perceptions of pedagogy, teacher thinking, and student engagement (Scholl, Nichols & Burgh, 2009).

8.2.12 Teachers' views on ways in which teaching philosophy may inhibit overall learning

Further exploration of the study revealed *teachers' views on how philosophy may inhibit overall learning* as an emergent theme. This theme revealed the following subthemes/categories as teachers presented their views on ways in which teaching philosophy in basic education may inhibit overall learning: *philosophy may confuse learners and cause learning apathy; philosophy may make the children deny the existence of God and, philosophy may make the child too logically minded for parental and teacher control*. The theory of reconceptualism in its prong of “currere” propounds a reconceptualization of an individual's understanding of what particular practice may be all about through a self-reflective process (Nsibande (2007). This means that one's understanding of concepts may inhibit other learning experiences. This is even more so because, for reconceptualism, the curriculum is an activity of running towards the self as against running from one point to another (Pinar et al., 1995). Therefore, teachers activated their understanding by arguing that teaching philosophy in basic education may inhibit learning.

8.2.12.1 Philosophy may confuse learners and cause learning apathy

Teachers argued that philosophy might inhibit children's learning if taught in basic education because it may confuse the children who may find its comprehension difficult. Findings from a study revealed along this line of thinking by teachers that, exotic terminologies of philosophy confuse some learners and hinder easy understanding of the subject (Farahani, 2014). Some scholars support this argument as they agree about the difficult nature of

philosophy terminologies which impair understanding of the subject (Jacquette, 2014; Greene et.al., 2008). Madden (2021) noted that philosophical terminologies are sometimes complicated or poorly defined. In another context, a study also revealed the age of the children further made the learning of philosophy confusing as they were not cognitively mature enough to be exposed to such high order thinking since they are not up to the abstract reasoning stage as postulated by Piaget's psychological development theory (Farahani, 2014). Therefore, these works of literature corroborate teachers' position that teaching philosophy in basic education may end up inhibiting overall learning as it may confuse the children and cause disinterest in learning.

8.2.12.2 Philosophy may make the children deny the existence of God.

Teachers saw another way in which philosophy may inhibit the children's overall learning as philosophy is a barrier to the children learning about the existence of God or even denying the existence of God thereof. The contention of the existence of God or otherwise for philosophy as against theology has not been a subject foreclosed with absolute belief, but that which traverses logical reasoning. Philosophy gives the level playground for dispassionate discussion between theism and atheism, which may cause children to stand on either divide of logical conviction (Sharp, 2010). Fisher argues that children naturally have the tendency to ask deep philosophical questions like, why are people cruel to each other? Does God exist? Etc. (Fisher, 2011). This validates teachers' thinking that philosophy may be giving the children too much laxity in independent thinking, which may result in them not being interested in learning about the existence of God or outrightly denying the existence of God. Whether it is right to believe in the existence of God or not is a debate beyond the focus of this study at present.

8.2.12.3 Philosophy may make the child too logically minded for parental and teacher control

Teachers held the view that children who have been exposed to philosophical knowledge may turn out to be too logically minded for both parental and teacher control. This is particularly so as they argued that the study of logic imbues them with independent thinking, which gives them mastery, domination, and manipulation of content knowledge (Murriss, 2008). Kennedy

and Kohan (2016) argue that the practice of philosophy with children particularly plays an emancipatory role in their cognition. Philosophy with children has been observed in the children to develop the ability to discover assumptions and question obvious things; develop the learning ability to critically analyse causes and analogies and develop the ability to recognise different viewpoints (Rahdar, Pourghaz, & Marziyeh, 2018). Therefore, these abilities made teachers argue that the children may be too logically minded to passively receive instructions from teachers and parents, which may be inimical to overall learning.

8.2.13 Teachers' views on how to enhance teaching strategies of philosophy in basic education

Another emergent theme in the study was the teachers' view on enhancing teaching strategies of philosophy in basic education. In articulating this theme, the following subthemes/categories were identified: *through technology; through innovative and insightful teaching; through research; by motivating the teachers; by the provision of instructional materials.*

Reconceptualism as a veritable theory for this study makes for teachers' free expression of their thoughts and experiences which guided and gave direction to strategies for teaching philosophy in basic education. Currere as a concept of reconceptualism allows the exploration of an individual's subjectivities and educational experiences as they shape beliefs and assumptions on what counts as practices in particular contexts. It also promotes a self-reflective process which culminates in re-conceptualisation of an individual's understanding of what a particular practice is all about (Nsibande, 2007). Since the curriculum being an active force which must entail a continuous dialectical rethinking and re-contextualising that would result in freshness and newness of educational experience, teachers in the study therefore, expressed their views on enhancing the strategies of teaching philosophy in basic education in Nigeria.

8.2.13.1 Through technology

Teachers were of the opinion that teachers of philosophy in basic education should avail themselves of the benefits of modern technology in teaching the subject. Teachers argued that there were many advantages of integrating technology in teaching philosophy. One of them is

giving the students authentic evidence of learning through an individual approach to work and submission of response (Lou, Abrami, & d'Apollonia, 2001). Another advantage is that, technology as a tool in learning makes the role of the teacher easier and enables them to facilitate more relevant learning experiences to the students through cooperative learning strategies involving more complex learning tasks and curriculum development materials based on technology (Firek, 2003; Pasco & Adcock, 2007). Therefore, teachers suggested the use of technology in the teaching and learning environment of philosophy in basic education if the subject would be taught properly, because the benefits of technology as a tool of learning are enormous (Adcock, 2008).

8.2.13.2 Through innovative and insightful teaching

Teachers were of the view that enhancing teaching strategies of philosophy in basic education can be done through innovative and insightful teaching. The knowledge of how teachers update subject knowledge and content enhancing methods to gather new knowledge, improve ways in getting learning materials, and solve learning problems through self-reflection is what is referred to as innovative teaching (Huda, Anshari, Almunawar, Shahrill, Tan, Jaidin & Masri, 2016). Teachers agreed that teacher competency is vital for innovative teaching delivery in schools where these competencies are professional certification, cognitive abilities, affective-motivational characteristics, mastery of teaching and learning contents, and pedagogical approach (Blömeke & Delaney, 2014; Harris, Mishra & Koehler, 2009; Zhu, Wang, Cai & Engels, 2013) identify the following core competencies which would deliver innovative teaching: innovative learning competency, innovative social competency, innovative educational competency, and innovative technological competency. For Livingstone (2012), the teacher can enhance innovative learning by accessing reliable data, hence the need for ICT competencies for the teachers. Teachers, therefore, saw that the teaching strategy of philosophy could be enhanced through innovative and insightful teaching and learning which is supported by competences that aim to improve individual knowledge competencies in the teacher for effective knowledge delivery to their students (Huda, Anshari, Almunawar, Shahrill, Tan, Jaidin & Masri, 2016).

8.2.13.3 Through research and innovation

Teachers believed that enhancing teaching strategies of philosophy in basic education can be done through research and innovation. This is necessary to deliver high quality, efficient, equitable, and innovative education in an increasingly complex educational system (Tracey & Florian, 2016). According to Serdyukov (2017), “education, being a social institution serving the needs of society, is indispensable for society to survive and thrive and should not only be comprehensive, sustainable, and superb, but must continuously evolve to meet the challenges of the fast-changing and unpredictable globalized world. This evolution must be systemic, consistent, and scalable; therefore, schoolteachers, college professors, administrators, researchers, and policy makers are expected to innovate the theory and practice of teaching and learning, as well as all other aspects of this complex organization to ensure quality preparation of all students to life and work” (p. 4). This therefore validates teachers’ proposal for enhancing philosophical teaching strategies in basic education through constant research and innovation to keep abreast with the dynamics of a constantly changing world.

8.2.13.4 By motivating the teachers

Teachers opined that enhancing philosophical teaching strategies in basic education would not be feasible if they were not motivated to teach. Tohidi and Jabbari (2012) see motivation as "empowering people to achieve high levels of performance and overcoming barriers to change" (p.820). Motivation remains that force that causes both internal and external activity in the living being. Because of its established relationship to learning and performance, the outcome becomes a subject of great interest in contemporary educational discourse (Vallerand et al., 1992). Teachers in this study therefore contended that, teacher motivation is necessary for enhancing philosophical teaching strategies in basic education since the educational system depends on the teachers to translate and transmit the culture of the society through the school curriculum (Udoh, 1997).

8.2.13.5 By provision of instructional materials

Teachers also posited that effective teaching strategies of philosophy in basic education should be done by providing instructional materials to teach the subject. Instructional materials are those objects or devices which may assist the teacher in making a lesson much

clearer to the learner. They may also be construed as concrete or physical objects that provide sound, visual, or both to the sense organs during teaching (Sephania, Too & Kipng'etich, 2017). Instructional materials involve students' textbooks, teacher's guides, reference books, maps, and globes, which are key ingredients in learning and teaching to enhance students' academic achievement (Afework and Asfaw, 2014). Therefore, teachers saw instructional materials as very important in the educational process; hence, they adduced that there should be the provision of instructional materials to enhance philosophical teaching strategies in basic education.

8.2.14 Teachers' reasons to enhance philosophy teaching strategies in basic education

In response to the question of the reason for enhancing philosophy teaching strategy in basic education, teachers unanimously posited that the reason to enhance philosophy teaching strategies was *for effective teaching and learning*. Like I have argued earlier, the reconceptualist theory undergirding the study presupposes the curriculum being an active force which must entail a continuous dialectical rethinking and re-contextualising that would result in freshness and newness of educational experience. Teachers in this study therefore posited that, for effective teaching and learning of philosophy to take place, there should be the enhancement of philosophical teaching strategies. Reconceptualism allows new ideas to emerge and take hold (Reid, 1998), even as the curriculum is seen to evolve with its focus on the learner (Graham, 1992). With the emergence of new ideas in the enhancement of philosophical teaching strategies, it is expected that there would be corresponding effective teaching and learning exercise in philosophizing at the basic education system.

8.2.15 Teachers' miscellaneous views on integrating philosophy into basic education

At the end of the discussion sessions in the study, teachers were asked to freely express their thoughts on the integration of philosophy into basic education, devoid of the structured questions by the researcher. The following two themes emerged: *philosophy is already being taught in basic education as select topics in some subjects, and philosophy is already being taught to African children*. Reconceptualism as a theory of the study gives the liberty of independent and individual expression of experiences. "Currere" as a method of autobiography shows that the individual can chart their educational route and experiences

(Pinar, 2004). It stresses the idea of circularity, activity of running towards the self, unlike the noun 'curriculum', which denotes the idea of race that must be run, starting from one point to another (Pinar et al., 1995). Therefore, the teachers were at liberty to express themselves *reconceptually*, which gave birth to these themes:

8.2.15.1 Philosophy is already being taught in basic education as select topics in some subjects

Some teachers in the study observed that vestiges of philosophy are already being taught in basic education though not as any distinct subject area, but as themes or parts in a subject or subjects in the curriculum. They mentioned *Quantitative Reasoning* being taught in primary schools under mathematics as a logical aspect of philosophy. In this guise, Smith and Thompson (2007) noted that algebraic knowledge and reasoning help develop knowledge and ways of thinking in elementary school. Therefore, they advocated for the early emphasis on developing children's ability to conceive of, reason about, and manipulate complex ideas and relationships to complement robust numerical reasoning and computation skills in the children. Nunes, Bryant, Evans and Barros (2015) argues that conceptual and procedural knowledge needed in education, which is a part of logic, is being taught to children as quantitative reasoning. This connects the children's knowledge of counting and the use of counting to solve conceptual tasks.

Teachers also mentioned the teaching of morals and good conduct is an aspect of ethics in philosophy taught under the subjects, *Social Studies, Civics, and Religious Studies*. Gülcan (2015) observed that students learn what is right and wrong in school in the name of a value or character education in educational systems where ethics is generally associated with religion. Therefore, instead of ethics courses, students take a religious course. He also noted that although teachers could include formal ethics in all subjects, social studies subject matter is especially conducive to teaching ethics; hence educators have often made a case for linking social studies to ethics teaching. Therefore, this aligns with some teachers' thinking in the study that, philosophy is already being taught in basic education under some subjects.

8.2.15.2 Philosophy is already being taught to African children.

However, some teachers argued that philosophy being a way of life, has always been with man and is discoverable within the gamut of their cosmology and culture. Therefore, Africa had always had her philosophy embedded in their culture and tradition, passed down from generation to generation over time. They therefore argue that, philosophy, though not as a formal subject, is already being taught to African children. Higgs (2012) corroborates this by writing that African education had a novel calibration of a values system that domiciled their ethical culture and cosmology. The pristine African meaningfulness of education was based on the ancestors' wisdom, teachings, and traditions (Tedla, 2006). For Ndofirepi (2011), the African traditional education had ways of philosophizing that were effective and responsive to the African peculiar cultural worldview, therefore giving the African child aspects of creativity and ways of philosophizing. Postulating on African philosophy, Onebunne (2018) writes, "African philosophy of traditional education was quite pragmatic and aimed at providing a gate way to the life of the community. It was based on the philosophy of productivity and functionalism. It was utility based, and in African education, there is an end in view such that anyone who has undergone this level of education was expected to have acquired competence to show in the course of their performance. African traditional education is a practical means of inculcating knowledge, skills and gaining the expected empowerment" (p. 7). This, therefore, corroborates some teachers' view in the study that, philosophy is already being taught to African children.

8.2.3 Chapter Summary

This chapter discussed further findings from the data generated from interviews and focus group discussion sessions while exploring the integration of philosophy into basic education. The findings of the study identified twenty-four main themes and sundry subthemes and categories, which were arranged and discussed based on key research questions guiding the study. The first and second research questions revealed nine out of the twenty-four questions discussed in the preceding chapter. The remaining fifteen main themes out of the twenty-four main themes revealed in the study were domiciled in this chapter and discussed accordingly. References to the relevant literature were infused in the discussion of the findings. The next chapter deals with the summary, contributions, implications, recommendations and conclusion of the study: integration of philosophy into basic education

CHAPTER 9

SUMMARY, CONTRIBUTIONS, IMPLICATIONS, RECOMMENDATIONS AND CONCLUSION OF THE STUDY: INTEGRATION OF PHILOSOPHY INTO BASIC EDUCATION

9.1 Introduction

The previous chapter of this thesis showcased the concluding part of discussions and synthesis of findings from the study. This final chapter heretofore presents a summary of these findings as research questions guiding the study were answered. It also presents the research contributions; the implications of the study; the recommendations from the findings as well as the limitations, while also presenting recommendations for future research arising from the study.

My contention in this thesis has been that of establishing the possibility or otherwise of integrating philosophy as a subject of study in the basic education system. The aim was to explore the perspectives of teachers in this guise, resulting in my asking the following questions:

1. What are teachers' perspectives on the integration of philosophy into the Nigerian basic education system?
2. What do you think as a teacher concerning the possibility or impossibility of integrating philosophy into the Nigerian basic education system?
3. How can philosophy as a subject be integrated into the Nigerian basic education system?
4. Why do teachers need to integrate philosophy into the Nigerian basic education system?

This study as qualitative research used the interpretive paradigm to explore the phenomenon, *integration of philosophy into basic education*. A qualitative research method studies the

phenomenon which occurs in their natural settings and data generated were analysed without the use of statistics (Maree, 2017). The founding assumption for qualitative research is that individuals assemble their own realities through their interaction with the world (Merriam, 1998; Hale, Dulek & Hale, 2005), and the qualitative research approach provides a rich narrative description of the participants' perspectives on the construction of the reality of their world (McMillan & Schumacher, 2010). The case study approach was chosen as the research design to conduct this study. This study utilized the interview and focus group discussion as strategies of qualitative research to interact with the teachers and get more understanding into their perspectives. Sixteen (16) teachers of mixed gender and different ages with diverse teaching experiences were purposively selected from 8 schools as follows: 4 teachers from two *public primary* schools (i.e. two teachers from one rural school, and another two teachers from one urban school); 4 teachers from two *private primary* schools (i.e. two teachers from one rural school and another two teachers from one urban school); 4 teachers from two *public junior secondary* schools (i.e. two teachers from one rural school and another two teachers from one urban school); 4 teachers from *two private junior secondary* schools (i.e. two teachers from one rural school and another two teachers from one urban school). To answer already identified critical questions, data was generated from participants through a semi-structured interview. In semi-structured interview, I had a list of questions or fairly specific topics to be covered, which is often referred to as an interview guide, while the teachers had a great deal of leeway on how to reply. The findings of the study were theoretically framed using the reconceptualist theory of curriculum to make meaning of the findings where teachers provided inputs in exploring the study.

9.2 Summary of Strategic Findings and Recommendations

In this section, I present the summarized findings that responded to key research questions used in framing this study, and implied recommendations from engaged perspectives of teachers.

The peculiarity of this study necessitated the merger of the four research questions to present two common *captions* from which twenty-four (24) major themes were revealed from the study, which also had sundry subthemes/categories. The first and second questions, (1) *What are teachers' perspectives on the integration of philosophy into the Nigerian basic education system?* (2) *What do you think as a teacher concerning the possibility or*

impossibility of integrating philosophy into the Nigerian basic education system? were merged to reflect the common theme of discourse and primary concern of both questions resulting in the caption: **Teachers' Perspectives on Possibility or Impossibility of Integrating Philosophy into Basic Education**. The third and fourth research questions, (3) *How can philosophy as a subject be integrated into the Nigerian basic education system?* (4) *Why do teachers need to integrate philosophy into the Nigerian basic education system?* were conceptually merged into the caption, **Teachers' perspectives on strategies and reasons for integrating philosophy into basic education**.

The caption, **Teachers' Perspectives on Possibility or Impossibility of Integrating Philosophy into Basic Education** revealed nine (9) out of the twenty-four (24) major themes in the study to wit: : *teachers' construction of philosophy; teachers' construction of philosophy of education; teachers' opinion of the knowledge that philosophy provides; teachers' views on the benefits of integrating philosophy into basic education; teachers' perceived challenges on integrating philosophy into basic education; teachers' views on the significance of integrating philosophy into basic education; teachers' opinion on how the integration of philosophy can improve teaching and learning; teachers' opinion on how philosophy helps pupils to learn; teachers' views on how philosophy helps teachers to teach better*. While the second caption, **Teachers' perspectives on strategies and reasons for integrating philosophy into basic education** revealed the remaining fifteen (15) out of the twenty-four (24) major themes produced in the study which includes: *teachers' construction of how philosophy should be integrated into basic education; teachers' opinion on how philosophy can enhance learners' lived experiences; teachers' opinion of aspects of philosophy to be taught in basic education; teachers' views on how philosophy should be taught in basic education; teachers' opinion on who should teach philosophy; teachers' prescription of tools to be used in teaching philosophy; teachers' recommendations on training to be given the teacher of philosophy; teachers' opinion of philosophical content knowledge to be taught in schools; teachers' view on how philosophy enhances learners' learning; teachers' experiences on how knowledge of philosophy enhances their teaching; teachers' view on how philosophy affects teaching; teachers' views on ways in which teaching philosophy may inhibit overall learning; teachers' views on how to enhance teaching strategies of philosophy in basic education; teachers' reasons to enhance philosophy teaching strategies in basic education; teachers' miscellaneous views on integrating philosophy into basic education*. Further exploration of these twenty-four (24)

major themes however produced sundry subthemes/categories which revealed holistic perspectives held by teachers concerning the integration of philosophy into basic education system.

Teachers' perspectives on possibility or impossibility of integrating philosophy into basic education revealed teachers' construction of philosophy as the awareness of self and society; the love of wisdom and understanding; the study of proper reasoning and logical thinking and the acquisition of knowledge. It also revealed teachers' construction of philosophy of education to be, the unravelling of education problems and the means of solving them, the critical study of the learners and the learning processes and that deep and multi-dimensional understanding of education as a concept and construct of the society. It also revealed teachers' opinion of the knowledge that philosophy provides to be, logical knowledge; cognitive knowledge; ethical knowledge; historical knowledge; intuitive knowledge and environmental knowledge. It also revealed teachers' views on benefits of integrating philosophy into basic education as: philosophy creates awareness about life; philosophy brings knowledge to the children; philosophy makes future study of the subject easier; philosophy makes the teacher understand the learners and, philosophy brings motivation to the children. It also revealed teachers' perceived challenges on integrating philosophy into basic education to be the following: challenge of acceptance; challenge of human resources; operational challenges; curriculum challenge; challenge of understanding the subject and historical challenge. It also revealed teachers' views on the significance of integrating philosophy into basic education to be the following: philosophy creates awareness for personal development; philosophy develops a logical and creative mindset; philosophy motivates learning; philosophy brings knowledge of the environment; philosophy builds good political leadership/followership and, promotion of philosophical thinking. It also revealed teachers' opinion on how the integration of philosophy can improve teaching and learning to be the following: developing teachers for better teaching and learning; developing morals needed for creating a conducive learning environment; demystifying philosophy as a subject; improving students learning ability and, boosting students' self-esteem. It also revealed teachers' opinion on how philosophy helps pupils to learn as the following: bringing enlightenment about capabilities; giving rationale for learning; giving understanding to the learner; giving motivation for learning; bringing discipline in the learning environment; bringing awareness about the society and, developing cognitive abilities of the learner. It also revealed teachers' views on how philosophy helps teachers to teach better to be that of,

helping the teachers boost to the cognitive level of the learners and, helping the teachers to deliver lessons properly.

Teachers' perspectives on strategies and reasons for integrating philosophy into basic education revealed teachers' construction of how philosophy should be integrated into basic education to be: by acceptance of the subject; through policy enactment; by training teachers to teach it; by reflecting the subject in the existing curriculum; by recruitment of qualified teachers; by teaching it as a new subject; by writing textbook on the new subject; by implementing findings of this research; by teaching it as part of existing school subject and, by simplification of philosophical language. It also revealed teachers' opinion on how philosophy can enhance learners' lived experience as follows: philosophy builds self confidence in the children; philosophy gives the children coping skills in life; philosophy gives the children an understanding of the society; philosophy builds moral sense in the children and, philosophy elevates the reasoning capacity of the children. It also revealed teachers' opinion of aspects of philosophy to be taught in basic education as: the logical aspect; the ethical aspect and, the epistemological aspect. It also revealed teachers' views on how philosophy should be taught in basic education to be, by both learner and teacher centred methods with the following teaching strategies: teaching by interaction/discussion; teaching with audio-visuals; teaching through play; teaching through songs; teaching with illustrative strategy and teaching through field trips and excursions. It also revealed teachers' opinion on who should teach philosophy as: philosophy experts should teach and, the class teachers should teach. It also revealed teachers' prescription of tools to be used in teaching philosophy as being the following: oral instruction/dialectical tools; audio-visual tools; textbooks, pictures, and charts; any relevant tool. It also revealed teachers' recommendations on training to be given to the teacher of philosophy to be: training as an educationist; training as a philosopher; seminars and workshops and, training on technology. It also revealed teachers' opinion of philosophical content knowledge to be taught in school as: ethical content knowledge; aesthetics content knowledge and, epistemological content knowledge. It also revealed teachers' view on how philosophy enhances learners' learning as the following: philosophy brings awareness to the learner; philosophy promotes positive mindset for learning; philosophy brings inner motivation for learning; philosophy facilitates easy learning of other subjects, philosophy develops reasoning capacity for learning and, philosophy improves general learning. It also revealed teacher' opinion on how knowledge of philosophy enhances their teaching as follows: philosophy enlightens the teacher; philosophy broadens

the teacher's reasoning capacity; philosophy makes for a better understanding of learners by the teacher; philosophy makes the teacher mould characters of the learners; philosophy enhances overall instructional activities of the teacher and, philosophy gives motivation to the teacher. It also revealed teachers' view on how philosophy affects teaching as follows: philosophy brings interactive teaching; philosophy facilitates better understanding of the learners for better output; philosophy helps in reflective teaching; philosophy helps in teaching good morals and, philosophy facilitates better lesson delivery. It also revealed teachers' views on ways in which teaching philosophy may inhibit overall learning as: philosophy may confuse learners and cause learning apathy; philosophy may make the children deny the existence of God and, philosophy may make the children too logically minded for parental and teacher control. It also revealed teachers' views on how to enhance teaching strategies of philosophy in basic education to include the following: through technology, through innovative and insightful teaching; through research and innovation; by motivating the teachers and, by provision of instructional materials. The study revealed that teachers' reasons to enhance philosophy teaching strategies in basic education is for effective teaching and learning. Finally, the study revealed teachers' miscellaneous views on integrating philosophy into basic education to be: that philosophy is already being taught in basic education as select topics in some subjects and, that philosophy is already being taught to African children.

Having poignantly presented findings from exploration of the phenomenon of study in response to the four major research questions galvanized into two broad concepts, the study has fared prominently in interrogating the factors which supported the manifestation of each emergent theme of discourse with potential implications for recommendations. It is however instructive to note that, this is a study domiciled within the qualitative research field of case study methodology and interpretivist paradigm. It is therefore worth noting that these findings are a reflection of the direct thoughts of a small group of people confined to a particular contextual experience. It stands therefore to reason that this study would not bear relevance in absolute generalization of results but would pride itself in a robust contribution to existing literature for future research and references. Research in its avalanche is about ideology and not about technology, hence, it is not about available resources used, but about how these resources are being manipulated to achieve true goals (research targets) of research Amory (2006) and Khoza (2011; 2013b). It is therefore my wish that, findings of this study scaffolds future ideologies which will positively influence educational curriculum generally.

9.3 Contributions of the Study: Conceptual, Theoretical and Methodological

This study has elicited relevance for the perspectives of the of teachers concerning the integration of philosophy into basic education in Nigeria as their views on possible integration of philosophy into basic education is being brought to reckoning at the conceptual, theoretical and methodological level.

9.3.1. Conceptual contribution to the study

This study has clearly shown that teachers have impressive understanding of what philosophy means as they have arguably shown robust articulation of the concept of philosophy from their perspectives. We can therefore say that this study conceptually contributes to existing repertoire of knowledge by reinventing meanings and stirring relevance for otherwise neglected teachers' perspectives to bring about relevant radical innovations in educational curriculum.

9.3.2. The theoretical contribution of the study

The exploration of this study relied on the reconceptualist theory of curriculum. Reconceptualism presupposes the curriculum being an active force which must entail a continuous dialectical rethinking and re-contextualising that would result in freshness and newness of educational experience, teachers posited here that, for effective teaching and learning of philosophy to take place, there should be the enhancement of philosophical teaching strategies. Reconceptualism allows new ideas to emerge and take hold (Reid, 1998), even as the curriculum is seen to evolve with its focus on the learner (Graham, 1992). With the emergence of new ideas in the enhancement of philosophical teaching strategies, it is expected that there would be corresponding effective teaching learning exercises in the basic education system. Findings of this study has reinforced the relevance of teachers' manifest views in the pushing of curriculum frontiers thereby validating the theory of reconceptualism to evolve its focus on the learner.

9.3.3. The methodological contribution of the study

The method of extracting knowledge from held perspectives remains one of the novel contributions of this study to humanity. Educational policy formulation can be fine-tuned through the influence of derived perspectives as evinced in this study.

9.4. Implication of the Findings

The findings of this research revealed several implications for educational development in Nigeria. Teachers demonstrated that they had a fair knowledge of the meaning of philosophy as a concept and as an academic discourse when they recommended that philosophy be taught in basic education to raise the reasoning level of the child. Should this recommendation be heeded, it would therefore mean that teachers would have to undergo more training and retraining for successful implementation of this likely curriculum innovation. Furthermore, there would be infrastructural and technological renaissance in the educational sector to respond to contemporary dynamics of engaging such educational policy.

9.5 Recommendations for further research

It is evident from this research, *integration of philosophy into basic education in Nigeria: teachers' perspectives* that, the teaching of philosophy in primary and junior secondary schools is needful as a curriculum innovation that would reinvent teaching and learning. Therefore, the following recommendations are made for further research:

1. Since this study was in Nigeria in west Africa, similar studies should be carried out in other regions of Africa to ascertain the necessity of philosophical knowledge to the African child.
2. Further studies exploring technology in teaching and learning philosophy in primary and secondary school as a response to the post Covid world educational practice.
3. Following from findings that philosophy should be taught to the child, it becomes necessary for a study that would engage the curriculum design and teaching strategies of philosophy to children.

4. Since the focus was on the African child, there should be a study that would investigate aspects of peculiar African thought forms to be integrated into the philosophy to be taught.
5. One of the main identified challenges of teaching philosophy to children in this study is the issue of the complexity of philosophical concepts and difficulty of understanding its terms, therefore, there should be a study to simplify philosophical concepts to the learning level of the children, and to breakdown its jargons for easy understanding by the children.

9.6 Limitations of the study

It is common knowledge that every study like this has its limitations. Mostly they are operationally or conceptually induced or both.

The primary limitation is that of detaching myself as the researcher from likely bias on the course of carrying out this study being that I am a philosopher by training and a teacher trainer by profession. It was the strategy of constant discussion with my supervisor even as I intermittently checked transcripts by participants which aided in identification of likely bias in the study thereby making me critical in analysis. I also utilized self-reflective essay to identify and avoid bias (Shields, 2010).

The next limitation was that of the number of participants. It is common knowledge that qualitative studies are conducted using purposive and convenient sampling which limits the possibility of generalizing the findings. In this case, I limited my participants to sixteen (16) teachers. The main thrust of this study was not to generalize its findings conveniently, but to engage with a small size of knowledgeable participants so as to deeply explore issues and to ask probing question so as to gain in-depth understanding of the phenomena, integration of philosophy into basic education.

The research context was another limitation as the study was only conducted in a state (province) in Nigeria.

Research time was another limitation as it was difficult to have all the researchers agree to be available at the same time for discussion especially during the Covid 19 pandemic. The

researcher had to divide the focus group discussion into two sessions to respond to this challenge.

The research method was another limitation as some of the participants found it cumbersome to engage in long periods of brainstorming exercises in discussing the integration of philosophy into basic education.

9.7 Conclusion

The aim of this study was to explore the possibility or otherwise of integrating philosophy into basic education in Nigeria. The study revealed that there is need to integrate philosophy into basic education, though with perceived challenges in which solutions are proffered hitherto. Teachers agreed to this curriculum innovation and considered it not only a welcome development in educational development, but a very timely and needful intervention in this generation of increased knowledge with implications for optimal teaching and learning.

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Appendix One

GOVERNMENT OF AKWA IBOM STATE OF NIGERIA

OUR REF: AK/ED/5/336/1/40



YOUR REF:

STATE UNIVERSAL BASIC EDUCATION BOARD
IDONGESIT NKANGA SECRETARIAT COMPLEX
UYO


DATE: 11th May, 2020

Iniobong Godwin Ekpo
Cluster of Curriculum & Education Studies
School of Education
Faculty of Humanities
University of KwaZulu Natal
Edgewood Campus
Durban, South Africa.

RE: APPLICATION FOR PERMISSION TO CARRY OUT RESEARCH IN YOUR SCHOOL

Reference to your letter dated 3rd March, 2020 on the above subject, I am directed to convey the approval of the Board for you to conduct your research on "Integration of Philosophy into the Nigerian Basic Education System: A Teacher Perspective". This approval is for your research project only.

Congratulations.


Mandu Ekpenyong (Mrs)
Director, School Services
For: Permanent Secretary

Appendix Two

GOVERNMENT OF AKWA IBOM STATE OF NIGERIA

Telephone:

Our Ref: MOE/PRS/156/Vol.III/832

Your Ref:

*(All replies to be addressed to
the honourable Commissioner)*



MINISTRY OF EDUCATION

PRS.....DIRECTORATE

BLOCK 10, FIRST FLOOR
IDONGESIT NKANGA SECRETARIAT
P.M.B. 1019
UYO.

14th July, 2020

Mr. Iniobong Godwin Ekpo,
Department of Curriculum and Education Studies,
Faculty of Humanities,
University of KwaZulu Natal,
South Africa.

RE: REQUEST FOR PERMISSION TO CARRY OUT RESEARCH IN YOUR SCHOOLS

I am directed to refer to your letter dated 29th June 2020 on the above subject matter and to inform you that the Permanent Secretary, Ministry of Education has graciously given approval for you to carry out a research study on the topic: **"Integration of Philosophy into the Nigerian Basic Education System: A Teacher Perspective"** using the following schools as your case study:

- i) Holy Trinity College, Mbiakong
- ii) Cornelia Cornnely College, Afaha Oku
- iii) Government Secondary Schools, Afaha Eket
- iv) Etinan Institute, Etinan
- v) Union Secondary School, Ibiaku
- vi) State College, Ikot Ekpene
- vii) Itam Secondary School, Itam
- viii) Mary Hanney Secondary School, Oron

I am further directed to inform you that your findings should be used for research purposes as demanded by the University.



Mrs. Glory E. Eniang
for: Permanent Secretary

Appendix Three



24 April 2021

Mr Iniobong Godwin Ekpo (215082181)
School of Education
Edgewood Campus

Dear Mr Ekpo,

Protocol reference number: HSSREC/00002470/2021

Project title: INTEGRATION OF PHILOSOPHY INTO BASIC EDUCATION IN NIGERIA: A TEACHER PERSPECTIVE

Degree: PhD

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 21 December 2020 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid until 24 April 2022.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,



Professor Dipane Hlalele (Chair)

/dd

Humanities and Social Sciences Research Ethics Committee

Postal Address: Private Bag X54001, Durban, 4000, South Africa

Telephone: +27 (0)31 260 8350/4557/3587 Email: hssrec@ukzn.ac.za Website: <http://research.ukzn.ac.za/Research-Ethics>

Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

INSPIRING GREATNESS

Appendix Four

School of Education,
College of Humanities,
University of KwaZulu Natal,
Edgewood Campus
Durban, South Africa.

Dear Participant,

INFORMED CONSENT LETTER

My name is Mr Iniobong Godwin Ekpo, I am a PhD candidate studying at the University of KwaZulu Natal, Edgewood Campus, Durban, South Africa.

I am interested in understanding Teachers' Perspectives on the possibility or otherwise of teaching philosophy in the Basic Education System in Nigeria. Your school has been selected as one of my case studies. To gather the information, I am interested in asking you some questions as a Teacher in the School.

Please note that:

- Your confidentiality is guaranteed as your inputs will not be attributed to you in person but reported as a population member opinion.
- The interview may last for about one (1) hour and may be split into segments depending on your preference.
- The focus group discussion session may last for about two (2) hours and could be split into segments depending on the unanimous agreement of all participants.
- Being a participant in the study entails taking part in both interview and focus group discussion sessions.
- You were selected as a participant on the study based on your background knowledge as an experienced teacher overtime.
- Any information you give cannot be used against you, and the collected data will only be used for purposes of research.
- The study has a total of sixteen (16) participants of which you are one of them.
- Data will be stored in secure storage and destroyed after five years.
- You have a choice to participate, not participate or stop participating in the research. You will not be penalized for taking such an action.
- The research aims at knowing your perspective as a teacher concerning the teaching of philosophy in basic education classes.
- Permission to conduct this research has been obtained from the University of KwaZulu Natal and from the relevant government departments in Nigeria.
- Your involvement purely for academic purposes alone.
- There are no financial benefits whatsoever involved in participating in the study.

- If you are willing to be interviewed and to participate in the focus group discussion session also, please indicate (by ticking as applicable) whether or not you are willing to allow the interview and the focus group discussion to be recorded using the following equipment:

	Willing	Not Willing
Audio Equipment		

I can be contacted through:

Email: ekpoprimeprince@gmail.com Tel: +234 806 419 8875/ +27 60 391 1624

My supervisor is Dr Lokesh R Maharajh who is located at the School of Education, Edgewood Campus of the University of KwaZulu Natal.

Contact details:

Email: maharajhrlr@ukzn.ac.za. Phone number: +27 31 260 3422.

You may also contact the Research Office through:

P Mohun

HSSREC Research Office,

Tel: +27 31 260 4557. Email: mohunp@ukzn.ac.za

Thank you for your contribution to this research.

DECLARATION

I..... (full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT

DATE

.....

.....

Appendix Five

School of Education,
College of Humanities,
University of KwaZulu Natal,
Edgewood campus.

INFORMATION SHEET

Dear Participant,

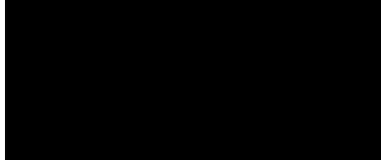
I am doctoral student in the University of KwaZulu Natal who is currently conducting research with the title: ***Integration of Philosophy into Basic Education in Nigeria: Teachers' Perspectives***. This study which intends to explore teachers' perspectives on teaching philosophy as a subject in Nigerian Basic education system requires participating teachers of primary and Junior Secondary Schools which forms the basic education nucleus in Nigeria. The study requires that a select number of teachers in basic education system participate in individual interview following a semi structured questionnaire in bid to explore their perceptions in teaching philosophy in basic education in Nigeria. These select participants will also be involved in a focus group discussion where in-depth analysis of the phenomenon of study explored to unravel the perception of teachers on teaching philosophy as a subject in Nigerian basic education system. Each of these sessions of individuals interviews and focus group discussion will be audio taped with your permission. I will take all rational steps to make sure I conceal the fine identity of each of the participants as well as the identity of the schools where they teach. At the end of the interview and focus group discussion sessions, I will transcribe the audio recorded data and you will be given the opportunity to review, revise, remove or add details. To disguise my participants, I will require you to provide a surrogate name during the interviews and focus group discussing, for use in the final report. You are however very free to withdraw from this study at any you no longer feel comfortable as a participant without any likely negative or undesirable consequences. All data recordings and transcripts will be stored in a locked cabinet in my supervisor's office and no one else will have access to the raw data. Please note that your participation in this study is voluntary and no payments in whatever guise will be made to any participant. A copy of the completed thesis will be made available should you so desire. Permission to conduct this research has been obtained from the University of KwaZulu Natal and from the relevant government departments in Nigeria.

Should you require further clarification or details, you can contact the supervisor of this study: Dr. Lokesh Maharajh in School of Education, Edgewood campus, University of KwaZulu Natal, Durban in South Africa. He can be contacted on +27 31 260 3422 and email,

maharajhlr@ukzn.ac.za. You may also contact the research office through P. Mohun, Tel: +27 31 260 4557. Email: mohunp@ukzn.as.za

You may also contact me on email: ekpoprimeprince@gmail.com. Tel: +234 806 419 8875/
+27 60 391 1624

Thank you so much for your co-operation.



Iniobong G. Ekpo
Student No: 215082181

Appendix Six

INTEGRATION OF PHILOSOPHY INTO BASIC EDUCATION SYSTEM IN NIGERIA: TEACHERS' PERSPECTIVES

PhD THESIS

Interview schedule

Introduction of the study by the researcher to the participants:

- 1. What are teachers' perspectives on the integration of philosophy into the Nigerian basic education system?**
 - What is philosophy or what do you understand as philosophy
 - What is philosophy of education?
 - What kinds of knowledge does philosophy guarantee?

- 2. Why do you think as a teacher concerning the integration of philosophy into the Nigerian basic education system?**
 - What are the benefits of integrating philosophy into the Nigerian basic education system?
 - What are the challenges of integrating philosophy into the Nigerian basic education system?
 - What are the significance of integrating philosophy into the Nigerian Basic education system?
 - How can the integration of philosophy improve the teaching and learning in schools?
 - How do you think philosophy can help students to learn?
 - How can philosophy help teachers to teach better?

- 3. How can philosophy as a subject be integrated into the Nigerian basic education system?**
 - What ways or how could philosophy be integrated into the basic education system?
 - How can philosophy enhance learners lived experiences?
 - What aspects of philosophy should be taught in primary schools?

- What aspects of philosophy should be taught in junior secondary schools?
- How should philosophy be taught in primary schools?
- How should philosophy be taught in junior secondary schools?
- What method should be used to teach philosophy in primary schools?
- What methods should be used to teach philosophy in junior secondary schools?
- What do you think is the most effective way to teach philosophy to your students?
- Who should teach philosophy in primary schools?
- Who should teach philosophy in junior secondary schools?
- What tools should be used to teach philosophy in primary schools?
- What tools should be used to teach philosophy in junior secondary schools?
- What training should be given to the teacher of philosophy in primary schools?
- What training should be given to the teacher of philosophy in junior secondary schools?

4. Why do teachers need to integrate philosophy into the Nigerian basic education system?

- What kind of philosophical content knowledge should be taught to learners?
- How would the teaching of philosophy in schools enhance learners learning?
- How has your experiences of philosophy enhanced your teaching?
- How has your experiences of philosophy affected your teachings?

Thank you all!!

Appendix Seven

LETTER FROM EDITOR

Angela Bryan & Associates

6 Martin Crescent
Westville

Date: 17 February 2022

To whom it may concern

This is to certify that the Dissertation: Integration of Philosophy into Basic Education in Nigeria: Teachers' Perspective written by Iniobong Godwin Ekpohas been edited by me for language.

Please contact me should you require any further information.

Kind Regards


Angela Bryan

angelakirbybryan@gmail.com

0832983312

Appendix Eight

Turnitin Report



[Assignments](#) [Students](#) [Grade Book](#) [Libraries](#) [Calendar](#) [Discussion](#) [Preferences](#)

NOW VIEWING: HOME > MASTER OF EDUCATION (CURRICULUM STUDIES) > STUDENTS




About this page

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assignment list

portfolio for Iniobong Ekpo

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#	Assignment	Title	Submitted	Similarity	Grade/mark	Download	Reviews
1	<div>Dissertation</div> <div>start: 28-Jun-2021</div> <div>due: 31-Dec-2021</div>	Integration of Philosophy into...	10-Feb-2022	23% 			0