© DEC 2025 | IRE Journals | Volume 9 Issue 6 | ISSN: 2456-8880
DOI: https://doi.org/10.64388/IREV9I6-1713167

Exploring the Potentials of Pestalozzi's Ideas for Nigeria's Educational Transformation and Practice Using Pragmatism

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Abstract- ***The survival of Nigeria as a viable society depends, among other things, on the health of her educational institutions. In educational institutions in Nigeria, there seems to be a general outcry that the standard of education is falling and morals fading. Corruption seems to permeate the organ at a high rate at every level. Funds meant for education infrastructure, salary payments, maintenance, and running of schools and institutions are being diverted and mismanaged. Cases of examination malpractice and other social vices like rape, cultism are nowhere hidden. These facts, among others, reveal that education in Nigeria lacks transformation and that there is a need for transformation in Nigeria. It is observed that such transformation can happen if the education sector is transformed. The paper looks into Pestalozzi's philosophy and purpose of education comprehensively. It examines Pestalozzi's rational explication, philosophy and purpose of education and sees how the philosophy and purpose of education in Nigeria could explore Pestalozzi's philosophy and purpose of education to ensure quality in its education so as to totally transform Nigeria. It concludes that once Nigeria's philosophy and purpose of education is implemented in line with Pestallozzi's philosophy and purpose of education, then, Nigeria's education would experience better quality which would lead to its total transformation in her education. It recommended, among other things that practical instruction or practical guide and practical assessment accompanied with corresponding practical feedback and results should be the overall basis for scoring, evaluating and promoting learners in educational institutions in Nigeria.***

Keywords: Education, Transformation, Pestalozzi's Philosophy, Pestalozzi's Purpose of Education, Pragmatism

I. MEANING OF EDUCATION

There is no univocal definition of education. Many authors define or explain it from their own points of view (Arong and Ogbadu, 2010). Arong and Ogbadu (2010) quoting Cremin (1971) defines education as a deliberate-systematic and sustained effort to transmit, evoke or acquire knowledge, values, attitudes and skills. It is a way or process of developing and cultivating one's mental activities or senses; the expansion, making stronger and the method of training of one's mind, faculty, and so on (The Wikipedia).

Education covers all forms of activities that have occured as a result of an individual taking part in learning experiences (Ojeyinka, Olorunmota & Olorunmota, 2016 citing Oyinloye, Emoruwa & Ogunsanmi, 2004). It can be said to be the whole process of development of an independent and integrated personality (Ojeyinka, Olorunmota and Olorunmota, 2016). It helps in the positive development of human potentials, the human's natural ability to do well, the human's ability to think logically, the human attitude and the human skills (Akinboboye, 2016). It, therefore, helps one to know (acquire knowledge) and develop (transformed) in different areas of one's life. Ayodele-Bamisaiye (1990) asserted that education should not end with the gaining of knowledge but that which promotes the mental and personality development of beneficiaries of the education system. For Peters (1970), education could be understood in the sense of total transformation. A transformed life becomes a life that both yield positive results to the transformed and the society in which he or she finds him or herself. It follows that education can be seen as the best decision one takes when one needs to take a decision between two alternatives, which one necessarily must take to benefit one's life and the society in which one finds oneself. It is in this sense that education can be considered a vital tool for effective both personal and

national development. However, education policies vary from one society to another. This may be based on the way each society perceives education, its purpose and goals.

Nigerian National Policy on and Purpose of Education
Education in Nigeria is expected to be an instrument "par excellence" for effective national development (Federal Republic of Nigeria, 2013). Like any other African nation, education in Nigeria has its own philosophy and purpose and these stem the goals of education in clear terms which are the: development of the individual into morally sound, patriotic and effective citizen; total integration of the individual into the immediate community, the Nigeria society and the world; provision of equal access to qualitative educational opportunities for all citizens at all levels of education, within and outside the formal school system; inculcation of national consciousness, values and national unity; and the development of appropriate skills, mental, physical and social abilities and competencies to empower the individual to live in and contribute positively to the society (Federal Government of Nigeria, 2013).

In order to achieve the above quality of instructions at all levels of education in Nigeria, education should be able to assist individuals towards inculcating the following values: respect for the worth and dignity of the individual; faith in man's ability to make rational decisions; moral and spiritual principles in inter-personal and human relations; shared responsibility for the common good of society; promotion of the physical, emotional and psychological development of all children; and acquisition of functional skills and competencies necessary for self-reliance (Federal Government of Nigeria, 2013).

The philosophy and purpose of education in Nigeria can be juxtaposed with Pestalozzi's philosophy and purpose of education and see to what extent the potentials of the latter could totally transform if possible, education in Nigeria. Yet, it may be necessary to see reasons which people had given as challenges which had aided the non-transformation of education and Nigeria, and the solutions proffered whether these had been adequate or not.

Problems and Challenges of Education in Nigeria
Education in Nigeria is overcrowded with some challenges. Some of these challenges include: poor governance and management, poor funding and neglect of education sector, and, high rate level of corruption and bribe taking by people in the educational system (Olawale, 2017; Abiodun 2013; Arong and Ogbadu 2010). Other challenges also include the diversion and mismanagement of funds meant for education infrastructure, salary payments, maintenance and running of schools and institutions; lack of adequately trained and high performers teachers; and high level of examination malpractices (Akinola 2016; Ajere & Olorunmota, 2009). The implication of all the above is the absence of moral attitude which is required to eliminate immoral behaviour which gives birth to the problems found in education in Nigeria.

Solutions Proffered for the Problems of Education in Nigeria
Problems of education in Nigeria could be resolved if certain measures are put in place. They include: commitment of government at all levels to the delivering of a competitive standard of education across the country and with other countries, and, right investment through sufficient funding with good management capable of providing high-quality education which includes funds for renovation of schools and educational institutions (Olawale, 2017; Abiodun, 2013). Others include funds for acquiring quality training facilities, research grants, decent teachers' salaries and welfare — which should be increased, released and spent appropriately; and, tackling and serious handling of the level of corruption in education ministries and regulatory bodies (Akinola, 2016; Arong and Ogbadu, 2010; Ajere & Olorunmota, 2009). Some others include curbing of examination malpractice by government and other regulatory bodies (Olorunmota, Edun, & Shoaga, 2024; Edun & Olorunmota, 2024); reviewing and updating the teaching curriculum to be more practical and research based (Olawale, 2017; Abiodun, 2013). Yet, others include upward review and regular payments of teachers' salaries; proper training of teachers with modern materials and technology; admission processes based on merit; and visionary and selfless leaders who understand the importance of quality education to be allowed to be in power (Arong

and Ogbadu, 2010; Akinola, 2016; Ajere & Olorunmota, 2009).

Solutions to the problems and challenges facing Nigerian education may be seen not to be adequate since they have not yet adequately brought about quality education in Nigeria which could give room to total transformation. Quality education is the education that is relevant and made suitable or appropriate for the needs of the society (Asiyai, 2013 quoting Ndiomu, 1989). Quality is what builds knowledge, live skills, perspectives, attitudes and values (Asiyai, 2013 citing Ekong, 2006). When quality is low, performance cannot meet the set level of such quality (Asiyai (2013). Like good governance, quality education is needed to bring about normal and sensible development of a nation (Amanchukwu, 2011).

The need for the question of quality education in Nigeria is therefore not contestable in view of the fact that the above suggested solutions are yet to bring about the desired quality education that would lead to the kind of transformation that education in Nigeria needs. For example in the primary education sector, Nigeria has lost its glory by occupying the 145th positing in primary education (Adesulu, Uwandu & Iruoma, 2016). It has not done much to get out of this unworthy situation. Hence, the need for an education that can bring about the change needed.

Pragmatism

Pragmatism is a philosophy of workability. An idea, according to the pragmatist, is true if it can be derived, validated or corroborated otherwise should be discarded. It is in this sense that John Dewey explained that the work of the pragmatist is to practically ensure the workability of any theory in practice in order to complete the essence of its knowledge.

Johann Heinrich Pestalozzi (1746-1827)

Johann Heinrich Pestalozzi was a Swiss educational reformer whose views have profound effects on the philosophy of modern education practice (Osokoya, 2010). He was born into a protestant family of Italian origin, a middle class family with the modest comfort of a professional man's home (Yusuf, 1985). Pestalozzi was just five years old when he lost his father and was brought up by his mother (Yusuf, 1986).

Pestalozzi, during his formal education, observed that this training was ineffective because it omitted the strong and adequate training of the practical ability which was fundamental in any struggle for independence and freedom (Yusuf, 1986). He noted that the students were filled with strong feelings, opinions and values on ideas which were impractical and unrealistic (Yusuf, 1986). This spurred in him the idea of seeking a correct way of teaching as a universal solution to societal ills (Yusuf, 1986). His unending love for education as what is good for the individual to take his place in society comes out of his observation of the inefficiencies of public officials and the lack of technical skill of the labouring classes (Yusuf, 1986). Pestalozzi later discovered for himself the basis of experimental method in teaching science. He did so by bringing snow into the house, collected plants in a garden and observed these while at the same time studying an individual child (Yusuf, 1986). He also discovered that words employed to teach the child, in the process of teaching him or her through things, could be made meaningful and interesting, and not by rote (Yusuf, 1986).

Pestalozzi and his wife's efforts were in taking into the house some beggars and homeless children and trained them in vocational skills (Yusuf, 1986). He educated the poor to cope with poverty (Yusuf, 1986). Pestalozzi's experiment was to hold the position that true knowledge gained by sense-impression is the foundation of instruction (Yusuf, 1986).

Pestalozzi's Philosophy and Purpose of Education

Pestalozzi feels that it is the society's duty to develop each man's abilities to the full, which according to him can only be achieved by providing good schools, high moral standards and sound teaching method (Yusuf, 1986). According to him, education should be such as would prepare the individual for his future place in life (Yusuf, 1986). In Pestalozzi's writings, he warns parents not to hurry their children into working at things remote from their immediate interests and not to anticipate the regular course of their development. He expresses his objection to verbal teaching. For him, instead of dealing with words, children should learn through activity and through things; and should

be free to learn according to their interests and draw their own conclusions (Kilpatrick, 2017 citing Darling, 1994). Pestalozzi opines that ordinary life can be used to educate and that a school should compliments this by performing the duty and function of a good working class home. This makes him to conclude that the school ought really to stand in closest connection with the kind of life lived at home (Kilpatrick, 2017 citing Darling, 1994). He is emphasising that the individual and the group's development are bound up together. He also emphasised that the individual, in the social setting, could grow in mind and spirit. It follows that a child's needs, help and guidance in obtaining the fullest mental and spiritual benefits is from experience. In this book, Pestalozzi describes Gertrude as the perfect working class house wife, fulfilling her natural function as the first teacher of her children, who trains them through their senses, and guides their observation of nature and draws them into work-activities that contribute to the family's welfare. The contact with realities for which Pestalozzi's philosophy cum his purpose of education emphasises is the use of the sense organs in learning. Pestalozzi's child was skilful, intelligent, and active to the full extent that his age and development allowed. Pestalozzi would conceive that the proper education of the child was the only way of bringing about reform and improvement.

For him, the means of making clear all knowledge gained by sense-impression comes from number, form and language. For him, number, form and language are together and serve as the elementary means of instruction, because the whole sum of external properties of any object is comprised in its outline and its number brought home to one's consciousness through language. This, for Yusuf (1986), it follows that an immutable law of the technique of instruction, must, start from and work within the following principles:

i. To teach children to see every object that is brought before them as unit, that is, as separated from those with which it is connected.
ii. To teach them the form of every object, that is, its size and proportions.
iii. To make them acquainted, as soon as possible, with all the words and names descriptive of object known to them.

All these for him, emphasise the importance of integration using language. In number teaching, Pestalozzi found the scope for the application of his principles of concreteness. He set out to find ways of helping children to really understand number, and not merely to develop speed and accuracy in the mechanical working of examples. He wanted children to discover for themselves, the elementary mathematical rules through activities based in the first place on sense impressions. For him, pupils would gain an "intuitive knowledge" of the real properties of numbers — a knowledge in the mind independent of sense-impression or reasoning. He describes his method thus: "I make him go over the same numbers again… with beans pebbles, or any other object which are at hand" (Yusuf, 1986). Pestalozzi states that a general principle which could be applied to arithmetic should be the one in which children could begin to count with real objects or at least with dots which represent them, and that in this process, one may develop the basis for the whole science of arithmetic.

Pestalozzi reasons that the child must learn to talk before he can be taught to read, and recognises the child's need of a full and facile vocabulary (Yusuf, 1986). He emphasised moral values which would be useful to build and to transform. For him, the power of describing usually proceeds from that of defining which implies referring an object to its genus or species. In this step by step development, no step must be missed and that there must be no gaps in instructions. This means that step by step, the child grows and develops. In addition to remedial preventive aspects, physical training contributes to moral education just as music (Yusuf, 1986). A child that is well trained physically will promote discipline, while discipline and morals go together. Pestalozzi recognises the three domains of knowledge of cognitive, psychomotor and effective knowledge.

Pestalozzi's educational philosophy is based on the ideal of liberty: "Lead your child out into Nature, teach him on the hilltops and in the valley; there he will listen better, and the sense of freedom will give him more strength to overcome his difficulties'' (Yusuf, 1986). But in these times of freedom, the teacher should enable nature to teach him rather than by the teacher. Let him fully realise that she is the real teacher

and that you, with your art, only observe without distraction or disturbance. For example, if a bird should sing or an insect should hum on a leaf, one should stop movement at once, the bird and insect are likely teaching him and this requires silence (Yusuf, 1986). Pestalozzi's approach or his philosophy and purpose of education can be summarised thus:

i. The interests and needs of the child are important.
ii. A child-centred rather than teacher-centred approach to teaching is required.
iii. Active rather than passive participation is necessary in order to gain learning experience.
iv. The freedom of the child should be based on his or her natural development and which should be balanced with self-discipline to help them function adequately as individuals and in the society.
v. The child having direct experience of the environment and the use of objects of nature to teach.
vi. The teacher should use the senses to train pupils in order to observe and judge.
vii. The school and the home should cooperate just like parents and teachers should.
viii. All-round education— education of the head, heart and hands led by the heart.
ix. The use of systemised subjects of instruction, which are also carefully graduated and illustrated.
x. Learning should include different aspects of school's life.
xi. Education should emphasise how things are taught as well as what is taught.
xii. Authority should be based on love, not fear love.
xiii. Teacher training.

(Kilpatrick in http://www.jhpestalozzi.org)

This implies that there should be practical teaching exercise fully and totally involving the child in a friendly and natural environment. It also implies that there should be the basis of knowledge that would lead to total transformation of the child.

Implications of Pestalozzi's Philosophy for Nigeria's Educational Transformation and Practice Using Pragmatism

Implications of some of Pestalozzi's educational ideas for the policy and practice of education in Nigeria for total transformation are obvious. The 2013 National Policy on Education in agreement with Pestalozzi's, recognises the need for education to develop the total personality of the individual: his physical, intellectual and moral/spiritual potentialities. Today the general opinion is that there should be more emphasis on the practical and technical training of the individual as well as his moral and religious training. This prevents increasing unemployment of the products of the school system as a result of the essentially bookish knowledge imparted which does not fit the individual into any occupation.

Pestalozzi discovered the general principle of the concrete representation of number as indispensable to the beginnings of teaching arithmetic; a principle presently in use in all primary schools today. In general, his emphasis on practical teaching through experience of realities or situations, or through representation of realities has found its way into modern textbooks on pedagogy majorly and knowledge gaining through and during excursion. According to Pestalozzi, the child's environment and his ability of perceiving his environment is an important prerequisite of intellectual education. But in Nigeria, only relatively few private institutions go on excursion.

Pestalozzi based reading on sound and not on spelling and thereby prepared the way for modern phonic methods of teaching to read. This is being practiced in Nigeria but the teacher needs to be adequately-trained. According to Pestalozzi, the function of education was that of providing a variety of activities so as to discover the inherent talent of individuals for maximum development. His curriculum therefore laid emphasis on any activity that is participatory like art-work, drama, physical exercises, and, model making as opposed to rote learning and passive observation which dominated the classroom in his days. All these are included in the 2013 National Policy of Education in one form or the other.

In the study of language, Pestalozzi ranked the mother tongue very highly. Although recommended by Fafunwa and stated in the policy paper, Nigeria is yet to practically fully employ it in the classroom. This is because the different groups which form the population of Nigeria and are in its various parts, do not speak or communicate in one language but different ones. Other forms are also very important to him. According to him, it is only when the child develops his mental, moral and physical capacities simultaneously that he could reach the height of his powers. The three domains of knowledge: the cognitive, affective and psychomotor, are held in esteem in the teaching and learning as well as assessment of learners in educational institutions in Nigeria. Pestalozzi was opposed to the excessive use of the cane though he was himself a good disciplinarian. The National Policy on Education (Federal Republic of Nigeria, 2013) equally emphasise that the individual should be morally sound and acquire and develop appropriate skills and values, abilities and competencies that could empower him to live in and contribute positively to the society.

For Pestalozzi, the home is the foundation of the child's education. The quality of the home environment therefore goes a long way to decide eventually his personality development. The need for moral education has been emphasised and the basis of this should be from the child's home before the child mixes with other children during formal schooling. Pestalozzi also emphasised that instructions should proceed from the familiar to the new, the experienced to abstract. To him, the learner can safely move on to his next developmental stage only if he has fully mastered the tasks of the preceding stage. Pestallozzi regarded specialised training of teachers as indispensable to good teaching. These are all stated in different dimensions in the policy paper. But the question: "Are teachers adequately motivated to embark on such training?' requires an adequate answer.

Pestalozzi believed in vocational education and moral and intellectual activities: the hand, the heart and the head. In the modern educational practices, tremendous efforts are being made to de-emphasise rote learning. Education in Nigeria now emphasises teaching with concrete objects rather than cramming. Practical and vocational learning are not only present and encouraged in Nigeria, entrepreneurship education has been added to the curriculum so as to promote innovation and creativity, although this may be merely written on paper without adequate corresponding implementation.

Efforts are being concentrated on making the learner an active participant in the discovery of knowledge. Pestalozzi's view that instructions for learners should proceed from the familiar to the new is an important legacy to modern educationists. Modern practice in education now emphasises that the new experiences of the learner should be based on the learner's previous knowledge, or the entry point. Thus, modern curriculum designers emphasise sequence in curriculum organisation whereby the learning materials are arranged in a sequential order. This arrangement is to ensure that the learner moves from the known to unknown, simple to complex, concrete to abstract concepts; a process that could lead the learner out of stagnancy, incompetent and unproductive situation. The situation in Nigeria calls for question as the number of candidates in schools outrun teachers that teach them. They need to be well supervised.

Developing the child's total life that is, the physical, intellectual, moral/spiritual personalities could be achieved if those of the teachers' child could have been confirmed to be adequately put in place. Who does this, the processes of doing this and confirming, re-confirming as well as constant and continuous rechecking of the confirmed whether these physical, intellectual, moral and spiritual attributes are still there in the teacher, should equally be put in place. Although teachers need to show interest in student's progress, and need to be firm and consistent, yet such level of interest should consider always the overall benefit of what the knowledge that he or she gives would bring to the society at large and what the learner himself or herself would offer the generation coming behind majorly in a concrete or practical way.

It may be right that in Pestalozzi's purpose of education, the function of education should be that it should provide for a variety of activities that would lead to discovering the inherent talent of individuals aimed at promoting maximum development, yet, the

mere provision of activities may not be adequate to produce a productive and totally transformed individual that could lead to their development. What may be required further is to work for competent instructors that could monitor the activities and guide the learners to discover their inherent talents after which results of discoveries and talents could be seen to be working in the individuals and for public gains and consumption. It is at this point that the individual would be regarded as having learnt as well as having been educated in the actual sense. This is in line with Nigerian's purpose of education (Federal Government of Nigeria, 2013) which aims at totally transforming the individual.

Also, while agreeing with Pestalozzi that the home is the foundation of the child's education, and that the quality of the home environment goes a long way to decide the eventual personality development of the child, one cannot throw away the fact that the school is equally as important as the home. This is because the latter is the place when the child gets influenced by peer groups and goes ahead, in some cases, to get involved in certain social vices like examination malpractice, cultism and so on, which do not only destroy them morally but academically. Yet, the school is a place where others' culture could easily be studied, understood and used to relate so as to promote peace in the global sense when learners meet. The philosophy and purpose of education for most countries in Africa like Nigeria, would promote development like seeking a situation in which the child would not only be morally and academically sound and effective but would be totally transformed.

CONCLUSION

Nigeria like any other country in the world holds education as the major instrument for effecting national development. Nigeria needs education that is worthwhile and which empowers the recipients with concrete and relevant skills and ideas as well as values required for it to make meaningful decisions and live a peaceful and self-sustaining as well as totally-transformed life. It does not need the one merely written in paper without adequate or corresponding implementation. Low quality of education should be eliminated for good quality if education in Nigeria and Nigeria's future would not be rubbished but transformed. In line with the understanding of Pestalozzi's educational ideas, life should shape the beneficiaries of education in Nigeria and the kind of life that could do this should be devoid of mere utterance but corresponding practical effects as most modern educators would propose. Pestalozzi's philosophy and purpose of education seem adequate to transform Nigeria and its education in many ways.

Recommendation

Pestalozzi's philosophy and purpose of education is relevant to Nigeria's education and transformation considering the following recommendations:

i. Sensitivity to practical teaching and learning should commence from the child's home while the child should be guided immediately the child starts responding and reacting to things and through life. Practical instruction or practical guide and practical assessment accompanied with corresponding practical feedback and results should be the overall basis for scoring, evaluation and promotion. All these should be done through friendly guide.
ii. Certification should be based on the ability to concretely or practically defend what is claimed to have be learnt and known. This should be in addition to the possession of moral values like righteousness, hardworking and kindness, as well as honesty.
iii. Teacher education which is highly instrumental to a very good foundation of quality education should be genuinely revived and developed. Teacher training colleges and Universities of education should be increased in number, at least, two in each State in Nigeria, adequately supervised and well monitored.
iv. Government, parents, guardians and managers of educational institutions and other major decision-takers should collaborate and fully cooperate to monitor educational activities. Government should do everything to provide adequate fund, conducive environments for teaching and learning, modern infrastructures, incentives and motivation. They should make available adequate educational materials, ensure good job security, pay good salaries to its workers, as well as put in place quality pre-service and in-service training for teachers.

v. Abstract ideas and concepts should be made concrete and used to pass instructions to the child. The child should demonstrate a feedback while being assessed using the same method. This should be done from time to time, and records of the practical assessment must be added to make the cumulative score by the end of the whole academic sessions.

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