EXPERIENTIAL EDUCATION IN A PROPOSED EXISTENTIAL TEACHER EDUCATION PHILOSOPHY IN NIGERIA

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CERTIFICATION

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DEDICATION

This thesis is dedicated to Almighty God, my parents, Mr. Michael Ajani Olatunde and Late Mrs. Maria Oyegbenle Olatunde.

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ABSTRACT

The existing teacher education programme implementation has been traditional and conventional, lacking creativity and innovation. Most of pre-service teachers in Nigeria are not prepared to put into practice current pedagogical and interactive skills that have been theoretically learnt; hence emphasis is on the content delivery, examination and certificate over real learning. Previous studies attempted to clarify some difficult philosophical concepts and issues in education such as; teacher quality, education and pedagogy, teaching and mentoring in Nigerian tertiary institutions with little consideration for experiential education and other learner centred methods. This study therefore explored experiential education as a means of achieving existential teacher education philosophy in Nigeria.

Dewey's philosophy of pragmatism serves as the framework in which knowledge arises from an active participation and adaptation of the human organism to its environment through active manipulation and re-adaptation. And Sartre's philosophy of existentialism that revolves around the questions of existence and human experience, "existence proceeds essence" that man is nothing but what he makes of himself, man has choice and subjectivity, he chooses what will make him and responsible for his choice. Both pragmatism and existentialism give man freedom to explore his environment and choose what he wants to be his knowledge and value. The study employed philosophical method of speculation and analytical approach to accentuate relevance of Dewey's experiential education and Sartre's existentialist philosophy of education.

To both Dewey and Sartre, for experiential and existentialist philosophy of education to become efficient theory and pedagogy concrete experience must be combined with reflection. Adding reflective practice allows for personal introspection of challenge and key learning. Experiential and existentialist philosophy of teacher education bring about increased intellectual risk taking, better cognition, and enhanced development of 21st century skills such as problem solving, critical thinking, creativity and innovation. Integration of experiential and existential philosophy of teacher education has much potential benefit as; asking students to do more higher–order thinking, such as questioning, explaining, experimenting, predicting or making connections, asking guiding and probing questions, situating learning outside the classroom and allowing learning to be more inquiry based and reflection into the process. Experiential education in a proposed Existential teacher education philosophy is relevant to improving teacher education programme and teaching service delivery competence.

Dewey postulated that experiential education, regardless of the content of the experience; there are a few common streams of activities in which the educators and learners create their own knowledge; Engaging in concrete experience, observation of and reflection on the experience, formation of concepts and generalisations from the experience and the application of new understanding. Based on those tenets of experiential education, curriculum planners and educational administrators' saddle with the responsibility of preparing pre-service teachers should take a cue from experiential education with a view to making teacher education programme relevant to the child and societal needs. Educators and other educational professionals should be trained and encouraged with various experiential education learning programmes both with field-based and classroom based learning opportunities to produce innovative and creative citizens.

Keywords: Experiential education, Existential education philosophy, Teacher education Philosophy in Nigeria.

Word count: 481.

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CHAPTER ONE

INTRODUCTION

1.1   Background to the Study

The general crisis that has overtaken the modern world everywhere and in almost every sphere of life manifests itself differently in each country, involving different areas and taking on different forms. There is speculation that with exceptions, the present and future generations in Africa will live in an African world that is radically different from the Africa of the years before 2000. Internal and external pressures for positive change will prompt the transformation of the continent and Nigeria in particular from a fledgling to an emerging continent and country respectively[1]. One of the major needs of Africa today `is that of social transformation which results from the various socio-economic and political crises confronting the continent such as insecurity, violent crimes, kidnapping, insensitivity of political leaders in managing labour crisis which has led to incessant strikes in academic institutions, high rate of poverty, youth and graduate unemployment, over dependence on foreign goods and technology, low economic growth and development among others[2]. This need for social reconstruction is borne out of the fact that what hitherto was referred to as arena of peace is now metaphorically comparable to the Hobbesian state of nature[3]. The Hobbesian state of nature represents the hypothetical condition of humanity before the establishment of constitutional governance and its monopoly of the legitimate use of physical force. Thomas Hobbes, the 17th century English philosopher in the book "Leviathan" wrote that during the time men lived without a common power to keep them all in awe they are in the condition which is called war; and such war as every man against every man. In this state, according to Hobbes, any person has a natural right to do anything to preserve his own liberty or safety, and life is "solitary, nasty, poor, brutish and short[4]. It appears that the post-colonial African state has become a lawless society where everybody behaves as in the Hobbesian state of nature with various problems of development resulting to barriers for national

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[1] Obanya, Education for Knowledge Economy, Ibadan: Monsuro Publishers, 2004. P. 6
[2] K, Babarinde, The Role of Education in National Security Paper presented at Annual Fafunwa Foundation Lecture, Lagos, Nigeria 2013.
[3] T. Ebijuwa, In Footprint in Philosophy by Akanmidu (ed.) Ibadan: Hope Publishers, 2005. P. 142.
[4] State of Nature: http://www/wikipedia.org.edu2014.

integration such as racial diversity, language, political, economic and social instability, cultural diversity, pluralism and other[5].

The 21st century came with globalisation and democracy, but all the above problems or challenges still persist. For any group of people to live successfully in the postmodern world, such a group should have a very stable and strong democratic culture built by an existing viable educational system because education is seen as instrument par excellence for human and social transformation. This study is concerned with the task of preparation of teachers who would be transformative intellectuals and work effectively with an ever increasing culturally and linguistically diverse student body in Nigeria. Schools will be accountable agents of transformation and as responsive and responsible to the community.

Social transformation begins with the assumption that existing society norms silence voices outside of the dominant culture. As long as individuals are silenced; there exists the need for the current societal norms to be transformed toward a fully democratic society[6]. Education for social transformation entails the preparation of all citizens toward participation in democratic society where each voice is heard and shared equally. Education becomes the catalyst for empowering students (citizens) to become critical, active citizens[7]. The study contends that the critical examination of self and society and action upon the existing norms are values worthy of pursuit in the functions of teacher education programmes[8]. With globalisation, international capitalism and commodification, Africans and Nigerians are in the age predicted by the deschoolers such as Reimer who says… *More college and high school degrees will be granted but they will mean less both in terms of amount and kind of learning and in terms of job qualification and real income*[9]. The development of critical thinking skills is often listed as the most important reason for formal education and for success in the contemporary world where the rate at which new knowledge is created is rapidly accelerating. Although most educators agree that it is important to teach students the skills of critical thinking, creativity and innovation there is much

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[5] State of Nature: http://www.wikipedia.org.eduaccess April 7, 2014.

[6] Leistyna, and A. Woodrum, Context and Culture: What is critical pedagogy, M. A. Harvard Edu. Review. 1996.
[7] Evereth, Reimer. The School is Dead, Penguin Publishers 1971.
[8] H. Giroux and McLaran, Democratic Schooling: In P. Leistyna, and A. Woodrum, Transformative Power of Critical Pedagogy Cambridge, M. A. Harvard Educational Review 1996.pp. 330-331.
[9] Evereth, Reimer, Op. cit

less agreement about the way in which learning to think critically is best achieved especially for students in High school and University.

This study argues that the survival of Nigeria as a viable society will depend on the health of her education and particular her teacher education philosophy. According to the National Policy on Education (2013), the goals of teacher education shall be to:

*   Produce highly motivated, conscientious and efficient classroom teachers for all levels of our educational system[10];

*   encourage further the spirit of enquiring and creativity in teachers;

*   help teacher to fit into the social life of the community and the society at large and enhance their commitment to national goals;

*   provide teachers with the intellectual and professional background adequate for their assignment and make them adaptable to changing situations; and

*   enhance teachers' commitment to the teaching profession.

In this study, it is argued that for any group of people to live successfully and contribute to the global peace, development and growth such a group must have a very stable and strong democratic culture built by an existing viable educational system because education is seen as instrument par excellence for development and social transformation. This study is concerned with the task of preparation of teachers who would be transformative intellectuals and work effectively within an ever increasing culturally and linguistically diverse student body in Nigeria. Schools will be accountable to the community, that is, the schools will serve as agent of transformation and be responsive and responsible to the community. Social transformation begins with the assumption that existing societal norms silence voices outside of the dominant culture. As long as individuals are silenced, there exists the need for the current societal norms to be transformed toward a fully democratic society[11]. Social transformation entails the preparation of all citizens toward participation in a democratic society where each voice is shared and heard equally. Education becomes the catalyst for empowering students to become critical, active

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[10] Federal Government of Nigeria; National Policy on Education, 2013 edition.
[11] Leistyna, P. and Woodrum, A. Context and Culture: What is Critical Pedagogy? In P. Leistyna, A. Woodrum and S. A. Sheriblom (Eds), Breaking Free, Transformative Power of Critical Pedagogy: Cambridge, M. A. Harvard Educational Review: 1996.

citizens,[12]through the use of experiential education. This study contends that the critical examination of self, society and action upon the existing norms are values worthy of pursuit in the foundation of a teacher education programme[13].

This situation in Nigeria in which students and parents are after the award of degrees and paper qualifications even among the teachers in training, calls for alternatives in education and teacher education in particular has made the critical pedagogues and deschoolers to come up with the suggestions that the existing teachers are to be reskilled by moving around forms of schooling, and ultimately finding ways to educate rather than schooling. Critical pedagogues discussed much on acts of reflection and the need to train or prepare teachers who can be regarded as transformative intellectuals aimed at educating the students as critical thinkers. The developing of critical thinking skills is often listed as the most important reason for formal education because the ability to think critically is essential for success in the contemporary world where the rate at which new knowledge is created is rapidly accelerating. The traditional methods of "chalking and talking" and banking method of teaching are no longer relevant in producing reflective and critical citizens that will be educated and not schooled. This calls for the need to train and prepare teachers that will teach for analytic purposes, for multiple interpretations and for moral reasoning.

1.2   Statement of the Problem

The success of an educational enterprise particularly in terms of quality depends to a large extent, on the regular supply of teachers in adequate quantity and quality. In the National Policy on Education, (2013) Revised edition asserts that no nation can achieve economic, social and technological progress and self-sufficiency without a good system of education to sustain its achievement. The training and production of the needed manpower required for the quality and quantity of teacher[14]. Despite the various arrangements at promoting teacher education in Nigeria and in particular to promote effective teaching service delivery strategies, the efficacy of the teacher-training programmes in Nigeria to prepare teachers for the 21st century has been questioned by a number of studies (Obanya, 2004; Ololube, 2006). Teacher education or teacher training institutions have been criticised for their inability to

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[12] Giroux, and McLaren, Democratic Schooling. In P. Leistyna: A Woodrum and S. A. Sherblom (Eds) Breaking Free, Transformative Power of Critical Pedagogy Cambridge; M. AL Harvard Educational Review 1996.
[13] Ibid. pp. 301-331.
[14] A. A. Jekayinka: Development of Teacher Education in Nigeria WAJER 3(1), 2002

produce teachers who are properly grounded in pedagogy and content as well as having the ability to collaborate professionally in a working environment. Educationists observed that the transition from academic theories in universities to classroom practice has often been very sharp suggesting that student teachers are not often properly groomed to put into practice current pedagogy and interactive skills.

Fafunwa one of the educationists in Nigeria supported the stand of Jekayinfa and National Policy on Education when he stressed the dependency of manpower training and development on teachers. He argued that teacher education should be basically related to every phase of development in Nigeria, for wherever one turns be it economic, political or social spheres of activities, one is faced with the ever-reoccurring problem of training manpower needs but no adequate training can take place without competent teachers to handle the programme[15]. For adequate training of competent teachers to handle the various manpower programmes and education in general Paulo Freire the Brazilian educator and philosopher of education is one of the great men of our times that discussed more on the quality and competence of a teacher and teaching techniques to produce reflective, critical and active citizens for democratic society. In his epoch-making book "Pedagogy of the Oppressed" he reflected more about education for self-consciousness that the people become educated as opposed to trained in so far as they achieve a grasp of critical principles, ability and passion to choose, organise and shape their own ideas, and living beliefs by means of conscientisation[16] Freire said it is a process of deciding for ourselves what we believe. It is a process of autonomously deciding what is and what is not true and false. It calls for self-motivation, action, our mental nature and a participation in the form of our character. It is a process in which we learn to open our mind, correct and refine it and enable it to learn rationality, thereby empowering to analyse, digest, master and rule its own knowledge[17]. As against the banking (traditional) method of teaching, of which is only an endless amassing of facts which were fed to the students through classroom rote learning and internet browsing, who gave them back and soon forget them[18]. Albert Einstein once defined insanity as doing the same thing over and over and expecting different results, while the French classical author, Francois de la

[15] A. B. Fafunwa, History of Education in Nigeria, London George Allen and Unwin 1974.
[16] P. Freire, "Pedagogy of the Oppressed" M. B. Ramos Translated, Philadelphia: Continuum 1993.
[17] Ibid p. 56.
[18] Kincheloe, J. L. "Critical Pedagogy" Primer Peter Lang Publishing 2005.

Rouchefoucould said "the only thing constant in life is change[19]. Therefore, teacher education is seen as policies and procedures designed to equip prospective teachers with the knowledge, attitude, behaviours and skills they required to perform their tasks effectively in the classroom, school, the church and the local and wider community[20] since the return of democratic governance, the introduction of Universal Basic Education as one of the projects of Millennium Development programmes, quality and quantity of teaching manpower in Nigeria have become a controversial issue both in local, nation and international educational for a, politicians, school administrators and educational professionally have been commenting on the roles of teachers and teacher trainers on the standard of education and various socio political and economic problems confronting the nation.

This study interrogates the pedagogical effectiveness of both the teachers and teacher trainers because the objective of Nigerian teacher education should emphasise in the 21st century the preparation of highly motivated, conscientious and successful classroom teachers for all educational levels[21]. Today's children are growing up in a rapidly changing world and they will need to keep learning throughout life. The competences we should help children develop are how to learn, to be creative, to experiment, communicate, take responsibility, work together and exchanges are therefore needed in the educational system instead of being standardised; what we really need is personalised learning. To paraphrase Sir Ken Robinson, a standardised educational system is as bad for a person's development as fast food is to your long term health[22]. The 21st century pedagogical effectiveness supports a popular quote circulating on the internet these days by another Maria Robinson that "Nobody can start today and make a new beginning, but anyone can start today an make a new ending" The new ideal ending" the kind of learning we would like to have in our school system, was very different when our current educational system was established. It does not fit the world we live in today. We simply can't lead the future by reproducing what we did in the past. We need to move on from traditional ways of thinking and dare to try new things. We need a new "ending", we need to rethink, renew and modernise our entire

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[19] Vanguard on-line newspaper: Monday July 28, 2014. Entrepreneurial Revolution: An Imperative for Sustainable Development in Nigeria.
[20] E. D Nakpodia and James Urien: Teacher Education: Challenges to Educational administrators in 21st Century Medwell Journals 6(5) 2011.
[21] Ibid. pp. 350-356.
[22] Oecd org/edu/innovation/centre for effective learning environment accessed 27/12/2014.

school system[23]. And address the various challenges facing teacher education in Nigeria e.g. Despite the various arrangements at promoting teacher education in Nigeria, the efficacy of the teacher-training programmes in Nigeria to prepare teachers for the 21st century has been questioned by a number of studies (Obanya, 2004; Ololube, 2006). Teacher education or teacher training institutions have been criticised for their inability to produce teachers who are properly grounded in pedagogy and content as well as having the ability to collaborate professionally in a working environment. Educationists observed that the transition from academic theories in universities to classroom practice has often been very sharp suggesting that student teachers are not often properly groomed to put into practice current pedagogy and interactive skills that have been theoretically learnt. Quoting the Education Sector Analysis Kniper et al. noted that[24],

> *Complaints about newly appointed teachers, who have low levels of numeracy and literacy skills as well as inadequate knowledge in their chosen areas of subject specialization, are common place. The low quality of graduates from the teacher training colleges and universities who are joining the teaching profession is a major issue ...*

The assessment tests make it clear that students enter colleges and universities with very low levels of cognitive skills, students are caught in a cycle of low achievement teacher with inadequate cognitive skills, and then further low achievement by students[25]. From the above, Kniper et al seemed to have a holistic perception of the issues. Other studies and reports (Education Sector Analysis[26&27], Ajeyalemi[28], Okebukola[29], National Teacher Education Policy[30], Education Sector Support Programme in Nigeria (ESSPIN)[31] Input Vest Report 2010 give a rundown of the issues as follows:

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[23] Ibid.

[24] Kniper, J., Thomas, H., Olorisade, G.O., Adebayo, T.A ., Maiyanga, A. and Mohammed, A. *transforming teacher education in Nigeria.*http://www.edu.up.as.za/de/eng/deta/presentation/word/kniper.pdf

[25] Ibid

[26] Federal Ministry of Education (2002).*Education Sector Analysis.*Abuja: FME

[27] Federal Ministry of Education (2008).*Education Sector Analysis.*Abuja: FME

[28] Ajeyalemi, D. (2005). *Challenges of teacher education for secondary schools in Nigeria.*A paper presented at a 2-day National Workshop on the Counting Crisis at Secondary School Education in Nigeria: Confronting old and new challenge. Abuja: Nigeria

[29] Okebukola, O.A.O. (2005). *Cross-boarder higher education: The African experience.* Presented at the UNESCO HEP Conference on cross-boarder higher education. Paris. June 17.

[30] Federal Ministry of Education (2007).*National Teacher Education Policy..*Abuja: FME

[31] ESSPIN, Nigeria (2010). Transformation of teacher education. Interim Report May, 2010.

a)   The teacher training curriculum in the country does not fully acknowledge the new age environment in schools and classrooms in terms of constructivist learning, learner-centred instructions and integrating technology into the processes of teaching and learning. There is not a sufficiently strong link between the schools' curriculum and teacher education curriculum.

b)   There is a gap between the curriculum taught to teacher trainees and the ability that exists in schools. Such realities include overcrowded classes, dilapidated school buildings, lack of instructional material.

c)   The emphasis on content delivery, examination and certification over real learning is also a serious threat to quality. The current system of teaching and evolution does not allow creativity, innovation and research, which are important tools for lifelong learning. Also education is construed as an academic exercise that is divorced from the daily-life, world of learners and obtaining qualification at any level relies heavily, and primarily on corruptive practices.

d)   Learning materials are not consistently available. (Students depend on their own notes copied from the chalkboard) and thus written materials do not play a coherent and pervasive role in the provision of a strong cognitive and structure – giving basis for the development of the require professional knowledge, skills and attitudes of an effective teacher.

Increasing globalisation and the emergence of the knowledge economy are calling into question traditional perspectives on the transformational capacity of education systems and the conceptions of teaching as a profession and the roles of teachers. How well Nigeria responds to the above and many other challenges will depend upon her capacity to provide expanded opportunities in the building of stronger competences for the Nigerian child through high – quality schooling[32]. Apart from the pressure of globalisation, other challenges such as the rapid technological advancements, changing pattern of work, explosion in information access and use all make the inculcation of 21st century skills imperative. Also, peculiar African related issues and problems such as poverty, the digital gap environmental degradation, diseases, terrorism, illiteracy, alterations in family and community relations do

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[32]UNESCO 2002 op. cit.

account for the imperative need for developing 21st skills and knowledge in future leaders and professionals of the world.

Like the rest of the developing world, the UNESCO is calling on Nigerian "institutions of teacher education fulfill vital roles in the global education community; they have the potential to bring changes within educational system that will shape the knowledge and skills of future generations. Often, education is described as the great hope for creating a more sustainable future; teacher education institutions serve as key change agents in transferring education and society, so such future is possible. Not only do teacher education institutions educate new teachers, they update the knowledge and skills of in-service teachers, create teacher – education curriculum, provide professional development for practicing teachers, contribute to textbooks, consult with local schools, and often produce expert opinion to regional and national ministries of education. Institutions of teacher education also perform similar services for school principals who have significant impact on what occurs in schools because of this broad influence in curriculum design and implementation as well as policy setting within educational institutions, faculty members of teacher – education institutions are perfectly poised to promote education for sustainable development (ESD). By working with the administrations and faculties of teacher education institutions, governments can bring about systematic, economically effective change[33].

1.3   The Purpose of the Study

This study aims at answering the following questions:

1.   What is pedagogy?

2.   What is effective pedagogy?

3.   Does teacher need variety or does he/she need consistency?

4.   What reforms are necessary in teacher education policy to affect pedagogical effectiveness?

5.   What makes a teacher an agent of social transformation?

6.   What are the implications of existential philosophy on the quest to make Nigerian teacher qualified, functional in producing responsible and productive students (citizen)?

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[33]UNESCO 2005.*Guidelines and recommendations for reorienting teachers' education to address sustainability.* Accessed from http://www.unesco.org/images/0014/001433/143370e.pdf

7.   Of what significance is pedagogical effectiveness to the implementation of Universal Basic Education and other components of the Millennium Development Goal?

1.4   Significance of the Study

A major task in philosophical endeavour is to analyse concept for clarification. An attempt to clarify concept such as pedagogy, pedagogical effectiveness, existentialism, critical pedagogy, teacher education philosophy/programme, which in recent times are often being misused and misinterpreted, with the principal aim of bringing their relevance to this study. This study is in the area of schools of philosophical thought, educational processes and methodology that are components of philosophy of education. The examination of the ideas of various philosophers and critical pedagogues in relation to the theme of this study, the analysis and clarification of concepts will greatly enhance the understanding of these concepts and thus remove the popular misconceptions and confusion that had trailed them[34]. The study will be of great benefit to philosophers of education, educational professionals and curriculum planners in the federal ministry, state ministries of education as well as faculties of education and colleges of education in making an approval or assessment of the feasibility or relevance of the teaching and implementation of critical pedagogy and existential philosophical ideas in the programme of teachers preparation. It will also help in appreciating those aspects of education for self-awareness, social freedom and responsibilities to be integrated into the Nigerian teacher education philosophy. Policy makers, teachers' trainers and moderating institutions will be assisted in understanding what pedagogical effectiveness is all about. It is also hoped that this study will serve as a useful guide to would be teachers and educational professionals and also as a basis for future research. Also proper understanding of pedagogy that is teaching and learning strategies that will shape the intellectual, professional and social development of African teachers to have authentic African identity, freedom, democracy and self-awareness as advocated in existential philosophy.

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[34] O. O. Olufowobi, Examination of the Nigeria Educational System in the context of Dewey's Philosophy of education as growth. Unpublished Ph.D. Thesis Department, University of Ibadan, 2013.

CHAPTER TWO
REVIEW OF RELATED PHILOSOPHIES

2.1   Introduction

In this chapter, efforts will be made to review some educational and philosophical ideas that are related to the theme of the study. Some of these are conscientisation and experiential education, the educational ideas of Paulo Freire, John Dewey, Henry Giroux, Ivan Ilich, Jacques Derrida and others. Each of these thinkers will be discussed with regards to their relevance to the topic of this research.

2.2   Paulo Freire's Banking Theory and Conscientisation Education

Paulo Freire was a Brazilian educator and philosopher who was best known for his literary method of philosophical discourse based on conscientisation and dialogue. He has been called the greatest living educator, a master and a teacher[35]. He is known for his work in and influence on literacy campaigns and programmes first in Brazil, then in Chile and later in other countries including Guinea Bissau, Nicaragua and Tanzania[36], Freire was one of the founders of the cultural extension service of the University of Recife and he was its first director, at the time he was also the coordinator of the Adult Education Project of the Movement of popular culture in Recife. Freire's experiences in the project led to the maturing of his early educational ideas. He was concerned about the large numbers of illiterate people and he sought to provide them with an alternative education outside a formal school setting[37]. Through the Adult Education Project of the Movement of popular culture Freire and his colleagues set up… a new institution of popular culture, a culture circle:" since among us, a school was a traditionally passive concept-instead of lectures, dialogue, instead of pupils, group participants instead of alienating syllabi, compact programmes that were "broken down" and codified into learning units[38].

These culture circles were established in the villages and slums of Recife and were deliberately designed to be different from traditional schools. As mentioned above culture circles had coordinators in place of teachers, learning was done through exchange of ideas between the coordinators and group participants and dialogue

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[35] P. V. Taylor. "*The Texts of Paulo Freire* Buckingham: Open University Press, P. 1. 1983.
[36] P. Allman, P. *"The Paulo Freire's Contribution to Radical Adult Education" Studies in the Education of Adults, Vol. 26(2*) 1994.
[37] B. Bee, The Politics of Literacy", In Robert Mackle (Ed.). Literacy and Revolution. London Pluto Press. 1990
[38] P. Freire, Education for Critical Consciousness. London: Sheed and Ward Ltd. 1974.

replaced the traditional lecture in which information and skills were handed down to the learner. Culture circles encouraged active participation in learning, rather than being recipients of knowledge. The content to be studied was related to the interests and reality of the group participants. These culture circles attempted to clarify situations through critical discussion or debate and to seek action as a result of that clarification[39]. Traditional or Banking System of education in chapter two of the book "*Pedagogy of the Oppressed*" Paulo Freire gave a careful analysis of the teacher-student relationship at any level, inside or outside the school reveals its fundamental narrative character. This relationship involves a narrating subject (the teacher) and patient listening objects (the students). The contents, whether values, or empirical dimension of reality, tend in the process of being narrated to become lifeless and meaningless Education, that is suffering from narrative sickness[40]. The teacher talks about reality as if it were motionless, static, compartmentalised, and predictable. Or else he expands on a topic completely alien to the existential experience of students. His task is to 'fill' the students with the contents of his narration (topic) contents which are detached from reality, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a shallow, alienated verbosity[41]. From there, he refers to the metaphor of students as empty containers into whom educators (teachers) must deposit knowledge. This reinforces a lack of critical thinking and absence of knowledge ownership in students, which in turn reinforces oppression[42]. The term "banking education": was first used by Paulo Freire in his book "pedagogy of the Oppressed". Freire described this form of education as fundamentally narrative (in) character[43]. With the teacher as the subject (that is, the active participant) and the students as passive objects.

> *Instead of communicating, the teacher issues communiqués and*
> *make deposits which the students patiently receive, memorise,*
> *and repeat. This is the "banking" concept of education, in*
> *which the scope of action allowed to students extend only as far*
> *as receiving, filling and storing the deposits[44].*

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[39] P. Freire, Education for Critical Conscienousness. London: Sheed and Ward Ltd. 1974.
[40] P. Freire, Pedagogy of the Oppressed, New York, Continun Books. 1993.
[41] Ibid: 1993
[42] B. Bee, Op cit 1990.
[43] P. Freire, Pedagogy of the Oppressed, New York, Continun Books. 1993.
[44] Ibid. 1993. P. 58

Education is thus seen as a process of depositing knowledge into passive students. Teachers are the epistemological authority in this system; students' pre-existing knowledge is not considered with what was expected to be deposited" into them. Freire also referred to a "banking paradigm" as an assumption of students as adaptable, manageable beings… The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them[45]. In the "banking" concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable on those whom they consider to know nothing… The teacher presents himself to the students as their necessary opposite by considering their ignorance absolute, he justifies his own existence. The students, alienated like the slave in the Hegelian dialectic, accept their ignorance as justifying the teacher's existence-but, unlike the slave, they never discover that they educate the teacher[46].

Banking system of education aimed at treating the immature experience of the youngster as something to be quickly passed over so that he many quickly grow up as an adult. Education becomes a preparation for a future adult life, the child is to be equipped with the skills of an adult, and he is given a set of promissory notes which the learner is to redeem when he reaches maturity, which unfortunately he may not live long enough to redeem. He is being educated for the future, being equipped for the life he will lead as an adult, while he misses the joy of learning and the skills of coping with his present problems. The curriculum is traditionally a uniform one for every child.

The children are all massed together and uniformly taught as though they want the same things and are learning at the same rate. What is more, they are all fed on dead information which, being remote from their life experiences, has to be memorised and absorbed. This dead information is parceled out in little bits of knowledge in the name of disciplines. The relevance of these disciplines and life are not clear to the children. The result is what whitehead has described as little bits of knowledge from which nothing follows[47]. Thus, the experience of the children which is normally an integrated unit is fragmented for him as he changes from one unrelated

[45] P. Freire, Pedagogy of the Oppressed, New York, Continuum Books. 1972. P. 57
[46] http://booksgoogle.ca/books//transmissionmodels/BankingeducationelFreire.accessed17/03/2013.
[47] Whitehead as cited in J. A. Akinpelu 1981. Introduction to Philosophy of Education. London: Macmillam Publications. Pp. 148-150

subject to another unrelated subject and switches his thinking from religion to mathematics at the sound of the bell. Knowledge is taught to the learners as the finished product of other people's experience, and they are not allowed to realise that they too can produce knowledge from processing their own experience. The method of the teaching (banking system) itself is not such as can motivate the pupils. The children learn more from the fear of the teacher who talks "down" to them rather than with them. Since the teacher towers so much above them and exercises so great an authority, the pupils have no option but to sit quietly, listen passively, and absorb the facts passively as a sponge absorbs water. What is most important to the teacher in such a school is the presentation of his subject-matter; the psychological conditions of learning in terms of the child's interest, ability and stage of development, and the sociological factor in terms of the relevance of the subject for the social life of the child and the community are of secondary importance. The child is supposed to see the relevance of his life at some future date, and to integrate the fragmented pieces of learning all on his own.

This type of education to Akinpelu naturally breeds a type of attitude and disposition that is anti-social. Because the child is made to learn in isolation, and to achieve results only through individual efforts rather than group learning or cooperative efforts, only his individualistic rather than social nature is fostered[48]. As Dewey puts it, "the mere absorption of facts and truths is so exclusively individual an affair that tends very naturally to pass into selfishness. There is no obvious social motive for the acquisition of mere learning, there is no clear social gain or success threat."[49] The short comings of the traditional education (Banking system of education) have led the researcher to critically analysed and discussed John Dewey experiential education philosophy. The school should essentially be an extension of the home so that the experience of the child both at school and in the home can be related and continuous. It is a socialised agency set up by society to facilitate acquisition of experience by the child by making the process of learning more economical, faster, and more thorough. As Dewey describes it:

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[48] J. A. Akinpelu 1981. Introduction to Philosophy of Education. London: Macmillam Publications. Pp. 148-149.
[49] John Dewey in M. S. Dworkin (ed) 1959. Dewey on Education. New York: Teachers College Press. P.40.

The school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of their race, and to use his own powers for social ends.[50]

The school, therefore, cannot be isolated from the community, nor should it remove the child from the community in whose life the child is expected to participate. The school is not only a part of the community; it is a community itself, a mini-community in which the child is to experience group-living and cooperative learning activity. The school is only to simplify the existing complex social life so as to make it easy for the child to absorb. The school cannot directly change society, but it can reform it by equipping the children with social intelligence, and by holding up the ideals of the life in that society. The curriculum should be nothing more than the social life of the community simplified and translated into the classroom activities. The traditional school subjects or academic disciplines must be organised in such a way as to start from the present experience of the child and gradually lead to new experiences.

In specific terms, the contents of the curriculum will be those that involve the child in exploring the discovering knowledge by himself, aided by the teacher. The teacher is not the authoritarian and fearful figure as presented in the traditional education, but also not the dispensable element in the Rousseau's type of child-centred education. The teacher is essentially an organiser, and a moderator of the child's learning in the pragmatists view. By reason of his superior cultural experience, and expert training, his principal role is that of guiding the child's learning activities. He must be thoroughly familiar with the psychological development of the child, with the individual child's needs and interests, and with what types of experiences are of greatest use to him in his society. He is to select the learning tasks on the basis of these, and arrange them in logical order according to the developing ability of the child. He is also the resource person to whom the child refers those problems which he could not personally tackle. He is to arrange the social and group learning, and moderate the interaction between members of the group, for the best gain by each member. Thus, he is not a spectator, but rather a participant in the learning activity,

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[50] John Dewey. Ibid. p. 150.

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sharing experience with his students, encouraging such shared experiences among them, fostering their problem-solving abilities and promoting the development of intelligence. From the general reform of education in the direction of child-centred education in America at this time, but principally from John Dewey's devastating attack on the discipline-centred and teacher dominated traditional education of his days. The traditional disciplines were dispensed with as useless and irrelevant to the child; instead, the whole emphasis was on what the child wanted to do and what he was interested in doing. The delight of the child, his freedom and initiative, and his present powers and interests became the only ends of education. The result was a permissive system of education in which intellectual figure was regarded as undesirable, and making the student happy became the sole objective. If the teacher does not assume his/her primary role as knowledge giver the child will be given excess freedom to operate that will lead to more school drop-outs and decadent society as now experience by Nigeria. The existing Nigerian education that had once bred academic, industrial and technological giants is now faced with negative teaching service delivery competence; the schools are now weak and unable to proffer achievable solutions to the various socio-economic and political crises facing the nation. This is because the existing system is prone to breed a type of attitude and disposition that are anti-social, because the child is made to learn in isolation, and to achieve results only through individual efforts rather than group learning or cooperative efforts as advocated for by experiential education proponents.

Banking education follows the transmission model of education. This model views education as a specific body of knowledge that is transmitted from the teacher to the students. It emphasises teacher-centred learning where students are passive absorbers of information. Paulo Freire, like other liberal educators suggested one possible alternative which is the problem posing education model. Here, students are encouraged to think and tackle problems which teacher presents to them. This model views the student as one who has a prior knowledge that may be used to obtain greater results than banking "model" that fails to take advantage of this capital[51]. Freire saw banking education as the pedagogy of the oppressor or coloniser and his conception of education as the pedagogy of the oppressed. He contended that in the bourgeois

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[51] Wikipedia on-line encyclopedia, Banking education Accessed 17/03/2014

pedagogy of the oppressor, the awareness of the oppressed is immersed in the world of the oppressor.

There exists a duality in the mind of the oppressed where on the one hand, the oppressed adheres to the oppressor's conscience (his values, his ideology, his interests) and is afraid of being free. On the other hand, he wishes and needs to free himself from the oppressor. In the minds of the oppressed, there is an internal struggle which requires a liberating education to achieve freedom[52]. The important value or worth, and relevance of Freire's criticism of banking education to contemporary Africa is that it shows the linkage between knowledge, (content) and power (methodology) in education practice and how this linkage impacts on notions of liberation and self-determination. Freire's own conception of education gives genuine help and inspiration to the oppressed masses of the Africa continent (including the semi-literate Nigeria undergraduates and graduates, and can contribute to the formation of coercive social structures to fight for change. Hence, it can be argued that to that extent Freire's educational ideas have relevance in the present day Africa (Nigeria) whose societies are changing rapidly towards democratic practices as these societies or communities are currently commended by elites or bourgeois politicians, and the ordinary citizens have become mere objects or things without being aware of it. The key concept of Freire's education innovation is that of conscientisation which consists of a liberating process on the part of the dominated conscience to get rid of the influence exercised by the dominating consciousness[53].

The role of education should be seen from the view point of the masses in the construction of democratic society or an open society such a society to Nyirenda cannot be constructed by elites in Africa (Nigeria) since they are incapable of providing the bases for political and social reforms. This society can only be the result of the struggle of the masses who are the only ones who can make such change. Going through the explanations of banking (traditional) method of teaching and the criticisms of it, that led to introduction and adoption of conscientisation and dialogue as a method or process of imparting knowledge; even though Paulo Freire used this method to create awareness among the system is relevant to the Nigeria education system especially in the preparation and professional training of the would be teachers

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[52] J. E. Nyrenda, The Relevance of Paulo Freire's Contributions to Education and Development in Present Day Africa. Gaborone, University of Botswana Press P. 12. 2014.
[53] J. N. Nyrenda, Ibid. P. 14.

for the newly introduced Universal Basic Education to be innovative, creative and explore the experience (prior knowledge) of the students before becoming a narrator, teaching alienated facts and ideas to their pupils. This is becoming necessary because "the Nigerian society is changing so fast that educational systems have not had time to keep pace. We therefore need to rethink, renew[54] and modernise our schools, as well as develop a new educational experience for children. In order to do this, it is crucial that we device a new approach to developing our educational system. Since curriculum developers, educational administrators and managers are trained as teachers and educational professionals, this work aims at introducing the use of experiential education and reflective learning to the teachers-in-training and educational professionals to take into consideration the notion that today's children are growing up in a rapidly changing world and they will need to keep learning throughout life, these cannot be enough for their growth and development, the teachers must be encouraged to allow their students to participate in teaching, developing and administering educational programmes. Because the competences we should help children develop are how to learn, to be creative, to experiment, communicate, take responsibility, work together and exchange opinions for reaching changes are therefore needed in the teacher education programme as well as the general education system: instead of continuing the old standardised method, what we need now is active participative learning. To paraphrase Sir Ken Robinson, a standardised educational system is as bad for a person's development as fast food is to your long-term health[55]. Paulo Freire's conscientisation and dialogue method is being recommended now because we simply can't lead the future by reproducing what we did in the past. We need to move on from traditional ways of thinking and dare to try new things, since nobody can go back and start a new beginning, but anyone can start today and make a new ending. We need a new "ending", we need to rethink, renew and adapt the theme of this work to teacher preparation philosophy. That is, if we want education for self-awareness, political and democratic participation, we need to pay attention to the way we train our teachers and how teachers deliver the knowledge or education; we need to combine experience with new knowledge and fresh assumptions[56].

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[54] www.oecd.org/publishing/corrigenda.OECD 2011 Transforming Pedagogical.ethos.
[55] Sirken Robinson.com 2014 Retrieved 13 August 2014 "All our futures: Creativity, Culture and Education".
[56] www.oecd/org/publishing/comgenda Retrieved December 28, 2007.

Learners (students) participation in teaching and learning process should be encouraged as advocated for by Paulo Freire and many progressive educationists that proposed learning by doing, experiential and reflective learning because the old or traditional method allowed only the teacher as the only source of knowledge, this method criticised by old educationists was also criticised by 21st century Nigerian novelist, Chimamanda Adichie, when she warns us (teachers and educational practitioners) that if we only hear a single story we risk a critical misunderstanding. "If we only hear a single story about another person or culture we risk becoming ignorant and ignorance is the route to intolerance." If we transpose Adichie's theory into the world of education, it is important that we have more teachers for a subject or discussion method, experiential education, reflective learning and conscientisation are adopted as the best way to impact knowledge to avoid intolerance and ignorance.

Banking concept of education regards men as adaptable, manageable beings, who only accept the passive role imposed on them. This study focuses at teacher education where teachers and educational professionals (planners, administrators and curriculum designers) should see school and education for any tier, as children and adults deserving the opportunity to become fundamentally happy being with the basic and professional competences necessarily to take part in, and develop society. Teachers and educational professionals own it to future generations to prepare them to take part in life by offering them the educational experience of working with a flow that ensures they are constantly adequately challenged. An experience where teachers are seen as positive role models, and in which the physical and mental environment all support this undeniable truth; a happy student (child or adult) is a better learner. All these can be done by providing some necessary answers to the following questions. What kind of society is the school going to reflect? What sort of culture will the school be part of? What characterises our society, and what does all this demand of our educational system? Do we have any new experiences that can give us clues as how to organise our school? What is our view of human nature and learning? Do we have any new knowledge about children and adults learning that we need to take into consideration? What type of competences and knowledge that are currently expected of the educational workforce?[57]. Answers to these questions will be provided

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[57] Oecd.www.org/edu/innovation op.cit

in subsequent chapters. The shortcomings of traditional/banking education have led the researcher to propose alternative education philosophy.

2.3   John Dewey's Experiential Education

John Dewey was one of the proponents of experiential education, writing experience and education (1938). He expressed his ideas about curriculum theory in the content of historical debates about school organisation and the need to have experience as central in the educational process; hence, experiential education is referred to as a philosophy. Dewey's fame during that period rested on relentlessly critiquing public education and pointing out that the authoritarian, strict, pre-ordained knowledge approach of modern traditional education was too concerned with delivery knowledge and not enough with understanding students' experience[58]. Dewey's work influence dozens of other prominent experiential models and advocates in the later 20th century, including Paulo Freire. Paulo Freire is often cited in works on experiential education where he focused on the participation by students in experience[59]. John Dewey saw weaknesses in both the traditional and progressive styles of education. He did this in his book Experience and Education (1938), he did not believe that they met the goals of education, which he defined as obtaining freedom of thought[60]. Dewey advocated that education be based upon the quality of experience. For an experience to be educational, Dewey believed that certain parameters had to be met, the most important of which is that the experience has continuity and interaction. Continuity is the idea that the experience comes from and leads to other experiences, in essence propelling the person to learn more. Interaction is when the experience meets the internal needs or goals of a person.

In addition to the notions raised by Dewey, recent research has shown that experiential learning does not replace traditional methods of learning. Instead, experiential learning is designed to improve one's understanding by giving one the freedom to explore and find the learning path that is most suitable for him or her[61]. For experiential education to become efficient pedagogy, physical experience must be

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[58] Neil, "John Dewey, the Modern Father of Experiential Education". Wilderdom.com 2005 retrieved 6/12/2014/
[59] A. Bing, "Peace Studies as Experiential Education". Annals of the American Academy Political and Social Sciences 504. Pp. 48-60 1989.
[60] J. Deweu, The reflex Arc. Concept in Psychology. *Psychological review 3*, pp. 357-370, 1986.
[61] Scott Armstrong, Designing and Using Experiential exercises "Experiential Learning in Marketing Education 1977.

combined with reflection[62]. Adding reflective practice, allows for personal introspection of challenges and key learning. That is, physical challenges provide a gateway in which we can observe qualities about ourselves, and those whom we are working with. Further, for the efficacy of experiential education, experiences must be separated, giving the learner sufficient time to process the information[63]. Many teaching methods rely on experiential education to provide context and framework for learning through action and reflection[64].

2.4   Learning by-doing

The basis of the learning by doing approach (to education and training) is partially grounded in experiential learning theories, models and methods. At the core of experiential learning is action. Rather than merely thinking about abstract concepts, learning by doing involves a direct encounter with the phenomenon being studied. It utilises actual experience with the phenomenon to validate a theory or concept. Several authors suggest that ideas cannot be separated from experiences; they must be connected to the learners' lives in order for learning to occur[65]. Lewis and Williams[66] suggest that the twentieth century has seen a move from formal, abstract education to one that is more experience based. The most renowned advocate of this was John Dewey[67]. He emphasises that there must be a relationship between experience and education. Dewey stressed that there is to be a prior experience which is the contact with the events of life and a knowing which the interpretation of the events is.

A learning experience does not just happen; it is a planned event with meaning and with experiential education, the meaning is reaffirmed by the learners. Kolb indicates Dewey's theory of learning by doing, he supported that there should be a link between the classroom and the future work for which the classroom is supposedly preparing the learner. There is a need to translate abstract ideas of academia into the concrete practical realities of these people's lives[68]. At present, there seems to be an ever-increasing youth and graduate unemployment, insecurity, armed robberies and

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[62] E. Howden, Outdoor Experiential Education: Learning through the Body" *New Directions in Adult Education* 134, pp. 43-51. 2012.

[63] Ibid P. 444.

[64] Ibid P. 50.

[65] M. Keeton and P. Tate: The Boom in Experiential Learning San Francisco: Jessey-Bass. 1978.

[66] L. H. Lewis and C. J. Williams: Experiential Learning: Past and Present, In L. Jackson and R. S. Caffareia (Eds). Experiential Learning: A New Approach San Fransco: Jassey.

[67] J. Deweu, op. cit 1938.

[68] D. A. Kolb; Experiential Learning: Experience as the source of Learning and Developing. Eaglewood cliffs. NJ: Prentice Hall. 1984.

terrorism being perpetrated with the involvement of energetic youths. These should either be productively engaged in employment or educational training that ought to advance Nigeria, but they are not. This malaise makes one wonder if our National objective is not achievable or if our educational philosophical underpinnings are faulty and therefore not capable of producing all round developed school leavers and graduates as stated in the National Policy on Education[69]. If the philosophical underpinnings of 6-3-3-4 system of education cannot produce self-employed, productive, reflective individuals and corporate bodies that would create employment for school leavers and graduates, then there is the need to re-invent and redefine more effective philosophy for our educational system.(The 6-3-3-4 means six years in primary school, three years in junior secondary school, three years in senior secondary school and 4 years in tertiary institutions of higher learning) This means that we must think of our Basic, Secondary and University education as provinces to provide our citizens with education that teaches and stresses critical thinking, creativity and innovation which are required to deal with all the issues, related to our national development and peaceful co-existence. Our education should emphasise novelty, hard work, and creativity and it must seek to maximize our children's inherent potentials which will foster the atmosphere for progress in our economy, politics and social lives[70].

2.5   Reflective Learning

According to Bond, Keogh and Walkers, reflection consists of those processes in which learners engage to recapture, notice and reevaluate their experience, to work with their experience, to turn it into learning[71]. Reflection is a process that needs to be actively pursued after every learning experience and in some cases during the learning event[72]. Boud et al, consider reflection to be central part of a person's experiences. At the beginning of every learning activity the learners need to consider what will occur, take time to explain the activity and make sure they understand the expectations.

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[69] National Policy on Education, 2004 Revised Edition NERDC-Publications. Lagos Nigeria.
[70] Vanguard on-line Newspaper. January 07, 2013. Entrepreneurial Education Revolution: An Imperative for Sustainable Development.
[71] D. Boud, R. Keogh and D. Walker: What is Reflection in Learning? In D. Boud et al. Reflection Turning Experience into Learning. London: Kegan Page pp. 7-17. 2005.
[72] Ibid. P. 10

2.6   Importance of Reflective Learning as a Philosophy of Teacher Education

Reflective learning to teachers and educational professionals enable them to accept responsibility for their own personal growth, to see a clear link between the effort one puts into his/her development activity and the benefits one gets out of it. It also helps the professional or practitioner to see more value in each learning experience, by allowing why one's doing reflective learning and what's in it for him/her; and it also helps one to learn and add new skills over time. Reflection on one's learning enables ones to link the professional development to practical outcomes and widen the definition of what counts as useful activity. Quite simply, one needs to keep asking what I got out of this[73]. As a reflective learner, one will think about how one will use new knowledge and skills in his/her future activities, so learning is always linked to action, and theory to practice. It's also useful to reflect on how one learns best. This may be through private study, networking with peers, formal courses, mentoring, or a combination of techniques.

Reflective practice is the capacity to reflect on action so as to engage in a process of continuous learning[74]. It involves "*paying critical attention to the practical values, by examining practice reflectively and reflexively that leads to developmental insight*"[75]. Reflective practice can be an important tool in practice-based professional learning settings where individuals learning from their own professional experiences, rather than from formal teaching or knowledge transfer, may be the most important source of personal professional development and improvement. In teachers education, reflective practice refers to the process of the teacher (educator) studying his or her own teaching methods and determining what works best for the students. It involves the consideration of the ethical consequences of classroom procedures on students[76]. The appeal of the use of reflective practice for teachers is that as teaching and learning are complex, and there is no one right approach, reflecting on different versions of teaching, and reshaping past and current experiences will lead to improvement in teaching practices[77]. Schon's reflection-in-action assists teachers in

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[73] CPD. Htm/what is reflective learning? Accessed 03/01.2015.
[74] D. Schon, The Reflection Practitioner, How Professionals Think in Action, London: Basic Books, 1983.
[75] G. Bolton, Reflection Practice, Writing and Professional Development (3rd Edition), California: SAGE Publications 2010.
[76] Larive Barbara, "Transforming Teaching Practice: Becoming the critically reflective teacher: Reflective Practice 1(3) 293, 2000.
[77] Leitch, Ruth; Day, Christopher, "Action research and reflective Practice: towards a holistic view" Education Action Research 8. 179. (2000).

making the professional knowledge that they will gain from their experience in the classroom and explicit part of their decision making[78]. Davies stressed that there are both benefits as well as limitations to reflective practice; Benefits include: Increased learning from an experience for situation, promotion of deep learning, identification of personal and professional strengths and areas for improvement, identification of educational needs, acquisition of new knowledge and skills, further encouragement of self-motivation and self-directed learning, could act as a source of feedback and possible improvements of personal and clinical confidence[67].

2.7 Praxis as an Experiential Learning Method

Praxis is the process by which a theory, or skill is enacted, embodied, or realised. *"Praxis"* may also refer to the act of engaging, exercising, realizing or practicing ideas[79]. Burnard states that "*experiential learning is learning through doing and learning through reflection on the doing. If we are to learn from what we do, we must notice what we do and reflect on it*"[80]. The concept of action and reflection is central in the early writings of Karl Marx in the 1840s and in the contemporary writings of Brazilian educator, Paulo Freire. Burnard describes several underlining attributes that define an experiential learning activity.

2.8 Characteristics of Experiential Learning

Action: The learner is not passive receptacle but an active participant; and there is physical movement, not just sitting.

Reflection: learning only occurs after the action is reflected upon.

Phenomenological: Objects or situations are described without assigning values, meanings or interpretations; the learner must ascribe meaning to what is going on; and the facilitator's meaning must not be automatically forced upon the learner.

Subjective Human Experience: A view of the world that the learner's not the facilitator's personal views and ideology. Experiential learning allows for different means of communicating concepts, accounts for 'multiple realities' and invites critical reflection. The experiential approach to learning stresses the evolving, dynamic nature

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[78] Fien, John, Rawling: "Reflective Practice: A case study, Journal of Environmental Education. 27(3) 11 (1996)
[79] A. Price: Encouraging reflection and critical thinking in Practice" Nursing Standard 18 (47) (2004).
[80] P. Burnard. Teaching Interpersonal Skills: A hand book of experiential learning for health professionals London: Chappman and Hail P. 2 (1989).

of knowledge, it stresses the importance of the learner understanding and creating view in of the world in that learner's own terms.

Human experience as a source of learning: Experiential education then is an attempt to make use of human experience as part of learning process[81].

To conclude the discuss on Dewey's experiential education, (the work would argue) it is clearly apparent that three major assumptions of experiential education include the following;

1. People learn best when they are personally involved in learning experience

2. Knowledge has to be discovered by the individual if it is to have any significant meaning to them or make a difference in their behaviour; and

3. A person's commitment to learning is highest when they are free to set their own learning objectives and are able to actively pursue them within a given framework[82].

One would also see that for Dewey experience is our "lived" experience. The experience at the heart of experiential learning therefore is not something separate or additional but something which embraces the lives of individuals. According to Dewey when we experience something we act upon it, we do something; then we suffer or undergo the consequences we do something to the thing and then it does something to us in return: such as the peculiar combination. The connection of these two phases of experience measures the fruitfulness of experience. More action does not constitute experience.

For Dewey it is glaring that experience is at the heart of the educational process, indeed education is defined exclusively in terms of the extent to which it develops and reconstructs experience. The concept of education is a constant reorganizing or reconstructing experience. It has all the time an immediate end, and so far as activity is educative. It reaches that end the direct transformation of the quality of experience… we thus reach a technical definition of education; it is that reconstruction or reorganisation of experience which adds to the meaning of experience and which increases ability to direct the course of subsequent experience[83]. As seen above, an important aspect of this "reconstruction" of experience and an important basis of experiential learning is an explicit incorporation of Dewey's

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[81] P. Burnard, Teaching Interpersonal Skills: A handbook of experiential learning for health professionals London: Chappman p. 14 (1989).
[82] Dewey, The Need for a Recovery of Philosophy in J. Dewey and others. New York: Harry Hall 1917.
[83] Dewey, (2007 edition) Democracy and Education Teddington: Echo Library. 1916.

notions of "trying" and "undergoing". In building or reconstructing an existential philosophy of teacher education, John Dewey's experiential education can form the basis of such a philosophy. Paulo Freire's philosophy of conscientisation or problem-posing philosophy of education and John Dewey's philosophy of experiential education was also supported by constructivists with their philosophy of constructivism. What is constructivism?

2.9   Constructivism and Constructivist Education

Constructivism, as a philosophy in education is based on experiential learning through real life experience. It is problem-based adaptive learning that challenges faulty schema, integrates new knowledge with existing knowledge, and allows for creation of original work or innovative procedures[84]. The constructivist learner is self-directed, creative and innovative. The purpose of constructivism in education is to help learners become creative and innovative through analysis, conceptualisation and synthesis of prior experience to create new knowledge. The learning goals are proficiently in higher-order cognitive functions; heuristic problem-solving, meta-cognitive knowledge, creativity and originality[85]. Constructivism not only acknowledges the uniqueness and complexity of the learner but actually encourages, utilises and rewards it as an integral part of the learning process[86]. Constructivism encourages the learner to arrive at his or her background, culture or embedded world view. Historical development and symbol systems, such as language, logic and mathematical systems are inherited by the learner as a member of a particular culture and these life experiences influence a learner's scheme. Constructivism emphasises the importance of the learner being actively involved in the learning process[87]. The purpose of education to the constructivists is to become creative and innovative through analysis, conceptualisations, synthesis of prior experiences to create new knowledge. The educators' role is to mentor a learner during training period, to solve certain wrongly perceived problems by breaking down concepts and learning experiences into simple subject matters. The learning goal is the highest order of

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[84] Constructivism: Wikipedia, the free on line encyclopedia accessed 24/03/2014.
[85] S. M. Lambardi, Internet activities for a preschool technology education programme guided by caregivers. (Doctoral dissertation), North Carolina State, University (2011).
[86] E. Von, Glasser Feld, "Environment and Education" In L. P. Staffe and T. Wood (eds.), Transforming Children's Mathematics education: International Perspectives. Hillsdale, New Jersey: Lawrence Erlbaum (1990).
[87] Ibid. P. 210.

learning; heuristic problem solving, meta-constructive and creation of new knowledge. Examples of constructivist ideas may be found in the works of John Dewey[88] Maria Montessori[89] and David Kolb[90].

Constructivism influences instructional theory by encouraging discovery learning, hands-on learning experiential learning, collaborative learning and project-based learning, and task based learning. Constructivist epistemology, as a branch of the philosophy of science offers an explanation of how human beings construct knowledge from information generated by previous experience (heuristic knowledge). It has roots in cognitive psychology and biology and is an approach to education that lays emphasis on the ways in which knowledge is created while exploring the world[91]. Dewey advocated for the learning through real life experience to construct and conditionalise knowledge, which is consistent with constructivism. Dewey designed the way the learning process should take as well as the role the teacher should play within the process. According to Dewey, the teacher should not stand at the front of the classroom doling out bits of information to be absorbed by passive students. The teacher's role should be that of a facilitator and guide[92]. The teacher is not in school to impose certain ideas or to form certain habits in the child, but is there as a member of the community, to select the influences which shall affect the child and to assist him in properly respond to these. Thus, the teacher becomes a partner in the learning process, guiding students to independently discover the meaning of what the subjects are. He used these ideas actively in setting up educational institutions like the university of Chicago Laboratory schools[93].Also Maria Montessori one of the proponents of play way methods in her key points contributed to both Humanism and constructivism. However, she emphasizes the value of experiential education to conditionalise knowledge. Scientific observation has established that education is not what the teacher gives; education is a natural process spontaneously carried out by the human individual and is acquired not by listening to words but by experiencing the

[88] J. Dewey, How we think (rev.ed.) Boston MA: Houghton Miffin (1998).

[89] M. Montessori, Educating for a new world, Madras, India: Kalkshetra Publication. (1946).

[90] D. Kolb, Experiential Learning: Experience as the Source of Learning and Development. Englewood Cliff (1984).

[91] E. Glaserfeld, Constructivism in Education. Oxford: England, Pergamon Press. (1989).

[92] M. K. Smith, "John Dewey, The Encyclopedia of Informal Knowledge. http://www.infed.org/etdeweyhtmaccessed 04/12/2012.

[93] M. K. Smith, "John Dewey, The Encyclopedia of Informal Knowledge. http://www.infed.org/thinkers/etdeweyhtmaccessed 04/12/2012.

environment[94]. The task of the teacher becomes that of preparing a series of motives of cultural activity, spread over a specially prepared environment, and then refraining from obstructive interference[95].

Montessori's beliefs are consistent with the constructivists in that she advocates a learning process which allows a student to experience an environment first-hand; thereby, giving the student reliable, trustworthy knowledge. While working with children in 1907, Montessori developed her own instructional theory. Her method was founded on the observation of children at liberty to act freely in an environment that was prepared to meet their need[96]. Montessori came to the conclusion that the children's spontaneous activity in this environment revealed an internal programme of developing that an educator could enhance by removing obstacles to their natural development and by doing this, providing opportunities for their natural development to manifest and flourish[97]. On constructivist epistemology Ernst Von Glaserfeld said that knowledge is the result of an individual subject's constructive activity and not a commodity that somehow resides outside the knower and can be converged or instilled by diligent perception communication[98]. The constructivist movement abandons the traditional philosophical position of realism according to which knowledge has to be a representation of essential reality. Constructivism adopted the relativist position like postmodernism and existentialism the knowledge is something which is personally constructed by individuals in an active way as they try to give meaning to socially accepted and shared notion[99].

2.10   Existentialist Philosophy

Existentialism is a modern philosophical school of thought that became prominent after the 1st World War, with emphasis on the individual and his subjective view, freedom, responsibility and choice as some of its major elements. It may be remarked of Western philosophy as either a clarification of Socrates or his rejection. One would still be right in saying that the whole of Western philosophy is an

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[94] M. Montessori, op. cit 1946 p. 62
[95] Ibid, p. 46
[9696] M. Montessori, op. cit 1946 p. 62
[97] Ibid, p. 77-78.
[98] E. Von, Glasserfeld, "Environment and Education", In L. P. Staffe and T. Wood (Eds). Transforming Children's <athematics education: International Perspectivea. Hillsdale, N. J: Lawrence Erlbaum. Pp. 208-215 (1990).
[9999] Olatunde, O. T. 2005. Freedom and responsibility as existentialist aims of education for Nigeria. (Unpublished M. Ed Thesis) Department of Teacher Education, University of Ibadan.

appendix on Socrates. So it is even true with existentialism that Socrates statement: I am and always have been a man to obey nothing in my nature except the reasoning which upon reflection, appears to me to be the best; Right from Plato down to Spinoza, Leibnitz, Descartes, the majority of Western thinkers have held the belief in the immutability of ideas and the rest of the thinkers have been suggesting correctives to it. Existentialsts whose frame of reference has always been "Essence precedes Existence" essence being referred to as ideas, values, ideals, thoughts and existence is being referred to our lives. The last in the series was Hegel who carried further this effort to understand the world rationally[100]. By the middle of the 19th century there sprang up a Danish philosopher, Soren Kierkegaard (1813-1855) who not only rejected the platonic view but reversed the order itself. Kierkegaard who may be considered to be the founder of the philosophy of existence contradicted Hegel and asserted that *Existence Precedes Essence*[101]. It is against any kind of rationalizations, universalities and generalisations in philosophy. There is the extreme subjectivism in it, his major work: Either/or/to be or not to be. At least for the Western world, the first half of the 20th century has been an age marked by anxieties, conflicts, sufferings, tragic episodes, dread, sorrow, anguish, persecution and human sacrifices caused by the two intermittent world wars. As Harper writes: "Tragedy, death, guilt, suffering all force one to appraise one's total situation, much more than do happiness, joy, success, innocence, since it is in the former that momentary choice must be made[102]. So, there sprang up a group of philosophers spread all over Germany, France and Italy which were the place of social crisis[103]. Significant among these philosophers were Karl Jaspers, and Martin Heidegger from Germany, France contributed two other existentialists – Gabriel Marcel and Jean Paul Sartre. There are quite, a few gentlemen who are associated remotely with the philosophy of existentialism like Schelling, Nietzsche, Pascal, and Husserl who have influenced existential thought but cannot be rigidly classified as existentialists[104].

Existentialism can be described as the "philosophy of existence". This is a philosophy that is concerned with human beings in their concrete existence, with human beings a thinking, feeling and acting individuals, with the quality of life that a

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[100] Morris, V. C. 1966. Existentialism in Education. London: Harper and Row Publishers.
[101] Seatharamu, S. A. 1989. Philosophy of Education. New Delhi Ashish Publishing House, p. 50.
[102] Ralph Garper 1955. Existence and recognition in NSSq 54" year book, Modern philosophies of education. Part 1. Chicago: University of Chicago Press, pp 236-237.
[103] Seatharamu, A. S. 1989 Op. cit p. 90
[104] Ibid, P. 91

man lives, with a man trying to find his own place and the meaning of his own life in his society, in the world, and in the universe at large. It is concerned with man living here and now, rather than with man in the abstract[105]. To Akinpelu existentialists disclaim any interest in metaphysics or abstract speculation about the nature or essence of man, or about what is real and unchanging in the world. All that we feel, see and touch, that is all we can say are existing and real. It is useless and idle trying to find out man's essence and such other speculative qualities when he faces many problems in his existence. Thus the existentialists confine their attention to the definition of a man, rather than of man in general. A man according to them is a living person who has become conscious that he is alive; that he has feelings and emotions of love and hate, of appreciation and prejudice, that he thinks (which he cannot do except he is, in fact, alive and living)[106], and most importantly that he is free to decide for himself what he wants to do and what he wants to be. Perhaps, the most fundamental principle in the existentialist philosophy is that a man is a free and self-determining individual. A man has a unique personality which is not duplicated in any other man. This is what makes him an individual and what differentiates him from the mass of faceless people. This is what rescues him, as they will say, from being just another ant in an ant heap, or a speck of dust in a dust bowl. It is this uniqueness, this authentic personality and this individual integrity – qualities which the society and its organ, the mass- media have tried to eliminate – that define a man. A man is a free individual, free to choose what he wants to become. As the French advocate, Jean-Paul Sartre, describes it, *"Man is nothing else but what he makes of himself* " this is the first principle of existentialsit[107]. In other words, a man by being free to choose the type of life he would like to live is in control of his destiny: the fault is not in our stars but in ourselves… as Cassius put it in Shakespeare's play, Julius Caesar.[108] Perhaps, this idea of man being free to will and choose what he wants to be and of a man making himself needs some explanation. The existentialists are definitely aware of the political, social, cultural and economic factors that seem to debar us from becoming what we want to be in society; but what they are saying is that there are always avenues for getting over such obstacles; they can never determine one's life against one's choice. One can confront the obstacles as the realities of life, and take

[105] J. A. Akinpelu 1981. An Introduction to Philosophy of Education. London: Macmillan p. 154.
[106] Ibid 1981 p. 154.
[107] Jean Paul Sartre, 1957. "Existentialism and Human Emotion (New York: Wisdom Library p. 15
[108] Shakespeare as cited in J. A. Akinpelu.. 1981. p. 155

appropriate steps to overcome them – that is one option. One can run away from them, or avoid them by refusing to live in that particular society – that is another option. Or, one may even decide to acquiesce or go along with the oppressive conditions – that is also a choice. In other words, in any situation there is always a choice; in the extreme, it may be an ultimate or fundamental choice of life or death, as in Hamlet's famous speech *"to be or not to be[109]."* A man has a choice whether to continue to prolong his life or to end it. The choice is his. But if existentialists emphasise the element of free choice as the most fundamental of their principles, they attach to it a condition that is Just and weighty. To every choice that a man makes, there are the inevitable consequences for which he must bear full responsibility. Since in every conceivable situation a man can always choose, he must hold himself fully responsible for whatever consequences follow from his choice. He cannot blame them on other elements whether the society, God or something called destiny. In other words, there should be no escaping from the consequences of a choice freely made. To try to escape is to be *"guilty of bad faith"* to deny the very quality of free choice which is the characteristic element in all men. It is also because of this that the existentialists describe freedom as something dreadful, and something giving rise to anguish, fear and anxiety in man. Since a man has to face the consequences of his choice and action, it must be painful for him to choose.

On a more cheerful note, the existentialists regard a man as *"an open possibility*[110]*"*, that is, a person who is in the process of becoming, but who is capable of actually becoming whatever he wants to become. Thus, the burden of freeing oneself from a seemingly intolerable condition is thrown squarely on to the individual. He can work hard to overcome a condition of poverty, he can use the help of other people if available, or he can succumb to poverty. It is essentially a message of hope rather than of surrender, a message for action rather than quiet despair". It is a message of inspiration to those in the developing nations that things need not be what they are, they can be changed; but the change has to be done by the individual himself, not for him. The most important source of knowledge in the existentialist philosophy is experience; but, unlike the pragmatists who regard experience as the raw material to be processed by intelligence and reflective thinking, for the

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[109] Hamlet as cited in J. A. Akinpelu 1981 p. 156.
[110] Maxine Greene, 1969. "Existentialism and Education. Columbia: Beta Data Publications pp 2-3.

existentialists that personal experience is the most authentic knowledge. It is a personal knowledge in which the person is emotionally and passionately involved. First-hand experiences cannot be duplicated, cannot be imitated, and cannot be adequately described to another person to catch the original flavor. It is the person who is poor who really knows what it is to be poor. The social scientist who studies poverty is an outsider describing, not experiencing or knowing, poverty. He who goes to live among the poor or assumes the role of a poor man is nearer but not near as he who is really poor. If it is so personal and so subjective, how can we be sure of its objectivity? The existentialists do not fight shy of this problem. Scientific objectivity is an abstract concept; it is the objectivity of the researcher who is not involved. But this does not imply that all that a person experiences is automatically an objective knowledge. He is both a rational and an emotional being. Therefore, objectivity is obtained by the use of his own reasoning power to consider the "pros" and "cons" of the issue, and whatever decision he arrives at is objective for him. One reason why the existentialists pay so scant a regard to rationality and scientific objectivity is that the two factors have often been used to delay action on situations which people are intuitively convinced should be changed; the plea is always for more and more study, more research and closer analysis while the unpleasant situation continues. Whatever one may say about this intensely personal knowledge of the individual, there is a vital point in the existentialist theory of knowledge, normally that emotion is just as equally important as reason in a man's life. This stand at once solves the problem that most theories of knowledge face in moral action – namely that one may know what is right and just, but may not be strong – willed enough to do it. If a person is emotionally involved in the situation, and is emotionally convinced, there will be no lack of will or weak-will to carry it out.

As to the knowledge that comes from outside sources, such as from the knowledge mediated by the school subjects, the emphasis is still on the person who is acquiring the knowledge. He is the one who processes what is taught to him, who interprets it and who assimilates it. He has to "appropriate" it, or "internalise" it as the psychologists usually describe it. He has to make it part of himself and be involved intellectually and emotionally for it to become his knowledge. In their theory of values, man is the judge of all that is valuable. Value is personal and subjective – subjective in the sense that it is the person who is interested in a thing who values it.

What a man chooses is what is valuable; in that sense, it is the man who creates his own values; by his choice he decides what he considers to be the good because nobody willingly and knowingly chooses what is bad. But the process of choosing is neither blind nor irrational. Choice is made after taking into consideration all possible factors – including the consequences – but at the point of decision it is the chooser who has to decide in all his loneliness and according to his conscience. He cannot blame the facts, he cannot blame his advisers, nor can he blame the consequences on what people expect of him. He is not compelled to follow the "crowd", the majority opinion or the society's norms in any of his actions. To allow the "crowd" – that is, majority opinions to decide for one is to sell one's freedom to choose for oneself. As Maxine Greene puts it, quoting Soren Kierkegaard, one of the pillars of existentialist philosophy a crowd in its very concept is the untruth, by the reason of the fact that it renders the individual completely impenitent and irresponsible, or at least weakens his sense of responsibility by reducing it to a fraction"[111]. It induces "pleasant irresponsibility", she adds. A man lives in society, and hence the social factor must enter into his calculation of what is good and right to do, but if it becomes necessary to decide against the norms of the society, or against the majority, it will be right for him to 'stand up and be counted': he must not fear to court unpopularity. Heroes who change the world invariably take their stand courageously in opposition to the status quo. It is not an incitement to revolution; it is simply being true to one's conscience, being authentic, in good faith, and being one's true self. Existentialism is often criticised as being too individualistic and too personal, but that is exactly the strength of the philosophy. There is too much conformity in the present society. Too much following the crowd blindly that individuals need to be fortified to stand by their own conscience and judgment – to decide whether they would follow or dissent students in our various institutions of learning need to be fortified by this philosophy before joining in acts of protests, demonstration or various nefarious activities. There are numerous ways to analyse the currents of existential thinking. As a system of philosophy or a school of thought, existentialism is a revolt against traditional metaphysics. As a theory of human development, it is an approach to highlight the existence of human being the process of becoming since a person, in the becoming state, always exists in a constantly dynamic phase, his life may be regarded as a

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[111] Maxine Greene, 1967. Existential Encounters for Teachers New York: Random House Press p.22.

journey on which he finds ever newer experiences and gains greater insight[112]. Existentialism represents a protest against rationalism of traditional philosophy against misleading notions of the bourgeois culture, and the values of industrial revolution. Since alienation, loneliness and self-estrangement dehumanising constitute threats to human personality in the modern world, existential thought has viewed as its cardinal concerns a quest for subjective truth, a reaction against the "negative of being" and a perennial search for freedom from the ancient Greek philosopher, Socrates to the 20th century French philosopher, Jean Paul Sartre, thinkers have dealt with this tragic sense of ontological reality – the human situations within a cosmic context.

Soren Kierkegaard, the Danish theologian of the early 1800s who is generally regarded as the first major existential thinker, was a man beset by public scorn and personal heartbreak. As a philosopher, he was an iconoclast in the classic tradition trying, among other things, to erase the pretty diagrams which the Hegelians had chalked on the European conscience[113]. In a stream of monologues and diary entries, published under thinly veiled and not very cryptic pseudonyms, he ridiculed the grand designs of the "system builders" preferring instead to record the struggle of a single individual questioning the meaning of his own existence[114].

2.11   Philosophy of Postmodernism

Postmodernism is a general wide-ranging term which is applied to literature, art, philosophy, architecture, fiction, cultural and literary criticism, among others, postmodernism is largely a reaction to the assumed reality of scientific, or objective efforts to explain reality. In essence, it stems from recognition that reality is not simply mirrored in human understanding of it, but rather, it contracts as the mind tries to understand its own particular and personal reality. For this reason, postmodernism is highly skeptical of explanations which claim to be valid for all groups' cultures, traditions, or races, and instead focuses on the relative truths of each person. In the postmodern understanding, interpretation is everything; reality only comes into being through our interpretations of what the world means to us, individually[115].

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[112] Strinivasan, G. 1967. The Existentialist in India, Allahabad: Udayana Publication p. 7.
[113] Moris, VanCleve 1966. Existentialism in Education: London. Harper and Row Publisheers.
[114] Ibid, P. 1.
[115] http://www.pbs.org/faithandreason/geng/oss/postm-body.

Postmodernism relies on concrete experience over abstract principles knowing always that the outcome of one's own experience will necessarily be fallible and relative, rather than certain and universal. Postmodernism is "post" because it lacks the optimism of it being a scientific, philosophic, or religious truth which will explain everything for everything for everybody a characteristic of the so-called "modern" mind. The paradox of the postmodern position is that, in placing all principles under the scrutiny of its scepticism, it must realise that even its own principles are not beyond questioning. As the philosopher Richard Tarnas states, postmodernism "cannot on its own principles ultimately justify itself any more than can be the various metaphysical overviews against which the postmodern mind has defined itself"[116]. Postmodernism has been grossly criticised as something, meaningless and promotes obscurantism. For example Noam Chomsky has argued that postmodernism is meaningless because it adds nothing to analytical or empirical knowledge. He asks why postmodernist intellectuals do not respond like people in other fields when asked "what are the principles of their theories, on what evidences are they based, what they explain that was not already obvious, etc.?.., if these requests can't be met, then I do suggest recourse to Hume's advice in similar circumstances to the flames[117].

2.12 Postmodernist Educational Theory

Postmodernism is an obstacle to the formation of open and radical perspectives which challenge inequalities and the deepening of the rule of capital in all areas of social life[118]. In recent years, postmodernism has assumed an educational form as educational theory, post modernised modes of reflective teacher practice, postmodern educational research methods and so on. Hence, it poses a particular challenge to those viewing education as a resource for social equality and democracy[119]. A key word to learn when trying to understand postmodern education is constructivism. Constructivism is main underlying learning theory of postmodern education. The basic idea is that all knowledge is invented or "constructed" in the

[116] Richard Tarnas, 2010. The Passion of the Western Mind: Understanding the ideas that have shaped our World View. Amazon Books Ltd. San Francisco. Harvard University Press.

Noam Chomsky,, an Postmodernism. http://www.cscs.umich.edu/...crshalizi/chomsky.onpostmodernism.html. Accessed on January 28, 2014.

[118] Ibid, P. 10.

[119] Dave Hill, Peter McLaren, Mike Cole and Glen Rikowski (eds.) 1999. Postmodernism in Educational Theory. Education and the Politics of Human Resistance. London: Da Coasta Print.

minds of people. Knowledge is not discovered as modernists would claim. In other words, the ideas teachers teach and students learn do not correspond to "reality", they are merely human construction. Knowledge, ideas and languages are created by people, not because they are "true" but rather exists, not objectively-out-there-but in the mind of those who perceive it. Nobody's version of reality can claim to have more objective authority because all versions are merely human creations. The implications of this view of knowledge are staggering, as Ruth Zuzorsky[120] points out, "Another major feature of this tentative, relativist, and instrumentalist (pragmatic) concept of knowledge is the equal worth of knowledge constructed by the learners; the teachers, or scientists. If no one's knowledge is necessarily true, everything changes. Now the question of what count as "knowledge" to be taught in the school is not a matter of objective evidence or arguments, but rather a matter of power[121]. Postmodernists in stating their educational ideas those educators are based facilitators and co-"constructors" of knowledge. The modernist goal of unifying society results in domination and exploitation, because unity is always based on dominant culture. All cultures are not of equal value, but also constitute equally important realities. Minority students must be "empowered" to fight Eurocentric enculturation. On values, postmodernists say education should help students construct diverse and personally useful values in the context of their cultures. Values are considered useful for a given culture, not true or right in any universal sense. Since teachers cannot avoid teaching their own values, it's okay for teachers to openly promote their value and social agenda in classroom. Important values to teach include striving for diversity, tolerance, freedom, creativity, emotions and intuition. On the human nature they believe that the student have no "true-self" or innate essence. Rather, selves are constructs. Postmodern educators believe self-esteem is a pre-condition for learning. They view education as a type of therapy. Education helps individuals construct their identities and what they want in life. Individuals and society progress when people are empowered to attain their own chosen goals. Several researchers' studies, papers and books have been on the need to decolonize education and do something about globalization and postmodern thought that are sweeping around the whole world. Since this study aims at proposing an alternative teacher education policy for the 21st century democratic and postmodern society by interrogating the existing traditional

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[120] Xenos.org.postmodernismand you:educationdotch.educ.htm.pdf accessed on January 27, 2014
[121] http://www.xenos.org.ministries/crossroads/dotch/htm.

teacher education philosophy where education assumes a linear model of knowledge in which there is absolute truth and a single fixed reality. This calls for urgent need to review the existing educational theory and practice in Nigeria, which is a complete dependence on or common place association of "education" with western styled education structures that has contributed to the precarious situation the country is now. This has led to the clamour for rejection of one size fits all thesis, that is, the ideas that higher education is a neutral process, and that its assumptions reflect a concrete, objectively referable given, that is, unanimously attainable to all cultures at all times.

Currently, as a result of findings of Fafunwa and Adarelegbe, some aspects of Nigeria education principles and practice reflect some postmodern educational ideas, such as the introduction of multiple means of delivering education which is theoretically open to all citizens, such as the introduction of a neo-liberal economic policy to education as the privatisation and deregulation of education. The introduction of distance learning progamme, open university system in supporting Derridan sense of learning towards a plurality of voice[122] and the education, educational curriculum planning and implementation as the introduction of multiple learning centres as in Monotechnics, trade centres,(ICT) Information and Communication Technology centres and Entrepreneurial subjects in schools aiming at supporting the deschooling thinkers that what is needed today is an awakening of the educational relevance or a return to education. These subjects could also be formalised using the apprenticeship system.

Postmodernism is said to be the rejection of enlightenment antinationalism; it stresses a decentralised view of the subject and the frugality of identity. Carr opined that a contemporary postmodernist society would be characterised by more than anything else:

> a common rhetoric of rebellion against the enlightenment
> narrative… a realisation that the values, assumptions are no
> longer adequate when they try to make rhetorical sense of our
> contemporary social and cultural world[123].

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[122] Wikipedia on-line free encyclopaedia. POSTMODERNISM.
[123] Carr, W. 1995. Education and Democracy; Postmodernism Challenge. Journal of Philosophy of Education (2). Pp. 75-91.

In this 21st century postmodernist world, Carr described what to him would be a democratic society-it is:

> *a society that is "democratic" precisely because it has finally recognised that it is free to make and remake itself without resorting to universal truths drawn from some external authoritative sources*[124].

Without going into detailed analysis of this school of thought, postmodernism preaches from the domestication of any of the so called universal or common ideas and ideals. Heidegger, Cixious, Habermas, Nietzsche, Harrayway, Lavinas, Davidson, Spirak, Derrida, Gadamer, Rorty and Dewey[125]. Postmodernism is used variously to suggest a state of mind, a condition of thinking, the ironic presentation or representation, a stylistic innovation, a state of contemporary, a condition of self-reflexivity, a signifier for cleverness or alternatively for elitist pretentiousness. Post modernism, in its most limiting sense of being post or after modernism challenges the universalistic value of modernism and of the artist as a quixotic and temperamental creator. It introduces a social-political and cultural dimension to the production of art by drawing attention to the way in which the canon of art history is often simultaneously a history of social and economic advantage[126]. Ayodele Bamisaiye quoting Paul Smeyers on postmodernism and knowledge "the postmodernist position rejects the possibility of validating scientific method and knowledge on independent historical, gender and race free grounds; it rejects in other words, the possibility of rationalising every aspect of our existence"[127]. Just as in metaphysics and ethics, postmodernists' epistemology upholds autonomy in the search or creation of knowledge without having to "anchor" on a given fact of knowledge. Like the existentialists the postmodern thinkers argued that knowledge and values are to be constructed by an individual.

Postmodernism is critiqued as deconstructing the idea of postmodernism rather than laying down principles concerning the development of knowledge and its

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[124] Ibid. Pp. 82-84.
[125] Olatunde, O. T. and Olorunmota, O. M. 2011. Postmodernism and Indigenous African Philosophy of Education. African. *Journal of Historical Science.* 2(2). Pp. 45-59.
[126] Ibid, P.55.
[127127] Ayodele Bamisaiye, O. A. 2002. Some Postmodernist Philosophical considerations to the teaching of Literature. In Babarinde & Endh (ed). Patriotism and Education. PEAN Journal. Pp. 115-123.

relationship to higher education[128]. Noam Chomsky has argued that postmodernism is meaningless because it adds nothing to analytical or empirical knowledge. He asks why postmodernist intellectuals won't respond like people in other fields when asked; seriously, what are the principles or theories, on what evidence are they based? What do they explain that wasn't already obvious, etc.? These are fair requests for anyone to make. If they can't be met, then I'd suggest recourse to Hume's advice in similar circumstances; to the flames[129]. Other writers, such as the British historian Perry Anderson, have argued that the various meanings assigned to the term "postmodern" only contradict one another on the surface and that a postmodernist analysis can offer insight into contemporary culture[130]. Kaya Yilmaz defends the lack of clarity and consistency in the term's definition. Yilmaz points out that because the theory itself is "anti-essentialist and anti-foundationalist" it is fitting that the term cannot have any essential or fundamental mearning[131]. Some critics have interpreted postmodern society to be synonymous with moral relativism and contributing to deviant behaviour[132]. Cultural conservative writers, such as Charles Colson, are characterized as tending to look askance at the postmodernist era as ideologically agnostic and replete with moral relativism and situation ethics[133]. Josh McDowell and Bob Hostetler offer the following definition of postmodernism: *"A worldview characterised by the belief that truth doesn't exist in way objective sense but is created rather than discovered".... Truth is "created by the specific culture and exists only in that culture. Therefore, any system, or statement that tries to communicate truth is a power play, an effort to dominate other cultures*"[134].

Many philosophical movements reject both modernity and postmodernity as healthy states of being, some of these are associated with cultural and religious conservatism that views postmodernity as rejection of basic spiritual or natural truths and in its emphasis on material and physical pleasure and explicit rejection of inner balance and spirituality. Many of these critiques attack specifically the tendency to the

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[128] Bloland, H. 1995. "Postmodernism and Higher Solution". Journal of Higher Education, 66(5).
[129] Noam Chomsky On Post-modernism (http://www.cscs.umich.edu/crshalizi/chomsky-on-postmodernism.htm) accessed 31/03/14.
[130] Perry Anderson, 1998: "The Origins of Postmodernity", London: Verso.
[131131] Yilmaz, K. 2010. "Postmodernism and its challenge to the Discipline of History: Implications for History Education", Educational Philosophy & Theory. Academic Search Premier, EBSCO host.
[132] "Trust Decay", Probe Ministries (http://www.probe.org/radio-program/truth-decay.html.) 31/03/2014.
Seidner, Stanley, S. 2009 "A Trojan Horse: Logotherapeutic Transcendence and its Secular Implications for Theology".
[134] Josh McDowell & Bob Hostetler, The New Tolerance (Carol Stream) IL: Tyndale House, 998. P.3.

"abandonment of objective truth" as the crucial unacceptable feature of the postmodern condition[135] and often aim to offer a meta-narrative that provides the truth. This philosophy of postmodernity and postmodernism is relevant to this study because of its main tenets of non-regimental life and non-totalisation of ideas that support conscientisation, critical pedagogy and experiential education that is the theme/focus of this study, to produce transformative intellectuals for 21st century globalised world.

Modernism and postmodernism have each made unique contributions to society and knowledge. By respecting the role of reason modernism encourages people to solve problems which had been allowed to persist during the medieval era. Furthermore, by respecting the individual, modernism also encouraged the formation of protective human rights. But things went too far because modernism defines humanity in terms of the thinking self, it fails to understand the non-rational elements of human nature including the spiritual. It also utterly fails to comprehend the limits of reason and objectivism. Postmodernism seeks to correct the imbalances of modernism by reminding us that we do not possess an unlimited potential to understand and change the world for our purposes. Rather, we exist in the world and in relation to it. To fully understand the postmodern theory of critical theory and experiential education one needs to look at one of the earliest (oldest) methods of teaching, Socratic Teaching Method?[136]

2.13   Socratic Teaching Method

Socratic or questioning method is the oldest and may be the most powerful teaching method for fostering critical thinking. In Socratic teaching, we focus on giving students questions not answers. We model an inquiring, probing mind by continually probing into the subject with questions. Fortunately, the abilities we gain by focusing on the elements of reasoning into a disciplined and self-assessing way and the logic relationships that result from such disciplined thought, prepares us for Socratic questioning[137]. Thankfully, there is a predictable set of relationships that hold for all subjects and disciplines. This is given in the general logic of reasoning since every subject has been developed by those who had:

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[135] See for an example the Traditionalist school in special the critical works by Rene Guenon.
[136] Paul, R. and Elder, L. 1999. Foundations for Critical Thinking, CA: Tomales.
[137] Paul, R. and Elder, L. 1999. Foundations for Critical Thinking, CA: Tomales.

Shared goals and objectives (which defined the subject focus).
Shared questions and problems (whose solution they pursued).
Shared information and data (which they used as an empirical basis).
Shared modes of interpreting or judging that information.
Shared specified concepts and ideas (which they used)… help them organise their data.
Shared key assumptions (that gave them a basis from which to collectively begin).
A Shared point of view (which enabled them to pursue common… goals from a common framework[138].

Each of the elements represents a dimension into which one can delve in questioning a person. We can question goals and purposes. We can probe into the nature of the question, problem or issue that is on the floor. We can inquire into whether or not we have relevant data and information. We can consider alternative interpretations of the data and information. We can analyse key concepts and ideas. We can question assumptions being made. We can ask students to trace out the implications and consequences of what they are saying.

We can consider alternative points of view. All of the above goals and more are the proper focus of the Socratic questions. As a tactic approach, Socratic questioning is a highly disciplined process. The Socratic questioner acts as the logical equivalent of the inner critical voice which the mind develops when it develops critical thinking abilities. The contributions from the members of the class are like so many thoughts in the mind. All of the thoughts must be dealt with and they must be dealt with carefully and fairly. By following up all answers with further questions, and by selecting questions which advance the discussion, the Socratic question forces the class to think in a disciplined, intellectually responsible manner while yet continually aiding the students posing facilitating questions. A Socratic questioner should:

Keep the discussion focused;
Keep the discussion intellectually responsible
Stimulate the discussion with probing questions

Periodically summarise what has and what has not been dealt with and/or resolved. Draw as many students as possible in to the discussion[139]. Socratic Method

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[138] Ibid.

also known as method of elements, eclectic method, or Socratic debate named after the classical Greek philosopher Socrates is a form of inquiry and discussion between individuals, based on asking and answering questions to stimulate critical thinking and to illuminate ideas. It is dialectical method, often involving a discussion in which the defence of one point of view is questioned; one participant may lead another to contradict himself in some way, thus strengthening the inquirer's own point[140]. Socratic Method or the phrase Socratic questioning is used to describe a kind of questioning in which an original question is responded to as though it were an answer. This in turn forces, the first questioner to reformulate a new question in light of the progress of the discourse[141].

One hallmark of Socrates questioning is that typically is more than one "correct answer" and more often, no clear answer at all. The primary goal of the Socratic method in the school setting is not to answer usually unanswerable questions, but to explore the contours of often educational issues and to teach students the critical thinking skills they will need as intellectual scholars. This method encourages students to go beyond memorising the facts of a case and instead to focus on application of teaching rules to tangible fact patterns[142]. Socratic circles are based upon the interactions of peers. The focus is to explore multiple perspectives on a given issue or topic. Socratic questioning is used to help students apply the activity to their learning. The pedagogy of Socratic questions is open-ended, focusing on broad, general ideas rather than specific factual information. The questioning technique emphasizes a level of questioning and thinking where there is no single right answer[143]. Socratic questioning method has been criticised for not taking the interest of average students/learners into consideration because for this method to work, the students/learners are expected to be prepared for class in advance by reading the assigned materials (case opinions, notes, educational issues or professional matters) and by familiarising themselves with the general outlines of the subject matter. Adherents of Socratic Method answered by saying that the method can be used to

[139] http://www/criticalthinking.org. Accessed on February 17, 2014.
[140] Areeda, P. E. 1996. "The Socratic Method: Harvard Law Review.
[141] Darvish Durvishi, 2012. Distinction between dialectical methods of Socrates and Plato logical study, 2(4), 49-76.
[142] http://www/socratic.pedagogy.wikipedia.org. 31/03/2014.
[143] Copeland Matt. 2010, Socratic circes: Fostering critical and creative thinking in middle and high school Portland, MN: Steen house.

clarify meaning, feeling and consequently, as well to gradually unfold insight, or explore alternative actions[144].

A cursory glance on the quality of education in Nigeria today reveals that Nigeria is a long way from reaching either the promised land of Education for All by 2015 or its wild dream of being one of the 20 best world economies by 2020. The Nigeria education system which produced world renowned scholars in the past has become a shadow of itself today. The rot in the nation's education system has reached such a deplorable proportion that if not summarily addressed now; subsequent generations of Nigerians will continue to suffer its consequence. Despite the various problems confronting our education, the Nigeria socio-economic and political system do not reward hard work, with a lot of emphasis on paper qualification, instead of performance, testing of skills and hard work; nowadays a huge number of work places are such that they require certification to admit employees. This runs from certified plumbers and carpenters in the building trades, through teachers (at least at basic, and secondary schools... ironically, while the Ph.D is now generally a minimum certificate for University teaching and encompasses an increasing number of professions such as counseling, psychology, day care centres and so on. Illich as one of the members of deschooling society criticised this process of reward through certificate not by productivity which he called "schooling" or institutionalisation of society[145].

2.14   Deschooling and the Alternative in Education

"Schooling has become the universal church of a technological society, incorporating and transmitting its ideology, shaping men's minds to accept this ideology and conferring social status in proportion to its acceptance. There is no question of men's rejecting technology. The question is only one of adaptation, direction and control. There may not be much time, and the only hope would seem to be in education- the true education of free men capable of mastering technology rather than being enslaved by it, or by others in its name"[146].

> *Technology can kill by poisoning the environment, by modern*
> *welfare, by over population. It can enslave by chaining men to*

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[144] Overhoslse, J. O. 1996. "Element of the Socratic method: Vs self-improvement". Psychology, 33, 283-292.
[145] Ivan Illich, 1973. Deschooling Society, harmonds Worth: Penguin.
[146] Everett Reimer 1971. The School is Dead. London: Penguin Publishers Ltd. P. 1.

endless cycles of competitive consumption by means of police states, by creating dependence on modes of production, which are not viable in the long run. There are no certain roads of escape from these dangers. There can be no roads of escape at all, however, if men remain enthralled in a monolithic monopoly, in the domination of men's minds[147].

Despite series of international meetings and conferences held in different countries of the world on Education For All and Universal Basic Education for the school age children worldwide, for example the March 5-9,1990 World Conference on Education For All [EFA] held in Jomtien Thailand, many children of the world are not in school. Most of those who enter drop out, after a very few years. Most of those who succeeded in school still become dropouts at a higher level. UNESCO data shows only in a small minority of nations do even half of the children complete the first six grades or compulsory nine year basic education. No child, however, fails to learn from school[148]. Those who never get in learn that the good things of life are not for them. Those who drop out early learn that the system can be beaten, but not by them. All of them learn that school is the path to secular salvation, and resolve that their children shall climb higher on the ladder than they did[149]. For most members of the present generation, this hope that their children will benefit more from school than they, is doomed to disappointment. Schools are too expensive for this hope to be realized. For many it may appear to be realised but the appearance will be a delusion, fostered by inflationary debasement of the academic currency. More college and high school degrees will be granted but they will mean less, both in terms of amount and kind of learning and in terms of job qualification and real income[150]. Schooling to Illich and the Deschooling Society is rewarding process instead of actual achievement, that the school produces individual that pass through the process of entering and coming out without acquiring the necessary skills, and knowledge but at the end of schooling credentials or certificates are given to participants, these credentials do not guarantee performance and skills required. The state of Nigerian economy and the failure of the existing schooling system to produce qualified man

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[147] Ibid, P. 1.
[148] Ibid, P. 2.
[149] Everett Reimer 1971. The School is Dead. London: Penguin Publishers Ltd. P. 8. (www.amazon.co.uk.schooldead).
[150] Everett Reimer 1971. Op cit.

power for the economy now call for alternative education as advocated by the Deschoolers.

What is Alternative Education? Alternative education is more of a perspective than a programme. It is built upon the beliefs that there are many varied ways to become educated, many types of educational environment, and different structures. Further, alternative education recognises that everyone can be educated and it is in society's best interest to ensure that all are educated to at least the minimum, a general high school education at the mastery level. To accomplish this requires that we provide a variety of strategies and options. Each students can find a "path" that is comfortable to facilitate individual learning and progress. The heart of alternative education is the teacher, students involved in alternative education schools indicate that the most important characteristic of teachers is that they care for students. For proper understanding of alternative education one needs to understand what the schools do, and the various criticisms of the Deschooling society[151].

2.15   What Schools Do

Schools are supposed to educate. This is their ideology, their public purpose. They have gone unchallenged, until recently, partly because education is itself a term which means different things to different people. Different schools do different things, of course but increasingly, schools in all notions, of all kinds, at all levels, combine four distinct social function: custodial care, social-role selection, indoctrination, and education as usually defined in terms of development of skills and knowledge. It is the combination of these functions, which makes schooling so expensive. It is conflict among these functions which makes schools educationally inefficient. It is also the combination of these functions, which tends to make school a total institution, which has made it an international institution, and which makes it such an effective instrument of social control[152]. Custodial care is now so universally provided by schools that it is hard to remember earlier arrangements. Children must, of course be cared for… if they really are children, that is, and not just young members of the community taking part in its normal productive and social affairs. Most youngsters still get along without special care, all over the world, in the tribal, peasant and urban dwellings of the poor. This function schools no longer provide because of funds and

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[151] Bob Corbett 1996. Deschooling Society: The Essential Argument Against Schooling.
[152] Ibid, p.13

where there are funds, teachers spent less than 20% of their time on instructional activities, the remaining 80% is spent on behavior and administrative routine. As the children get older, children paradoxically become both more extensive and more expensive. Actual hours spent in school increase, buildings and the salaries of these adults also increase where there are no schools. Children contribute more to the community and require less support, as they grow older. High schools, however, take more of the students' time than primary schools and cost more too, while most colleges and universities occupy the full time of the student, of an ever increasing hourly cost, as student progress up the academic ladder. The cost of higher education, admittedly, covers more than mere custodial care, but at upper as well as lower levels, the time of the students spend in school is an important cost factor. Space is also costly, the commodious college campus insulated from the non-academic environment, is much more expensive than the neighbourhood kindergarten. Money however is the least of the costs of provoking custodial care in schools[153]. So long as children remain full-time students they remain children-economically, politically, and even legally. While no formal legal sanctions are available against students, as such can always be deprived of their rights to schooling, and thus to preferred employment and social status. The school schedule remains, also, one of the major supports for age restrictions on the right to vote.

2.16   Deschooling Society and Alternatives in Education

Learning processes and outcomes by children and young adults worldwide have the subject of critical comment and public policy over the decades[154]. For any serious consideration of the learning processes and outcomes of the young people, we have to examine the social contextual factors and public discourses on education and the roles of schools in the modern societies. The deschooling society is one of the critical movements that looked at the processes of schooling and the outcomes of schooling. The deschooling society considers the processes, the outcomes and the finances of schooling in third world countries as Nigeria and declared that "Universal education through schooling is not feasible". It could be no more feasible if it were attempted by means of alternative institutions built on the style of present schools. The current search for new education funnels must be reversed into the search for

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[153] Reimer, E. 1971, Op. cit. pp. 14-15.
[154] Illich, Ivan 1971. Deschooling Society, New York: Harpes and Row p.1.

their institutional inverse; educational webs which heighten the opportunity for each one to transform each moment of his living into one of learning, sharing and caring, has led to the call for deschooling of our societies[155].

To Illich in his book "Descholling society" and Reimer in her "The school is dead", is the need to deschool our societies and provide alternatives in educating both the youths and young adults. To them, (the deschooling movement) many students especially those who are poor, instinctively know what the schools do for them. They school them to confuse process and substance. Once these become blurred, a new logic is assumed; the more treatment there is, the better are the results; or, escalation leads to success. The pupil is thereby "schooled" to confuse teaching with learning, grade advancement with education, a diploma with competence and fluency with the ability to something new. The pupil's imagination is "schooled" to accept service in place of value. Medical treatment is mistaken for health care, social work for the improvement of community life, police protection for safety, military poise for national security, the rat race for productive work health, learning dignity, independence, and creative endeavour are defined as little more than the performance of the institutions which claim to serve these ends and their improvement is made to depend on allocation more resources to the management of hospitals, schools and other agencies in questions[156].

Ivan Illich in his book 'Deschooling society" narrates that the institutionalisation of values leads inevitably to physical pollution, social polarisation, and psychological impotence; three dimensions in a process of global degradation is accelerated when nonmaterial needs are transformed into demands for commodities; when health, education, personal mobility, welfare, or psychological healing are defined as the result of services or treatments: "I do this because I believe that most of the research now going on about the future tend to advocate further increases in the institutionalisation of values and that we must define conditions which would permit precisely the contrary to happen[157]. We need research on the possible use of technology to create institutions which serve personal, creative and autonomous

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[155] Ibid p. 23.
[156] Ibid.
[157] Illich, Ivan 1973. Deschooling Society, Harmonds Worth: Penguin.

interaction and the emergence of values which cannot be substantially controlled by technocrats. We need counterfoil research to current futurology[158].

2.17 Institutionalisation, Expert Power Commodification and Counter Productivity

As Ian Lister commented in his introduction to *After Deschooling, What?* The central, coherent feature of Ivan Illich's work on deschooling is a critique of institutions and professionals and the way in which they contribute to dehumanisation[159]. "Institutions create the needs and control their satisfaction by so doing, turn the human being and her or his creativity into objects[160]. Ivan Illich's anti-institutional argument can be said to have four aspects[161].

A critique of the process of institutionalisation: modern societies appear to create more and more institutions- and great swathes of the way we live our lives become institutionalised. This process undermines people – it diminishes their confidence in themselves and in their capacity to solve problems… it kills convivial relationships. Finally it colonises life like a parasite or a cancer that kills creativity[162].

A critique of experts and expertise: Ivan Illich's critique of experts and professionalisation was set out in *Disabling Profession[163]* and in his expropriation of health in *Medical Nemesis*. The latter book famously began "*The medical establishment has become a major threat to health*"[164]. The case against expert systems like modern health care is that they can produce damage which outweighs potential benefits; they obscure the political conditions that render society unhealthy; and they tend to expropriate the power of individuals to heal themselves and to shape their environment. Finger and Asun set out some of the elements; Experts and expert culture always call for more experts. Experts also have a tendency to cartelise themselves by creating institutional barricades' – for example proclaiming they are gate keepers, as well as self-selecting themselves. Finally, experts control knowledge production, as they decide what valid and legitimate knowledge is, and how its acquisition is sactioned[165].

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[158] Ibid P. 4.
[159] Illich, Ivan 1976. After Deschooling, What?, Londoon: Writers and Readers Publishing Cooperative.
[160] Finger, M. and Asun, J. A. 2001. Adult education at the crossed roads: Learning our way out, London: Zed Books.
[161] Ibid, p. 10.
[162] Ibid.
[163] Illich, Ivan 1977. Disabling Professions London: Marion Boyars.
[164] Illich, Ivan 1975. Medical Nemesis, The Expropriation of health. London: Marian Boyars.
[165] Finger, M. and Asun, J. A. 2001. Op. cit. p. 177.

A critique of commodification: professionals and the institutions in which they work tend to define an activity, in this case learning as a commodity (education) whose production they monopolise, whose distribution they restrict, and whose price they raise beyond the purse of ordinary people and nowadays, all governments. Ivan Illich put it this way[166]. Schooling – the production of knowledge, the marketing of knowledge which is what the school amounts to, draws society into the trap of thinking that knowledge is hygienic, pure, respectable, deodorized, produced by human heads and amassed in stock… By making school compulsory, (people) are schooled to believe that the self-taught individual is to be discriminated against; that learning and the growth of cognitive capacity, requires a process of consumption of services presented in an industrial, a planned, a professional form; that learning is a thing rather than an activity. A thing that can be amassed and measured, the possession of which is a measure of the productivity of the individual within the society. That is of his social value[167]. Learning becomes a commodity and like any commodity that is marketed, it becomes scarce[168]. Furthermore and echoing Marx, Ivan Illich notes the way in which such scarcity is obscured by the different forms that education takes. This is a similar critique to that mounted by the postmodernists from their discussion[169] of the tendency in modern industrial societies to orient toward a having mode- where people focus upon, and organise around the possession of material objects. They thus, approach learning as a form of acquisition, knowledge becomes a possession to be exploited rather than an aspect of being in the world[170].

The principle of counter productivity: finger and Asun describes this as probably Illich's most original contribution. Counter productivity is the means by which a fundamentally beneficial process or arrangement is turned into a negative one. Once it reaches a certain threshold, the process of institutionalisation becomes counterproductive[171]. It is an idea that Ivan Illich applies to different contexts. For example, with respect to travel he argues that beyond a critical speed, no one can save time without forcing another to lose it and motorised vehicles create the remoteness

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[166] Illich, Ivan 1978. Toward a history of needs, New York: Random House.
[167167] Gajardo, D. A. 1994. Ivan Illich in Z. Morsy (ed.) Key Thinkers in Education, Vol. 2., Paris: UNESCO Publishing.
[168] Illich, Ivan 1975. Tools for convividity. London: Fortana.
[169] Fromm, E. 1979. To have or to be, London: Abacus.
[170] http://www/org/mbi/ivan-illich deschooling convividity andlifelong-learning. Accessed 07/04/2014.
[171] Finger, M. and Asun, J. M. 2001. Op cit.

which they alone can shrink[172]. The lines of this critique and argument with respect to schooling when set out like this are reasonably clear. But Ivan Illich in his earlier writings tended to obscure the essential elements[173]. He is an intellectual maverick who deals in metaphors and allegories' and those who did not read the related works were often confused as to what deschooling was all about. A further problem was that, according to Gajardo[174]. Ivan Illich's writing was founded essentially on intuition, without any appreciable reference to the results of socio-educational or learning research. His criticism evolves in a theoretical vacuum. Gajardo goes on to suggest that this may explain the limited acceptance of his educational theories and proposals. However, perhaps the most significant problem with the analysis is the extent to which Illich's critique overrated the possibilities of schools, particularly compared with the influence of families, television and advertising, and job and housing structures[175]. This was something that Ivan Illich recognised himself when he was later to write off schools as being too easy targets[176].

It may well be that the way in which he presented his critique was taken as condemning the school out of hand[177]. However, as Finger and Asun have commented; Illich is not against schools or hospitals as such, but once a certain threshold of institutionalisation is reached, schools make people stupid, while hospitals make them sick. And more generally beyond a certain threshold of institutionalised expertise, more experts are counterproductive-they produce the counter effect of what they set out to achieve[178]. It can be argued that Ivan Illich transgressed cardinal rule about what discourses are acceptable within education[179]. He questioned the messianic principle that schools as institution can educate. Ivan Illich's critique remains deeply suggestive while not vigorously linked to data nor fully located in its theoretical traditions, it does nevertheless draw some important lines for exploration and interrogation, and provides us with some means by which to make judgments about the impact of institutions and experts. The dominance of the

[172] Illich, Ivan 1974. Energy and Equity, London: Marian Boyars.
[173] Lister, Ian in Illich, Ivan 1976. After Deschooling, What? London: Writers and Readers Publishing Cooperative.
[174] Gajardo, D. A. 1994. Op. cit. pp. 5-6.
[175] Lister, Ian Op. cit. pp. 10-11.
[176] Illich, Ivan 1976. Op. cit. p. 42.
[177] Gajardo, D. A. 1994. P. 719.
[178] Finger, M. and Asun, J. M. 2001. Op. cit. p.11.
[179] Gabbard, D. A. 1993. Silencing Ivan Illich: A foucauldian analysis of intellectual exclusion. New York: Austin and Winfield.

school and institutionalised education in his thinking about learning has tended to obscure and undermine every day or "vernacular" forms. We have moved into a period when knowledge has become more modified[180].

Suggested alternatives: *"I believe that a desirable future depends on our deliberately choosing a life of option over a life of consumption, on our engendering a life style which enable us to be spontaneous, independent, yet related to each rather than maintaining lifestyle which only allows to make and unmake, produce and consume a style of life which is merely a way station on the road to the depletion and pollution of the environment. The future depends more upon our choice of institutions which support a life of action than on our developing new ideologies and technologies*"[181].

Ivan Illich's concern for conviviality that is on the ordering of education, work and society as a whole in line with human needs and his call for the deprofessionalisation of social relations has provided an important set of ideas upon which educators concerned with mutuality and sociality can draw. His critique of the school and call for the deschooling of society hit a chord with many workers and alternative educators. Further, Ivan Illich's argument for the development of educational webs or networks connected with an interest in non-formal approaches and with experiments in "free" schooling[182]. Last, his interest in professionalisation and the extent to which medical interventions, for example, actually create illness has added to the critique of profession and a concern to interrogate practice by informal educators – especially those in more community – oriented work. As Gajardo has commented; if … we separate Illich's thought from its emotional context, it is interesting to realise how thought – provoking some of his connections and proposals are. Ivan Illich's critique of the process of institutionalisation in education and his setting of this in the context of the desirability of more convivial relationships retains considerable potential for those wanting to build educational forms that are more fully human, and communities that allow people to flourish. For Illich, and for Finger and Asun, "De-institutionalisation" constitutes the challenge for learning our way out of the current malaise[183]. The word "convivial" has an immediate appeal for many educators and amateurs in that in everyday usage it looks to liveliness and being

[180] Leadbeater, C. 2000. Living on thin air: The new economy. London: Penguin.
[181] Ivan Illich 1973. Deschooling society, Hearmondsworth: Penguin.
[182] Gajardo, S. A. 1994. Op. cit. p. 717.
[183] Ivan, Illich, 1973. Op. cit. p.22.

social (enjoying people's company). However, while bring concerned with individual interaction, Ivan Illich was also interested in institutions and tools – physical devices, mental constructs and social forms. He argued for the creation of convivial, rather than manipulative institutions[184]. On the alternative to schooling he said "A radical alternative to a schooled society requires not only new formal mechanisms for the formal acquisition of skills and their educational use. A deschooled society implies a new approach to incidental or informal education. We must find more ways to learn and teach the educational qualities of all institutions must increase again[185].

2.18   Summary

This chapter had made efforts to present certain philosophies and philosophers whose ideas are relevant to the theme of the study. The relevance of the philosophies, and ideas of those philosophers and educators as well as other issues as conscientisation, critical pedagogy, experiential education, reflective learning, and constructivism have been critically reviewed to bring out their relationship to the theme of the study. This is important so as to establish familiarity with the implications and applications of these proposed major concepts, ideas and philosophies in order to provide ground for the task ahead, which is conceptual or philosophical examination of the various philosophies or ideas that buttress the main ideas or theme of the study. From the literature review it was found that learning is best considered as the process of change that occurs for the individual. Learning is an individual experience. Education on the other hand, is best considered as a transactive process between an educator and student which calls for the teacher to be properly prepared for task of teaching and impartation of learning/knowledge. Paulo Freire, John Dewey, Henry Giroux and other thinkers or educator searched and saw that there was unity between theory and practice of education that theory informs the practice while experiential and practical knowledge can be employed as a means to understanding and interpreting that theory.

One can also summarise that the literature review presents the main focus of this study as the preparation of teachers who are expected to be transformative intellectuals to achieve social and political change in Nigerian nascent democratic society. That is, the students and educational professionals would begin to think on

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[184] Ivan, Illich, 1973. Op. cit. p.24.
[185] Ivan, Illich, 1973. Op. cit. pp. 29-30.

multiple scales, global, national and local, from a multidisciplinary perspective, keeping in mind differing cultural priorities; they would be successful problem solvers and leaders in a variety of arenas. The various socio-economic and political problems mentioned already in the earlier part have been given concerned Nigerians a headache like the institutionalisation and commodification of education had given the Deschooling society to suggest or propound various alternative education processes. sIvan Illich, Everett Reimer and others in their various write ups and books gave critical looks at the various socio-economic problems of their time and they provided necessary alternatives to provide succor to the ordinary citizens to live and contribute meaningfully to the development of their society. Ivan Illich critically examined the various professions in the society and assessed expert power, commodification of education and counter productivity of the current paper qualifications syndrome as it is now the trend in Nigeria and other parts of the world. Meanwhile, the next chapter shall present the method of research employed in this study.

CHAPTER THREE

RESEARCH METHODS IN PHILOSOPHY OF EDUCATION

3.1   Introduction

Francis Bacon once said that the discourses of the philosophers are like the stars, they shed little light because they are so high[186]. In this chapter, we would state the three modes or styles of philosophy and brief introduction to philosophical analysis, the task of analytical philosopher and examine the techniques or steps to be adopted in this study, in order to shed light on the major themes of this study, Experiential Education in a proposed Existential Teacher Education Philosophy. Philosophy as an activity can be thought of in three modes or styles; the speculative, the prescriptive and the analytical. These three methods from history, have formed the pre-Socratic times, approaches to philosophical activity have been essentially speculative and prescriptive[187]. Speculation in philosophy involves thinking systematically about everything that exists. It is a search for order and wholeness, applied not to particular items or experiences but to all knowledge and all experience[188]. Speculation involves seeking new definitions and explanation for old ideas, raising new questions concerning the viability or otherwise of some issues in education. Speculation therefore helps to attain thought clarification which is needed to carry out a research. It also fires our imagination to see ideas in a new perspective and enables us to make recommendations accordingly[189]. The speculative is often said to try to achieve some kind of total view of reality, to attain some sort of intimate contact with the essence of things and person. This approach has attracted criticisms and attacks from some philosophers who advocated for the analytic method in the conduct of philosophical enquiries, for examples, Ayer maintain that:

> No statement which refers to a reality transcending the limits of all possible sense experience can possibly have any literal significance; from which it must follow that the labours of those who have striven to describe

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[186] Peter, R. S. 1979. Quoting Bacon in his book "Education and the Education of Teachers". London: Routledge and Kegan P. 135.

[187] Olufowobi, O. O. 2013. Quoting Kneller in his Ph.D thesis. Op. cit. p.70.

[188] Ibid p. 70.

[189] Elaturoti, D. F. and Osiki, J. O. (eds.) 2005. Philosophical Aspect of Educational Research: First Post Graduate Research Workshop for all Categories of Higher Degree Students. Faculty of Education, University of Ibadan. P. 4.

such a reality have all been devoted to the production of nonsense[190].

Prescriptive philosophy seeks to establish standards for assessing values, judging conduct, and appraising art. The method of prescription is generally used by scholars to deal with moral problems and issues. When researches deal with ethical issues or problems, scholars resort to recommendations of what they consider good or right approaches in educational practice or they prescribe avoidance of what they consider bad or wrong[191]. However, modern philosophy places emphasis on analysis. Philosophers are more concerned with examining, clarifying and questioning the uses of concepts and propositions and the rationale behind such uses in given or hypothetical situation. This according to Bamisaiye, is to ensure that a scholar has a clear perspective of what he is about to discuss so that his activity becomes more worthwhile than it would have been if it had taken up "a cloak of uncertainty" surrounding the use of the concept[192]. According to the International Encyclopedia of Education, philosophical analysis involves the examination of concepts and arguments that occur in some domain such as physics, education or even in everyday life. If the primary use of the concepts in those domains is regarded as the first order activity, then philosophical reflection upon them is at a higher level of abstraction – it is meta-level or second order activity[193].

Analytic philosophy is then considered as conceptual or clarification activity that occurs at the second and higher levels of abstraction in various domains. Philosophical analysis can also be seen as a method of inquiry in which one seeks to assess complex systems of thought by "analysing" them to simpler elements whose relationships are thereby brought into focus. This method has a long history, but became especially prominent at the start of the twentieth century and by becoming integrated into Russell's development of logical theory acquired a greater degree of sophistication than before[194]. The logical positivists developed the method further during 1930s and in the context of their anti-metaphysical programme held that analysis was the only legitimate philosophical inquiry. Thus, for them philosophy

[190] Ayer, A. J. 1951. Language, Truth and Logic. New York: Dover Publications Inc. p. 34.
[191] Ibid p. 7.
[192] Bamisaye, O. A. 1985. A Concept of Responsibility and its implications for the Nigeria Educational System. Unpublished Ph.D Thesis, University of Ibadan. P. 75.
[193] The International Encyclopaedia of Education vol. 2 2nd 1994. P. 442.
[194] Ibid p. 442

could only be analytical philosophy[195]. Analytic philosophy has been an important element in the history of philosophy since the days of Socrates. Philosophical activity is not merely concerned with speculating what the best world should be, nor is it concerned about prescribing what clear thinking and precise expression and such clarity and precision may be applied to one's own ideas and statements or to the statements of the people. The clarity of philosophy is concerned as said earlier with second orders, questions about the meaning and inter-relationship between concepts and with pre-suppositions and the justifications of different sorts of statement as well as with the validity of the type of argument[196]. The hallmarks of philosophical analysis are a concern with logic and a concern with language. Analysis is a way from speculation and prescription. It refuses to offer theories of the universe or rules for good life. Its goals are to clarification of thought. This goal has been aptly described by Ludwig Wittgenstein: The object of philosophy is the logical clarification of thought. Philosophy is not a theory but an activity. A result of philosophy is to make a number of quotations. The result of philosophy is to make a number of philosophical propositions clear. Philosophy should make clear and delimit sharply the thoughts which otherwise are as it were opaque and blurred[197]. In supporting Wittgenstein, Avoseh when writing on the role of analysis in philosophy of education, says "analysis is therefore a necessary tool of understanding the central issues, and ideas in education especially as regards relating parts to the wholes[198]. This is also the major function of analysis in pure philosophy as Reid rightly observes. The proper function of analysis, it is servant and not master. And analysis is strictly impossible without implicit relating. If it entirely loses the sense of the whole it ceases even to be intelligent analysis[199]. But what are the tasks of analytical philosophers?

3.2 The Task of the Analytical Philosopher

The primary task of analytical philosopher is the clarification and articulation of what is already known rather than with the acquisition of new knowledge, more

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[195] Concise Routledge Encyclopedia of Philosophy, 2000. London: Routledge p. 29.

[196] Peters, R. S. 1963. "Philosophy of Education". In H.W. Burns and G. J. Brauner (eds.) Harvard Educational Review, Vol. 33.

[197] Ludwing Wittgenstein, 1955. "Tractatus Logico-Philosophicus". New York: Humanities Press, p. 77.

[198] Avoseh, M. B. M. "Philosophy of Education", In Owolabi (ed.) 2000. "Issues and Problems in Philosophy". Ibadan: Grovacs p. 242.

[199] Rad, L. A. "philosophy and the Theory and Practice of Education". In Archambault (ed.) 1985. Philosophy of Education. London: Routledge and Kegan Paul Ltd. P. 24.

specifically, analysis is a type of definition, but not the dictionary type that typically merely substitutes synonymous praising for the word in question. Clarification requires the philosopher, in precise terms, clarifies his statements in order to avoid distortions and misinterpretations. This helps to reduce the level of disagreement[200]. In our daily interactions most of the words we use are vague, imprecise and emotive (sometimes purposely so). In order to avoid disagreements and misinterpretation arising from such careless use of words, the tool of clarification is employed. This is done through the persistent asking of questions. Such questions and answers to them help to make as clear and as elaborate as possible what such words and propositions meant. Criticism is another and better understanding of issues, concepts and ideas being considered, more questions are asked beyond the level of clarification. These questions come up in form of criticism of what might have been given or established at the level of clarification. Criticism as used by the analytic philosopher is not a fault finding service but a means of probing deeper into the realm of clarity and truth. Criticism thus helps to solidify the gains made at the level of clarification. It is at this level that the philosopher is described as one who is very constructive[201]. Evaluation of the clarified ideas and thoughts concludes the task of analytical philosopher. In evaluating, the philosopher further tests the soundness and correctness of the propositions and ideas, which have been analysed. This is done by further examination of all sides of the issues and ideas that have been analysed[202]. Evaluation is thus a way of establishing one's position on the issues at hand. These are basic rudiments of philosophy and they are sine qua non for meaningful philosophising[203]. If the process of philosophising is defective, the quality of the product will suffer. At the end of a proper (analysis) process of philosophy becomes a product. This product is often an embodiment of ideas, which have been systematically put together by an individual or group of individual philosophers or thinkers. In all the cases, philosophy is the product of critical reflection on issues, ideas and thoughts. The above steps would be followed in the next chapter, looking at the concepts of conscientisation and experiential education in a proposed Existential Teacher Education Philosophy.

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[200] Avoseh, M. B. M. op. cit. pp. 243.
[201] Ibid.
[202] Ibid. p. 244.
[203] Avoseh, M.B.M. op. cit. pp. 244.

3.3. Techniques or Steps Adopted in this Study

Babarinde having studied the above stated task identifies the following distinct steps in philosophical investigation;

Step one: Isolate significant concepts for clarification. That is, concepts deserving attention as result of their significance.

Step two: Render these into propositions. That is, what the concepts or statements imply.

Step three: Clarify by investigating the relationship with other concepts by appealing to interpretation in use, rules of entailment, inference and logic.

Step four: State how the concepts should now be understood when encountered in certain discourses and writings.

Step five: Attempt a criticism of the concepts by raising possible counter objection and by providing adequate answer to such[204].

Quine, W. V. argues that steps or techniques of analysis can have no determinate structure to systems of thought or language for the analytical philosopher to analyse and assess[205]. While this view presents an antithesis to the use of analysis, contemporary analytical philosophers have retreated to "the explicit" the explicit articulation of the normative relationships involving inference and justification that connect concepts, beliefs and statements[206]. Since this work has the concepts of conscientisation, experiential education and other major concepts; the relationships and the justification that connect the terms can be critically examined through the following steps.

Step one: Different usages and interpretation of the concepts of conscientisation and experiential education would be given.

Step two: The analysis would be made in relation to postmodernist and existentialist educational theories to justify the introduction of the above concepts in Nigerian teacher education policy. It is what we are to deduce from the conceptual analyses that would form the meanings of conscientisation and experiential education in postmodern and existential teacher educational policy to be upheld.

Step three: The various meanings given would be examined and criticised to ascertain the clarity and truth of the various meaning given.

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[204] Babarinde, S. A. 1991. "Education for Self-Reliance". A Philosophical Analysis. Unpublished Ph.D. Thesis University of Ibadan, pp. 101-103.

[205] Quine, W. V. 1953. From a Logical Print of View. Cambridge, M. A.: Harvard University Press.

[206] Edward Craid, 1998. Routledge Encyclopedia of Philosophy. London: Routledge Publishers pp. 227.

Step four: the meanings of the concepts given would be restated to form the subject matter of chapters four and five.

3.4   Philosophical Research Method

Philosophical research has often faced several attacks varying from the denial of its existence to its relevance of purpose and findings. Babarinde has explained that most of these criticisms are based on misunderstanding or ignorance of philosophy and its methodology while others are as a result of limitation of exposure to the now popular empirical paradigm of research approach[207]. This attack has probably made Akinpelu to wonder then: "if there has been no method, what have we been teaching as philosophy of education?" If there has been no research method, how could there have been a discipline called the philosophy of education? How would one have research for knowledge in it, and when one has found it, how such a bit of knowledge would have been validated[208]. Babarinde also lends support to this when he explained that wonder is the feeling of a philosopher as philosophy begins with wonder. If and when he/she encounters the empiricist researcher who dismisses the philosophers enquiry as mere arm chair theorising which does not qualify as research due to his/her limited knowledge or ignorance of philosophy and its methodology, or the perception of philosophy as inaccessible or difficult to learn and practice[209]. The researcher using philosophical research should not get angry but should ask for the meaning of research and calls into account the significant works of earlier thinkers on the same issues being raised.

Furthermore, Kant's submission[210] in his two essays *"critique of practical reason and critique of pure reason"* revealed that knowledge could be obtained from the senses, which is the basis of scientific or empirical knowledge and can equally be acquired through reasoning the use of logic, inference and so on and this is the basis of rational or logical knowledge which is resident in philosophical research. The point to be noted here is that of unity of knowledge. The search for that knowledge that can be established to be reliable constitutes the basic meaning of research. It could be

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[207] Babarinde, K. 2006. Philosophical Basis of Educational Research and the Nature of Philosophical Reserch in Alegbeleye, G. O. Mabawonku, I. and Fabunmi, M. (Eds.), Research Methods in Education, Ibadan, Faculty of Education, University of Ibadan, pp. 48-50.
[208] Akinpelu, J. A. 2005. Op. cit. p. 131.
[209] Babarinde in Enoh, O. A. and Babarinde, S. A. (eds.) 2012. A Guide to Philosophical Research Methods in Education, Lagos: Stiring Horden Publishers Ltd. Pp. 113-125.
[210] Kant, I. cited by Babarinde, K. op. cit. p. 43.

done through the empirical or rational approach, which is through scientific or critical reasoning. However, the two approaches are not mutually isolated they over lap and crisis-cross[211].

Olufowobi supporting Babarinde writes that though, there exist numerous books on Educational Research Methods, there are hardly any books or journal articles unambiguously titled *"The philosophy of Education method"* This has produced fear in many and generated a myth around philosophy of education as an area of study[212].

Techniques or approaches traditionally employed in philosophical investigation could be identified as speculation, prescription and analysis. The twentieth century approach to philosophy is predominantly through analysis. However, analysis does not however abrogate the importance of the approaches of speculation and prescription. Each approach is valuable in philosophical investigation. Any approach adopted by a philosopher requires a blend of other approaches to engender a meaningful philosophical discussion[213]. The method of analysis, however, cuts across the two other approaches. Analysis entails systematic thinking on what exists and the establishment of the facts of such existence. It is a method typical of epistemologists, in the sense that, it focuses on words as they are used to convey experience[214]. This particularly finds its feet in empirical thinking. The approach is useful in educational philosophy, in the sense that it leads the educational philosopher to a break-down of salient terms and issues which otherwise could pose perceptual problem to the educator[215]. Philosophical research method or any method for that matter cannot be according to the composition of one's palate[216], there must be some universalistic steps or processes which can be objectively applied for validity of one's finding which the essence of a method is. The attempt to establish a universal design in philosophical research became popular with Dewey's problem solving method. In his book on *"How we Think"*, he outlined the logical steps which the human mind goes through in solving problems, from the simple to the most complex. He regarded

[211] Babarinde in Enoh, O. A. and Babarinde, S.. A. (eds.) 2012. Op. cit. p. 124.
[212] Olufowobi, O. O. 2013. Quoting Kneller in his Ph.D theis p. 24.
[213] Babarinde, K. 2006. Op. cit. p. 74.
[214] Olufowobi, O. O. 2013. Op. cit. p. 74.
[215] Akinpelu, J. A. 1981. Op. cit..
[216] Ibid. P. 135

this reflective thinking method as the most scientific and the most effective method of solving problem[217].

The steps are:-

1. **Identifying the problem**:- This is what stimulates one to think.

2. **Formation of hypothesis**:- This is the active thinking of the cause or causes of the problem in order to determine what solution to look for. It also includes the mental consideration of the possible effectiveness of each suggestion and the consequences that may follow each of the suggested solutions.

3. **Collection of data:**- i.e. the information or tools needed to try out.

4. **Testing of the hypothesis**:- Involving the overt testing of each hypothesis or ideas, starting from the one that is thought to be most likely to solve the problem until the solution is hit[218]. The experience gained in the process of solving the problem all becomes a unit of knowledge which is a raw experience that has been processed and refined and it is stored up in the sub-consciousness to be recalled and used on identical or similar problems in future.

Bamisaiye[219] cited in Enoh and Babarinde, identified the following stages/steps of philosophical analysis or investigation.

Step one: - Given the linguistic equivalence of the target concept or identifying its practical equivalence or both.

Step two: - Isolating the concepts in a philosophical problem or educational problem.

Step three: - Questions of right and wrong do not always need to arise but an analysis s expected to give simulative meanings to concepts in order to guide the chain of thought to a logical conclusion.

Step four: - Obvious and doubtful illustrations, i.e. citing concrete examples to help conceptual clarifications or to illustrate a particular concept.

3.5   The Concept of Teacher Education/Preparation

Teacher quality has received much attention over the years yet Teacher Education or Preparation has stayed remarkably off the radar, Nigerian educational programmes have been modified, reformed or reviewed over the years but few efforts have been made in the area of teacher preparation. However, as other trail-blazing

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[217] Olufowobi, O. O. 2013. Op. cit. p.75.
[218] Olufowobi, O. O. 2013. Op. cit.p.75.
[219] Bamisaye in Enoh, O. A. and Babarinde, S. A. 2012. Op. cit. p. 120.

nations illustrate, breathing new life into the teaching profession requires that we begin at the beginning attending to preparation programmes and what kind of training is provided.

What is Teacher Education/Preparation? Wikipedia[220], an on-line encyclopedia defines Teacher Education as the policies and procedure designed to equip prospective teachers with the knowledge, attitude, behaviours and skills they require to perform their tasks effectively in the classroom, school and wider community. Although ideally it should be conceived of, and organised as a seamless continuum, teacher education is often divided into three stages:

* **Initial teacher preparation**:- a pre-service course before entering the classroom as a fully responsible teacher.

* **Induction**:- the process of providing training and support during the first few years of teaching or the first year in a particular school.

* Teacher development or continuing professional development – as in service process for practicing teachers.

What is teacher education policy? The process by which teachers are educated is often the subject of political discussion in many countries including Nigeria: reflecting both the value attached by societies and cultures to the preparation of young people for life, and the fact that education systems consume significant financial resources. However, the degree of political control over Teacher Education varies where Teacher Education is entirely in the hands of Universities, the state may have no direct control whatever over what or how new teachers are taught: this can lead to anomalies, such as Teacher's being taught using teaching methods that would be deemed inappropriate if they used the same methods in schools, or teachers being taught by persons with little or on hands- on experience of teaching in real classroom. In other systems, Teacher Education may be the subject of detailed prescription (e.g. the state may specify the skills that all teachers must possess, or it may specify the content of Teacher Education courses)[221].

3.6 The Concept of Critical Thinking

Critical thinking concerns itself primarily with criteria of epistemic adequacy: to be "critical" basically means to be more discerning in recognising faulty

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[220] Wikipedia, On-line encyclopedia-Teacher Education. Accessed March 14, 2014.
[221] Cecil, H. A. 1940. In-service Training of Teachers in Review of Educational Research, 10:210-215.

arguments, hasty generalisations, assertion lacking evidence, truth claims based on unreliable authority, ambiguous and obscure concepts, and so forth[222]. Critical thinking is a higher order of thinking; it is the practice of using a number of different advanced thinking skills in a variety of complex ways. Critical thinking focuses on thought, it looks at how facts are proven, arguments are formed, conclusions are reached, not just what the facts, argument or conclusion may be[223]. Critical is self-reflexive, it involves reflecting on, questioning and testing your own thinking process. Critical thinking is discipline specific; it engages in particular forms of reasoning, such as mathematical reasoning, historical analysis or literary interpretation, which are specific to a particular discipline. Critical thinking begins with the right approach, based on logic and not feelings, paying attention to others' assumptions, biases and perspectives. In critical thinking, learners care about doing their intellectual work honestly and accurately rather than about being right. Critical thinkers put effort into doing their work comprehensively and precisely; and being open-minded by considering alternatives and other points of view[224]. Critical thinking people do not sufficiently analyse the reasons by which they live, do not examine assumptions, commitments, and logic of daily life. As Richard Paul put it, the basic problem is irrational, illogical, and an unexamined living[225]. He believes that people need to learn how to express and criticise the logic of arguments that underpin our everyday activity. "The art of explicating, analysing, and assessing these "arguments" and "logic" is essential to leading an examined life[226]. The prime's tools of critical thinking are the skills of formal and informal logic, conceptual analysis and epistemology. The primary pre occupation of critical thinking is based upon reliable procedures of inquiry. Where our beliefs remain unexamined, we are not free; we act without thinking about why we act, and thus do not exercise control over our own destinies. As Harvey Siega states, a critical thinking person is a liberal person… free from the unwarranted and undesirable control of unjustified beliefs[227].

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[222] Jennifer Duncan: http://www.utsc.utoronto.ca/tiswebresource/terms.htm RetrievedJanuary27, 2014.
[223] Wikipedia free on-line encyclopedia conception of critical thinking.
[224] Ennis Robert 2002. A super-streamlined conception of critical thinking.
[225] Richard Paul, 1999. Critical Thinking: What Every Person Needs to Survive in a Rapidly Changing World. Rohnert Park: C.A: Centre for Critical Thinking and Moral Critique.
[226] Ibid p. 66.
[227] Siegel, H. 1988. Educating Reason, Rationality, Critical Thinking and Education. New York: Routledge.

3.7   The Concept of Critical Pedagogy

The critical pedagogy is quite different from critical thinking. It regards specific belief claims, not primarily as proposition to be assessed and for their truth content, but as parts of systems of belief and action that have aggregate effects within the power structures of society. It asks first about these systems of belief and action, who benefits? The primary pre-occupation of critical pedagogy is with social relations. At some point, assessments of truth or conceptual slipperiness might come into the discussion (different writers in the critical pedagogy tradition differ in this respect) but they are in the service of demonstrating how certain power effects occur, not in the service of pursing truth in some impassioned sense[228]. Indeed, a critical dimension of this approach is that certain claims, even if they might be "true" or substantiated within particular confirms and assumptions, might nevertheless be partial in their effects. In a phrase, critical pedagogy represents the reaction of progressive educators against such institutionalised functions of maintaining conditions of ideological hegemony. Critical pedagogy is an effort to work within educational institutions and other media to raise questions about inequalities of power, about the false myth of opportunity and merit for many students, and about the way belief systems become internalised to the point where individuals and groups abandon the very aspiration to question or change their lot in life. Some of the authors mostly strongly associated with critical pedagogy include Paulo Freire, Henry Giroux, Peter McLaren and Ira Shor[229]. In the language of critical pedagogy, the critical person is one who is empowered to seek emancipation. Not only is the critical person adept at recognising injustice but, for critical pedagogy, that person is also moved to change it. Here critical pedagogy wholeheartedly takes up Marx's Thesis XI on Feuerbach: "The philosophies have only interpreted the world, in various ways; the point however, is to change it[230]. In this chapter, attempts have been made to present the major methods of philosophical investigations. This has been done to lay the basis for the analytical approach employed in this study. This method had also been demonstrated by employing it in the analysis of the concepts of critical pedagogy. Critical thinking and

[228] Burbules, N. C. 1992. "Forms of Ideology-critique: A pedagogical Perspective". Qualitative Studies in Education, 5(1): 7-17.

[229] Guilherme, M. 2002. Critical citizens for an Intercultural world foreign language as cultural politics, Clevedon: Multilingual Matters.

[230] Marx Karl, 1845/1977. "Theses on Feurbach" Karl Marx: Selected Writing. David McLaren (ed.) New York: Oxford University Press. P. 158.

teacher preparation. Further step shall be taken in the next chapter to analyse the concepts of experiential education and Existential educational philosophy.

CHAPTER FOUR

ANALYSIS OF THE CONCEPTS OF TEACHING, TEACHER, TEACHER EDUCATION AND EXPERIENTIAL EDUCATION

4.0   Introduction

This chapter is devoted to discussion and analysis of the concepts of teaching, teacher education and experiential education. The initial focus shall be the analysis of teaching, who is a teacher, is and remove the ambiguities that follow the understanding of the concepts; this shall be done by critically examining the various definitions given by educational thinkers and policy makers.

4.1   The Concept of Teaching

In the school situation, this study regard the position of the teacher as very important, if not crucial and so the researcher shall look first at what the teacher is supposed to be doing that is, teaching, looking at the concept of who a teacher is; Teaching is quite a complex concept, and it usually demands knowing the context in which we are speaking to know in what sense we are using it. If somebody mentions simply the word "Teaching" without a previous connection and without further elaboration, anybody who hears it can interpret the speaker as meaning any of the following three ideas;[231]

(a)   He is talking of teaching or as a profession;

(b)   That he is referring to normal activity of a teacher in classroom or school; or

(c)   That he is describing an actual teaching exercise presently going on using what grammarians call continuous indicative, present tense of the verb "to teach". In other words, teaching can refer to; (a) the occupation or profession; (b) the enterprise; and the very act of teaching. There may be others, but these three senses will cover almost all the acceptable senses of the use of the word. This study is actually interested in the last of the three senses which is not to say that the first two senses are not important; in fact they both contribute in one way or another to the success of the teaching act, but the most central and most important is the act itself. Hence, we shall only briefly characterise them before going to the act itself. As an occupation, teaching is like any other occupation we are familiar with. In this sense, it is simply that at which we work and by means of which we earn our living. It is we work and

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[231] J. A. Akinpelu, 1981: An Introduction to Philosophy of Education London: Macmillan Publishers. Pp. 186-187.

by means of which we earn our living; it is simply what we do for a living. Cynically, it is not different from stealing or picking pockets, if that is what a person earns his living by. The idea of a profession, however, goes deeper and involves a greater care and a deeper sense of commitment, a greater sense of value, and presupposes a greater preparation. This study of course talks of professional pick-pockets or a professional thief, but this is only in a loose sense; it falls foul of at least one of the criteria of a profession needs a fairly long period of preparation in which to obtain knowledge and skill of the job, a formal induction and acceptance by the existing members of the profession, a standard of performance or competence to be attained, observance of a code of ethics or practice so as to preserve the honour and prestige of the profession, and attachment or commitment to the profession with a willingness to advance its growth and effectiveness, a bond of association between those who are in the same profession, a regulated scheme of payment and reward for service rendered, but above all, a great regard for the interest or advantage of the client. It is on this last criterion of social purpose and usefulness that pocket-picking falls down.

In this brief characterisation, a profession is certainly more demanding and has greater value commitment than an occupation, which is why most of the teachers at present in our schools, those without adequate preparation and those who show no interest in their jobs are called "cheaters" rather than teachers. In other professions such as medicine they are "quacks" and legally prohibited. We have however, described what a teaching profession is, but, alas, this can only be understood by somebody who knows already what it is "to teach" talking of a teaching profession where there is no teaching activity is, of course, meaningless; and hence, we still have to define teaching in the sense of activity. In a school setting, what the teacher is employed to do is teaching, but if we enter a school compound, we can hardly find him "talking and chalking" (as teaching is usually called) for more than a half or two thirds of his time. Even in a classroom, there are many of his activities which are strictly speaking not teaching – such as marking registers, opening of windows for ventilation, checking noise and maintaining "discipline", filling the record book, and so on. Yet, if we ask this teacher what he has been doing in school since morning, he would reply (and legitimately too) that he has gone to school to teach.[232] This is the sense of teaching as an enterprise – a cluster of activities that have the teaching act

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[232] Akinpelu, op cit p. 188.

itself as its centre, that facilitate or promote the teaching act, and, in a larger sense, that contribute toward the total education of children committed to the teacher's charge. A good teacher, it is true is marked out by the excellent way in which he performs all these various activities, but the most central act which lends the name of teaching to all other activities is the teaching act itself, and it is to it that we now turn.

Even though we have reduced the concept of teaching to one, namely the act or the teaching exercise itself, this in no way makes it easy to define or describe. This is because, even within it, there are so many activities, so many movements of body and parts of the body, that to say teaching is "talking and chalking" as we often colloquially say, is only to identify two of a cluster of activities. It may perhaps be surprising to say that a teacher can be teaching without talking but it is quite possible. He may be teaching and talking, as we say, "with his eye", with his countenance-a favorite and effective way of correcting children in Nigerian culture. He may be going round the students seat marking their papers and indicating on the paper the correct procedure for solving a mathematical problem; he may be listening to students' reading; he may be watching students carrying out their group-project; he may be smiling to a student as a sign of approval of what the latter is doing and hence a reinforcement of his action; he may be doing a thousand and one things in the very act of teaching apart from talking, explaining or writing on the chalk-board. These various classroom moves have been the subject of chemical study and empirical investigation by educational researchers such as Arno Bellack, Jacksen and others.[233]

Akinpelu also gave a more comprehensive definition, he said that teaching is the conscious and deliberate effort by a mature or experienced person to impart information, knowledge, skills and so on to an immature or less experienced person, with the intention that the latter will learn or come to believe what he is taught on good grounds. This definition may be quite a 'mouthful' but it includes most of the criteria by which we can distinguish what is teaching from what is not. These criteria to Akinpelu we can deduce from the definition include: (a) a person who is consciously and deliberately doing the teaching; (b) another person or oneself who is being taught; (c) some content or material, information, knowledge and so on, that is being imparted; and (d) at least an intention on the part of the person doing the act that the recipient should learn. The definition has not adequately highlighted the

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[233] Arno Bellack, H. M. Kliebard, Phillip, W. Jackson and F. L. Smith 1966: The Language of the Classroom. Washington, D. C. National Education Association.

process of inducing the learning, such as that the process should be morally acceptable and should be pedagogically sound. We shall elaborate further on this fifth criterion which we can simply call here a method that is morally and otherwise acceptable; which will emphasise the competence and effectiveness of teaching and learning process. This study adopts Akinpelu's criteria listed above as; (a) A person consciously and deliberately doing the act of teaching; This is to highlight the point that teaching, as we know it, is normally an activity engaged upon by human beings, a relationship or an interaction between two persons, the effect or the intention of which is to produce a change in the behaviour or outlook of each other. It is often assumed that it is the learner who is the beneficiary of the teaching act or who is affected; this may be true to a large extent and by intention, but it is equally true that no teacher comes out of a teaching situation unaffected or uninfluenced. He may come out of the classroom feeling delighted at the way he has taught, or feeling bad. In each case, the feeling affects his future behaviour which it either reinforces if the feeling is good or changes if it is adverse. This is not to mention the possibility of the teacher acquiring more knowledge both of his subject and of the pupils in his class. Experiential education calls for collaboration between the teacher and the learners. There are one two counter –instances to this idea of a teacher experienced person influencing the learner. It may be objected that we often reply "I taught myself" to a question as to who taught us something. What happens in this case is that the person who is doing the teaching and the person who is being taught are one and the same person the teacher and the learner are collapsed into one and what is learned is acquired by trial and error or some such other method of self-discovery. For that claim to be absolutely true, there must be outside intervention such as reading a book or using past knowledge and experiences gained from some other people, even if such experiences are unrelated to what is self – learned, otherwise, it will just be a manner of speaking, not something that is absolutely correct, to claim that one is self – taught or that one teaches himself. In any case, apart from the coalescence of the person teaching and the person learning, the other criteria of teaching apply.[234] Another objection is that we often say that an experience, often a nasty one, has taught a person a lesson. For example, a child who puts his hand into fire and gets burned has learned a lesson; he has been taught a lesson. This objection does not invalidate our claim that there

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[234] Akinpelu, Op. cit. p. 191.

should be a person who must intend that a lesson be taught. What it only confirms is another point which we shall expand later, that there can be learning without teaching in the sense we know it. More of this later on. (b) The second criterion is that there must be somebody who is being taught. For a teacher to say "I am teaching geography is to make half a statement, or an abbreviation of what he is doing. If he is teaching, he must be teaching it to somebody, to a learner. Thus we say that a learner is logically contradictory for learner to say he is teaching, but he is teaching nobody. The learner may be somebody else or oneself subject to the limitation on self – teaching noted before. It is, of course, another matter if the person being taught is not learning, as we shall see later,(c) The third criterion is something being taught. This follows as the converse of our argument in (b), namely that it is logically necessary to the act of teaching that there must be something to impart or teach – be it information, knowledge skill and so on. It is an incomplete sentence to say; 'I am teaching children… Anybody hearing that statement replies: "I am teaching them nothing" the questioner is likely to infer that either he is not teaching but only talking, or that he does not know the meaning of teaching". In other words, to teach must necessarily and basically involve teaching somebody something or otherwise it is not teaching. (d) The fourth criterion is that the teacher should at least intend that learning should place; his attention if he is aware and conscious of what he is doing, is to produce or induce learning in his pupils. Now, I have used the phrase 'at least intend' deliberately. This is because learning does not always result from teaching; an achievement of learning is not logically necessary to the act of teaching. We have had many experiences of where a teacher has presented his lessons very well (from our observation) but the students or some of them have failed to learn them. This is because here has grasped or assimilated. Hence, it is often said that teaching presence of the teacher, some content of teaching and the overt act of teaching. Most important of all is the fact that learning is basically the activity to be carried out by the learner himself; it cannot be done to him or for him. All a teacher can do is to stimulate or facilitate learning by the student. A teacher cannot be sure that the student is learning or not, and if he is learning, what, among the so many words, ideas, opinions and so on which he has expressed the student, are many other factors that go into learning besides this is only an effort to bring about learning, an intention and an attempt, and not necessarily and not always a successful attempt. This is teaching in what philosophers call the weak sense, that is, the sense of an activity which has an

intention or aim but which may or may not be accomplished. The above point of view must be objectionable to the layman. It is hard to swallow the fact that a teacher is not necessarily a failure because the students have not learnt anything from his teaching. The lazy teacher may also imagine that this is an escape argument for him if he does not teach well. He can always walk up to his head – master and argue rather his intention to achieve it. His argument will be an empty one indeed, because if he intends that his students should learn, then he must demonstrate his intention for all to see; he must acquit himself well in the classroom by a good mastery of his subject, an excellent presentation, a prior familiarly with techniques and methods of teaching, an awareness of the level of intelligence and the pattern of learning of his pupils and many other things in support of experiential education it will not be enough for the teacher to assert, without concrete evidence to support it, that he intends that his pupils should learn. As discussed in this study experiential education engages the learners in direct experience with critical reflection to arrive at logical conclusions that increase the teacher and learner's knowledge, skill and psychosocial development.[235]

(e)   The fifth and final criterion to consider is that for an activity to be described as teaching, it must not just include the intention that learning should take place, but also involve methods or procedures that are morally and pedagogically sound and acceptable. Here, we are considering teaching in an educational context in which something valuable, desirable or worthwhile is involved, and not in an entirely neutral sense. It is necessary to stress this educational context because there can be acts of teaching which we can say do not have educational value. For example, teaching to steal, stealing is neither a worthwhile nor a desirable activity, and hence teaching to steal could not be in an educational context. But what do we mean by "morally" and pedagogically acceptable way? Above we have briefly mentioned that learning is an activity that is carried out only by the student himself, and nobody can learn for him. The teacher must take note of this, and in doing so, he implicitly recognises that learning is a voluntary activity on the part of the learner. This naturally rules out such models of teaching which   Akinpelu held that education is "drumming knowledge into the brain of the pupil in the way that one puts water into an empty vessel or what Paulo Freire called "banking system of education" while something new may be

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[235] Akinpelu. Ibid. p. 193.

presented, it is only the learner who can grasp it, absorb it (or internalise it to use a psychological term) and thus learn it. The morally acceptable manner of leaching is not to force some learning task down a learner's throat; to cajole him, to use drug on him or to hypnotise him. All such methods have no regard for the person of the learner, and do not take into consideration any wittingness, voluntariness or willingness on the part of the student to learn. This is one of the ways in which teaching is different from indoctrination, conditioning and brain-washing, where there is no regard for the interest and consent of the learner. If the person imparting knowledge is the teacher, who is the teacher?

4.2   Who is A Teacher?

Perhaps the easiest and simplest way to answer the question posed above would be to consult Dictionary.com an online encyclopedia or dictionary and find that a teacher is defined as one whose occupation is to instruct. This definition is not adequate. The teacher of today is a highly complicated individual, personally and professionally, a fact which makes any simple description literally impossible. Contemporary teachers come in many shapes, sizes, colours, and from all ethnic and racial groups. They are unique in their political, social and philosophical make up due to the broad and diverse backgrounds from which they have evolved and their considerable geographical mobility.

Traditionally, society including Nigerian society has expected and set very high and, at times, stringent ideals for teachers to follow. They are expected to be protectors, inspirers, critics, appreciators of excellence, and enemies of shoddiness. They cannot be aloof but they should not be too bold. They must give as well as receive. And most of all, they must be above reproach, indefatigable, dedicated, zealous, and self-controlled.

There are persons within the teaching profession in Nigeria who compare favourably with the foregoing statements and perhaps with other descriptive terms that characterise a widely held view of the ideal teacher. Some teachers come with much of the zeal, confidence, and dedication that characterised Jesus of Nazareth, Socrates, Booker, T. Washington, William Scopes, and many others. On the other hand, these may be found among teachers the indolent, the awkward, the uninterested,

the callous, the mercenary and even the unfit[236]. A teacher often times has been defined differently by many scholars. Although all scholars refer to the teaching profession, Mwalimu Julius Nyerere in his "*Arusha Declaration*"[237] gives a definition of a teacher basing on his role to the society that, "A teacher is the only person who is capable of imparting knowledge and shaping the youths to the wider scope of knowledge. Teachers are capable of living and moulding the youths such that their power is paramount as they determine the fate of the society". Both teachers and parents live with the children for a long time and hence they are capable of imparting knowledge, skills and values that cannot be easily challenged by the society[238].

In Indian culture, the teacher is called "the *Guru*", *Gu* means darkness and *Ru* means light; which when put the syllables together it means *"a person who takes you out of the darkness in order to see light"*. The primary and main aim of an ideal teacher is to prepare the student with the vision of leadership, through motivated educational system. The thought is that mothers bring children to this world, but teachers bring the world to them[239]. A teacher is a leader, who is always dynamic and believes in change and have the capacity to prepare future leaders and develop in them the skills that they may need to succeed in the future. A teacher who leads understands the human aspect of living not just someone who is all about academic standards or just following the national curriculum. A teacher who leads knows exactly what the world needs, what his/her student needs. He/she is compassionate, warm, lovable, optimistic, kind and well-meaning person. He/she offers not just the time of the day at school, rather he/she offers his/her life to the children he/she teaches. He is confident in his students; he gets to their spirits and empowers them to grow, mature and develop into the best possible citizen for the future[240].

A teacher has also been defined as a person i.e. an expert who is capable of imparting knowledge that will help learners to build, identify and to acquire skills that will be used to face the challenges in life. The teacher also provides to the learners knowledge, skills and values that enhance development. An educated person is

[236]Philip, F. and Nathan, K. A Case of the Disadvantaged Teachers: School and Society. London: Oxford University Press, 1968.
[237]Nyerere, J. Freedom and Socialism, A Selection from the Writings and Speeches. Dar es Salaam: Oxford University Press, 1968.
[238]Nyerere, J. Freedom and Socialism, Arusha Declaration and Education for Self-Reliance. Dar es Salaam: Oxford University Press, 1968.

[239]Soni, T.K. Who is A Teacher. New Delhi: Ams Daily, 2009. Accessed 08/04/2016.
[240]Senge, J. Schools that Learn. New York: Double Day Publishing Group, 2000.

capable of utilising the available opportunities in both private and public sectors. The educated person can easily secure employment, as well as having life skills that will enable him/her to interact well in the society[241]. Moreover, a teacher has been defined as a person who has knowledge, skills and special training in teaching, explaining and educating. The teacher is the person who is capable of creating behavioural change in terms of cognitive, psychomotor as well as affective domain[242]. Going through various definitions discussed above a teacher plays a big role in moulding and shaping learners. The teacher normally nurtures the pupils from the early stages of learning to the highest. Teachers are expected to train learners to independent thinking and problem solving at the highest level. The role of teacher is often formal and ongoing, carried out at a school or other place of formal education in many countries a person who wishes to become a teacher must first obtain specified professional qualifications or credential from University or College. These professional qualifications may include the study of pedagogy, the science of teaching of which this study aims to inculcate the approaches of experiential education.

A teacher's role may vary among cultures. Teachers in Nigerian society are expected to provide instruction in literacy and numeracy, craftsmanship or vocational training, the arts, religion, civics, community roles or life skills as specified in the National Policy on Education[243]. A teacher is described as the professional who imparts knowledge, learning experiences at his disposal to stimulate, guide, direct and facilitate learners to acquire adequate mastery of the skills being imparted[244]. Ajayi defined a teacher as someone who causes learning to take place; someone who imparts knowledge, skills, values and attitudes to a group of learners[245]. From these definitions, it is clear that a teacher is one who helps the learners often in a school, as well as in a family, religious and community setting. Learning cannot take place without the teacher; even if the teacher is not physically present, he is indirectly represented by the medium or technology (appliances) through which learning takes place[246]. Therefore a teacher is a professionally trained individual that imparts

[241]Ibid p. 5.
[242]Senge, J. Op. cit. 2000
[243]Cranton, P. Professional as Transformational Learning: New Perspectives for Teachers of Adult. Jessey Base: San Franscisco, 1996.
[244]Akindutire, I.O. and Ekundayo, H.I. Teacher Education in Democratic Nigeria: Challenges and the Way Forward. *International Research Journals,* 3(5). May 2012.
[245]Ajayi, I.A. *Social Science Method*. Ado Ekiti: Greenlineublishers, 2004.
[246] Teachers' Registration Council of Nigeria, *Teachers' Code of Conduct,* Kano: TRCN 2004.

knowledge, skills, attitude or learning experiences at his or her disposal to guide and direct learners to acquire mastery of the skills being imparted directly or indirectly through the use of machines or technology.

Chambers Universal Learner Dictionary explains a teacher as "person who teaches, especially in a school". This study wishes to kick-start discussion from this sample and clear explanation by Chambers Dictionary. For the purpose of clarity, the study breaks the sentence into two viz: (i) a person who teaches and (ii) especially in a school[247].

As someone who teaches, by implication, he/she is someone who gives "knowledge, skill or wisdom to a person or group of persons. For example various gurus, philosophers and religious leaders who have lived over time and have shaped man history such as Plato, Aristotle, Jesus Christ, Mohammed, Gandhi etc., are inferentially teachers. In fact, the reputation, effectiveness and competence of Jesus teaching was unequalled in this generation to the extent that His critics asserted that he taught better than trained teachers of his time – the Sadducees and Pharisees. He taught like somebody with authority[248]. The second part of the short definition limits the idea of who a teacher is i.e. someone who teaches in a school. Therefore, one can reasonably conclude that a teacher is someone who is endowed or trained in some specific tasks, skills, knowledge, attitude and passes or instructs the learners in such area of competence within confinement of a classroom either physical or virtual.

This leads us to whether a teacher is trained or naturally talented. The debate continues on whether teachers are born or are made/ trained, whether teaching is a science or art. However, the seeming consensus is that teachers are both born and made. A teacher may be naturally talented or may be trained; if a talented teacher is trained she/he becomes more refined and more productive[249].

If an individual is not talented and desires to teach, exposure to training as teacher will enhance the latent competence. A functional teacher education programme is statutorily expected to inculcate a system of quality teaching in the trained teachers[250]. Koleoso observed that teachers should be well trained to be

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[247]Chambers University Learner Dictionary 5th Edition. London: Oxford Publication, 2000.
[248]Oyeleke, O., Akiyeye, C.O. and Opeloye, B. A critique of teaching profession and teacher education in Nigeria.*International Journal of Humanities and Social Sciences, 3*(5), 2013.
[249]Oyekan, S.O. *Foundation of teacher education*. Ibadan: Ben Quality Prints. 2000
[250]Oyekan, S.O. Ibid

academically and professionally qualified[251]. Quoting from the work of Adeshina a teacher should possess a high sense of scholarship, professional training and knowledge of pupils or students[252].Since this study takes on teacher education as a major concept to be analysed the roles of teachers will be explained and analysed to foresee the importance of teacher education in the educational sector of any nation.

4.3   The Roles of a Teacher

The following are some of the roles or responsibilities of a teacher; A teacher has a responsibility to offer knowledge according to the level of the learners. This takes us directly to the main responsibility of a teacher who is considered the source of knowledge. In that matter, presentation of the material and identification of learner's potentials are the vital roles of the teaching process. Presentation involves giving new knowledge which may not be available in the books because such knowledge may be environmental specific. There are important issues to be considered by all teachers regardless of teaching modality used. A teacher is expected to teach things that are relevant to the society. As would be found in this study, the teacher should not regard learners as empty tins but she/he should know that learners know something. The teacher should give the learners knowledge and skills to enable them cope with the fast ever changing world. These role Nigerian teachers are doing but the delivery system at the secondary and tertiary levels is what this study sees as deficient, therefore the need for experiential education. To facilitate the teaching and learning process is another important role of a teacher. This is the most important step expected to be done by the teacher before entering the class[253]. The teacher is expected to prepare, plan, and facilitate the teaching and learning process. Why should a teacher prepare before entering class? If a teacher is well prepared, he/she can teach effectively and efficiently. In sharp contrast, most of the teachers do not prepare lessons beforehand, hence the result is that teaching and learning process has not been effective. For effective service delivery, teachers ought to make preparation prior to teaching. Another role or duty of teacher is the keeping of some   school records. sA teacher is supposed to use his/her time while at school to check for pupil's attendance, to keep pupils' progress report and to make any other relevant

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[251]Koleoso cited in Oyeleke, et. al 2013.
[252]
[253]Cranton, P. Op.cit

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follow-ups regarding his/her pupils. Teacher is also responsible for keeping records related to pupils' conduct, pupil's personal history as well as academic progress.

Teacher should be a good example in his/her work. The importance of a teacher as a role model has been documented extensively. A teacher, like a medical doctor should set a good example so that the pupils can emulate from his teachings. Pupils tend to emulate from their teachers in the course of teaching and learning process. All pupils tend to emulate teachers' attitudes towards different aspects of life. A teacher should be a role model in good conduct/behaviour as well as hard working spirit; being facilitators in the learning process, teachers are expected to be role model in the society. A good teacher is the one who involves his pupils during the teaching and learning process. A teacher who preaches cleanliness cannot be by the pupils if he/she is not clean. Moreover, it does not make sense to prohibit the use of mobile phones in class while the same teacher uses a mobile phone regularly during class time. Teacher's personality plays a key role in the teaching and learning process. In the past the teacher was considered the only source of knowledge, but nowadays the orientation is different. Instead the teacher is not considered to be the only source of knowledge but rather a facilitator in the learning process. The participative teaching approach has changed the role of a teacher. Teacher has a responsibility to plan and implement the curriculum; the teacher should act as a solicitor of knowledge. Due to the development of information technology, finding information has now been easier. Pupils, nowadays, are able to surf via internet for information they need. They therefore do not rely completely on the teacher. The responsibility of a teacher as a solicitor of information has essentially remained the same. The teacher normally solicits the relevant material to be used by learners.

Apart from teaching, the teacher also fulfills other duties in the society. Teachers are also consultant, to solve different problems in the society. Teachers serve as mentors and counsellors. The role of teachers to the development of nation cannot be over emphasised as Socrates says "*A teacher is like a small ship from the land of ignorant people to the land of knowledgeable people*". Development of any nation is dependent on the teaching profession. Teachers prepare the society for many development perspectives and challenges. In order for a society to develop it must invest in education. Despite many analysis and elaborations on who a teacher is, according to National Education Policy as well as from the contributions made by scholars on the need for graduate teachers to be employed at all levels of education,

African and Asian government and private sector still employ unqualified teachers who have little impact as far as learning outcomes are concerned. In April 2006, Mr. Adrian Vespoor, the World Bank official presented two reports titled "Scientific researches" at the African International Forum convened by ADEA part of his report claimed that there is no relationship between teacher education and the learning outcomes of the pupils which called for the African States to improve the policy and programmes of teacher education. This report led the researcher to embark on this study.

Three variables are indispensable in teaching-learning process. They are the teachers, learners and of course the learning experiences or put in another way the content. Here in this study, the discussion will be limited in a sense to roles of a teacher in the school and community. The roles of teacher are not limited to these two areas alone. There are several areas where teacher performs one role or the other. Teachers have roles to perform in nation-building, curriculum planning and implementation, policy formulation (especially those concerned with the school system, conflict resolution, electoral process etc.). A teacher is a role model in and outside the school pupils look up to him/her and naturally imitate his/her mannerism, value disposition[254] noted that "the teacher's example is an important, if not more important than what he/she teaches. Day et al[255] in Makinde[256] wrote that teacher leadership role consists of living as a role model, giving the school direction, having an overview of school activities setting standards and making tough decisions. A teacher is a parapsychologist.

In a sense, his occupational demands require it so. He needs to understand some basic learner's nature, feelings, individual differences, maturation level, needs and expectation. His training imbibes in him those basic psychological skills in understanding human nature[257]. A teacher is not only parapsychologist; he is also a counsellor of sort. The counselling services a teacher provides in the school centres on choice of subjects, behavioural adjustment, social interaction among classmates, juvenile delinquent traits, reading habits and styles, health and sexual behaviour etc. However, care must be taken while offering counselling services. Undue intimacy and untidy affection should be discouraged especially between teacher and students of the

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[254] Banjo, S.A. *West Africateachers handbook.* London: University of London Press.
[255] Day et al cited by Oyelekeet . al op. cit. 2013
[256] Makinde cited by Oyelekeet . al op. cit. 2013
[257] Oyelekeet . al op. cit. 2013

opposite sex. In a situation where the issue at stake is beyond the ability or knowledge of the teacher, adequate referral is made to a professional counsellor[258].

A teacher is father/mother figure – a surrogate parent to the students under his/her tutelage. The role is more pronounced in schools with boarding facilities. Teacher – student relationship should be intimate to ensure productivity. Udo stressed that "learning will be enthusiastic if pupils see the relationship between them and their teachers as non-threatening, warm and loving[259]. In this regard, it is required of a teacher to be compassionate, loving, and caring. A teacher instills disciplines in the pupils in the school. In a school where there is little or no discipline, teaching-learning will degenerate[260]. Banjo explained that school discipline facilitates intellectual training. To maintain discipline, teacher employs the case of punishment though need not be used as a vengeful instrument or based on personal grudge or aggrandisement. In Nigeria, corporal punishment is allowed[261]. It is the duty of the teacher to supervise pupils work. He/she ensures that notes are written correctly and up to date; assignments are done and marked etc. Furthermore, supervision is not limited to academic work alone; He/she supervises the general cleanliness of the pupils' classrooms and the overall environment of the school. A teacher can perform some support services in administration of the school. He lends a helping hand to the school head teacher or principal in administering the school. This encourages harmonious and healthy relationship among all the stakeholders in the school system[262].

In the community, teachers often perform religious functions. This is more prevalent at the earliest stage of introducing western education in Nigeria. The dominating factor responsible for this owns to the fact that Christian Missionary introduced Western Education into Nigeria. Quite a number of teachers doubled as Catechists, Reverend Gentlemen, Church clerks, Church secretaries etc. Teacher often acts as the spokesman of his immediate community. This may be due to the fact that the teachers constitute the earliest set of elites in our society or possibly by virtue of their training. Community members look up to them in discharge of this duty. In most cases they present their communities needs to the government or other appropriate

[258]Oyelekeet . al op. Ibid
[259]Udo, E.U. Quality school learning environment as a predictor in the child's right to live, develop and learn in Ehindero, O.J. and Aladejana, F.O. (eds.), *Reading in Early Childhood and Universal Basic Education.* Accra: Lantern Books. Pp. 158-176, 2003.
[260]Udo, E.U. 2003 op. cit.
[261] Banjo, S.A. 1953 op. cit.
[262]Oyeleke et . al op. cit. 2013

agencies. Teachers are the harbinger of the community values. Societies look up to them to perpetrate societal values by transmitting them to successive generation[263].

It is the duty of teachers to educate the public especially non-educated ones in the rural areas. He reads and interprets notices or letters from the government to the community members. He enlightens the people on the project government is to embark upon and the corresponding community responsibilities[264]. The services teachers provide in their locality put them into a leadership position. He serves as the local association secretary; official village letter writer etc. sometimes he is put forward by the community to represent them in the parliament. Fafunwa wrote about teachers as community leaders and innovators or can enlighten parents and village representatives among others[265]. Oyekan noted that teachers could severally perform the functions of an instructor, medical officer, lawyer, and judge, and foreman farmer, public health officer, literacy and laboratory assistant, gardener, father/mother and guidance counsellor[266].

Every nation strives towards the provision of quality education for its citizens, where the teachers perform the highlighted functions, because of the realisation that education is necessary to engineer and consolidate any nation's development process. As it is known worldwide, that an educational institution performs a significant function of providing learning experiences to lead their students from the darkness of ignorance to the light of knowledge. The personnel in the institutions who play an important role to bring about this transformation are teachers. The teacher is the most important element in any educational programme. It is the teacher who is mainly responsible for implementation of the educational process at any stage. This shows that it is imperative to invest in the preparation of teachers so that the future of a nation is secure. The importance of competent teachers to the nation's school system can in no way be over emphasised.

4.4   What is Teacher Education/Teacher Training?

Socially politically and economically the world is changing at a dramatic rate. Hence, it is certainly not possible to foresee any slowing in the pace over the next decade. As the world has changed, so has the school, and so has what we mean by

[263]Oyeleke, et. al op. cit. p. 4
[264]Ibid p. 4.
[265265]Fafunwa, B. *New perspectives in African education.* Lagos: Macmillan and Co. Ltd. 1969.
[266]Oyekan, S.O. *Foundation of teacher education.* Ibadan: Ben Quality Print 2000.

teaching and learning. The teacher – student relationship is far more complex and demanding than ever before. The implication of this more diversified role for the teacher is what propelled a new view of the process of teacher education and training[267]. Thus, teacher education is seen as a continuous process, beginning with a phase of initial training and continuing throughout the teacher's professional life, throughout regular and sustained periods of in-service training. Maintaining the view that a teacher must remain a learner during the scope of his service[268].

According to UNESCO, teacher education "addresses environmental, social, and economical contexts to create locally relevant and culturally appropriate teacher education programmes for both pre-service and in-service teachers[269]. Perraton sees teacher education generally includes four elements, improving the general educational background of the trainee teachers; increasing their knowledge and understanding of the subjects they are to teach; pedagogy and understanding of children and learning and the development of practical skills and competences. The balance between these four elements varies widely[270]. To him, teacher education institutions have the potential to bring changes within educational systems that will shape the knowledge and skills of future generations. Teacher education institutions serve as key change agents in transforming education and society, so such a future is possible. To Nakpodia and Urien, Teacher education is policies and procedures designed to equip prospective teachers with the knowledge, attitude, behaviours and skills they require to perform their tasks effectively in the classroom, school, the church and local and wider community. Ideally it should be conceived of and organised as a seamless continuum, teacher education is often divided into these styles[271].

- Initial teacher training (a pre-service hour before entering the classroom as a fully responsible teacher.

- Induction; the process of providing training and support during the first few years of teaching or the first year in a particular school.

- Teacher Development or Continuity Performance Development (CPD) and intensive process for practicing teachers[272].

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[267]UNESCO, 2000.*Teacher education guideline.* Paris: UNESCO
[268]UNESCO, 2005.*Guidelines and recommendations for teachers.*Paris: UNESCO
[269]UNESCO op. cit. 2005.
[270]Perraton, H. *Teacher Education: The role of open and distance learning.* London: Routledge. 2007.
[271]Nakpodia, E.O. and Urien, J. Teacher education in Nigeria: Challenges to educational administration. *The SoadlScienc,* 6(5). 2011.
[272]Op. cit.

There is a long standing and ongoing debate about the most appropriate term to describe activities. The term teacher training (which may be the impression that the activity involves training staff to undertake relatively routine tasks) seems to be losing ground to teacher education (with its connotation of preparing staff for a profession role as a reflective practitioner)[273] The objective of Nigerian teacher education should emphasise 21st century training of highly motivated, conscientious and successful classroom teachers for all educational levels. It should encourage in potential teachers, a spirit of improving creativity, nationalism and belongingness. It should help the prospective teacher to live into the social life of home, and community provide him with intellectual and professional backgrounds adequate for his assignments provide the teacher who by his training and discipline will be adequate to the changing roles of education in society.

In fact, the Nigerian teacher education in the 21st century should produce knowledgeable programme and effective teachers who can inspire children to learn. These objectives are to be obtained with the efforts of the educational administrator who is saddled with various responsibilities of managing the human, financial and material resources of the school[274]. Any innovation or reform of teacher education in Nigeria, the goal of teacher education must not be left out of consideration which includes, among others, the encouragement of the spirit of enquiry and creativity in teachers, and providing them with the intellectual and professional background that will be adequate for their assignments and also make them adaptable to changing situation[275].

Section 8B (item 74) of the policy noted that teacher education shall continue to take cognisance of changes in the methods and curriculum and teachers be regularly exposed to innovations in their profession. By the policy stipulations, therefore, the professional training of teachers in two-field, pre-service and in-service trainings. To implement this certain institutions are charged with the responsibilities to provide professional, training for teachers[276]. To John Dewey a teacher is engaged, not simply in the training of individuals, but in the formation of the proper social life. That every teacher should realise the dignity of his calling, that he is a social servant set apart for the maintenance of proper social order and the securing of

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[273] Op. cit
[274]Nakpodia, E.D. and Urien, J. op. cit.
[275]FME National Policy on Education, 2013 FME, Abuja.
[276] Op. cit

the right social growth. Dewey wrote that he believes that the teacher always is the prophet of the true God and the usher in of the true kingdom of God[277].

- Faculties/Institute of Education or Universities; train teachers for secondary (high schools by offering Bachelor of Education degree programmes) to both senior secondary school graduates and senior secondary school teachers who already have Nigeria Certificate in Education (NCE) qualifications. They also offer Master's and Doctorate degree programmes in education.

- Colleges of Education; offer post-secondary NCE training programme i.e. train teachers for both primary and junior secondary schools (basic education). The NCE has become the minimum qualification for primary school teaching as of 1998. Some of the colleges also offer NCE pre-primary courses in order to produce teachers for the pre-primary level of education. The NCE represents a classic design of teacher education in Nigeria.

- The National Teachers' Institute (NTI) was established to provide refresher and upgrading courses for practicing teachers; organise workshops, seminars and conferences as well as formulate policies and initiate programmes that would lead to improvement in the quality and content of education in the country. In pursuit of these responsibilities, the institute initiated training and re-training programmes for helping unqualified primary school teachers. Recently, the institute also embarked on the Nigeria Certificate in Education (NCE) programme through a Distance Learning System (DLS). It also provides training for the Pivotal Teachers Training Programme (PTTP) by means of distance learning system which was introduced in 2002 as a means of producing teachers to fill the gap in teacher supply for the Universal Basic Education (UBE) programme.

- Schools of Education in the Polytechnics, offer diploma programmes for the production of teachers for technical and vocational colleges.

- National Mathematical Centre and the National Institutes of foreign and Nigerian languages; organise specialised training in content and pedagogical skills for in-service teachers. They also develop instructional materials for use in schools[278].

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[277]Dworkin, M.S. 1959. *Dewey on Education: Selections. N.T. Colombia: University Press.*

The requirements for the various teacher training programmes differ from one level to the other in terms of academic qualification. For admission to Colleges of Education, prospective candidates must have at least three credits (now five credits) in the secondary school certificate including the subjects they want to study and two other passes. At the university level, the entry requirement is five credits, which must include the chosen major teaching subject. In addition, prospective candidates are required to sit for an entrance examination called the Unified Matriculation Examinations (UTME).

4.6 Experiential Education

Teach me and I will forget

Show me and I may remember

Involve me and I will understand

(An ancient Chinese proverb as cited by Lisa Jacubowski)

This quotation succinctly reflects the central theme of experiential education – learning through involvement in a general sense; this has been the researcher proposed effective strategy, to date, for engaging students in a process of teaching and learning about diversity and social justice. By connecting classroom and community, by taking learning beyond the text, students cultivate their appreciation of diversity by actually experiencing it[279]. The notion of participation or involvement in education is not new. When Dewey wrote about progressive education he noted that participatory, active learning was essential for individuals to gain knowledge and develop citizens. Itin, in Reasserting the Philosophy of Experiential Education as a Vehicle for Change in the 21st Century defines Experiential Education as a philosophy of education that describes the process that occurs between a teacher and student that infuses direct experience with the learning environment and content[280]. The term is not interchangeable with experiential learning; however, experiential learning is a sub-

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[279]Jacubowski, L.M. Beyond book learning: Cultivating the pedagogy of experience through field trips. *Journal of Experiential Education,* 26(1), 24-33. (2003).

[280]Itin, C.M. Philosophy of Experiential Education as a Vehicle for Change in the 21st Century, *The Journal of Experiential Education,* 22(2), 91-98. 1999.

field and operates under the methodologies of experiential education[281]. The Association of Experiential Education regards experiential education as a philosophy that informs many methodologies in which education purposefully engage with learners in direct experience and focused reflection in order to increase knowledge, develop skills, clarify values, and develop people's capacity to contribute to their communities[282]. Experiential education is the term for the philosophy and educational progressivism is the movement which it informed.

John Dewey was the most famous proponent of experiential education, writing experience and education[283]. It expressed his ideas about curriculum theory in the content of historical debates about school organisation and the need to have experience as central in the educational process; hence, experiential education is referred to as a philosophy. When education is said to be experiential, it means that it is structured in a way that allows the learners to explore the phenomenon under study to form a direct relationship with the subject matter – rather than merely reading about the phenomenon or encountering it indirectly. Experiential learning then requires that the learner plays an active role in the experience and that the experience is followed by reflection as a method for processing, understanding, and making sense of it[284]. Experiential education, most generally, occurs in different kinds of programmes that have as their goals the construction of knowledge, skills, and dispositions from direct experience. Service learning, adventure education, outdoor and environmental education, and workplace internships are just a few examples. In experiential education, the student becomes more actively involved in the learning process than in traditional, didactic education. For example, going to a zoo and learning through observation and interaction with the zoo environment is experiential and in contrast to reading and talking about animals in a classroom. The main difference here, from a pedagogical point of view, is that the educator who takes his/her students to the zoo rather than stay in the classroom probably values direct experience more highly than abstract knowledge[285].

Experiential education is based on experiential learning. Experiential educators operate under the assumption that "educational goals can be effectively met

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[281]Breuning, M. & O'Connell, T. 2008.An Overview of Outdoor Experiential Education.Taproot. 10-16.
[282] What is Experiential Education? Association for Experiential Education. Retrieved 8/7/2012.
[283]Dewey, J. *Experience and Education.* New York: Collier Books. 1938.
[284]James, N. 2004. What is Experiential Education? www.Experiential/what/s.html accessed 11/12/2015.
[285]Op. cit. p. 1.

by allowing the nature of learner's educational experience to influence the educational process". Experiential educators are generally aware that experiences alone are not inherently good for learning. Thus, experiential tries to arrange particular sets of experiences conducive towards particular educational goals. Experiential education comes in many shapes and sizes. Experiential education is widely implementing across a range of topics and mediums – for example, outdoor education, service learning projects and so on. Many educational projects are experiential but don't refer to themselves as such e.g. (excursions, physical education, manual arts, drama, and so on).

4.7 Experiential Approaches

Scott Wurdinger of Minnesota State University and Jennifer Rudolph identified these five experiential approaches when the two scholars identified the defects of traditional lecture method as a situation where students engage in other tasks, such as sending text messages to their friends, instead of listening to the information being given by the instructor. If institutions and educators want to improve learning environments and increase retention rates, it is argued that they should consider embracing more active methods of learning that inspire and motivate students to learn. Five innovative teaching approaches include: project based learning, problem-based learning, service learning, place-based education, and active learning. There are multiple ways to deliver information in classroom settings: lecturing, direct instruction, text book recitation, cooperative learning, discussion method, problem-based learning and discovery method to mention a few[286]. Some of these delivery methods are more passive and others are more active. Certain methods may appear to be exclusively passive, but may actually include some participation. Lecturing, for example, may include short episodes where students respond to questions raised by the instructor. On the other hand, methods that are viewed as active may be anything but active. For example, very little student participation is necessary in problem-based learning where educators control the process not only by determining what problem to solve but providing all the information needed to solve the problem as well[287].

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[286]Scott, W. & Rudolph, J. Five experiential approaches.*Journal of Teaching and Learning,* 6(1). 2009.
[287]Op. cit. p. 3.

One learning theory that provides direction on how to make learning active is Dewey's pattern of inquiry[288]. Dewey's pattern of inquiry consists of six steps. His explanation of this theory however, is very similar to the scientific method. He explained that a relevant problem causes perplexity and desire to find an answer (step one), which is then followed by creating a plan (step two), testing the plan against reality (step three), and reflecting on its worth (step four). The planning and testing phases of this process are what makes learning active. Responding to instructor questions and reciting back information allow students to talk, but learning becomes active when they create plans to solve problems and test them in real world scenarios. Creating a website, building a learning portfolio, performing Chemistry experiment, creating a piece of artwork, or building something from a blueprint require …

4.8   What Is Experiential Education?

Many confuse this term with experimental education, while others think only of wilderness or Outward Bound experiences, which provide useful concepts and applications but are not inclusive of all the present uses of these methods. Others confuse experiential education with experiential learning, and may use the terms interchangeably as it is done in this study. Because of the diversity and richness of definitions, it is important to define what is meant by the concept, and make this explicit in any article or programme[289]. The Association for Experiential Education constructed what has become a well-known and accepted definition. Experiential Education is a process through which a learner constructs knowledge, skill, and value from direct experiences[290]. Even with the definition of experiential education, the editor of the Journal of Experiential Education expressed reservation about the concept, stating that "Hopefully, new comers to the journal will pick up an issue and by reading what is published, begin to define and describe for themselves what is implied by the phrase "experiential education". How appropriate that even the definition is subject to exploration and discovery. As derived from this process, a number of key principles emerge:

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[288] Dewey, J. 1938. *Logic: The Theory of Inquiry.* New York: Holt, Rinehart, and Winston.
[289] Shannon, M. & Charles, F. *NACTA Journal.* September, 2011.
[290] Luckman, C. Defining experiential education (1996) *Journal of Experiential Education,* 19(1), 6-7.

Experiential learning occurs when carefully chosen experiences are supported by reflection, critical analysis and synthesis; Experiences are structured to require the learner to take initiative, make decisions, and be accountable for the results; Throughout the experiential learning process, the learner is actively engaged in posing questions, investigating, experimenting, being curious, and solving problems, assuming responsibility, being creative and constructing meaning[291]; Learners are engaged intellectually, emotionally, socially, soulfully, and/or physically. This involvement produces a perception that the learning task is authentic; The results of the learning are personal and form the basis for future experiences and learning; Relationships are developed and nurtured; learner to self, learner to others, and learner to the world at large; Because the outcomes of experiences cannot be totally predicted, the educator and learner may experience success, failure, adventure, risk taking, and uncertainty; Opportunities are nurtured for learners and educators to explore and examine their own values; The educator's primary roles include setting suitable experiences, posting problems, setting boundaries, supporting learners, insuring physical and emotional safety, and facilitating the learning process; The educator recognises and encourages spontaneous opportunities for learning; The educators strive to be aware of their biases, judgments, and preconceptions and how they influence the learner; Desire of the learning experience includes the possibility to learn from natural consequences, mistakes, and successes; and Priority or order in which each professional place these principles may vary[292].

Going through the definition and the above stated principles make experiential learning closely related to existentialist educational ideas and pedagogy, typically, lecturing and direct instruction do not include an active learning phase where students plan and test out information; the learning strategies (methods) in experiential educational programmes could be designed with a combination of passive and active phases where lectures provide passive learning and application provides the active phase, where the teachers or educators would only provide opportunities to guide the learning phases as stated under the principles. This definition and the list of principles mentioned above are all encompasing, yet the very length makes it less than simple to use. A breakdown of the attributes and synthesis into a more easily digested format appears desirable to most authors and educators. Keeping in mind the basic

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[291] Shannon, M. & Charles, F. op. cit.
[292] Luckman, C. op. cit. p. 7.

definition from Association of Experiential Education[293], Experiential education is a process through which a learner constructs knowledge, skill, and value from direct experiences. What can be said about "experience?"

4.9 What Is Experience?

According to historical and philosophical foundations of experiential education an experience is something that the student is actively involved in doing. The application of Dewey's philosophy of education required students to work, to move, to be active in their learning in the literal sense and required educators to provide learning opportunities based on their students' interests and previous experience[294]. Yet Dewey himself ironically expressed his imprecise grasp of the term: "Experience is a weasel word. Its slipperiness is evident in an inconsistency characteristic of many thinkers[295]. Current writers in experiential education usually fall along the same lines – bath in basic philosophy and in consternation with the concept – and some make the specific point of reiterating the statements of the foundational philosophers. Richard Hopkins[296] invokes philosopher Charles Sanders Peirce: "Experience is our only teacher. And … this action of experience … takes place by a series of surprises". Further, Hopkins asserts that "True interest as a quality of attention, expresses itself actively through the body … experiential learning requires that the learner be free to go out and go after knowledge, integrating the entire sensory apparatus into a unified, experiencing whole". Direct experience, then, involves the whole leaner, and cannot happen through abstract means such as lectures or while sitting quietly at computer desks, but only in authentically engaging and even surprising activities. Part of the slipperiness of experience lies in its density, as described by Carver[297]. "Experience involves any combination of senses (e.g. touch, smell hearing, sight, and taste), emotions e.g. (pleasure, excitement, anxiety, fear, hurt, empathy, and attachment), physical conditions (e.g. constructing knowledge,

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[293]Association of Experiential Education (AEE) 2010. What is experiential education? http://www.aee.org/about/whatisEE. Accessed October 24, 2010.
[294] Dewey, J. my Pedagogic Creed. *The School Journal LIV,* (3), 77-80. 1897.
[295]Beard, C. & Wilson, J.P.*The Power of Experiential Learning: A Handbook for Trainers and Educators.* London: Kogan Page Ltd. 2002.
[296] Hopkins, R. Narrative schooling: Experiential education as a vehicle for change in 21st century. *Journal of Experiential Education,* 22(2). 1999.
[297] Carver, R.L. Theory for Practice: A Framework for Thinking about Experiential Education. *Journal of Experiential Education,* 19(1), 8-13. 1996.

establishing beliefs, solving problems[298]. An experience that takes most of all these aspects into consideration is not planned lightly. Another concept of slipperiness in experience is its very personal nature. As it is impossible to climb inside another to understand exactly how she or he experienced a situation or interaction; how can we really know the nature of others experiences? A multiplicity of experiences becomes part of the definition. This discussion underlines the difficulty in knowing how students are progressing in what could be called their internal learning ladder[299].

What is Reflection? Since reflection is such an integral component of experiential learning, and is too often ignored in conventional design of learning environments, we invest substantial time here reviewing the concept and practices. Key is Dewey's idea of the intertwined nature, in experience, of thought and action. An experience is neither thought nor action alone, but a link between the two, "*Dewey was able to connect subject and object, (and) in this way these polarities become connected and the concept of experience creates an organic whole of continuity process and situation*"[300]. Malien[301] further breaks down the action/thinking of authentic experience into two categories: "Immediate action happens in order to test new constructions, but delayed action, the learner is interested in what she/he is doing, is actively involved in the experience, and is combining action and thought about what is happening and what has happened. This thinking combined with notion in experience is what, in experiential education, may be termed reflection. It could be said that reflection, and its relationship with action, is the most highly recognised idea within experiential education. Certainly, experiential educators are quick to action that success in experiential situations cannot happen with experience alone; reflection must be an explicit part of the process as discussed by Itin[302] and Kolb[303]. Other authors extol the use of reflection at the beginning of an exercise, in order to prepare students for learning, recall past experience and affirm present knowledge[304].More often, reflection is suggested for the period immediately after an experience, in order

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[298] Shannon, M. & Charles, F. op. cit.

[299]Lieblein, G. & Francis, C. Towards responsible action through agro ecological education.*Italian Journal of Agronomy,* 2, 79-86. 2007.

[300] Beard, C. & Wilson, J.P. op. cit. (2002)

[301]Malien

[302]Itin, C.M. Reasserting the philosophy of experiential education as a vehicle for change in the 21st century. *Journal of Experiential Education,* 22(2), 91-98. 1998

[303] Kolb, D. *Experiential Learning.* Eaglewood Cliffs N.J: Prentice Hall Publication. 1984.

[304] Brooks – Horris, J.E. & Stock – Ward, S.R. *Workshops: Designing Experiential Education.* Sage Publication. 1999.

to help students assimilate the experience into their working knowledge thereby moving students into Kolb's cycle third step of forming abstract conceptions.

For many experiential educators, especially those working with students over an extended period of time, reflection is a recurring or ongoing process, rather than an isolated event students are encouraged to continually reflect, individually or socially, throughout their time together. Stremba[305] and Raffan[306] and Barrett both discuss the importance of ongoing reflection in outdoor adventure experiences. Stremba suggests the following uses for reflection; "… reflection and discussion about self, relationships with other group members, and about the adventure, enriches the entire experience and makes it more holistic and "… reflection provides the participants with tools to take the experience back home with them". Both goals can be met with meetings, in pairs or in larger groups, to verbally discuss what has happened and what students are thinking about their experience. Dewey's Classic definition of reflection has a definite rational slant. "Active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and further conclusions to which it leads … it includes a conscious and voluntary effort to establish belief upon a firm basis of evidence and rationality"[307]. Other definitions have included more of the emotional side of thinking. Bond et al[308] rework Dewey's idea in such a manner in their description of reflection.

- Returning to experience – that is to say recalling or detailing salient events.

- Attending to (or connecting with) feelings this has two aspects; using helpful feelings and removing or containing experience in the light of one's intent and existing knowledge, etc. It also involves integrating this new knowledge into one's conceptual framework[309].

As seen an important aspect of reconstruction of experience forms the important basis of experiential learning as incorporated by Dewey in his notions of "trying" and "undergoing". Whilst Kolb acknowledges that not all learning results from a resolution of dialectic tensions, he argues strongly that examples of the most

[305]Stremba, B. Reflection: A process to learn about self through outdoor adventure. *Journal of Experiential Education,* 12(2), 7-9. 1989.

[306]Raffan, J. & Barrett, M.J. Sharing the path.*Journal of Experiential Education,* 12(2), 29-30. 1989.

[307] Dewey, J. (ed.). *Experience and Education.*New York: Collier Book. 1977.

[308] Bond, D., Keogh, R. & Walker, D. (eds.). *Reflection: Turning Experience into Learning.* London: Kogan Page 1985.

[309]Smith, M.K. *Reflection: The encyclopedia of informal education. http:///www.infed.org./biblio/b.reflect.htm 1999.*

creative and significant aspects of learning are often the direct result of resolutions. Paulo Freire's notion of Praxis is a similar process (of the need for reflection on the experiences). sPaulo Freire's work the dialectic nature of learning and adaptation is encompassed in this concept of Praxis, which he defines as reflection and action upon the world in order to transform it[310]. Central to the concept of Praxis is the process of "naming the world", which is both active, - in the sense that naming something transforms it and reflective – in that our choice of words gives meaning to the world around us[311].

Experiential education is an effective method of holistic teaching, structured within a framework that promotes student autonomy, individual learning, and learning through doing. This strategy is consistent with the teachings of John Dewey more than a century ago[312]. Experiential learning also provides a useful opportunity to examine power issues in education and in society, and to work toward a greater social justice[313]. In essence, experiential education allows students to discover meaning in their own lives and in the world around them, helping them meet one of the key goals instructors often pursue in designing a learning landscape. To many instructors who use constructivist or active learning methods, the roots of experiential education remain a mystery. Teachers often intuitively use these methods without really exploring the literature or recognising this as a formal field of study in education.

Many equate "experiential" with an outdoor experience, a farm fieldtrip or an instructional visit to a food processing facility, and many consider that these experiences need less pedagogical preparation and planning more than an activity to get students into the fresh air or avoid detailed preparations for class, the experiential learning activity should have clear learning goals, structure to maximise the value of the event and explicitly reflection and evaluation. Learning more about the history of such education may help inform both the planning and success of this type of learning experience. In some ways, experiential education is still its own field with special set of theorists and practitioners, working sometimes alongside but more often outside the scope of conventional education. In both sciences and humanities we do use internships, shadowing professionals, work study as activities that contribute practical

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[310]Freire, P. The Pedagogy of the Oppressed.Harmonsworth: Penguin, 1974.

[311] Kolb, D. Experiential Learning: Exerience as the Source of Learning and Development. NJ: Prentice Hall, 1984.

[312] Dewey, J. My pedagogic creed;*The school Journal LIV (3), 77-80. 1897*

[313]Freire, P. Pedagogy of the oppressed, M.B. Ramos Translated. New York, NY: Continuum Press 1973.

experience to what is learned in the classroom, and the combination of active learning methods. In order to more fully understand experiential education, it is useful to examine its basic foundations. What are the historical, philosophical influences and documented applications? How have Universities, Colleges of Education and public policy affected educators' general interest in using these methods? What exactly is experiential education … and experiential learning? Finally, how can this learning strategy be used more effectively in secondary and tertiary educational institutions in Nigeria?

4.10   Historical and Philosophical Influences of Experiential Education

A useful understanding of experiential education can be found by examining the educational research in this arena, considering the types of learning methods that have been used in the past and in the present context. Most useful to the professional educators is a consideration of current issues and approaches where experiential learning can provide insight into design of contemporary learning landscapes and teaching/learning methods that will make teachers in training critical thinkers, innovative, creative and transformative intellectuals. How could we use these historical and philosophical information and present practices to do a better job of designing future 21st century learning environment? Here, this study explores the historical and philosophical perspectives through examining contributions of John Dewey, Kurt Hahn, Paulo Freire, and David Kolb, as well as the experiences of several influential groups who currently use experiential methods. In defining experiential education, the researcher explores the meanings of experience and reflection, as well as the roles of teachers and students in meeting the explicit goals in a teacher education programme.   Understanding how theory and research in the field have been translated into practice and experience is one of the most useful exercises for today's instructor, and deciding how we can evaluate the outcomes of experiential learning is crucial if we are to fit this into our current institutional framework. Although the study is focused on higher education and specifically on teacher education in Nigeria, it is believed that the practical applications are equally important in secondary and primary educational settings, and in other practical fields of study.

4.11   Influence of John Dewey

"Experience and Education serves as a foundation piece of literature when discussing experiential learning/education, to facilitate a better understanding, a conceptual model was developed[314]. In John Dewey's experiential learning theory, everything occurs within a social environment knowledge is socially constructed and based on experiences. This knowledge should be organised in real life experiences that provide a context for the information. It is recognised that experiential learning has a long and rich tradition in most cultures often associated with traditional gender roles, as boys, learned herding and hunting from fathers and girls learned crops and cooking from mothers. One of the most influential thinkers in the modern academic incarnation of experiential education was John Dewey[315]. Dewey began his career in philosophy near the end of the 19th century, a time during which philosophy and psychology were closely related and were often intertwined in courses for training young minds. From his earliest writings, Dewey established himself firmly in the realm of the practical, as reflected in his pragmatic theory that argued that thinking and acting should be considered as one coherent entity and not as separate endeavours[316].

For example, in alignment with the United States progressive education movement. Dewey not only believed that "education was … the central part of preparation for participation in a community but on a large scale, was also concerned that students became active participants in American democracy"[317]. Further, he believed that practical experience was the basic preparation for young citizens. Although, Dewey had a high level of respect for individuality and experience this was mixed with the pragmatism of need for organisation and structures. In *Experience and Education[318]*, he addressed the educator's responsibility to make choices of the best experiences for the students as well as a structure that could best support the process. Dewey observed traditional school subject matter as rooted in choices made based on success of past students, while ignoring the needs of the students presently being educated. "We need to teach the students who are in our classes, not those we wish were in our classes". Rather than looking to the school system for a selection of

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[314] Dewey, J. *Experience and Education,* New York, NY: Macmillan, 1997

[315] Carver, R.L. *Theoretical Underpinnings of Service Learning Theory into Practice,* 36(3), 143-149. 1997

[316] Hopkins, R.L. **Narrative Schooling: Experiential Learning and the Transformation of American Education.** New York, NY: Teachers College Press 1994.

[317]Katula, R.A. and Threnhauser, E.; Experiential Education in the Undergraduate Curriculum.*Communication Education,* 48, 238-255.

[318] Dewey, J. (ed.). *Experience and Education.*New York, NY: Collier Books. 1997.

subject matter, in which "the]material to be learned was settled upon outside the present life experience of the learner[319], Dewey was convinced that subject matter should begin in each student's present situation. Thus each new learning experience is built on the student's current reality and any new experience becomes part of the student's lived knowledge.

The teacher's role is to organise the content and to facilitate the actual experiences. The experiences are based on the capabilities and readiness of the learners. The quality of the experience of Dewey is the primary component of the theory upon completion of the experience; learners have the knowledge and ability to apply it to differing situations. Thus, they have created new knowledge and are at a different level of readiness for the continued acquisition and construction of new knowledge. Dewey suggested that education should not be related to the past, and stressed that the most important connection was that of the student and not the teacher. Integrating students' past experiences even when those experiences are not directly to teacher education curriculum, builds a stronger foundation for those students as they begin acquiring new field – specific knowledge and skills. "Policies framed simply upon the ground of knowledge of the present cut off from the past are the counterpart of need as carelessness in individual conduct. The way out of scholastic systems that made the past an end in itself, is to make acquaintance with the past as a means of understanding the present[320]. Dewey suggested a dialectical process of learning by integrating experience and concepts observations action, learning and being taught[321]. In his laboratory school at University of Chicago, both students and teachers learned through experience. We see this today as essential to experiential education in all school subjects when we use open-ended cases" – learning situations in which answers are not known by students, instructors, where all are searching together to derive relevant questions and design potential scenarios for the future[322]. In this search for relevance, Dewey, interpreted experience through his **"principle of interaction"** that depicts experience as a result of the interaction between the student and the environment[323] and his **"principle of continuity"** where experience "both takes up something from those which have gone before and modifies

[319] Dewey, J. Ibid
[320] Dewey, J. op. cit.
[321] Katula, R.A. and Threntiauser, E. op. cit
[322] Francis, C., King, J., Lieblein, G., Porter, P. and Wiedenhard, M. "Open-ended cases in Agroecology, Agric Extesion,5(4), 2009.
[323] Carver, R.L. op. cit.

in some way the quality of those which come after[324]. Thus each experience does not stand alone, but must be viewed within a framework constructed of all experiences that the student has had, and will have in the future. It is all part of an integrated whole and nothing is isolated … including academic, personal, or social learning. Today we call this learning in context, an essential part of phenomenon – based learning[325]. The explanation on the importance of the holistic nature of learning, and in the spirit of Dewey's theories of learning, Carver suggested[326] that the educational value of an experience takes into consideration not only the explicit curriculum but also the lessons people acquire by participating in activities … lessons acquired collaterally as well as formal curriculum are the substance of students learning.

How students interact with the environment in which they are immersed, within an educational experience and how the experience relates to past and future experiences determines the learning value of the experience. In the same vein, Dewey considered the role of habit in learning and distinguished between habit, *"the great flywheel of society"* that enables society to function predictably when faced with recurring challenges and the habit that tyrannically traps us into behaving in a particular way without thinking of alternatives[327]. Recently, Barker[328] described this as "*paradigm paralysis*" in which certainty prevents the mind from opening to new possibilities. Dewey recognised the unconscious influence of habit on thinking and learning, and how prior assumptions and other cultural influences were important but not often discussed explicitly in most traditional situations. Taking on such influences opens new possibilities to support students' explorations of not only alternative habits but also futures, and the concrete planning (recently conceptualised as a learning ladder/necessary to make those futures real)[329].   sIn order to be able to work with students in this way, we must understand and incorporate into our planning those students' habits of learning, often highly influenced by their less open-ended educational experiences. Since experiential education is a philosophy that informs many methodologies in which the teachers and educators purposefully engage with

[324] Dewey, J. op. cit. 1977
[325] Carver, R.L.op. cit. 1997k
[326]Carver, R.L. ibid.
[327] Beard, C. and Wilson, J.P. The Power of Experiential Learning; *Hand Book for Trainers and Educators.*London: Kogan Press Ltd. 2002
[328]Barker, J.*The New Business Paradigm.*Minneapolis MW: Star Thrower Publishing. 2001
[329]Lieblein, G. and Francis, C. Towards responsible action through agroecological education. *Italian Journal of Agronomy (RIV (Agronomy), 2, 79-86. 2007*

learners in direct experience and focused experience in order to increase knowledge, develop skills, clarify values and develop people's capacity to contribute to their communities. Dewey recommends that experiential educators include teachers, camp counsellors, corporate team builders; therapists challenge course, practitioners, environmental educators, guides instructors, coaches, and mental health professionals. Going through historical and philosophical influences of experiential education is often utilised in many disciplines and settings: formal and non-formal education such as project based education place based education, global education, and environmental education. Student centred education and informal education as active learning, service learning, cooperative learning and expeditionary learning.

4.12   Kurt Hahn and Outdoor Education

A near-mythical figure in the history of experiential education, especially outdoor or wilderness education is Kurt Hahn, the designer of Outward Bound. For his first school in Germany, Hahn created a set principle in 1930 which were later expressed in Outward Bound as the seven laws of Salem (Salem school)[330].

What is outdoor education? Outdoor education can be simply defined as experiential learning in, for, or, about the outdoors. The term "outdoor education", however, is used broadly to refer to a range of organised activities that take place in a variety of ways in predominantly outdoor environments. Common definitions of outdoor education are difficult to achieve because interpretations vary according to culture, philosophy, and local conditions[331]. Outdoor education is often referred to as synonymous with *adventure education, adventure programming and outdoor learning, outdoor school adventure therapy, education outside the classroom*. Education outside the classroom describes school curriculum learning, other than with a class of students sitting in a room with a teacher and books. It encompasses biology field trips and searching for insects in the school garden, as well as indoor activities like observing stock control in a local shop or visiting a museum. It is a concept currently enjoying a revival because of the recognition of benefits from the more active style. Some of the aims of outdoor education are to:

- learn how to overcome adversity

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[330] Kurt Hahn cited in Shannon, M. and Francis, C. Foundations of Experiential Education as applied to Agroecology, *NACTA Journal,* 1(2), and 2011.
[331] http://www.trunity.net/lifegermination/topics accessed 27/12/15

- enhance personal and social development
- develop a deeper relationship with nature.

Outdoor education spans the three domains of self, others, and the natural world. The relative emphasis of these three domains varies from one programme to another. An outdoor education programme can for example, emphasise one or more of these aims to:

- teach outdoor survival skills
- improve problem solving kills
- to develop leadership skills
- understand natural environments
- promote spirituality[332]

Kurt Hahn's seven laws of Salem are these;

1. Give children opportunities for self—discovery
2. Make the children meet with triumph and defeat
3. Give the children the opportunity of self-effacement in common cause
4. Provide periods of silence
5. Train the imagination
6. Make games important but not predominant
7. Free the sons of the wealthy and powerful from the enervating sense of privilege.

Although Hahn directed toward youth and children, the application to higher education and teacher education is apparent as the principles relate to how we work in classrooms and communities and the ways we urge students to involve all their senses in embracing the real world environment. Outward Bound's roots were influenced by Hahn's belief in preparing youth to *speak their convictions* and by his previous educational experiences in Germany and England[333]. Concerned that society was crumbling, he designed Outward Bound to protect youth against a diseased civilisation in which there existed a lack of "*care and skill enterprise and adventure, and compassion[334]*". This combination of beliefs about the goals of education and opportunity resulted in what many experiential educators think of as foundation of

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[332]http://www.outdooreducation.ed accessed 29/12/15
[333]Smith, M.K. "Kurt Hanhn" the encyclopedia of informal education; http://www.infed.org/thinkers-et-hahn.htm. Accessed 25/11/2015
[334] Carver, R.V. op. cit. 1997

wilderness education – the most, widely recognised form of experiential education. Encouraging growth in students' care and skill, enterprise and adventure and compassion have direct applications in our daily classroom activities. A solid programme of teacher preparation will explicitly incorporate ethics and values into the individual's learning journey in carrying out effective delivery of teaching and learning processes. Hahn's stated goals for education and his methods for reaching those goals reflect his belief that the "*foremost task of education is to ensure that survival of these qualities; an enterprising curiosity, an undefeatable spirits, tenacity in pursuit, readiness for sensible self-denial, and above all compassion*[335]. James outlines Hahn's four central elements … to education[336].

(a)   Using a *"training plan"* in which students would contract around specific personal goals and a code of responsibility.

(b)   Structuring the use of time to gently impel students into action.

(c)   Placing difficult challenges before students in a perceived level of risk and adventure.

(d)   Using the group to mirror a mini-community and using shared experiences to help them begin to work together.

These aspects of Hahn's philosophy are clearly reflected in the writings and guiding tools of today's experiential educators. Our application in open-ended case project in various classrooms, out of school and field trip programmes placing students in socially and intellectually challenging situations that parallel the physical challenges of using gathered experiences for learning[337]. The various learning strategies advocated for by experiential educators as Dewey and Kurt Hahn can be linked up with Paulo Freire's conscientisation where learning takes place through active participation of learners in learning process in promoting social change and active democracy through the creation of Praxis among learners. Experiential education by Kurt Hahn is also called Outdoor education or Adventure education because it engages the learner physically, emotionally and mentally.it encourages exploring appropriate risk taking and play. Unknown and unpredictable outcomes create adventure, fun, laughter and learning. Outdoor education or adventure education was a specific frame work to facilitate learning, "Adventure wave" that

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[335] Hurricane Island Outward Bound School (HIOBS), Readings, Rockland, ME 1990
[336] James, T., Warren, K., Sakets, M. and Hunt, Jnr, J.S. (eds.), Sketch of a moving spirit. Kurt Hahn: The Theory of Experiential Education 3rd edition. Dubuque, IA: Kendall/Hunt. 1995
[337] Francis, C. et al op. cit

undulates between three phases; Brief, Activity and Debrief. Learning begins with the <u>Brief</u>, where directions and framing are given. During the <u>Activity</u>, participants engage in specific challenges. The <u>Debrief</u> can happen throughput the process but the final debrief happens after the activity. Here reflection and discussion give participants opportunities to transfer what they have learned from the activity to their lives. Adventure education (outdoor education) as experiential education creates a safe environment for exploring the unknown and provides opportunities to recognise personal strengths and weaknesses; to learn about others; (in a multicultural and multilingual society like Nigeria outdoor experiential education is very relevant to promote unity in diversity). To learn life skills and develop characters such as leadership, respect, problem solving skills, tolerance, critical thinking, compassion and trust (which are lacking among Nigerian youths).

4.13 Social Change and Paulo Freire

A voice often connected with critical philosophy in experiential education is that of Paulo Freire, "a Brazilian educator whose theory of adult education was set within a larger framework of radical social change[338]. Freire believes the goal of education is to raise the critical consciousness of learners by means of experiential encounters with the realities of their culture. Both Freire and Meziro believe in transformational learning. In Meziro's view transformational learning is directed toward personal development, while Freire conceives of transformational learning as social change[339].

Freire's "*conscientisation*" was designed to raise social issues imbedded in conventional educational systems, in order to provide alternatives that could improve the conditions of all, especially the less favoured in the society[340].

As summarised by Burbules and Beck[341], *freedom for Freire, begins with the recognition of a system of oppressive relations, and one's own place in the system. The task of critical pedagogy is to bring members of an oppressed group to a critical*

[338]Merrian, S.B., Adult learning and theory building: A review. *Adult Education Quarterly,* 37(4), 187-198. 1987
[339]Meziro, J.D., *Conclusion; Toward Transformative Learning and Emancipatory Education.* San Francisco: Jossy-Bass 1990
[340]Freire, P. *Pedagogy of the Oppressed,* New York: Seabury Press 1970
[341]Burbules, N.C. and Beck, R.; *Critical Thinking and Critical Pedagogy.*New York: Routledge 1999

consciousness of their situation as a beginning point of their libertory praxis. Changes in consciousness and concrete action are linked

Praxis as defined by Freire is *the authentic union of action and reflection* with definite connections as the key elements of experiential education. An alignment between experiential educators and critical theory is constructed through Freire's writings[342]. Recognising the key value of experience, Freire believed that "to attend to the experience of people is to empower them, to give them a voice, to challenge and disrupt established arrangements, to engage in dialogue and thus to evoke what Paulo Freire called generative themes' that point to change and reconstruction, whether in classroom or in a society[343]. In experiential education, Freire's work illustrates the power of experience, both in learning and in recognition of agency – the ability of people to act independently and make their own choices. Freire insisted that people learn the value of walking with others[344], rather than doing things for (or to) others. An awareness of social and cultural issues surrounding education and the importance of validating the strengths each individual brings to an educational experience has become more widely discussed and accepted in experiential education over the past few decades.

A key tenet of experiential education is the involvement of students in the teaching/learning activities and every other social, economic and political activity in the community. Far from simply getting involved and at times out of the classroom to have real life or lived world experience, those involvements connect students with real-life issues and struggles of every citizen and those at the helms of affairs as the leaders of various organisations in the society. And these will prepare them for the work they will take on after their schooling is complete. It is imperative, in such situation that students recognise Freire's emphasis on the agency and perspectives of the community members with which they work. Truly listening to clients and partners is a skill and collaboration tool, and cannot be neglected in the development of transformative intellectuals or educational professionals. Further, Freire's theory of praxis is exemplified in the experiential (learning) various lessons either through field trips or on site participation. Out Bound and wilderness education in which academic

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[342]Burbules, N.C. and Beck, R. op. cit.
[343]Freire, P. op. cit.
[344] Clans, J. and Ogden, *Service Learning for Youth empowerment and social change, NT: Peter lang. publishers.* 1999

theory (theories) and the students' and partners experience combine to create new understandings for all.

4.14   David Kolb's Learning Cycle

As explained earlier in this study, experiential education is a philosophy that informs many methodologies in which educators purposefully engage with learners in direct and focused experience *in order to increase knowledge, development skills, clarify values, and develop people's capacity to contribute to their communities*. Experiential educators, include teachers, camp counsellors, corporate team builders, therapists, challenge course practitioners, environmental educators, guides, instructors, coaches, mental health professionals … and the list goes on[345]. It is often utilised in many disciplines and settings; Non-formal education, place based education, project based education, global education, environmental education, student centred education, informal education, active learning, service learning, cooperative learning and expeditionary learning[346].   All practitioners mentioned above suggested and use Kolb's learning cycle, *what is Kolb's Learning Cycle?* Through the 20th century, many educators have explored the role of experience in learning, cognitive scientist David Kolb expanded on Dewey's work focusing on the realm of higher education, with a goal "to change the educational environment in United States of America to meet the needs of the new populations entering higher education, non-traditional students minorities, and the poor, whose concrete experiences and socialisation have not prepared them for traditional text book approaches to learning[347]:. Kolb's assertion is that experiential learning "*allows for the development of a community-based body of knowledge to be construed from the multiplicity of experiences brought into the contemporary classroom*[348], aligning with Dewey's ideas about individualised approaches to subject matter and curriculum.

Kolb explicitly addressed the links between school and work, and between contemporary learning and competency testing. Kolb is most well-known for his experiential learning model developed in 1975[349]. The four main sections of the

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[345]Gass, M.A., Gillis, H.Z and Russell, *Adventure Therapy: Theory, Research and Practice,* NY: Routledge 2012.
[346] Ibid
[347]Katula, R.A. and Threnhauser, E. Experiential Education in the Undergraduate Curriculum.*Communication Education,* 48, 238-255 1999
[348]Katula, R.A. and Threnhauser, E Ibid
[349]Katula, R.A. and Threnhauser, E op. cit.

model are often depicted in a circle, though the learning cycle was first described as a spiral[350]. Typically the circle begins with a concrete experience, and then moves through observation and reflection, forming abstract concepts and testing in new situation (situations) or experimentation[351]. "Knowledge results from the combination of grasping experience (concrete and reflection) … for Kolb, learning actually begins with experience[352]. An application of the approach is our use of shared students' experiences in field trips. Service learning, cooperative learning etc. Kolb's description of the use of the experiential learning cycle highlights his emphasis on work school relationships.

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                    Concrete Experience (1)

Testing in New Situations (4)          Observation and Reflection (2)

              Forming Abstract Concepts (3)
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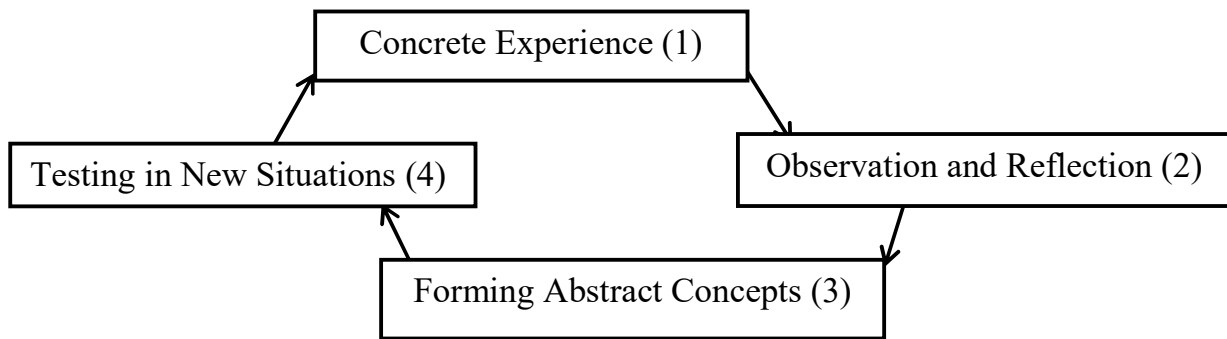
Kolb's Learning Model

The experiential learning model pursues a framework for examining and strengthening the critical linkages among education work, and personal development. It offers a system of competencies for describing job demands and corresponding educational objectives and emphasises the critical linkages that can be developed between the classroom and the "real world" with experiential learning method. It pictures the work place as a learning environment that can enhance and supplement formal education and can foster personal development through meaningful work and career development opportunities[353]. The links to Dewey's ideas about linking learning with experience are obvious. Kolb's work diverged from Dewey in an exclusion of habit from both his experiential learning model and the underlying

[350] Kolb, D.A. Experiential Learning: Experience as the Source of Learning. Eaglewood Clifts, NJ: Prentice Hall 1984
[351]Smith, M. op. cit.
[352]Katula, R.A. and Threnhauser, E op. cit.
[353]Kolb, D.A. op. cit.

thinking behind the model. Kolb also did not include Dewey's more explicit connection of experiential learning to social interactions[354]. Kolb's experiential learning cycle, while highly popular with education practitioners and theorists, has been critiqued and discussed since its introduction[355]. Common critiques of Kolb's experiential learning cycle include the contention that the model does not take into consideration the multiplicities of experiences that Kolb himself has purported to value – that the model is a product of and is workable only for western thinking[356], that it does not truly reflect the nature of knowledge[357], and that it views the inner life of thinking, learning and knowledge as individual and mechanistic rather than as a social or quasi-social phenomenon[358]. Nevertheless, Kolb's experiential learning cycle has become a starting point for many educational theorists' explorations of experiential education, as well as practitioners' plans in executing experiential learning. Kolb's cycle figures prominently in our design and implementation.

In summary, David Kolb's 1984 Book on experiential learning is one of the more influential works linking theory to actual practice. Kolb proposes learning as the process whereby knowledge is created through the transformation of experience. In his model, true learning is depicted as a four-part process. Learners have concrete experiences; then they reflect on the experience from a variety of perspectives. From these reflective observations learners engage in abstract – conceptualisation, creating generalisations or principles that integrate their observations into theories. Learners then use these generalisations as guides to engage in further action, called active experimentation, where they test what they have learned in other more complex situations. This in turn leads to another set of concrete experiences and another round of learning at a more sophisticated level. Kolb theories that learning increases in complexity through this process and thus the learning cycle is transformed into learning spiral of ever increasing complexity[359]. Kolb posits two opposing ways of grasping or taking in information (concrete experience versus abstract conceptualisation) and two opposing ways of transforming or processing that

[354]Holman, D., Pavlick, K. and Thorpe, R.; Rethinking Kolb's Theory of Experiential Learning in Mathematics Education/Mathematics Learning. Thousand Oaks CA: Sage Publications. 1997
[355]Meittinen, R. The concept of experiential learning and John Dewey's theory of reflective thought and action.*International Journal of Lifelong Education,* 19(1), 54-72. 2000
[356]Anderson, J.A. Cognitive styles and multicultural population.*Journal of Teacher Education,* 39(1),2-9. 1988
[357]Smith, M.K. op. cit.
[358]Beard, C. and Wilson, J.P. op. cit.
[359] Lewis, L.H. and Williams, C.J. Experiential Learning: Past and Present. New Directions for Adult Continuing Education No 62.Jossey-Bass Inc. Publishers. 1994

information (reflective observation versus active experimentation). The combination of preferred means of grasping and transforming information represent a learning style; however, Kolb considers any one learning style to be an incomplete form of processing information for meaningful learning to occur, that is, learning that fully transforms one's understanding all four stages of the cycle must be negotiated by the learner. To Kolb, an experience that is not reflected upon is unrealised learning[360].

Kolb Experiential Learning is based on six principles;-

Learning is a process, not an outcome

Learning derives from experience

Learning requires an individual to resolve dialectically opposed modes of adaptation.

Learning is holistic integrative process

Learning requires the interplay between a person and the environment.

Learning is the process of knowledge creation.

The following are the general principles of experiential education practices[361];

Experiential learning occurs when carefully chosen experiences are supported by reflection critical analysis and synthesis.

Experiences are structured to require the learner to take initiative, make decisions and be accountable for results.

Throughout the experiential learning process, the learner is actively engaged in posing questions, investigating, experimenting, being curious, and solving problems, assuming responsibility, being creative and constructing meaning.
Learners are engaged intellectually, emotionally, socially, soulfully and/or physically. This involvement produces a perception that the learning task is authentic .The results of the learning experiences are personal and form the basis for future experience and learning.Relationships are developed and nurtured; learner to self-learners to others and learners to the world at large. The educator and the learner may experience success, failure, adventure, risk taking and uncertainty, because the outcomes of experience cannot totally be predicted. Opportunities are nurtured for learners and educators to explore and examine their own values. The educator's primary roles include setting suitable experiences, posing problems, setting boundaries, supporting learners, insuring physical and emotional safety and facilitating learning process. The

[360]Lewis, L.H. and Williams, C.J. op. cit.
[361]Gass, M.A., Gills, H.L. and Russell, R.C. op. cit.

educator recognises and encourages spontaneous opportunities for learning.` Educators strive to be aware of their biases judgments and pre-conceptions, and how these influence the learner.

4.15   The Relevance of John Dewey, David Kolb and Paulo Freire's Education Ideas to Experiential and Existential Education

John Dewey in his epoch making book "Experience and Education" discussed experiential learning on educational theory, in which learning occurs within a social environment and knowledge is socially constructed based on experiences. This knowledge to Dewey should be organised in real-life experiences that provide a context for its formation. Dewey stressed that the creation of new knowledge or the transformation of oneself through learning to perform new roles was more fundamental than simply learning how to do something. For him (Dewey) experiential learning meant a cycle of "trying" and "understand" by becoming aware of a problem, getting an idea, trying out a response, experiencing the consequences, and either confirming or modifying previous conceptions. This process has the potentials to result in a person's cognitive reconstruction of experience and significant personal learning such as overcoming one's biases. Such ongoing meaning – making over time leads to learning to learn experientially in line with David Kolb's experiential learning theory. David Kolb in his 1984 book on experiential learning he proposed learning as the process whereby knowledge is created through the transformation of experience. In his model, true learning is depicted as a four-part process. Learners have concrete experiences than they reflect on the experience from a variety of perspectives from these reflective observations learners engage in abstract – conceptualisation creating generalisations or principles that integrate their observations into theories. Learners then use these generalisations as guides to engage in further action, called active experimentation, where they test what they have learned in other complex situations. This in turn leads to another set of concrete experiences and another round of learning at a more sophisticated level. Kolb theorises that learning increases in complexity through the process, and thus the learning cycle is transformed into a learning spiral of ever-increasing complexity. This complexity learning to Paulo Freire can be achieved and utilised in lived experiences. Paulo Freire's pedagogy focused on literacy as the primary vehicle to make sense out of the lived experience – a process of coming to know that was opened to all individuals.

Freire's corpus of work focuses on issues of social and political change. To achieve social and political change, Freire privileged sense making through dialogue and the dialectical interplay of lived experiences. This process of interplay also known as praxis occurs through action and reflection when meaning circulates is acted upon, and is revised resulting in political interpretation and sense making. For both Dewey and Kolb, education is the key mechanism for developing critical and active citizens, and it works through experience, inquiry, problem solving, consciousness, raising and praxis. The three educational practitioners and thinkers produce experiential education, a pedagogy that involves students in communities and requires practitioners to find meaningful and productive learning opportunities inside and outside of the classroom, benefits of which are also discussed in this study. This is not a new learning strategy but in support of the idea that likes a snake that sheds its skin periodically throughout its life cycle, the human mind must develop and shed itself of intellectual skin. Its evolution is characterised by cyclical boats of learning, reflection, reflecting and reconsidering; however, unlike the snake, which is genetically inclined to melting, the mind may not mature and regenerate without being subjected to antagonistic curiosity. This may only be accomplished through frequent and consistent mental cultivation, whereas knowledge is required, ideas processed, and intellectual fruit is born. This process is cyclical in its needs for reflection, but most importantly, it is evolutionary in its waiting to refine itself, and it is this constant pursuit of knowledge and validation that drives the mind to absorb substantial information and secrete insignificant data.

In philosophy and other related fields human intellectualism is inherently anti-dogmatic in its need for constant reflection. This is not to say that substantive beliefs cannot stand the test of time, but only that they cannot do so without being incessantly validated along the way. In spite of this, and throughout the course of history, human have shown a tendency to submit to the crude nature of indoctrination in order to appease their subconscious desire for simplicity. And herein lies the fundamental paradox of the human race; intellectualism is naturally fluid, yet human nature is innately simplistic. We are all blessed with a mind that is essentially limitless, yet we are at the same time limited by own instinctive nature to simplify matters of complexity. And without adequate motivation, the means to confront complex issues become nothing more than a tragedy of unrealised potential. The process of learning, whether in a formal setting or through private exploration of curiosities, is a key

motivator and major catalyst in the development of intellectualism[362]. Therefore to avoid future tragedy of unrealised potential among the Nigerian youths, this study is carried out to propose experiential and existential education be included in the curriculum and teacher education programme of would be teachers, counsellors, corporate team builders, therapists, environmental educators, guide instructors, coaches and challenge course instructors as panacea to current national problems of unemployment, economic stagnation and insecurity.

4.16   Critics of Experiential Learning

Despite its persistent popularity of experiential learning, Dewey and Kolb theories have been under critical scrutiny. A criticism is often levied at Dewey for his lack of appreciation of power and politics in social life and that he articulated the process of experiential learning without reference to the political context and inequality. Perhaps, most notable of these critics is C. Wright Mills who argues;

… It is in politics that intellectual solidarity and effort must be centred. If the thinker does not relate himself to the value of truth in political struggle, he cannot responsible cope with the whole of life experience[363].

Wright Mills is highly critical of Dewey and the "pragmatists" who he describes as the … sons of the middle-class rising within these strata into rather comfortable academic professions. He argues that "pragmatism has been the ideology of the liberal professional man; however, much he may have thought about the disadvantaged and concludes that their assumptions … mask the character and shape of political power[364].

Dewey was undeniably a man of his time, writing at the turn of the previous century in liberal America. Perhaps his philosophy does encapsulate America's opportunist spirit believing anything to be possible for an individual. Whilst it is arguably the case that Dewey was in part a product of "*white, middle-class male America,*" Wright Mills fails to appreciate that in many ways Dewey was also ahead of his time. It should be noted in this context that Dewey was a founding member of the National Association for the Advancement of Coloured People (NAACP)[365].

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[362]http://www2.webster.edu/-corbetre/philosophy/education/freire/freire-2.html. Accessed 15/01/2016.
[363] Wright Mills, C. Power, Politics and People: The Collected Essays of C.W. Mills (ed.), by Horowitz IL New York, NY: Oxford University Press. 1974
[364] Wright Mills, C. Ibid. P. 168
[365] NAACP http://www.naacp.org/pages/naacp/history2010 accessed 17/12/15

Founded February 12, 1909, the NAACP is the nation's oldest, largest and widely recognised grassroots-based civil rights organisation. It's more than half-million members and supporters throughout the United States and the world are the premier advocates for civil rights in their communities, campaigning for equal opportunity[366]. This clearly demonstrates that whilst issues of oppression, power, and politics are not explicit within his philosophy of experiential learning, he himself was very aware of such issues, and was prepared to act in ways which attempt to address them.

4.17 Criticisms of Kolb's Experiential Learning Theory

Kolb's experiential learning theory criticisms converge on two;

(a) Empirical validation of the theory and its instrumentation in the Learning Style Inventory (LSI) and

(b) Its theoretical limitations.

The Empirical Limitations: The Learning Style Inventory is a self-report instrument initially designed as a self-diagnostic tool for students and managers to assess their learning along the four dimensions of experiential learning. Researchers also propose the measure as a means to validate several aspects of Experiential Learning Theory. Beginning in the 1970s concerns developed over the psychometric properties of the measure[367]. In response, Kolb redesigned the learning style inventory in 1985 and again in 1999. Initial results indicate that the updated version largely address earlier concerns. One remaining issue lies in the use of an ipsative measure creates problems with factor analysis to determine internal construct validity and in theory inflate internal reliability. Recent research, however, indicates that ipsativity creates only minor empirical deviations that are easily corrected using simple statistical procedures[368]. Although future work is needed to understand the internal characteristics of the learning style inventory, updates to the instrument have addressed many of the concerns, especially when the instrument is used for self-diagnosis of individual learner preferences.

Theoretical Limitations: Beginning in the 1990s, a second form of criticism and the basis of this inquiry began to emerge. Such criticisms generally argue that Experiential Learning Theory decontextualises the learning process and provided only

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[366]Wright Mills, C. op. cit.

[367] Freedman, R.D. and Stumpf, S.A. Learning Style Theory: Less than meets the eye. *Academy of Management Review,* 5, 1980.

[368]Greer, T. and Dunlap, W.P. Analysis of Variance with ipsative measures.*Psychological Methods* 2, 200-207 1997.

a limited account of the many factors that influence learning. Critics propose that emphasis on individual experience comes at the expense of psychodynamic, social, institutional aspects of learning[369].

Psychodynamic: Vince[370] represents the psychodynamic critique and points to five limitations of Experiential Learning Theory. First, Experiential Learning Theory does not adequately consider the context of power relation such as social status, gender and cultural dominance. Second, Experiential Learning Theory fails to give ample status to the influence of these power differentials on learning. Third, Vince believes that Experiential Learning Theory fails to focus on the "here and now" of experience, instead giving undue status to retrospective reflection. Fourth, Experiential Learning Theory ignores the "unconscious" learning processes and defense mechanisms that may inhibit learning. Fifth, he concludes that Experiential Learning Theory does not adequately propose a "second order" or higher Meta learning communities[371]. Reynolds echoes such criticisms by suggesting that Experiential Learning Theory promotes a largely individualised perspective" on the learning process at the expense of social and political influences[372].

Vince's alternative places greater emphasis on power and psychodynamics in the learning process which includes emotions such as anxiety, fear, and doubt. These emotions manifest themselves in denial, avoidance, and a variety of other inhibitors that are more accountable to the realities of power relationships and social context[373]. Similarly, Reynolds advocates greater emphasis on critical theory or "reflexivity". Drawing on theories of communicative action. Reynolds emphasises the role of critical reflection over reflective observation in an attempt to unmask the seemingly objective role of experience. Challenging the notion that experience and as a result learning is an objective and rational process. Reynolds focuses on the emancipatory power of learning. Emancipation moves the learner to recognise his or her philosophical assumptions and how they influence the learning process. Critics from the psychodynamics perspective question the nature of learning and suggest relaxing

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[369] Reynolds, M. Critical reflection and management education: Rehabilitating less hierarchy approaches. *Journal of Management Education,* 23, 551-553 1999
[370] Vince, R., Behind and beyond Kolb's learning cycle. *Journal of Management Education,* 22, 304-319 1998
[371] Vince, R. Ibid 1998
[372] Reynolds, M. op. cit.
[373] Vince, R. op. cit.

several assumptions of the initial theory, including its emphasis on experience, and call for greater emphasis on reflective practices in the learning process[374].

Social: A second line of criticism proposes a comprehensive rethinking on Experiential Learning Theory to more explicitly account for social aspects of learning. Holman et al[375], for example, interpret experiential learning by drawing on Vygotsky's social learning theory[376]. Holman et al, view individual learning as a process inseparable from the social and historical position of the learner. As an alternative to the fourfold process of experience, reflection, conceptualisation and action; they propose a series of literary acts such as rhetoric, argument and social response[377]. Holman et al, believe that the cognitive outcome of experiential learning theory over emphasises the role of the individual and "decontextualises" the learning processes. Critics from the social perspective emphasises social activity over emotions to counteract perceived cognitive bias in Experiential Learning Theory.

Institutional: The third set of criticisms focuses on the humanist epistemology of Experiential Learning Theory. Miettinen, for example argues that Experiential Learning Theory is founded on a misreading of Lewin, Dewey and Piaget and that its diverse theoretical foundations leave Experiential Learning Theory's agenda searching for an epistemological home[378]. Because Experiential Learning Theory lacks strong institutional standing, the argument goes, it lacks the institutional clout necessary to contribute to codified knowledge, and thus, Experiential Learning Theory remains important in furthering any one profession.

Hopkins argues a similar point from a phenomenological perspective by proposing that Kolb's structural reductionism and failure to account for the process nature of experience represents an "aggressive" attack on the process nature of experience in learning. In summary, institutional critics propose two solutions, termination or integration of experiential learning theory[379]. Taken as a whole, criticism of Experiential Learning Theory suggests that the theory's emphasis on the centrality of individual experience has come at the expense of psychodynamic, social

[374]Reynolds, op. cit.
[375] Holman, D., Pavlica, K. and Thorpe, R. Rethinking Kolb's Theory of Experiential Learning: The Contribution of Social Constructivism and activity theory. *Management Learning,* 28, 135-148. 1997
[376] Vygotsky, L.S. *Mind in society: The development of higher psychological process. Cambridge MA: Harvard University Press 1978.*
[377]Holman, et al op. ct.
[378]Miettinen, R. About the legacy of experiential learning; *Lifelong Learning in Europe,* 3, 165-171. 1998
[379] Hopkins, R., and Kolb, D. Learning Machine. *Journal of Phenomenological Psychology,* 24, 46-62. 1993.

and institutional aspects of learning. Alternatives include the introduction of critical theory, social learning theory, psychodynamic and phenomenology as well as all-out institutional boycotts of the theory itself. The criticisms of experiential learning theory and the possible solutions proffered do not make experiential learning irrelevant to this generation i.e. no matter the criticisms, a well-designed learning project will keep students active, engaged and reflective, helping them to own their own learning as more independent, self-directed, lifelong learners, problem solvers, critical thinkers creative citizens and future job providers.

From the analysis and the literature reviewed in chapters two and four. Experiential education in this study is with a philosophy and a methodology in which educators purposefully engage with learners in direct experience and focused reflection in order to increase knowledge, develop shills and clarify values. Experiential education is alternatively described as a philosophy, a process or movement, or a method. Experiential involves a transaction between a teacher and a student to increase knowledge or develop skills. Through the process of experientially discovering experiential education one would come to realize the importance of focusing experience and reflections with an intended end in mind. Essentially in the study, the researcher learned to be purposeful in doing his work and realize that one must have goals in mind in order to be purposeful. As it is found out in the literature review experiential education and experiential learning are terms that have often been used interchangeably in education circle. As it is stated in the work, that depending on their area of specialistation, practitioners and theorists alike often refer to experiential education and experiential learning in other terms such as outdoor education, field work, internships, previous work experience adventure education, field trips, laboratory work, simulations or games.   In this study, experiential education was represented as a cycle with four steps that suggest the ongoing nature of learning. Regardless of the content of the experience, learners use the following sequence:

    (a)   engagement in concrete experience

    (b)   observation of and reflection on the experience;

    (c)   formation of concepts and generalisations from the experiences;

    (d)   application of new understanding

This multifaceted learning process of experiential education can be applied to any content area, and in fact often works best with an interdisciplinary approach.

***The Differences between Experiential Education and Experiential Learning***

The differences between Experiential Education and Experiential Learning can be understood from a conceptual stand point. In essence learning and education are different constructs. Learning can be understood as a change experience for individual while education refers to the transactive process between a learner and educator. Experiential learning when taken on its own comprises the methodological component of experiential education. In other words, Experiential learning refers to the way in which one learns from experience learning refers to the way in which one learns from experience. Experiential education on the other hand, refers to a philosophy of education in which the learner and the educator engage in a purposeful and intentional learning experience[153]

A number of theoretical models for understanding the experiential learning process have been developed and these models were explored and critically reviewed to define experiential education and experiential learning as different concepts. This study defines experiential learning as a step-wise process beginning with direct experience, followed by reflection, followed by learning. This definition has its roots in a history of Experiential learning models. The theoretical models of experiential learning began to take form amidst changing educational and social models during the 1960s, 1970s and 1980s; one would see from the study that the most influential of experiential learning models is Kolb's Experiential learning Cycle. Learning is therefore experiential because learning occurs when an individual identifies with interacts with and forms a relationship with a subject. This process of learning can be understood using an experiential model. This experiential model or programme begins with two intentions, (a) to provide a learner with an experience and (b) to facilitate reflection on that experience. Essentially, experience alone is insufficient to be called experiential education and it is the reflection process which turns experience into experiential education.

In support of Kolb's Experiential learning model (cycle) which come up with four essential or common elements of experiential learning that is, four important elements that are common to the various models of experiential education, which are

(i)   action that creates an experience

(ii)   reflection on the action and experience

(iii)   application of the abstraction to a new experience or action

Presumably, the individual can direct all these steps. Therefore experiential learning is the activity of the learner and does not necessarily require an educator. This places the responsibility for learning on the individual. As discussed and analysed in chapter 2 and 4 Kolb like other experiential education theorists defines experiential education as the process whereby knowledge is created through the transformation of experience. To Kolb the experiential learning cycle consists of four step process: (a) active learner involvement in a meaningful and challenging experience (concrete experience) (b) reflection upon the experience individually and in a group to find meaning (reflective observation) (c) drawing of logical conclusions and development of new knowledge about the world (abstract conceptualisation) and (d) application and testing of the knowledge in new concrete experience (active experimentation)

Concrete Experience

Active Experimentation

Reflective Observation

Abstract Conceptualisation
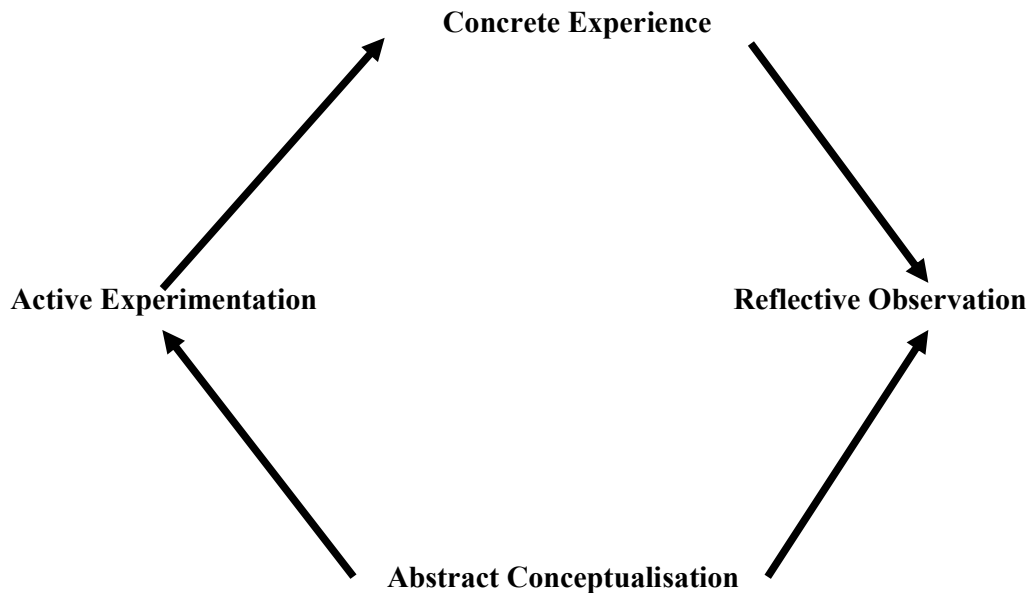
Kolb's Experiential Learning Cycle

It is found in this study that experiential education opens the door to learning through awareness other than the reflective intellect. Experiences can spawn understanding for learners when the experience is embodied or rather; felt and emotionally understood. Thus, cognitive reflection is but one method for learners to move from experience to understanding.

For proper understanding and implementation of Experiential Education, the leadership must be one with a strong vision of experiential education. The importance of a leader (administrative and academic) who has a strong vision of experiential education cannot be overstated. Building a school culture that embraces, understands and expects experiential education must come from the top, joined by a team of respected faculty staff who can build ownership across the faculty, schools or institutions to use experiential education will need a consistent coordinator with strong content knowledge, sufficient dedicated time, and familiarity with the culture paid integrated coordinators guiding the work maintenance of momentum, provide in-house professional development ,and experts to be consulted one-on-one. Why experiential education and experiential learning is producing more results than the traditional philosophy where the learning is seen as the interaction between the man and his environment. Contrary to the old traditional approach to teaching and learning, experiential learning is also linked to experience as praxis linked to critical theory. Learners became education creative, innovation and participants in learning and teaching process.

CHAPTER FIVE

ANALYSIS OF THE CONCEPTS OF EXISTENTIALISM, EXISTENTIAL EDUCATIONAL IDEAS AND EXISTENTIAL PEDAGOGY

5.1   Existentialist Education Ideas

Existentialism is a modern philosophy emerging from the 19th century, inspired by such thinkers as Soren Kierkegaard (1813-1855) and Friedrich Nietzsche (1874-1900). One of the fundamental, foundational concepts of existentialism is that "Existence precedes essence". It was Plato who said that the surrounding world is a world of essences; ideas, and the purpose of life is to discover these essences. Essences are already there and they precede existence. Even existence is an embodiment of an essence – the self. The majority of other Western philosophers carried forward this theory. Descartes even affirmed the reality of existence because of its essence – thinking, as he said *"I think, therefore, I am:* Bergson even went to the extreme of saying that '*I do not think",it (essence}thinks in me*[380] thereby striking a transcendental, desperately deterministic note on human existence. Similarly naturalist philosophers rejected this type of a transcendental determinism but replaced it by a naturalistic determinism by identifying essences in nature as preceding existence. Existentialism is a result against any kind of determinism and an affirmation of the free nature of man. They not only affirm that existence is prior to essence that man is fundamentally free to create his essences, but ironically he is condemned to be free. Sartre's monumental work *"Being and Nothingness*"[381], is basically a formulation of this theory of man. As Blackham writes: "But for Sartre, there is no creator of man. Man discovered himself. His essence came first; he now is in the process of determining his essences. Man first is, then he defines himself[382]. Therefore, man is conceived of as a free, responsible aspiring and striving becoming instead of as a helpless, despondent being – a creature waiting to realise what is given to him. As Sartre himself explains this to us: "What is meant here by saying that "existence precedes essence". It means that, first of all, man exists, turns up, appears on the scene, and, only afterwards defines himself. If man, as the existentialist sees him is indefinable, it is because at first he is nothing. Only afterwards will he be

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[380] Bergson cited in Seetharamu 2004 Philosophies of Education. New Delhi: APH Publishing Corporation. P. 80.
[381] Sartre, J. P. 1960. Being and Nothingness, New York: Phil. Lib.
[382] H. J. Blackham. 1951. "Six Existentialist Thinkers: London: Macmillan Co.

something and he himself will have made what he will be… "Not only is man what he conceives himself to be after this thrust towards his existence. Man is nothing other than what he makes himself. Such is the first principle of existentialism[383]. Therefore, it can be easily observed that when idealists believe in transcendental values, naturalists believe that values are resident in nature. Pragmatists believe that the individual alone creates values. Reality is a state of becoming. Existence increases with every moment of life and essence is a consequence of this perpetual becoming. Another significant concept of existentialism is the 'contingency" of human life, the "givenness" or "throwness" of human life.

Existentialists believe that existence of a person means his period from birth to death. There was nothing before birth and would be nothing beyond death. In between we have thrown into a social life and the characteristics of this social life are the contigent circumstances of our life. This contingency is often characterised by experiences of dread, horror, anguish, solitude, bewilderment, uncertainty and finally limited by death[384]. As Jean Wahl puts it: Man is in this world, a world limited by death and experienced in anguish: man is aware of himself as essentially anxiously is burdened by his solitude within the horizon of his temporality[385]. As such the whole gamut of metaphysical discussing about a transcendental being and purposes beyond death or an axiology discussing about transcendental values are mere imaginations of the mind designed to console an anguished soul and not the truth of existence. Soren Kierkegaard, Friedrich Nietzsche, Merlauponty and Albert Camus, in their various informal discussions[386] described in a very simple way the contingency of human life; "We are there; I am there such as I am; and I neither know why nor how; the only thing I know truly and inexorably, is that someday. I am going to die. And that is what limits all my possibilities that is my situation in the world. I know that my existence is precarious and short, and that I can lose it. This is the only thing that I have, and I can lose it at any moment; that is why there is the substratum of anxiety, fear and anguish"[387].

Therefore, the sources, process and content of philosophising must be the situation in which one is placed. We are all aware of our situation in life, limited by

[383] Sartre J. P. Op. cit. p.31.
[384] Jean Wahl: 1949. "A Short History of Existentialism Phil. Library. New York. P.30.
[385] Ibid. p. 3.
[386] Malik, G. M. and Akhter, R. Op. cit. pp. 87-91.
[387] Jean Wahil, op. cit. p.42.

death, and existentialists rightly remark that man is the only being in the world who knows that some time he will die. That is why his existence is throughout permeated by dead, anxiety and fear man cannot escape or transcend this situation. He has to be prepared to face dread, anguish, anxiety, and fear resolutely and courageously. He must learn to live with anguish, dread and anxiety. He must learn to love death (just as Socrates, Awolowo, Akinpelu and scores of other greatmen for whom dying for a meaningful cause was of greater significance than living a purposed life. Another significant concept of existentialism is their view of man. In the age-long philosophical controversy of free will versus Determinism, existentialists prefer to view man as an infinitely free, responsible being. According to Sartre freedom is identical with existence.[388] As such existentialism has even been described as a search for ways in which man's freedom to create may be widely established and understood. In Majorie Greene's terms: "the revolutionary philosophy turns out to be philosophy of freedom-not just the philosophy of those who seek freedom but the philosophy of the very free act itself".[389] According to existentialists, man is not only free but he is condemned to be free. He is only not free, not to be free. This is the tragedy of human life. This infinite freedom entails upon him a heavy sense of responsibility, and the situation of being burdened with a heavy responsibility is the cause of dread, anguish and anxiety. The peculiar quality of human reality is that it is excuse. Man is always placed in situation, where he is not depressed by anguish, elated by joy, and at times of fear, anxiety, love, horror and anger maintains his equanimity and poise as a sage. He is expected to live a bold, honest responsible and authentic existence. What are the educational implications of existentialism. It is very difficult to discuss with a considerable degree of certainty and confidence about existentialistic education, as a good treatise on education by an existentialists is yet to appear. To Buttler *"The philosophy of existentialism has not displayed any particular interest in education."*[390] Therefore, the educational implications are the ones derived and deduced by educational professionals rather than those that are developed by existentialists. As Kneller feels: "Aside from casual references, such as those made by Kierkegaard and Marcel to their own schooling, existentialists, we repeat, do not carry

[388] J. D. Butler. 1968. "Four Philosophies and their Practice in Education and Religion (3rd Ed.). New York: Harper and Ron. P. 462.
[389] Sartre, J. P. 1966. "Of Human Freedom" (ed.) New York: Phil. Lib p.4.
[390] Marjorie Greene. 1948. "Dreadful Freedom: A critique of Existentialism Chicago: University of Chicago Press. P.25.

their doctrine into practical theory or policy for school behaviour. We can only deduce educational ideas from philosophic doctrine heaped here and there".[391] in a broad sense education is that which helps an individual to realise the best that he is capable of[392] In doing so education must help the individual to realise the 'facticity' (contingency) of his existence, to face the categories of this facticity-dread, anguish, anxiety and fear-resolutely and courageously and finally prepare him to meet death with pleasure. As such school life need not be a source of joy and happiness as for Rousseau, Freobel (kindergarten) Pestallozzi and Montessori ('House of happiness') or a place of training for social adjustment as for Dewey, but need to be permeated by dread and anxiety. The former type of education is unrealistic according to the existentialist. *"Education for happiness is a dangerous doctrine because there can be no happiness without pain and no ectasy without suffering"*.[393]   "Therefore, existentialist would welcome an education which throws open to learners human suffering, misery, anguish and the dreadful responsibilities of adult life, this being one of the main objective of experimental education, engagement in real and practical life experience of adult and community life.

Existentialism believes and rightly so from the point of view of psychology that every individual is unique. Education should develop in him this uniqueness. In other words, it should cater for individual differences. The objective of education is to enable every individual to develop his unique qualities to harness his potentialities and cultivate his individualities. Another belief of existentialists is that man is free by nature. As a corollary, education should make learner aware of the infinite possibilities of his freedom and the responsibilities he must bear in life. Education should also develop in him a scale of values consistent with his freedom.[394] The learners should develop a commitment to these values and act for them. In brief, "An uncompromising affirmation of authentic freedom and individual uniqueness is the message of existentialism for the philosophy of education and experiential education as proposed in this study. Existentialists do not believe in prescribing a curriculum, the learner should choose his own curriculum according to his needs, abilities and station of life. Though they agree to transmit some amount of fundamental knowledge about the universe in general, still they feel that the curriculum should be related to

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[391] Kneller, 1958. Existentialism and Education. New York: Philosophy Library. P. 19
[392] Sartre, op. cit.
[393] Kneller op. cit. p. 84.
[394] Kneller, 1967. Contemporary Educational Theories. New York: John Willey and Sons. P.121.

the immediate social, economic, political and other group problems which the individual will have to face. They emphasise that curriculum should be appropriated by the learner and not just studied for an examination. It is not studying a subject but living, enacting and experiencing the values of which are to be identified in learning the subject. Existentialists give more importance to humanistic studies, through which man comes to terms with human suffering, anguish, anxiety and death. Humanities represent subjective knowledge whereas sciences deal with objective knowledge, self – knowledge precedes universal knowledge, self – knowledge is what this study tries to expose and discuss. How can this be imparted?

5.2   Existentialist Pedagogy

Existentialists favour the Socratic approach to teaching as Socratic method is personal, intimate and it involves learners in learning activity in an I – thou affair. Hence, knowledge and wisdom are gained through mutual interaction of two living beings. Methods of teaching should give more individual attention as advocated by the proponents of experiential education and constructivist theorists. For the existentialists what counts is personal contact and not time table.[395] As Kneller puts it " The existentialist favoured the Socratic method of teaching because it is a method that involves the learner in the activity; it is a joint search by the teacher and the taught for knowledge through the use of dialogue;[396]it is a method that Socrates himself used , as a "midwife" to bring other people's ideas to birth; and it is a method that accords recognition to the learner. The teacher should never try to impose upon the children his ideas, ideals and values. Even religious education can be given provided there is no attempt at indoctrination. Methods of teaching should develop the creative abilities in children as proposed by the experiential educators, education for creativity, is most important for the existentialists.

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[395] W. R. Niblett, 1954. "One Existentialism and Education" British Journal of Education Studies. 11(2).
[396] Kneller. Op. cit p. 34.

5.3   The Role of Existentialist Teacher

The role of the teacher in an existentialist scheme of education is very delicate. He must be the person who is himself authenticating his existence at every moment of life, who has developed a consistent scale of values and committed to it, without imposing himself he should make his children think about the problems of life. "*If there is anything that the existentialist teacher can do for his students, it is to bring them to a more critical analysis and understanding of the meaning and purpose of existence, so that with time man may become more than a mere appetitive creature perpetuating the bestial habits of his simian ancestors".*[397] For this, the teacher should treat his children (learners) as free individuals and sympatise with their rebellious nature. For according to existentialists, a rebel is moral than the conformist because he is authenticating his existence. There are no problem – children. Teachers should be concerned with emotional, intellectual, spiritual and physical life of the learners. The role of existentialist teachers fit in into the expectation and aspirations of experiential pedagogy, because of the engagement of the learners in what make them to be authentic, creative, critical and innovative in their construction of meaning and knowledge.

Experiential education and existentialist philosophy have these ideas in common; subjective personal construction of knowledge, meaning, value and skills. Personal or individual experience makes an individual learner to be critical, innovative and self – determined, life to both is authenticated by being directly involved or engaged in various learning or life experiences. To both existentialism and experiential education, they help the individual to realise his/her essence of living. Prior knowledge helps an individual in self-discovery of knowledge, meaning and essence of living. sAlso vital in the existentialist concept of the role of the teacher is that he must allow freedom of opinion and discussion in the classroom, while knowing fully well that his own views, being based on superior experience and wider knowledge will carry more weight. But he should not be intoxicated by his knowledge and authority. For the learners to be able to exercise their freedom of self – expression the teacher must create a classroom atmosphere that is tolerant and devoid of fear or threats for wrong opinions offered by the learners. The teacher should be personally involved in the lives of his learners, sharing their joys, and sorrows, and their hopes

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[397] Ibid, p.113.

and aspirations. The teacher has to love them and respect them as individual persons. He has to be committed to making his learners successful in discovering themselves, in realising their potentialities, and becoming self – reliant and autonomous individuals, these are the traits expected of an experiential teacher. He should show care and concern and a grave sense of responsibility from the fact that he is presiding over the lives of the next generations and over the fate of others.[398] It will be admitted that this is a new type of teacher, an existentialist teacher, and not the common run of teachers we have at present in our classroom.

This research emphasises both classroom and field experiences to implement the findings. While for practical reasons it may be difficult to implement all these lofty ideals – for example, the individualisation of the curriculum and the teaching method – there is no doubt as suggested by Akinpelu " that most of the teachers in Nigerian schools need to adopt the existentialist attitude of care, concern and commitment in their teaching activity to bring out the best in their students, they need a second reflection as recommended by experiential educators on their profession if they are going to be true to them.[399] All these traits call for the modification of the existing teacher education philosophy in Nigeria, of which this study has taken as its objective.

5.4   Existentialist's Philosophy, Pedagogy and Philosophy of Education

Conclusively, this works is based on the premise that education is most effective if it is ontologically rooted. From the philosophical perspective used in this study, human beings self-actualise through and in dialogue as a central dynamics. Three pedagogical obligations that follow from this are first; education should heighten students' awareness of themselves as unique, emergent, self-actualised person; second, education should enhance students understanding of the human traditional; third, education should enhanced students ability to participate in dialogical relationships

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[398] Akinpelu op, cit. pp. 161-163.
[399] Ibid. p.164.

The major conclusions of study therefore are;

(i)   Existentialism seeks a way out of the dilemmas of life an authentic and more meaningful existence from man.

(ii)   Existentialist knowledge in similarity with the experiential education is a direct outcome of man's interaction with his world of experience

(iii)   The aim of existentialist education is to liberate mankind from all social taboos and cultural norms.

(iv)   Existentialist education suggests on existentialist curriculum which will include subject matter that helps in the development of the students whole being.

(v)   The existentialist recommends Socratic Method of teaching and experiential learning.

Existentialists explain existence in terms of self-creation, to existentialism learning and values are explained in according to individual's choice. Like similar to the experiential education existentialism places emphasis on subjective realm of human existence such as suffering, misery, birth, death, joy and authenticity.In Nigerian context and to move Nigeria forward through existential and experiential education, we can strike a balance between the spiritualism and materialism, theory and practice.

5.5   **New Experiential and Existentialist Philosophy of Education**

Experiential Education: In this study experiential education is alternatively described as a philosophy and experiential learning as methodology or pedagogy. Experiential education involves a transaction between a teacher and a student to increase knowledge or develop skills. The central theme of experiential education is learning through involvement, for engaging students in a process of teaching and learning about diversity and social justice. By connecting classroom and community, by taking learning beyond the text, students cultivate their appreciation of diversity by actually experiencing it. The main goals of experiential education include the legitimacy of personal and individual growth; individual development contributes to the larger community and society.

Experiential education involves freedom of choice in selecting the learning experiences like the existentialist education, this study as an applied study can be

applied to any content area, and in fact often works best with an interdisciplinary approach. In this study experiential education and existentialist education are adopted like the African traditional education where learners learnt by imitation, observation and participation, because learning by doing makes learning and knowledge more concrete and permanent. Experiential and existentialist philosophy of education should enhance the relevance of academic content to the real world. It should provide opportunities for learners to develop and apply their knowledge beyond the classroom as well as contribute to their psychosocial development.

5.6 Implementation of Experiential and Existentialist Education

As said earlier in this study it is found out that educators and learners are engaged in real life experiences or lived experiences as chosen by b-oth the educators and the learners. Regardless of the content of the experience, learners are free to choose their personal and communal experiences to be studied, guided by the previous experiences of the educators to direct the learning of the learners. The following sequences are necessary to make learning and knowledge concrete and permanent;

(i)   Engagement in concrete lived experience by both the educators and the learners.

(ii)   Observation and reflection on the experiences by both the educators and the learners.

(iii)   Formation of abstract conceptualisation and generalisation on what is experienced, observed or reflected upon, here the role of the educator is unique, the educator's role is to aid learners in developing their own paths; meaning, learning and knowledge. The educator does this because of maturity of experience.

(iv)   Active engagement in the performance of the task and knowledge gained or acquired in the process of reflection and observation.
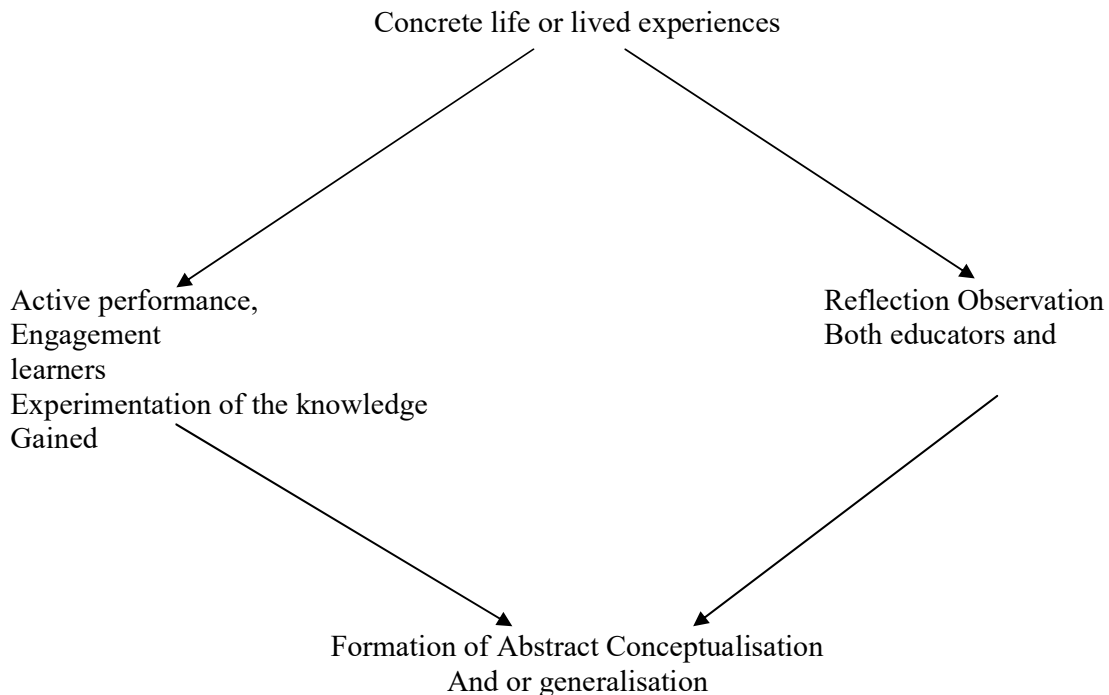
5.7 **Existentialist Philosophy of education and pedagogy In Experiential Education**

Since the central theme of existentialism is "existence precedes essence" which means that the actual life of the individual is what constitutes, what could be called his/her "essence" instead of there being a predetermined essence that defines what it is to be a human. Thus, the human beings through their own consciousness create their own values and determine meaning to their life. Existentialist education therefore focuses on the individual, seeking out personal understanding of the world. Reawakening of man's interest in him is the chief characteristic of existentialist education. Existentialism wants a new education that will prepare free and responsible individuals, that is, education that would encourage individuals to ask questions as to who am I? Where am I going? Why am I here? In dealing with these questions existentialism is concerned principally with such education which liberates man from his isolation and sees himself as free and responsible individual, who has freedom to make choices and be ready to bear responsibility for choice made. Existentialism focuses on to becoming himself, free and independent only by taking the existential or subjective truth in his own life.

According to the existentialism, methods of teaching must develop the creative abilities in the learners. Education for creativity like the experiential education is most important for the existentialists. Existentialists emphasise the application of such instructional techniques which appeal to feeling, emotion, creativity and deeper meaning of life. Similar to the experiential educators the existentialist educators primary roles include, selecting suitable learning experiences, posing problems, setting boundaries, supporting learners, insuring physical and emotional safety; facilitating the learning process, guiding reflection, providing the necessary information. This study whole concludes by merging experiential education and existentialist education both philosophy and pedagogy. Both are seen as holistic, where carefully chosen experiences supported by reflection, critical analysis and synthesis are structured to require the learners to take initiative, make decisions and be accountable for the results through actively posing questions investigating, experimenting, being curious, solving problems, assuming responsibility, being creative, constructing meaning, and integrating previously developed knowledge. Learners are engaged intellectually, emotionally, socially, politically, spiritually and physically in an uncertain environment where the learner may experience success, failure, adventure and risk taking. The learning usually involves interaction between

learners and educator, and learner and environment. The study is prepared to challenge the learner to explore issues of values, relationship, diversity, inclusion and community mutual and corporate living.

This type of philosophy of education, pedagogy and educational movement is now needed in Nigeria to develop the fragile nascent democracy, and maintain National Unity, Unity in Diversity and inclusion in every area of Nigerian nation. This study experiential and existentialist education sacrifices breadth of learning for depth.

Concrete life or lived experiences

Active performance, Engagement learners Experimentation of the knowledge Gained

Reflection Observation Both educators and

Formation of Abstract Conceptualisation
And or generalisation

Fig. 1:- *Experiential and Existentialist Education/Learning Model*

The Educator or Instructor's Roles

i.   Designing of course syllabus and setting of experiential and existentialist learning objectives.

ii.   Preparation of students for experiential and existentialist learning components

- explore course objectives

- explore course activities

- identify potential partnership

iii.   Providing relevant and meaningful engagement for al involved.

iv.   Students assessment and evaluation

v.   Sustainability

The role of the educator/instructor

Planning
Setting and designing of course
Syllabus and learning objectives

Preparation of students for experiential
And existentialist learning components

Providing relevant and meaningful
Engagement for all involved.

Students' assessment and evaluation
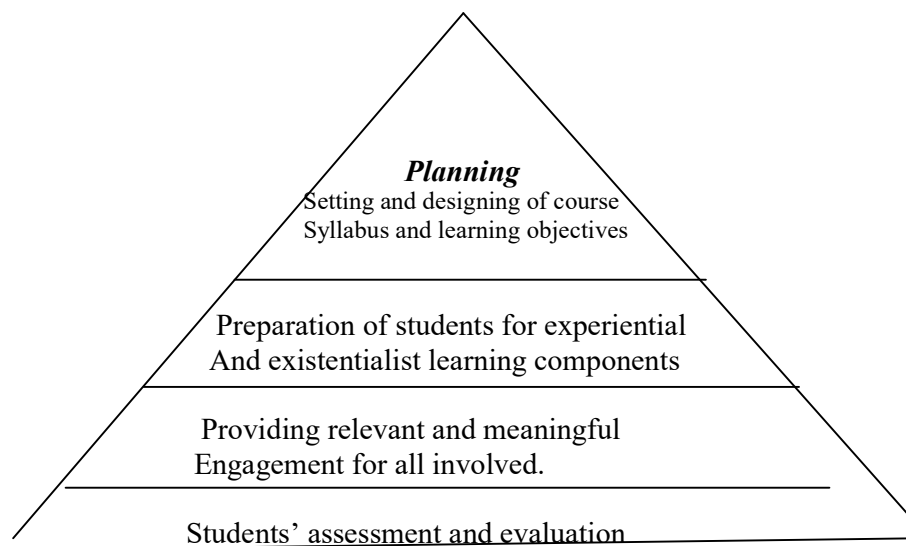
Fig. 2.

Learner's Role

i.   Observation/visitation to the site of study i.e. carryout personalised experience of the course content, sites, service etc.

ii.   Reflection on the engagement, formation of personal results or formation of hypothesis.

iii.   Development of personal meaning, abstract conceptualisation.

iv.   Active experimentation, the application of new meaning or knowledge gain, performance of a skill in solving personal, social or national problem.

Identification/choice of the course content
Experiencing the problem or site

Reflection on the engagement
Problem or service
Abstract conceptualisation, development
Of meaning and new knowledge
Active experimentation, the use of new meaning,
Knowledge or skill

Fig. 3

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1   Introduction

This concluding chapter presents the summary of arguments and issues raised since the beginning of this work. This is an attempt to expand on the summaries and include other needed information or ideas. Subsequently, we shall move to present the implementation or practical feasibility of this research work drawing implications fro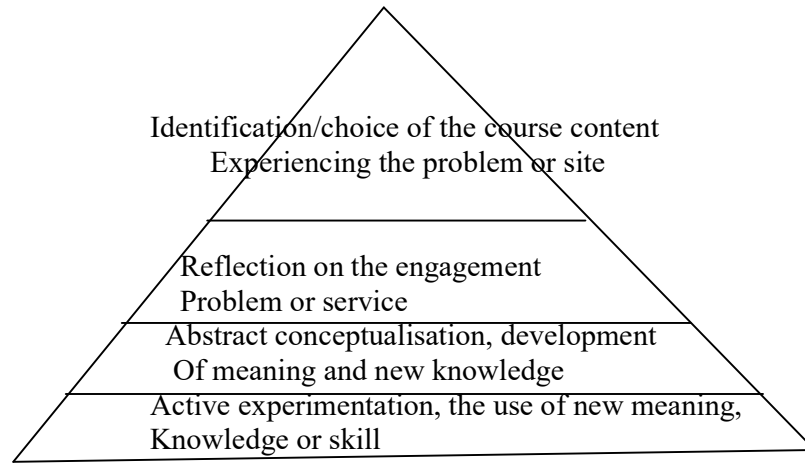m our proposal of the concept of experiential and existentialist education as an alternative teacher education policy for Nigeria. These implications are derived from the conceptual analysis and theoretical arguments that have been presented in the earlier chapters in addition, the implications would be directed to certain aspects of education and some sectors of the society that have a stake in education.

6.2   Summary

Experiential education has been defined in a number of ways in the literature reviewed in this study and often is defined in multiple ways. Kolb, Dewey, Itin, AEE and others have suggested experiential learning, represents the methodological components of the philosophy of experiential education. These terms experiential education and experiential learning, are often misrepresented in the literature and as a result, there may be confusion in the profession as to what the research is actually saying. As evidenced, it seems that more research is needed in which experiential education is understood and utilised as a philosophy and methodology. In addition, more research is needed that relates to the variations in experiential education meanings and philosophies and how these variations effect the ways in which experiential education plays a role in school reform or educational reform as expressed by various theorists.

Experiential education challenges the learner to explore issues of values, relationship, diversity, inclusion, and community. The educator's primary roles include selecting suitable experiences, posing problems, setting boundaries, supporting learners, insuring physical and emotional safety, facilitating the learning process, guiding reflection and providing the necessary information. The results of the learning form the basis of future experience and learning.

Experiential learning in this study is seen or referred to as learning through action, learning by doing, through experience and learning through discovering and exploration.

6.3   Impact of Experiential and Existentialist Education on Teacher Practice:

In order to use experiential education more deeply in their pedagogy, teachers are stretched in their practice. Through their practice they articulate new ways to give students more opportunities to create their own knowledge; such as:-

a.   Asking students to do more higher – order thinking, such as questioning, explaining, experimenting, predicting or making connections.

b.   Asking guiding and probing questions rather than showing and telling students what they need to learn.

c.   Situating learning outside the classrooms;

d.   Incorporating more opportunities for students to experiment with materials and ideas.

e.   Allow learning to be more inquiry based, and incorporating reflection in the process.

f.   Putting the responsibility for learning in the hands of the students.

g.   Being willing to revise instruction based on unknown or ambiguous outcomes of an inquiry and trusting that learning will occur.

6.4   Impact of Experiential and Existentialist Education on Students

The new practices being used by teachers affect students in multiple positive ways. Teachers and administrators described changes in students' attitudes towards learning and engagement, behaviours such as discipline problems and school attendance, and actual attainment of skills and knowledge. Changes in student attitudes, behaviours and roles noted by most or all of the schools included. Experiential education provides increased student engagement, increased student productivity and excitement about learning increased student responsibility for completing work. Increased student empowerment to make a difference, social justice and activism.

Increase in students' sense of a place in the world. Fewer discipline referral and behavior issues students will act as teachers and leaders.

6.5   Implementation of Existentialist and Experiential Education

Basic requirements for the implementation of experiential and existentialist education; All the ingredients of successful experiential and existential education include; professional development of major participants, such as leadership team, curriculum and documentation experts, follow by constant reflection with subsequent revision collaborative teaching, development of partnerships, technical assistance presentation of student work, all have one come factor – they require time in preparation and actual work. Effective implementation of this programme of education requires leadership with a strong vision of experiential/existential education.

A leadership that combines both administrative and academic work together, build a school culture that embraces, understands, and expects experiential and existentialist education must come from the top join by a team of respected staff who can build ownership across the faculty, schools or institutions to use this new educational programme (experiential and existentialist education) will need a consistent coordinator with strong content knowledge, sufficient dedicated time, and familiarity with the school culture.

Instructor or Educator's Roles in Experiential and Existential Education

In experiential and existentialist education, the educator or instructor guides rather than directs the education process where students are naturally interested in the educative process. The instructor assumes the role of facilitator and is guided by a number of steps crucial to experiential and existentialist education as;

a.   **Planning**: Once the experiential and existentialist education experience has been decided upon, the instructor plans the experience by tying it to the course learning objectives and determine what students will need to successfully complete the exercise (resources such as readings, and worksheets, research, rubics, supplies and directions to off-campus locations etc). Also, determine the logistics, how much time will be allotted for the students to complete the experience (a complete class session, one week or more)?

Will students need to work outside of class? How will the experience end? What forms of assessment will you employ? Will you use ongoing assessments such as observations and journals (called formative assessment),

end of experience assessments such as written reports and projects, self and/or peer assessments or combination of all three?

b. **Preparation**: After the planning has been completed, prepare materials, rubrics', and assessment tools and ensure that everything is ready before the experience begins.

c. **Facilitation**: As with most instructional strategies, the instructor/educator should commence the experience. Once begin, you should refrain from providing students with all of the content and information and complete answers to their questions. Instead, guide students through the process of finding and determining solutions for themselves.

d. **Evaluation**: Success of an experiential and existentialist education activity can be determined during discussions, reflections and a debriefing session. Debriefing, as a culminating experience, can help to reinforce and extend the teaching and learning process. In addition, make use of the assessment strategies previously planned.

6.6   Student Roles in Experiential/Existentialist Education

a. Students will be involved in problems which are practical, social and personal

b. Students will be allowed freedom in the classroom as long as they make head way in the teaching and learning process.

c. Students often will need to be involved with difficult and challenging situations while discovering.

d. Students will self-evaluate their own progression or success in the learning process which become the primary means of assessment.

e. Students will learn from the teaching and learning process and become open to change. This change includes less reliance on the instructor/educator and more on fellow peers, the development of skills to investigate (research) and learn from an authentic experience and the ability to objectively self-evaluate one's performance.

Experiential and Existentialist Educational/Learning Opportunities in Higher Education

There are numerous experiential and existentialist teaching and learning opportunities in higher education that can be found in most disciplines. The following is a list of these experiences as noted by Northern Illinois University.

Apprenticeship Experiences provide students an opportunity to try out a job usually with an experienced professional in the field to act as a mentor. Apprenticeships are a type of on the job training which may lead to certification. Many skilled laborers learn their trade by doing an apprenticeship.

Clinical Experiences are hands on experiences of a pre-determined duration directly tied to an area of study such as nursing students participating in hospital-based experience or child development and teacher education students participating in day care and classroom settings.

Cooperative Education Experiences are more extensive than internships will usually span two or more semesters of work[400]. Coops are paid professional work experiences and are tied very closely to the students academics work. During the co-op experience students will receive ongoing advising and the co-op will be structured to meet the students' academic and/or career goals. Co-op experience usually is included on a student's transcript in addition to being awarded designated credit hours for its completion.

Fellowship Experiences provide tuition or aid to support the training of students for a period of time, usually between 6 months to one year. They are usually made by educational institution a course of study or research. Post-graduate fellowships assist students at the graduate level while post-doctorate fellowships provide movies for those who have already achieved their doctorate degree.

Internship Experiences are job-related and provide students and job changers with an opportunity to test the waters in a career field and also gain some valuable work experience. Internships can be for credit not for credit, paid or unpaid.

Practicum Experiences are often a required component of a course of study and place students in a supervised and often paid situation. Students develop competencies and apply previously studied theory and content such as school library media students

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[400] Northern Illinois's University, Faculty Development and Instructional Design Centre factor (a) niu-edu, www.niu-edu.favdev.

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working in a high school library or marketing majors working in a marketing research firm. Practicum experiences also allow students to design and develop a project in which they apply knowledge and develop skills such as a doctoral student preparing the components of an online course.

Student Teaching Experiences provide student candidates with an opportunity to put into practice the knowledge and skills he or she had been developing in the preparation programme. Student teaching typically involves an on-site experience in a partner school and opportunities for formal and informal candidate reflection on their teaching experience. The on-site teaching portion of this experience can range from ten to sixteen weeks, depending on the programme.

Service Learning Experiences are distinguished by being mutually beneficial for both student and community. Service learning is growing rapidly and is considered a part of experiential education by its very nature of learning, performing a job within the community, and serious reflection by the student. Service learning involves solving some of society's issues, such as, homelessness, poverty, lack of quality education pollution, etc. One of the goals of service learning is to help students become awardees of these issues and develop good citizenship in learning how to help solve some of these problems.

Volunteer Experiences allow students to serve in a community primarily because they choose to do so. Many serve through a non-profit organization- sometimes referred to as formal volunteering, but a significant number also serve less formally, either individually or as part of a group. Because these informal volunteers are much harder to identify, they may not be included in research and statistics on volunteering.

Experiential and existentialist education as a new proposed education policy, in the body of this work several educationists have been critically examined and their ideas reviewed, such as John Dewey (1859-1952), David Kolb (1939-   and Karl Rogers (1902-1987) have provided ground work of experiential education. In many of Nigeria tertiary institutions have several opportunities for undergraduates to engage in hands. On learning and teaching. Through the various faculties research centers, several researches have been carried out on theory and methodology of imparting and implementation of research findings of which this study is one, with which the students (graduates and undergraduates will develop critical thinking, use creativity, and employ multiple communication strategies while applying their skills to real

world problems. This educational programme as an outgrowth of educational innovations and curricular innovations strategic plan, experiential and existentialist education philosophy can be used across University, Polytechnic and College divisions to create sustainable, relevant, student-centred, research-based programme which utilises the proposed programme both in and out of the classroom to promote and sustain student academic and career success.

Experiential is expected to be a motivation for both the Nigerian teachers and students through its various approaches where the teachers and learners are learning and engaging in learning experiences. The use of partnership in various service learning experiences, making use of local resource persons to contribute to knowledge construction. The partners serve as primary resource persons and first hand information with detailed socio-cultural background. Experiential education offers direct link between the classroom and "real world" experiences for social interaction in and outside the school. Experiential education, makes learning and knowledge acquisition and skill acquisition in interdisciplinary avenues.

6.7   Implication for Learners

Successful experiential and existentialist learners have a willingness to re-order or alter their conception of a topic: they can reason for themselves and are able to successfully explain their position. They have clarity of purpose with tasks they undertake and the self-management skills necessary to work successfully both alone and in a group. Experiential and existentialist learners are ensure of the rule governing their discipline or mode of operation but are also open-minded, and be able to work with people with different view. Experiential and existentialist learners are in control of their voice; they can identify the role of emotion in their learning, as well as reflect on how they come to their new knowledge. Experiential and existential education promotes the value of diversity and brings together people of different social, ethnic and economic classes, preparing learners for entry into the world at large. This study critically examines the complexity of learning and decision-making in past modern or existentialist society and argues that experiential and existentialist should embrace this complexity. It argues that experiential programmes should provide independent learning experiences that address the capacities of learners. The value contents in which they learn and take responsibility for actions should be an important programme focus. Furthermore, realising the imitations to learning through direct

experience recognises the role of critical reflection on knowledge, understanding and personal decision-making.

To make experiential and existentialist education relevant to the needs of Nigerian society, a focus on education on action on the big issues of the day, e.g. insurgency and economic down turn are areas that require experienced security experts and economic planners that are well equipped to address. However, action requires knowledge, and therefore programmes require content, such an approach may prove attractive to educational policy makers and represent an opportunity for experiential and existentialist education to contribute meaningfully to main-stream education since experiential and existentialist learning occurs when carefully chose experience are supported by personal engagement, critical analysis and reflection.

To get Nigeria out of the economic and socio political problems, Nigeria needs experiential and existentialist education and service learning. Service learning as discussed earlier is a form of experiential learning in that student engage in cycle of service and reflection, which is also a process of empowerment for students where faculty and community members alike act together they are co-learners and co-teachers in creating better communities.

6.8   Implication of Experiential and Existential Education for Teacher Education

The profound changes created by the internet over the past two decades have affected 21st century knowledge workers more than any other group. The ability of the individuals to access massive amounts of information on seemingly every subject presents benefits and challenges to the learners. While having ubiquitous information at one's finger tips is a luxury unimagined by our forefathers, it also alters fundamentally the way we learn and perform. Why? Simply put it means that knowledge is no longer power. Access to knowledge and ability to turn that knowledge into action and decision has become the new power.

Learning organisations be they institutions of higher learning or corporate training departments, must now recognize this sea change and adjust to it. Doing so is vital for the preparation of students and employees for successful careers in today's hypercompetitive business and academic world. In order to succeed in this "brave new world" of information today's students and the institutions as colleges of education, facilities and institutes of education in our universities that educate or prepare teachers and educational professionals must broaden their traditional learning

methods to embrace new performance centric skills. The new priority is to develop agile minds of resourceful individual who can locate and master skill sets or the knowledge they need not simply memorise learning content, this study finds that today's new frontier requires fresh approaches to develop these agile minds. Among these approach is experiential and existentialist education/learning, hands-on personalised practice with live-internet-based systems and scenario based virtual world.

As the teacher education continued to be expanded in Nigeria owning to the belief that no meaningful development can come up without adequately trained and effectively delivered lesson by the teachers. Global competition and the world economic downturn have increased the pressure for all organisation including teacher training institutions to change the way they operate. Innovation and flexibility are two key skills that individuals need in order to thrive. Work is changing people are changing and information half-life is shortening. Awareness of the role of experience, practice, conversation and reflection in learning helps in finding right knowledge and skills and in knowing how to apply it to practical situation. Experiential learning is proving to be the foster, most effective way to teach students rapidly changing knowledge and skills in technology, education, health care and business. It is considered by many professionals to be ideal for learning practical skills where students need the freedom to experiment, test their current expertise and gain competencies for beyond theory. Experiential and existentialist education/learning provides students with "technology apprenticeship" hands-on, real world experience while they are still in school. Form an instructional perspective live practice closes the kinesthetic learning loop, thus enhancing cognitive encoding and improving skill retention experiential and existentialist education/learning enables students to step through a series of guided actions, work through real-world scenarios and actively control live equipment.

The whole system of teacher education theory and practice need radical restructuring. The present system places too much emphasis on acquisition of theoretical knowledge while very little exposure is given to practical aspect of their training. Emphasis is still on traditional banking system of education, experiential, existentialist and constructionist methods and approaches are included in the curriculum of teacher education in Nigeria. The main challenge we are now facing is to re-define the qualities of a good teacher as well as training programmes. The

current effort to professionalise teaching should be intensified and be fully implemented at all levels of education. There should be a policy demanding of any teacher at any cadre of Nigeria education to undergo relevant professional course to improve the effectiveness and efficiency. There should be provision for constant monitoring and professional development of teachers.

6.9   Curriculum Content

Since every society has expected and set very high and at time stringent ideals for teachers to follow. Teachers are expected to be protectors, inspirers, critics, appreciators of excellence, and enemies of shoddiness. They cannot be aloof but they should not be too bold. They must give as well as receive. And most of all they must be above reproach, indefatigable, dedicated, zealous and self-controlled. A comprehensive curriculum theory takes into consideration not only the pedagogy, qualities identified above but also the nature of the knowledge to be learnt, the nature of the learners and the nature of the societal responsibilities shared by the teacher and students. At all levels of education especially teacher institutions, learners should be exposed to aspects of education that are functional related to realise life (world) experience and needs of the society. Consequently, it should be ensured that there is a link between school/teacher training activities and the lived-experiences of the society by drawing curriculum contents from the needs, aspiration and reflection of the learners (teachers in training) and the community. The type of knowledge offered in the curriculum should be such that allows learners to have an immediate and direct participation in learning activities. Emphasis in all teaching activities should be more on enhancing the reasoning ability or critical thinking of the learner than memorisation or regurgitation of facts.

6.10   Implication for Pedagogy

Intellectual development and teacher training through reflective and critical thinking could be achieved in an atmosphere where learners are allowed to have personal and direct experience and think freely. Interdisciplinary experiential, existentialist and constructivist learning theories should be given to teachers in training, since experiential and existentialist methodology does not treat each subject as being walled off in its own room, unconnected to any other subjects. Compartmentalised learning does not reflect the real world, while as the experiential

and existentialist classroom work to create an interdisciplinary learning experience that mimics real world learning. Similarly experiential and existentialist learning is aligned with the constructivist theory of learning in that the "outcomes of the learning process are varied and often unpredictable" and learners play a critical role in assessing their own learning. To achieve all these ideas, the teacher should create a democratic environment while he or she too must have a democratic spirit. Methods or approaches that are capable enhancing democratic character include Socratic Method. Problem solving method, discussion method and experiential learning approaches. The Socratic Method and Socratic seminar are questioning methods, rather than powering our own ideas as teachers on the mind of the child (learner), like an empty jar, we act as intellectual mid-wife trying to deliver the knowledge in him. Relevant and appropriate question in a conducive atmosphere help the child to think appropriately.

6.11   Implication for Policy Makers and School Administration

Since an effective experiential and existentialist education should enhance the relevance of academic content to the real world, it should provide opportunities for learners to develop and apply their knowledge beyond the classroom as well as contribute to their psychosocial development. It is expected that effective experiential and existentialist learning course should include; a connection to academic learning, analysis of connection between academic content and service, mutual benefit involvement, learner preparation and support, plan for assessment and sustainability. And the curricular design in experiential and existentialist learning depends on a number of factors which include:

a.   Course learning objectives

b.   Experience of the instructor with the pedagogy of experiential and existentialist education (faculty experiment with curricular design and may make course modification and adjustment from one semester to the next).

c.   The type of engaged learning experiences wider consideration.

d.   The number of students expected to enroll in the class

e.   The classroom structure (i.e. traditional, online, hybrid, large lecture).

All the above requirements for the implementation of experiential/existentialist education have placed a lot of burden on both the policy makers and school administrators in terms of effectiveness and fund allocation for the

implementation of this type of education because experienced instructors or educators need to be trained and funds provided for out-door engagements. Therefore, to our policy makers and politicians, the UNESCO's recommendation needs to be strictly adhered to, i.e. 26% or more of National Budget be allocated to Education.

6.12 Suggestion for Further Studies

This study arrived at the conclusion that intellectual development and teacher training through reflection and critical thinking could be done in an atmosphere where learners are allowed to have personal, direct experience and think freely. Inter personal, direct experience and think freely. Inter disciplinary experiential and existentialist learning approaches should be given to teachers in training. Since the proposed experiential and existentialist learning does not treat each subject as being walled off in its own room unconnected to any other subject, as compartmentalised learning does not reflect the real world, while the experiential and existentialist class room work to create an interdisciplinary learning experience that mimic real world learning. Similarly experiential and existentialist learning is aligned with the constructivist theory of learning in that the "*outcomes of the learning process are varied and often unpredictable*" and learners play a critical role in accessing their own learning. To achieve all these, the teacher should create a democratic environment while he or she too must have a democratic spirit. In this study experiential and existentialist education as discovered illuminates this core of teaching and learning as personal pursuits to find meaning, define identities and to live authentically and freely by defining Experiential and Existentialist education as an academic engagement that enhances the relevance of academic content to the real world. It provides opportunities for learners to develop and apply their knowledge beyond the classroom as well as contribute to their psychosocial adjustment and development.

Further studies or researches could be carried on how to use experiential and existentialist education in teaching various school subject and courses leading to develop the following psychosocial skills as life skills project content skills, applied skills, work force / leadership skills interpersonal and service skills. Studies could be carried out in pedagogical and psychological areas to examine and critically assess John Dewey, David Kolb and others theorists of Experiential learning that experiential learning takes place when a person involves in an activity looks back and

evaluates it, determines what is useful or important to remember, and uses this information to perform another activity, could be carried out by professionals or scholars in pedagogy and psychology. Since the multifaceted learning process of experiential and existentialist education can be applied to any content area and in fact often works best with an interdisciplinary approach further studies could be carried out on how this study can be implemented in either primary (elementary), Basic education, Secondary schools or tertiary education level, as experiential and existentialist education use multiple senses and intelligences, and therefore reaches learners of various learning styles. This existentialist and experiential learning approach can be effective in reaching a wide diversity or learners (students), including traditionally undeserved population and learners with special needs. Topics as "The use of Experiential and Existentialist education, in curbing Youth Unemployment in Nigeria. "An Experiential and Existentialist Perspective on the Management of Violent and Civil Crimes in Africa" or Experiential and Existentialist learning Approach in Curbing Socio-economic Problems in Nigeria etc. can be further researched into.

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