

Philosophy in Education: A Namibian Pursuit of a Liberative Pedagogy

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Abstract. Education and philosophy are intricately intertwined. Yet philosophy, as a subject, does not feature in education training. Although teachers are expected to embrace the role and task of pedagogues, they often lack the skill to shape thinking, thus perpetuating mindlessness. As such, teacher training institutions are rapidly and ferociously focusing on new techniques and methodologies, but rarely asking whether any of these are needed. These teacher training institutions, driven by a practical end, to supply a workforce for the market, risk producing non-reflective practitioners. This paper argues that incorporating philosophy in the training of teachers is important to produce educators who are not only practice bound but can also ask the second-order questions and reflect on why they are doing it. As an analytical paper it seeks to explore whether there is anything distinctive about the role of philosophy in education, particularly in Namibian teacher training. It engages a liberative pedagogical approach which argues that a post-apartheid society needs to intentionally think about the kind of education it seeks to provide.

Key Words: philosophy, education, teacher training, liberative pedagogy, Namibia

Filozofija v vzgoji in izobraževanju: namibijsko iskanje pedagogike osvoboditve

Povzetek. Izobraževanje je globoko filozofsko prizadevanje, čeprav filozofija kot predmet v njem ni prisotna. Čeprav se od učiteljev pričä-

kuje, da bodo prevzeli vlogo in nalogo pedagogov, jim pogosto primanjkuje spretnosti za negovanje mišljenja, s čemer se ohranja brezbržnost. Tako se šole za učitelje nereflektirano osredotočajo na nove tehnike in metodologije, a si pri tem le redko zastavijo vprašanje, ali so te sploh potrebne. Šole za učitelje, ki jih vodi praktični cilj, tj. zagotoviti delovno silo za trg, tvegajo, da bodo izobraževale nereflektirane strokovnjake. V tem prispevku trdimo, da je vključitev filozofije v usposabljanje učiteljev pomembna, saj lahko le tako izoblikujemo učitelje, ki niso le vezani na prakso, temveč znajo postavljati vprašanja drugega reda in razmišljati o tem, zakaj to počnejo. Pričujoči analitičen članek skuša raziskati, ali je vloga filozofije v izobraževanju, zlasti pri usposabljanju učiteljev, nenadomestljiva. Naslanja se na pristop pedagogike osvoboditve, ki trdi, da mora družba po apartheidu načrtno razmišljati o tipu izobraževanja, ki ga želi zagotoviti.

Ključne besede: filozofija, izobraževanje, usposabljanje učiteljev, pedagogika osvoboditve, Namibija

Introduction

Philosophy is a second-order exercise, implying that it concerns itself with fundamental aspects of things. We are not just involved in the exercise of describing things as they are but also question *what* and *why* they are. For example, in order for education to become an exercise of enquiry, we need to first ask, *what is education?* A question of definition is essential in placing ourselves to understand our task. Education in the context of this paper refers to an institutional exercise of formal schooling. When the sought-after object is clear in the mind of the enquirer, only then can there be a cultivation of practices that will aid in attaining the purpose of education. Philosophy can provide this necessary aid for both educators and students to intelligently evaluate the ends of education. When education can be adequately defined, only then can 'educators think meaningfully about the total educational and life process so that they will be in a better position to develop a consistent and comprehensive program that will assist their students in arriving at the desired goal' (Jarvis 2010, 5).

An unexamined education is not worth pursuing. Education needs to liberate the mind and must expand one's mental horizons. As such it is an exercise of creating and pursuing opportunities and spaces in which truth can be obeyed and practiced (Palmer 1993). However, in a context of disconnect between practice and critical thinking, truth seeking can be sacrificed. The training of teachers is an exercise of preparing generations that will build societies. Society building is a strenuously reflective exer-

cise which requires deep kinship with wisdom. Only then can education be a liberative exercise.

If education ought to be liberative then the role of philosophy is of utmost importance. First, to help educators have a better understanding of the problems of education. Second, to better evaluate the solutions to stated problems. Third, to elucidate the goals of education in the building of society. Lastly, to help develop teachers who have a coherent perspective and can influence a generation of learners who can be reflective makers of society. This paper seeks an answer to these aims or to provoke a discussion that will pursue these ends.

Theoretical Framework

This paper employs a liberative pedagogical approach. As such it argues that creating spaces of inquiry that can expand the mind's horizon is essential to education. To have an educational system that is intentional requires that philosophy (as defined below) be incorporated into the curriculum for teacher education. The focus of this paper is the university, which is the training ground of educators. While the discussion borrows and interacts with ideas from everywhere, its primary context is that of Namibia. As such it must be considered a post-apartheid discussion that calls for a philosophy of education that can contribute to the forming of praxis rooted in intelligent, wise and visionary reflection.

What is Philosophy?

Philosophy refers to the activity of pursuing wisdom. However, the literal translation of *philosophia* as *love of wisdom* does not adequately capture the active pursuit and acquisition of wisdom that defines the practice. Siegel (2018) contends that the notion of *love* implies a passive appreciation for wisdom rather than an active pursuit and acquisition of it. However, the belief that philosophy begins in wonder also implies going beyond and above mere appreciation of wisdom. Philosophy encompasses actively seeking and acquiring wisdom – through inquiry, reflection and critical thinking. Philosophy, then, is that which provides the basic tools for reflection and practice (Pritchard 2013).

Philosophy in this paper refers to the reflective activity of knowing what educational outcomes we desire and why we desire them. It is an activity that seeks to use the institution of the university as a place of practice to form educators who will in return form society makers. Johnson and Siegel (2010) speak of teaching thinking skills; philosophy is the

home for growing such an education. Thus, philosophy is not a mere exercise in abstracts but one that aims to address the larger questions of life and our sociality. In this case, education is meant to address the existential needs of humanity. These needs require a means of intelligently evaluating the various alternatives that can bring about the desired goals.

We are particularly thinking of such a use of philosophy in constructing a post-apartheid society. The same could be said for various post-colonial societies. Colonial and apartheid education had the desired goals to train those in the colonies to secure colonial interests and ensure cultural continuation. However, the post-apartheid notion of education is an essential human right. This understanding has implications. The goal is liberative or a continuation of a liberative telos. Philosophy is the activity whereby we question what kind of education we need and why we need it. It helps generate an understanding of pedagogy that will assist in propelling stunted societies.

The apartheid education provided nothing more than a functionalist role. Now Namibia has an opportunity to construct an education system that would propel it to truly be free. Philosophy as an activity of reflection, when incorporated in the practice of education, can provide for a space for intentional living. Thus, philosophy is that which drives a reflective intellectual dialogue to improve education in a way that will enable citizens to live and create conditions for the good life.

Exploring Philosophy in Education

Some people do not consider philosophy as an area of practical use, a challenge defined by the gradual, if not rapid, move to remove the humanities from university (Reitter and Wellmon 2021). Others think it is so abstract and difficult that it must be reserved as an elective. And in a country riddled with high unemployment one is always confronted with, *what kind of job will I get with a philosophy degree?* While scholars and students of philosophy may think their field is to be the mother of all sciences, those outside it find it to be either cryptic or of no practical use. Unfortunately, most of these misconceptions come from profound ignorance. This ignorance has been further exacerbated by an academic culture that is suspicious of the pursuit of truth and has been at the forefront of ousting humanities from the university's corridors.

Whereas the liberal curriculum used to be central to all who came to the university, including teachers, it has now become limited to training 'cultured elites' (Reitter and Wellmon 2021, 12). With this absence

of humanities in the core curriculum and the university beset by ‘vocalism, managerialism, [and] anti-intellectualism’ (p. 6) – the task of this paper is not made easier, especially when education training reflects some of these effects of ‘institutional rationalization and democratization of knowledge’ (p. 13). Exploring the role of philosophy in teacher training is an approach to address institutional transformation that could pave the way for liberative pedagogies.

The notion of liberative pedagogy employs a socio-political context. How can post-apartheid Namibia engage with education in a way that speaks to its needs? We argue that introducing philosophy to all who would be involved in education, particularly teachers, could be a good starting point. The university needs to be the place for shaping educators to intelligently evaluate alternative ends. Courses in philosophy can assist future educators to wrestle with the nature of social reality in which they would practice and help them reflect meaningfully about education and life processes. If properly introduced to philosophy, teachers would be in a better position to be among those who would be at the forefront of developing and driving consistent and comprehensive programmes that will assist in achieving desired educational outcomes. This role of influencing educational goals is presently left to policymakers who are concerned with bureaucratic procedures with strong leanings to managerialism.

The idea is not to turn the platform of education into that of training professional philosophers. Instead, we want education to be exposed to aspects of academia that will give educators the skills to examine the nature of education and its trajectory for Namibia. Given the assumption that education is a public good, this implies that we need consistent reflections that will establish what values we seek to attain through education. The key to be able to achieve liberative ends should be the cultivation of a life of examining. If philosophy is a reflective activity, then it must drive us to pursue a life of seeking justified true belief. In this case, we need to develop educational practices that will help achieve the good life, previously denied by a racist and racialist philosophy. What exactly is there to examine?

If the telos of philosophy in education is to attain liberative pedagogies, then we need to examine the meaning of education for our context. To achieve this, contexts that inherited systems and practices of education need a new conscientisation. Kamwe Nkrumah (1970) referred to this as *Consciencism* (cf. Freire 2005), a point of awakening to question the origin of things. In a sense, such a project embraces the notion of decolonisa-

tion. However, decolonisation in this sense is only an ally framework, to help frame both the assumption and telos for the role of philosophy in education. This notion of a new conscience hinges on the understanding of reframing, rewording and remaking of education to be contextually relevant.

While the drafting of a curriculum is mainly the work of policymakers, at least in public institutions, it requires philosophical reflection to define what it is that we seek to do and whether it is necessary. The intention is to make education truly meaningful rather than simply putting it through aesthetic refurbishments. Because philosophy is concerned with second-order questions, it can provide educators with the necessary tools needed to give a comprehensive and consistent analysis of the nature of education. When teacher training levels engage such a comprehensive analysis, it produces teachers who in turn become part of the making of society's intellectual culture.

The practical outworking of this role of philosophy in institutions for teacher training must begin in a comprehensive liberal curriculum, in particular, the introduction of philosophy as a subject of study throughout the teacher training process. What has happened, in the name of interdisciplinary learning, is that subjects like philosophy have been shredded to only serve functionalist roles. For example, a student may be introduced to a subject such as 'Critical Thinking.' However, instead of introducing the student to robust aspects of logic, the subject provides little basis upon which a student develops the ability to unify their thoughts. In particular, when there is a low reading culture, critical thinking becomes about what to think and not how to think. In the end it produces students who may pass 'Critical Thinking' as a module, but who have not been taken through robust processes of logic that ought to help them develop the ability to synthesise. Philosophy, when all its various branches (Epistemology, Logic, Ethics, Aesthetics and Metaphysics) are adequately taught, can give future educators the tools needed to synthesise and integrate knowledges in a way that would be helpful towards a meaningful post-apartheid curriculum.

This ability to synthesise knowledge and produce knowledges that are contextually relevant for society is a strong motivation for philosophy-infused liberative pedagogy. Because of the speculative nature of philosophy it can broaden horizons when we are able to realise that there is more to knowledge than what we have at our disposal; more especially, that there is more to doing education beyond the educational templates

we inherited from both the colonial and apartheid system. This practice, which is deeply steeped in philosophy, would even put to the question the notion of internationalisation, which does not take into consideration the socio-historical trajectories and the development stages of post-colonial countries. What some of these practices do is enhance mental paralysis, and do not allow the context's social agency to thrive. Internationalisation initially becomes standardisation, especially when the new methodologies and praxis get state funding to be tested.

We have so far simply tried to make a case that introducing philosophy in teacher training education has benefits for the long-term goal of developing an education system that speaks to Namibian needs. Is this a given? No: it falls within the speculative dimension of philosophy. The basic logical assumption is that thriving contextual curriculums are based on a robust philosophical reflection that informs policy decisions. In the absence of a driving national philosophy of education, sustained by a lack of philosophically trained practitioners, education becomes a patching together of bits and pieces. So, while it is not a given that philosophy would always result in a robust education system, we argue that it allows for a rational longing from disarray to establishing, although to a relative degree, the confidence to find a much more defined and intentional way of doing education. Being able to make judgments between competing needs and visions of what constitutes education is only possible if we embrace the evaluative function that philosophy provides. Even if various educators were to arrive at different understandings of what should constitute education, they can negotiate with open minds using reasonable measures to inform policy and implementation of a fit-for-purpose curriculum.

What the nature of that philosophy would look like must be adequately founded on the principle of universal human rational ascent. While the outworking of philosophy must be contextual, it must be founded on practical rationality. This is to say, that reason must guide the practice of philosophising and context must judge how to best put it to use. A liberative pedagogy separates itself from herd philosophies or common purpose philosophies. It believes that there is no limit to human knowledge and therefore can learn from as wide a spectrum as possible to find answers to contextual challenges. Therefore, universities, which engage in the training of teachers, must create spaces for philosophy to shape thinking minds. This means going beyond just taking a course in philosophy of education. Instead, philosophy must be part and parcel of teacher training.

There are practical modalities to this call. Because philosophy, by nature, is speculative and does not confine itself to pedagogical methods, it must be a truly liberal curriculum. It must be embraced in such ways that allow for liberty to think and not dictate what to think. This introduction of philosophy in teacher education, in search of a liberative pedagogy, provides for a redefinition of power. The education inherited from the apartheid system, that is often driven by internationalisation, tends to sterilise the mind. However, the pursuit to engage in philosophy with the intention of raising a generation of reflective thinking learners and developing contextually driven curriculum is a power-redefining approach. It is liberative in the sense that it takes both the thought and agency of Namibians to rethink what kind of education they would like to have.

As a disclaimer, this is not a liberative pedagogy that seeks a catch-all ideology, as that which is seen in present-day decoloniality and decolonisation conversations. But as in the argument of Olúfẹ̀mi Táíwò (2022), we hold the oneness of humanity. As such, philosophy is a universal activity and is fluid enough to allow all people's groups to contextualise systems according to their socio-historical experiences. As people who have come out of a terrible racialised history, we do not imagine returning to a precolonial bliss. Such a life is not possible. The postcolonial and post-apartheid context is a real socio-historical context, therefore, what we need to do in the university is to come up with robust ways to imagine an alternative future.

This alternative future is rooted in the belief that a contextual education can lead to lasting impact. However, it must be founded on principles of open and robust philosophising. If academia is the place that ought to prepare and shape people to become thinkers, then we have an obligation to create university spaces that resist any social control. This is what freedom means. Implying that there needs to be a deeper grasp of the meaning of academia is the home of intellectual formation. When the university becomes more assertive of its role, as the arena where minds interact, it will embark upon intentional integration of philosophy and philosophical activity in its curriculum. This is the unwavering commitment institutions of teacher training must take. Only then can there be replication of reflective practitioners who will participate in raising a society of thinkers.

We have so far tried to convince our readers of the importance of philosophy in education, especially in the teacher training curriculum. Our

hypothesis, which has been reiterated several times, is that philosophy enhances the ability to think critically. Such a skill, as a matter of consequence, can be applied to design a transformative contextual curriculum. However, it requires a common conviction that education is a common good for us to embark upon practices which will embody this conviction.

Shaping Education as a Public Good

Education is generally framed as a human right. This is debatable. However, we agree in principle with this assumption. A right of this nature requires a socio-historical footing. Only then would it find meaning as a public good. The Namibian government has, in principle, accepted education as a public good (Constitution of the Republic of Namibia, Article 20). This is despite the inadequate availability of resources to ensure *access and quality*. What is the nature of a public good? We ask this in the context of virtue or arete. As such, that which is a public good ought to have *happiness* as its end goal. Although philosophers have intricately discussed the notion of virtue, we will use James Tooley's (2017) view which borrows from economists. This notion gives a taste of the interdisciplinary nature of education. Education is not an exclusive activity; it is social, political, economic and more. At all times, it is an activity of this and that field. As such, Tooley argues that for education to be a public good it must at least demonstrate: (1) public visibility; (2) nonrivalness; and (3) nonexcludability (p. 125).

A public good requires careful thought processes. It also needs enabling structures for it to meet Tooley's criteria. In order to have an education system that would truly be a public good, then, requires training educators in the science of thinking critically, creatively and constructively. In the Namibian case, the role of education would be the kind that destabilises regressive hegemonic operations. However, this would require that we name the regressive practices. Although it might be essential to wrestle with the nature of regression, that would be a project too big for this paper to undertake. This does not, however, negate the possibility of exploring it from a speculative perspective. In this case, the lack of philosophy as a subject in the training of teachers creates conditions of socially, politically and economically invisible education.

While there might be good policies around education, what they mean and how they can be realised requires critical thinking. Without the latter, even if there are policies and financial resources to drive education, without the presence of those who ask the human questions, education

would be an activity that perpetuates mindlessness. Public goods must be of such a nature that they empower the public to perpetuate the good, until that kind of perpetuation becomes a habit enshrined in its social fibre. So, when Aristotle urges us to pursue a life of virtue, the admonishment extends beyond ethics and applies to the totality of all the human life. A life of intellectual rigour aimed at addressing the challenges of human society, in our view, must be added to these virtues. Happiness, in this case, takes on an intellectual embodiment and commitment to finding a contextually driven curriculum that would assist in realising education as a public good.

While wisdom can be learned from everyday life's experiences, we need a structured, systematic and intentional curriculum of education in wisdom. The teaching of philosophy in the university has the potential to equip students with the tools needed in exercising practical wisdom when faced with difficult situations. Teaching is often considered merely a communication of information in the curriculum; introducing philosophy in the curriculum attempts to teach students *how to live*.

The gradual demise of the humanities in most of the major universities, attributed to the rapid overtaking of science, undermines the shaping of students who would live well. Education is a particular exercise in the humanities; it is not just a social science. As a public good it may lose a central feature if it is not submerged in philosophy. Philosophy would allow education to find its own trajectory and even life, especially it is to divorce itself from being used as a political or ideological tool. We say the latter, fully aware that for such an independence to happen requires systems and structures that transcend the political and ideological. Such a transcending approach needs to be rooted in rationality, a practical rationality that would result in the kind of consciousness that is in accord with the socio-historical experiences of a post-apartheid society.

Philosophy provides for the space for a tradition-constitutive enquiry. However, this tradition-constitutive enquiry is dynamic. Because philosophy is speculative, formal philosophy has the potential to create space for more traditions of enquiry – in search of truth. It also implies that without it, education becomes static. The repercussion for education, as a system, when it becomes static, is the production of static minds, implying an intellectual poverty that cannot creatively work around problems to find solutions. Without falling into the Cartesian dictum that makes us simply thinking vats, minds must be trained to think. And they must think critically to be able to provide answers.

Practical Implications

Are we then saying that only students and those who operate at the policy level need philosophy? Definitely not. The university must not only expect its students to think critically and creatively; it must expect such second-order skills of all its faculty. For those who teach at university level, philosophy helps with logically structuring the learning and teaching process. If what we teach aims to impact students' thinking and eventually inform their habits, then the classroom must be the place of demonstrating how to think. For this to be true, the syllabus and curriculum of philosophy needs to embrace the true meaning of 'liberal.'

The speculative nature of philosophy also makes it a fluid endeavour. Thus, those that teach philosophy cannot be confined to the curriculum. Neither can the curriculum be replicated. The task is not about uniformity but for students to think in their context. Although they may engage with leading philosophical works, the task is not to create intellectual replicas but independent thinkers. This would have implications for standardised teaching in the context of various campuses that teach similar modules and require students to write standardised examinations. Philosophy cannot be dictated, nor can it be possible in a static syllabus. Because it is speculative by nature, it is also fluid and needs to engage the growing field of ideas, critique and analysis. Thus, to allow for better co-ordination, there needs to be a lead lecturer who would provide for the pedagogical shaping of the learning processes.

To push the notion of a lead lecturer, it would even be best if there is a department of humanities that would be responsible for driving the philosophy curriculum, or students of education need to be integrated into the school or department of humanities where they would be required to take modules in philosophy. Without an intentional drive and creating structures that will enable students to participate in philosophy, it is impossible to have them take philosophy as a subject of study. Moreover, the absence of a structure may just encourage apathy towards philosophy. Intentionally integrating philosophy into the structures of the school of education and curriculum would send the message of its importance and necessity for teachers.

Teachers and Philosophy

We have made an argument for philosophy, but how does it help teachers and learning? Or, what are the practical benefits? There are at least some reasons why education and teacher education must integrate philosophy.

By philosophy, we mean more than just the philosophy of education. It is philosophy in which we can be fully equipped to examine all of life. So, besides philosophy being helpful in understanding and appreciating the practice of education, it expands into enabling effective living. This answers to Socrates' dictum 'an unexamined life is not worth living,' for philosophy provides the material required to examine life. A life of critical reflection and thinking, although it is natural to some, must be cultivated. By doing philosophy, teachers can gain deep insights both into their practice and how it links to all of life. Consequently, a well-integrated thought life can be modelled to students. Thus, philosophy has an inspirational role and can go on to affect students long after they have left the university.

If all other benefits of philosophy were to be forgotten, it would be unforgivable to forget that philosophy provides an opportunity to decipher complex ideas. It is an activity of clearing the mind of clutter and providing clarity for meaningful living. In this case, we should think of philosophy as that which gives the blueprint to think well and live well, without which the academic pursuit and life can be impeded. However, the path to enlightenment must be modelled. The teacher needs to be the first to see the light of reason. Only by seeing the light and knowing the way can the teacher become an effective guide to help students how to think.

We also mentioned that philosophy is linked to the public good, but how? The school or department of education in a university trains teachers who in turn are responsible for training learners who eventually venture into various professions. Thus, the school is one of the primary entry points into the making, and participation of the making, of society. The impact of a teacher on the life of a learner must not be underestimated. A teacher who is well equipped to see life holistically can become a guide in leading learners to make better decisions in the future. Because philosophy seeks to improve how we think and how we live, it can be helpful in shaping the values of the student. Philosophy, in this case, moves from being a field of mere abstracts to that which can be applied to real life.

In our search to cultivate positive values among our learners, philosophy can provide for such a platform. Because philosophy offers an opportunity to examine everything and not simply accept it on authority, students are most likely to be intentional about the kinds of values they adopt for their own lives and how they apply them in society. This approach to education provides a liberative intellectual culture. It counters

the mindlessness that permeates much of education and diminishes the role of second-order thinking.

While most of education has been reduced to generating practical skills, philosophy is concerned with how we ought to live. As such, critical thinking does not limit the student to the current situation; it seeks to teach them to think about the rapidly changing world in a way that can dynamically be adopted. Such critical thinking is enhanced by philosophy, which intentionally seeks to train students to think well (Fung 2017, 24–26). Philosophy has the power to redirect and shape teachers' thinking beyond content knowledge and critical thinking. It fosters teachers' empathetic and interpersonal ability to create educational spaces that aim for a humane educational experience.

Teachers are not just conduits for passing on information; instead, they ought to be at the centre of thinking about how education can improve humanity. What does it mean to educate? How does the curriculum contribute to holistic human formation? Philosophy intervenes to prevent totalising education systems and structures that do not allow critical thinking and participation. Teachers, therefore, are more than just instructors. They need to be trained to be engaged in the intellectual formation of students, who would in return become well-rounded critical participants in the making of their societies.

Teachers, well trained in the field of philosophy, can become critical partners in the shaping of students who would be more than just echo chambers of a curriculum. Philosophy calls for curricula and pedagogies that encourage dialogue between students and authority, allow students' voices in their design, promote critical thinking, and empower students with the ability to critique, reflect and interrogate societal norms. Through reflection they become shapers and creators of knowledge and not just recipients and consumers. This, for a post-apartheid context, would be a pedagogy of hope that operates in the realm of liberatory philosophies. We do not necessarily think of the context of Namibia as one of the oppressed, in a Paulo Freire (2005) sense; instead, Namibia is context of opportunity.

Consider this a tentative discourse, not one that is advocating for a particular practice or model. Instead of providing what would be solutions, we are asking questions. Given our current context, is it possible to reform education as we know it and affect the progress of our society if we become intentional about teacher education that involves philosophy? For a post-conflict society, it is pertinent to seek its own intellectual liberty that

would be integrated in all of society. This intellectual self-propagation provides for space and power to not only adopt but to make an original impact. Philosophy has a powerful potential to connect disciplines and domains of inquiry. It can advance respectful dialogue and promote intellectual openness and curiosity among student-teachers, leading to active citizenship. If we take it further, the ultimate outcome is a society that not only adopts history but makes its own history. Thus, integrating philosophy as part of education has the potential to lead to a new social formation (Brock, Carrigan, and Scambler 2017).

Conclusion

The paper advocates for a tentative discourse for a liberative pedagogy through the integration of philosophy in education training and even management. It argues that philosophy provides for space to think about how we ought to live, which also influences how we think. Therefore, teacher training needs to be the primary place where philosophy is incorporated as part of the curriculum. We argue that this would foster a culture of critical reflection and practice to address post-apartheid challenges. Thus, the university's curriculum needs to have philosophy as a subject to cultivate reflective practitioners who own what, how and why to teach. Teachers who are well trained in philosophy can become highly influential in teaching students to think not only about academics but all of life by applying critical thinking skills. However, this skill is not just intended to improve second order skills; it would also assist in raising scholarship that is critical and seeks to create an education system that speaks to Namibian needs. For an education system borne out of an oppressive history, could it be possible that a liberative approach through philosophy may provide for educational and societal outcomes? This remains the question that needs further exploration and probably action research.

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