

JESUS CHRIST: THE ELEVEN SUNS OF EDUCATION AND SOCIETY — A SYMBOLIC INTERDISCIPLINARY FRAMEWORK FOR EDUCATIONAL AND SOCIETAL TRANSFORMATION

Abdulganiy Aremu Sulyman¹

¹Department of Educational Foundations, Federal University Lokoja, Kogi State, Nigeria

Corresponding author: abdulganiy.sulyman@fulokoja.edu.ng | ORCID: 0000-0002-7619-2630

Cite this article as: Sulyman, A. A. (2026). Jesus Christ: The eleven suns of education and society, a symbolic interdisciplinary framework for educational and societal transformation. *Journal of Interdisciplinary Postgraduate Research*, 1(3), 19–26.

Abstract

Education extends beyond the transmission of knowledge to encompass ethical leadership, human development and sustainable societal transformation. However, contemporary educational scholarship frequently examines foundational educational values such as justice, excellence, innovation, integrity and inclusion as separate constructs, resulting in fragmented philosophical perspectives. This study introduces *JESUS CHRIST: The Eleven Suns of Education and Society* as a symbolic interdisciplinary analytical framework that integrates eleven mutually reinforcing educational and societal principles, namely Justice, Efficiency and Excellence, Sense, Science and Spirituality, Unity, Selflessness and Satisfaction, Consistency, Critical Culture and Commitment, Humane Governance, Resources Availability and Accessibility, Innovation, Sufficiency and Self Realization, and Teaching with Integrity. These principles are collectively described as the Eleven Suns because, like the sun that illuminates, sustains and energises life, each principle serves as a vital source of enlightenment, moral guidance, growth and transformation within education and society. The framework employs the acronym *JESUS CHRIST* as a symbolic heuristic device for organising these principles into a coherent philosophical model rather than as a theological or confessional construct. Using an interdisciplinary philosophical methodology based on conceptual clarification, critical analysis, comparative interpretation and integrative literature review, the study synthesises insights from philosophy of education, African philosophy, critical pedagogy, humanistic education, theories of justice, leadership studies and contemporary educational policy. It further examines the philosophical and theoretical foundations of the framework, reviews empirical evidence supporting its constituent principles, analyses its alignment with international, African and Nigerian educational policies and proposes strategies for educational implementation. The study concludes that the analytical strength of the Eleven Suns lies not in the symbolic acronym itself but in the conceptual coherence, interdependence and educational significance of its eleven principles.

Keywords: Jesus Christ; eleven suns; educational transformation; interdisciplinary philosophy; philosophy of education; societal development

1. Introduction

Education has long been recognised as one of humanity's most powerful instruments for personal growth, social cohesion and national development. Beyond the transmission of knowledge and vocational competence, education shapes ethical values, civic responsibility, critical consciousness and the capacity of individuals to contribute meaningfully to society. Contemporary educational discourse increasingly acknowledges that the quality of education cannot be evaluated solely through academic achievement or economic productivity but must also be assessed according to its contribution to justice, inclusion, innovation, responsible leadership and sustainable human development (OECD, 2023; UNESCO, 2021). Consequently, educational philosophy continues to explore conceptual frameworks capable of integrating these diverse educational purposes into coherent visions of human and societal flourishing.

Despite considerable advances in educational research, much of the literature examines important educational values in relative isolation. Justice is frequently investigated through educational equity and policy studies, innovation through technology and curriculum reform, leadership through organisational effectiveness, integrity through professional ethics, and human development through psychological or sociological perspectives. Although these studies have significantly advanced knowledge within their respective disciplines, relatively few attempts have been made to integrate these complementary values into a comprehensive philosophical framework capable of explaining their cumulative contribution to educational and societal transformation (Fullan, 2020; Nussbaum, 2011). This fragmentation creates a need for conceptual models that illuminate the relationships among the ethical, intellectual, institutional and developmental dimensions of education.

The present study responds to this need by proposing JESUS CHRIST: The Eleven Suns of Education and Society as a symbolic interdisciplinary analytical framework. Within this framework, JESUS CHRIST functions not as a theological proposition but as a heuristic acronym representing eleven interconnected educational and societal principles. These principles are presented as mutually reinforcing dimensions of educational and societal transformation rather than as independent virtues, and their analytical significance lies in the coherence of their relationships and their collective capacity to explain the conditions necessary for ethical leadership, educational quality, social justice and sustainable development.

The symbolic use of the name requires clarification. Throughout history, Jesus Christ has occupied a prominent place within Christian tradition as a religious figure whose teachings have influenced ethical reflection, educational thought and social reform. However, the framework developed in this study is not intended as a theological

exposition or confessional argument. Instead, the acronym serves as a symbolic and heuristic device through which universally recognised educational values are organised into a coherent analytical model. The framework draws not only upon Christian ethical traditions but also upon African philosophy, Islamic educational thought, humanistic philosophy, democratic education, critical pedagogy and contemporary theories of justice, and it therefore invites engagement from scholars and practitioners across diverse religious, cultural and philosophical backgrounds.

The analytical use of symbolic frameworks is well established within philosophy and the social sciences. Symbols, metaphors and conceptual models provide scholars with means of organising complex realities, revealing conceptual relationships and stimulating interdisciplinary dialogue (Lakoff and Johnson, 1980; Palmer, 1969). The scholarly value of such frameworks lies not in their symbolic form but in their explanatory power, conceptual coherence and capacity to generate new understanding. The framework further argues that educational transformation is cumulative rather than fragmented, so that justice establishes the ethical foundation upon which excellence, innovation and humane governance depend, while the remaining principles supply intellectual direction, social cohesion, institutional resilience, equity, adaptive capacity and the ethical transmission of values across generations.

This study adopts an interdisciplinary philosophical methodology involving conceptual clarification, critical analysis, comparative interpretation and integrative review of relevant literature. In addition to examining the philosophical and theoretical foundations of the Eleven Suns, the paper reviews empirical studies supporting their constituent principles, analyses their correspondence with contemporary educational policies and curricula, proposes implementation strategies and critically evaluates the strengths and limitations of the framework. The principal contribution of the study lies not in introducing entirely new educational concepts but in demonstrating how recognised principles of justice, excellence, integrity, innovation, leadership and human flourishing interact to promote educational quality and societal transformation.

The framework may be visualised as a solar system of values radiating from a common centre. Figure 1 arranges the eleven principles around the symbolic acronym, with each letter naming a principle that functions, like a sun, as a source of illumination and sustenance for educational and social life. The radial arrangement is deliberate, since it conveys that the principles are simultaneous and mutually illuminating rather than merely sequential.

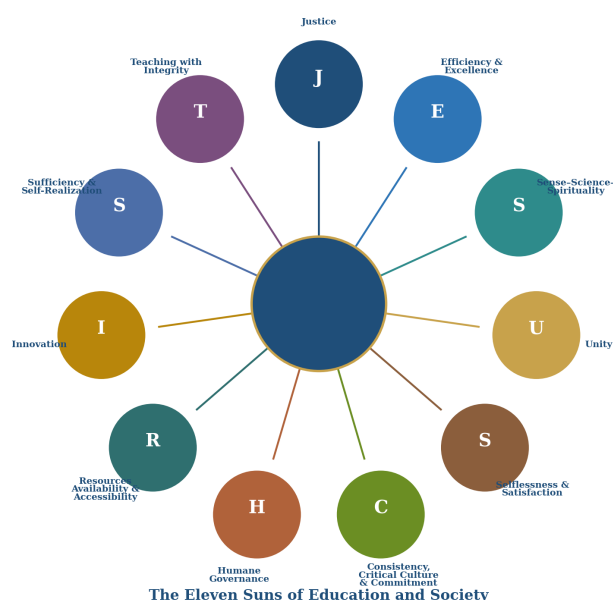


Figure 1: The Eleven Suns of Education and Society, organised through the symbolic acronym JESUS CHRIST. Source: Author's conceptual synthesis.

2. Research Method

This study adopted a qualitative research approach employing philosophical inquiry, conceptual analysis, hermeneutic interpretation and an integrative literature review. A qualitative approach was considered appropriate because the study seeks to interpret concepts, values, metaphors and philosophical relationships rather than to measure variables quantitatively or establish statistical relationships (Creswell and Creswell, 2018). The study is therefore concerned with the meanings, interrelationships and educational implications of the Eleven Suns as an interdisciplinary framework.

The study employed philosophical methods involving conceptual clarification, critical analysis, speculative reasoning and interpretive reflection. These methods enabled the examination of justice, excellence, spirituality, unity, innovation, integrity and other values represented within the framework while exploring their relevance to education and society. Philosophical inquiry was also used to distinguish between the symbolic framework designated by the acronym and the historical and religious figure of Jesus Christ. In this study, the acronym serves as a heuristic and analytical device for organising and examining interconnected educational and societal ideals rather than as a theological proposition (Ozmon and Craver, 2012).

An integrative literature review was adopted to synthesise scholarly works relating to justice, leadership, governance, spirituality, innovation, moral education, African philosophy, Islamic educational thought, Christian educational philosophy, humanism and contemporary educational theory. Integrative reviews are particularly appropriate for interdisciplinary studies because they facilitate the synthesis of conceptual, theoretical and empirical literature, thereby generating comprehensive

understanding of complex educational and societal issues (Snyder, 2019). Relevant literature was obtained from peer reviewed journal articles, scholarly books, educational policy documents, philosophical writings and empirical studies selected on the basis of credibility, relevance and thematic alignment with the objectives of the study.

The study further employed a metaphorical and hermeneutic approach to interpret the expression the Eleven Suns of Education and Society. Hermeneutics facilitates the interpretation of symbols, metaphors and texts within their broader philosophical, educational and cultural contexts (Palmer, 1969). In this study, the metaphor of the sun symbolises illumination, vitality, guidance, sustainability and life, while the Eleven Suns collectively represent interdependent values that illuminate educational practice, leadership and societal development. Data for the study were derived entirely from secondary sources, and the method of analysis was descriptive, interpretive and thematic, focusing on the relationships, distinctions and cumulative significance of the eleven principles.

3. The Analytical Logic of the Framework

The framework is presented as a symbolic and heuristic analytical model for examining the interdependence of educational and societal values rather than as a mnemonic arrangement of virtues according to the letters of a name. In philosophical and educational inquiry, symbolic and metaphorical frameworks have long been used to organise complex ideas, reveal hidden relationships and stimulate interpretive understanding. Lakoff and Johnson (1980) argue that metaphors are not simply decorative features of language but fundamental structures through which human beings conceptualise reality, while Palmer (1969) explains that hermeneutic interpretation allows symbols and metaphors to function as vehicles for deeper philosophical understanding.

A possible criticism is that any set of virtues could be mapped onto any name of suitable length. This concern is legitimate and is acknowledged in the study. However, the framework differs from a purely mnemonic exercise in three important ways. First, the principles were selected because they repeatedly emerge across major educational, philosophical and ethical traditions as foundational conditions for human flourishing and responsible social life (Dewey, 1916; Freire, 1970; Rawls, 1971). Second, the framework emphasises the relationships among the principles rather than simply their individual meanings. Third, the principles are organised into a cumulative developmental sequence that reflects the logic of educational and societal transformation.

The cumulative structure of the framework is best appreciated as an ascending sequence. Figure 2 renders this logic as a staircase in which justice establishes the ethical foundation, the intermediate principles supply quality, direction, cohesion, citizenship, resilience, leadership, equity, adaptation and flourishing, and teaching with

integrity secures the transmission of the whole across generations.



Figure 2: The cumulative developmental logic of the Eleven Suns, in which each principle presupposes and reinforces those beneath it.
Source: Author's conceptual synthesis.

This cumulative structure demonstrates that the Eleven Suns are not eleven isolated themes but interdependent dimensions of a unified philosophical framework, so that weakness in one dimension affects the effectiveness of the others. Innovation without integrity may produce harmful technological or social consequences, justice without humane governance may remain merely aspirational, and resource availability without accessibility may perpetuate inequality. The framework is also intentionally inclusive and non confessional, since although it employs the culturally recognisable symbol of the name, it does not require adherence to Christian doctrine and engages Islamic educational philosophy, African communal thought, humanistic education, pragmatism and critical pedagogy in order to demonstrate that the core values resonate across multiple intellectual and cultural traditions.

4. Conceptual Clarification

Conceptual clarification is fundamental to philosophical and educational inquiry because it promotes precision of meaning, reduces ambiguity and establishes the conceptual boundaries within which scholarly arguments are developed (Ozmon and Craver, 2012). Within this study, the expression performs two distinct but related functions. Historically, Jesus Christ refers to the central figure of Christianity whose life and teachings have profoundly influenced religious, ethical and educational thought across cultures and centuries (McGrath, 2017). Philosophically, however, the acronym functions to represent the eleven educational and societal principles, so that the framework does not seek to redefine the religious figure nor claim that the eleven principles constitute a theological doctrine.

Justice refers to fairness, equity, impartiality and the protection of human dignity within educational and societal institutions, encompassing equal access to opportunities, respect for human rights and the equitable distribution of

resources and responsibilities (Rawls, 1971). Efficiency refers to the prudent and effective utilisation of available resources in achieving educational and societal goals, whereas excellence denotes the pursuit of high standards, continuous improvement and outstanding performance (Drucker, 2006). Sense, Science and Spirituality represent complementary dimensions of human understanding, namely rational judgement, systematic empirical inquiry and the search for meaning and moral consciousness (Palmer, 1998; Popper, 2002).

Unity denotes peaceful coexistence, mutual respect, cooperation and social cohesion among individuals and communities, while Selflessness and Satisfaction refer respectively to compassion and willingness to place the common good above narrow self interest and to the fulfilment that arises from purposeful living and ethical contribution. Consistency, Critical Culture and Commitment denote reliability and ethical stability, habits of reflective inquiry and reasoned criticism, and perseverance and responsible participation (Freire, 1970). Humane Governance refers to leadership characterised by justice, accountability, empathy, transparency and respect for human dignity (Nussbaum, 2011), while Resources Availability and Accessibility distinguish between the existence of resources and the equitable opportunity to utilise them effectively.

Innovation refers to the creation, adaptation and application of new ideas capable of improving educational practice and societal wellbeing (Rogers, 2003). Sufficiency denotes adequacy, sustainability and responsible stewardship, whereas Self Realization refers to the progressive fulfilment of human potential, personal identity and purposeful existence (Maslow, 1954). Teaching with Integrity represents the ethical culmination of the framework, requiring honesty, fairness, accountability, professional responsibility and genuine concern for the holistic development of learners (Strike and Soltis, 2009). Collectively, the concepts constitute an integrated philosophical framework rather than a collection of independent virtues, since each concept derives greater significance through its relationship with the others.

5. Philosophical and Theoretical Foundations

The framework is grounded in an interdisciplinary philosophical tradition that views education as a moral, intellectual, social and transformative enterprise. Rather than relying upon a single philosophical school, it synthesises insights from philosophy of education, African philosophy, pragmatism, humanism, critical pedagogy, virtue ethics and theories of social justice. This pluralistic orientation reflects the understanding that contemporary educational challenges require conceptual frameworks capable of integrating diverse yet complementary perspectives on human development, ethical leadership and societal transformation (Ozmon and Craver, 2012).

A foundational influence is virtue ethics, particularly the Aristotelian understanding that education should cultivate moral excellence and responsible citizenship rather than merely transmit information, since virtues are acquired through habitual practice and rational deliberation (Aristotle, 2009). The framework is equally informed by the philosophy of democratic education advanced by Dewey (1916), which conceives education as a continuous process of growth through reflective experience and active participation in society, and by the critical pedagogy of Freire (1970), which emphasises dialogue, critical consciousness and the transformative potential of education in overcoming oppression and inequality. Humanistic educational philosophy, particularly the works of Maslow (1954) and Rogers (1969), regards learners as whole persons whose intellectual, emotional, ethical and social development should be nurtured simultaneously.

African philosophy provides a further important foundation. The philosophy of Ubuntu emphasises that personhood is realised through relationships characterised by mutual respect, compassion, solidarity and communal responsibility, and its affirmation that a person is a person through other persons aligns closely with the framework's emphasis on Unity, Selflessness, Humane Governance and Justice (Letseka, 2012; Metz, 2011). The framework also reflects the theory of justice advanced by Rawls (1971), complemented by the capabilities approach of Sen (2009) and Nussbaum (2011), which broadens the understanding of justice by emphasising the expansion of substantive freedoms. Finally, symbolic hermeneutics legitimises the analytical use of metaphor (Lakoff and Johnson, 1980; Palmer, 1969), while systems theory explains the dynamic interdependence of the framework's constituent principles (Bertalanffy, 1968).

6. Empirical Support and Policy Alignment

Empirical research has consistently demonstrated that the principles represented by the Eleven Suns are individually associated with positive educational, organisational and societal outcomes. Studies consistently report that perceptions of fairness, equity and inclusion positively influence learner motivation, academic engagement, institutional trust and educational achievement (OECD, 2019; UNESCO, 2021). Research on school effectiveness demonstrates that efficient resource utilisation, strategic leadership and continuous quality improvement contribute significantly to learner achievement (Fullan, 2020; Hattie, 2023), while research on social and emotional learning suggests that students achieve higher levels of resilience, empathy and responsible decision making when cognitive, emotional and moral dimensions of learning are developed simultaneously (CASEL, 2020; OECD, 2021).

Further evidence supports the educational value of unity through investigations of school climate and peace education (Johnson and Johnson, 2019), of selflessness through research on service learning and prosocial

behaviour (Celio, Durlak, and Dymnicki, 2011; Seligman, 2011), and of critical culture, consistency and commitment through studies of critical pedagogy and teacher commitment (Day and Gu, 2014; Giroux, 2020). Research on humane governance highlights the importance of ethical leadership characterised by transparency, accountability and participatory decision making (Bush, 2020; Leithwood, Harris, and Hopkins, 2020), while extensive policy research confirms that learner outcomes depend not merely on the existence of resources but on equitable access to them (UNESCO, 2023). Despite this extensive evidence, the literature reveals that these concepts are commonly investigated in isolation, and the originality of the present study lies in synthesising them into a coherent interdisciplinary model.

The policy relevance of the framework can be represented as a matrix of correspondences. Figure 3 maps the eleven principles against six major policy frameworks, showing that each principle finds moderate to strong expression across international, continental and national instruments even though no single instrument integrates them into a unified philosophy. The density of strong correspondences confirms that the framework is contextually grounded rather than abstract.

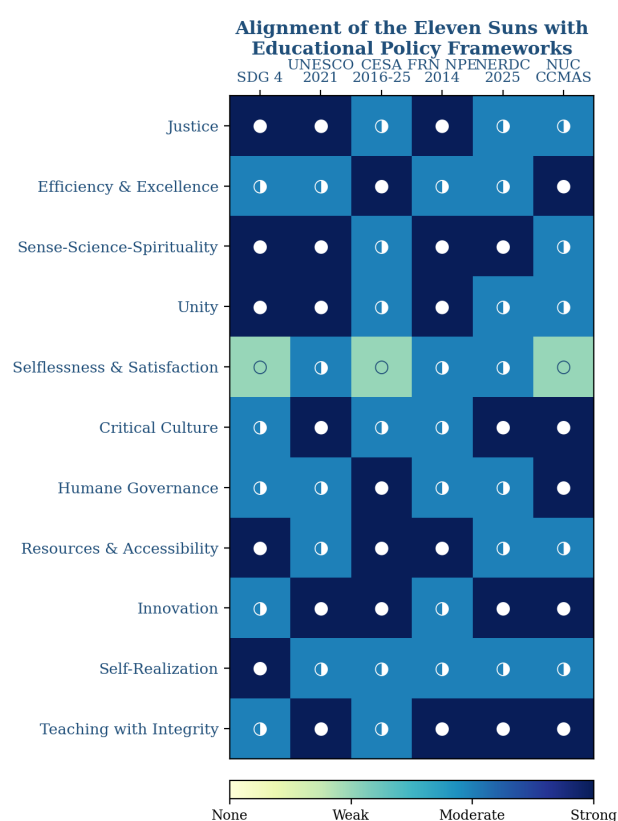


Figure 3: Alignment of the Eleven Suns with major international, African and Nigerian educational policy frameworks. Source: Author's analysis of policy documents.

At the global level, Sustainable Development Goal 4 seeks to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all (United Nations, 2015), objectives that correspond closely with Justice, Resources Availability and Accessibility, Teaching

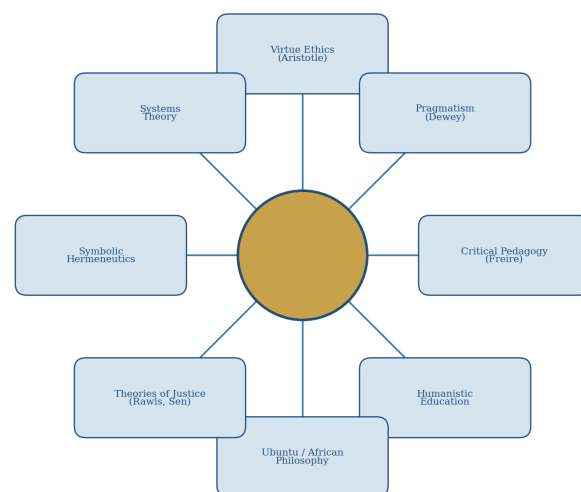
with Integrity, Innovation, Unity and Self Realization. The framework similarly resonates with the vision advanced by UNESCO (2021) of an education that cultivates ethical responsibility and intercultural dialogue, with the emphasis of the Continental Education Strategy for Africa on inclusive and relevant education (African Union, 2016), and with the priorities of the National Policy on Education (Federal Republic of Nigeria, 2014), the revised basic education curriculum (NERDC, 2025) and the Core Curriculum and Minimum Academic Standards of the National Universities Commission (2022). These convergences demonstrate that the framework is both contextually relevant and globally informed.

7. Strategies for Implementation

The successful implementation of the framework requires deliberate efforts at the levels of educational policy, curriculum development, institutional leadership, teacher education and community engagement, and because the Eleven Suns constitute an integrated model, their implementation should likewise be holistic rather than fragmented (Fullan, 2020). A primary strategy is the integration of the principles into curriculum development, embedding justice, unity, integrity, innovation and humane governance across disciplines rather than confining them to civic or religious education (UNESCO, 2021).

A second strategy involves strengthening teacher education and professional development, since teachers are the principal agents through whom educational philosophies become classroom realities. Pre service and in service programmes should emphasise ethical professionalism, reflective practice, inclusive pedagogy and integrity in teaching (Hattie, 2023; Strike and Soltis, 2009). Further strategies include the promotion of ethical and humane educational leadership characterised by transparency, accountability and compassion (Bush, 2020), the strengthening of equity in resource availability and accessibility, the deliberate cultivation of critical culture and innovation through inquiry based learning, the promotion of education for peace and intercultural understanding, and the encouragement of interdisciplinary research on the framework itself. Collectively, these strategies demonstrate that the Eleven Suns are not merely abstract ideals but practical principles capable of informing curriculum reform, teacher education, educational leadership, institutional governance and public policy.

The intellectual legitimacy of the framework rests on a convergence of traditions rather than on any single school. Figure 4 depicts eight foundational traditions feeding into the central model, illustrating how virtue ethics, pragmatism, critical pedagogy, humanism, Ubuntu, theories of justice, symbolic hermeneutics and systems theory each contribute a distinct warrant for the framework's principles.



Interdisciplinary Philosophical Foundations

Figure 4: The interdisciplinary philosophical foundations converging on the Eleven Suns framework. Source: Author's conceptual synthesis.

8. Critique of the Framework

Like every conceptual framework, the Eleven Suns is neither exhaustive nor immune from critical scrutiny. One possible criticism concerns the use of the acronym as the organising structure, since critics may argue that arranging educational virtues according to the letters of a particular name risks reducing the framework to a mnemonic exercise. This criticism, however, overlooks the primary purpose of the framework, because its analytical value resides not in the sequence of letters but in the systematic relationships among the concepts represented by those letters. The eleven principles were not selected merely to fit the letters of a name but because they consistently emerge across educational philosophy, ethical theory, leadership studies and human development literature as essential conditions for sustainable progress (Dewey, 1916; Freire, 1970; Nussbaum, 2011).

Another potential criticism concerns the possibility that the framework may be interpreted as confessional because it employs the name. Such an interpretation would misunderstand the purpose of the study, which does not seek to promote Christian doctrine or privilege one religious tradition but employs a widely recognised ethical symbol as an accessible point of departure for interdisciplinary reflection, deliberately incorporating African philosophy, Islamic educational thought and humanistic ethics to demonstrate that the values transcend denominational boundaries (Halstead, 2004; Letseka, 2012). A further limitation concerns scope, since the framework does not claim to encompass every educational value, and it remains primarily conceptual, not yet subjected to empirical validation. These limitations should be regarded not as weaknesses but as indications of the framework's adaptability and as directions for future research.

Despite these limitations, the framework possesses several important strengths. It integrates ethical, intellectual, social, administrative and pedagogical values within a

single coherent philosophical model, it encourages interdisciplinary dialogue by drawing together insights from multiple traditions, it promotes a holistic understanding of education in which competing objectives are viewed as mutually reinforcing, and its symbolic structure enhances conceptual accessibility without diminishing analytical depth. In this respect, the framework contributes not only a new organisational model but also a holistic perspective capable of enriching interdisciplinary scholarship in education and society.

9. Conclusion

This study has presented JESUS CHRIST: The Eleven Suns of Education and Society as a symbolic and interdisciplinary analytical framework for examining the ethical, philosophical and educational foundations of human and societal development. Rather than treating justice, excellence, unity, innovation, integrity and related educational values as isolated concepts, the framework has demonstrated their cumulative and mutually reinforcing relationships within a coherent philosophical model. A central contribution lies in clarifying the distinction between the historical figure of Jesus Christ and the symbolic framework, so that while the historical example provides the symbolic inspiration, the analytical model itself is neither theological nor confessional but functions as a heuristic construct through which widely recognised educational and societal values are organised into an integrated interpretive system.

The philosophical foundations examined in the study demonstrate that the Eleven Suns are firmly rooted in established traditions of educational thought, the review of empirical studies confirms that each principle is supported by substantial research, and the examination of international, African and Nigerian educational policies confirms that the principles are closely aligned with contemporary educational priorities. The framework therefore possesses both philosophical significance and practical policy relevance, and its value should be assessed according to its conceptual coherence, explanatory capacity and usefulness in stimulating educational scholarship rather than according to the symbolic form through which it is presented. Future research should subject the framework to empirical examination across diverse educational, cultural and institutional contexts in order to test its explanatory value and contribute to its continued refinement.

Declarations

Conflict of Interest Statement

The author declares that no conflicting interests exist.

Funding Statement

No funding was received for the conduct of this study.

Disclosure of Artificial Intelligence Use

The author used a generative language tool to refine the language of the paper. All conceptual content, analysis and

interpretation are the author's own.

Acknowledgements

The author appreciates colleagues in philosophy of education and English language education who assisted with proofreading.

References

- [1] African Union. (2016). *Continental education strategy for Africa (CESA 2016–2025)*. African Union Commission.
- [2] Aristotle. (2009). *Nicomachean ethics* (W. D. Ross, Trans.; L. Brown, Ed.). Oxford University Press.
- [3] Bertalanffy, L. von. (1968). *General system theory: Foundations, development, applications*. George Braziller.
- [4] Bush, T. (2020). *Theories of educational leadership and management* (5th ed.). SAGE.
- [5] Campbell, E. (2013). *The ethical teacher*. Open University Press.
- [6] CASEL. (2020). *What is social and emotional learning?* Collaborative for Academic, Social, and Emotional Learning.
- [7] Celio, C. I., Durlak, J. A., and Dymnicki, A. B. (2011). A meta analysis of the impact of service learning on students. *Journal of Experiential Education*, 34(2), 164–181.
- [8] Creswell, J. W., and Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE.
- [9] Day, C., and Gu, Q. (2014). *Resilient teachers, resilient schools*. Routledge.
- [10] Delors, J., et al. (1996). *Learning: The treasure within*. UNESCO.
- [11] Dewey, J. (1916). *Democracy and education*. Macmillan.
- [12] Drucker, P. F. (2006). *The effective executive: The definitive guide to getting the right things done*. HarperBusiness.
- [13] Federal Republic of Nigeria. (2014). *National policy on education* (6th ed.). NERDC.
- [14] Freire, P. (1970). *Pedagogy of the oppressed*. Continuum.
- [15] Fullan, M. (2020). *Leading in a culture of change* (2nd ed.). Jossey Bass.
- [16] Giroux, H. A. (2020). *On critical pedagogy* (2nd ed.). Bloomsbury Academic.
- [17] Halstead, J. M. (2004). An Islamic concept of education. *Comparative Education*, 40(4), 517–529.
- [18] Hattie, J. (2023). *Visible learning: The sequel*. Routledge.
- [19] Johnson, D. W., and Johnson, R. T. (2019). *Joining together: Group theory and group skills* (12th ed.). Pearson.
- [20] Lakoff, G., and Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press.
- [21] Leithwood, K., Harris, A., and Hopkins, D. (2020). Seven strong claims about successful school leadership revisited. *School Leadership and Management*, 40(1), 5–22.
- [22] Letseka, M. (2012). In defence of Ubuntu. *Studies in Philosophy and Education*, 31(1), 47–60.
- [23] Maslow, A. H. (1954). *Motivation and personality*. Harper and Row.
- [24] McGrath, A. E. (2017). *Christian theology: An introduction* (6th ed.). Wiley Blackwell.
- [25] Metz, T. (2011). Ubuntu as a moral theory and human rights in South Africa. *African Human Rights Law Journal*, 11(2), 532–559.
- [26] National Universities Commission. (2022). *Core curriculum and minimum academic standards (CCMAS)*. NUC.

- [27] Nigerian Educational Research and Development Council. (2025). *Revised basic education curriculum for primary and junior secondary schools*. NERDC.
- [28] Noddings, N. (2013). *Caring: A relational approach to ethics and moral education* (2nd ed.). University of California Press.
- [29] Nussbaum, M. C. (2011). *Creating capabilities: The human development approach*. Harvard University Press.
- [30] OECD. (2019). *PISA 2018 results (Volume III): What school life means for students' lives*. OECD Publishing.
- [31] OECD. (2021). *Beyond academic learning: First results from the survey of social and emotional skills*. OECD Publishing.
- [32] OECD. (2023). *Education at a glance 2023: OECD indicators*. OECD Publishing.
- [33] Ozmon, H. A., and Craver, S. M. (2012). *Philosophical foundations of education* (9th ed.). Pearson.
- [34] Palmer, P. J. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life*. Jossey Bass.
- [35] Palmer, R. E. (1969). *Hermeneutics: Interpretation theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. Northwestern University Press.
- [36] Popper, K. (2002). *The logic of scientific discovery*. Routledge.
- [37] Rawls, J. (1971). *A theory of justice*. Harvard University Press.
- [38] Rogers, C. R. (1969). *Freedom to learn*. Charles E. Merrill.
- [39] Rogers, E. M. (2003). *Diffusion of innovations* (5th ed.). Free Press.
- [40] Seligman, M. E. P. (2011). *Flourish*. Free Press.
- [41] Sen, A. (2009). *The idea of justice*. Harvard University Press.
- [42] Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333–339.
- [43] Strike, K. A., and Soltis, J. F. (2009). *The ethics of teaching* (5th ed.). Teachers College Press.
- [44] UNESCO. (2021). *Reimagining our futures together: A new social contract for education*. UNESCO.
- [45] UNESCO. (2023). *Global education monitoring report 2023: Technology in education*. UNESCO.
- [46] United Nations. (2015). *Transforming our world: The 2030 agenda for sustainable development*. United Nations.