

**Educating the Whole Nigerian Child:
Indigenous African Teaching Practices as an Antidote to Over-Schooling**

Katrina A. Korb
Department of Educational Foundations
University of Jos

Korb, K. A. (2018). *Educating the Whole Nigerian Child: Indigenous African Teaching Practices as an Antidote to Over-Schooling*. Paper presented at the Nigerian Academy of Education (NAE) 33rd Annual Congress, Jos, Nigeria.

Educating the Whole Nigerian Child: Indigenous African Teaching Practices as an Antidote to Over-Schooling

Abstract

Holistic education views learning as a process that simultaneously engages and develops all aspects of the individual and the community, including the cognitive, character, physical, social, and spiritual domains. However, current educational practices only focus on developing academic knowledge, which is only one small part of the cognitive domain. This paper argues that over-schooling of academic knowledge is the root of two major problems of education: producing highly educated individuals who lack character, social skills, and spiritual depth, and high rates of academic failure. The remedy to over-schooling of academic knowledge is providing an education for the whole Nigerian child. This paper proposes that indigenous African teaching practices can be incorporated into education to foster holistic learning as well as personal and societal success.

Introduction: Holistic Development

Before colonization, traditional child socialization practices in Africa viewed education as holistic (Omolewa, 2007). Social, cultural, political, occupational, artistic, religious, and recreational ways of life were integrated as children were educated and socialized to become adults. More recently, Western developmental psychologists have divided development in broad categories, called domains of development (Boyd & Bee, 2009). A holistic view of development includes five developmental domains: physical, cognitive, social, character, and spiritual (Korb, 2018). Physical development includes of changes in the body, including growth and motor development (O'Connor & Daly, 2016). Cognitive development consists of mental development, including problem solving and knowledge acquisition (Trawick-Smith, 2014). Social development includes changes that occur in interactions with others in social relationships. Character development consists of behavior that reflects good morals and ethics. Spiritual development includes awareness and understanding of God as well as a commitment to participate in spiritual practices (Wink & Dillon, 2002).

To be successful both academically and in life, students need to learn and grow in all domains of development. Regarding character development, Tough (2012) says, "What matters most in a child's development, they say, is not how much information we can stuff into her brain in the first few years. What matters, instead, is whether we are able to help her develop a very different set of qualities, a list that includes perseverance, self-control, curiosity, conscientiousness...**character** [emphasis added]" (p. xv). Regarding social development, Zins, Bloodworth, Weissberg, and Walberg (2007) state, "There is a growing body of scientifically based research supporting the strong impact that enhanced **social** [emphasis added] and emotional behaviors can have on success in school and ultimately in life" (p. 208). Concerning physical development, Trawick-Smith (2014) says, "children need to jump, run, swing, throw, and balance to become intellectually competent" (p. 353). Indeed, brain development is integrally linked to physical development (O'Connor & Daly, 2016). The more physically active children are, the more their brain develops, which then influences cognitive, social, and character development. Furthermore, physical development is also linked to a child's health, which also has a strong impact on how well a child learns.

Cognitive development, which is the primary focus of Western education, consists not only of knowledge that has been acquired, but also includes the process of learning and thinking (Alhassan, 2011). A holistic view of cognitive development includes many mental activities, attitudes, and behaviors that are important for knowledge acquisition and socially responsible application of knowledge, including learning ability, critical thinking, reasoning,

creativity, and a passion for truth. Important skills and abilities that students need to learn in the cognitive domain include attention, memory, problem-solving skills, symbolism, language, executive functioning (e.g., planning), imagination, and study skills (Berk, 2009; Boyd & Bee, 2009).

Current educational practices in Nigeria tend to narrowly focus on only one domain: cognitive development. Even within the domain of cognitive development, education is restricted to only knowledge acquisition, overlooking other vital cognitive skills such as problem solving, executive functioning, imagination, critical thinking, and reasoning. This is manifest in the extreme emphasis on examinations in the Nigerian educational system, which only assess the facts that students have acquired. Students are over-schooled in academic knowledge acquisition; and the consequence is that students are under-schooled in other vital components of the cognitive domain as well as the other four important domains of development.

The purpose of this paper is to first argue that education in Nigeria must move beyond its current over-emphasis on academic knowledge acquisition. To achieve this, the paper will first highlight two negative outcomes of a narrow view of education. Then it will describe three philosophies of education and identify the outcomes of education from these three philosophical perspectives. These philosophies establish that education needs to nurture holistic development, providing learning experiences for all aspects of cognitive development as well as character, social, spiritual, and physical development. Then the paper will propose indigenous African educational practices as an effective strategy for providing a holistic education. Finally, it will conclude by proposing that education in Nigeria incorporate value aspects of indigenous African educational practices to produce graduates who are prepared vocationally, good citizens, and achieve personal and societal well-being.

Negative Outcomes of a Narrow View of Education

Thus far, this paper has established that education in Nigeria takes a narrow view of education, over-schooling students in academic knowledge acquisition, but under-schooling in holistic development, including broader cognitive skills as well as character, social, physical, and spiritual development. This section will overview two negative outcomes of Nigeria's current narrow knowledge acquisition view of education.

The first negative outcome of a narrow knowledge acquisition view of education is to produce individuals who are well educated, but lack character, social skills, and spiritual development. The high rates of exam malpractice demonstrate this point well. In the 2016 Nov/Dec 2017 West African Senior School Certificate Examination (WASSCE), 11% of the results were withheld due to malpractices (Deolu, 2017). Indeed, 69% of university students reported having engaged in academic malpractices within the past three years (Korb, 2011).

In addition to academic malpractices, a sizeable proportion of graduates are also purported to engage in a range of other negative behaviors. Aghedo (2015) reports high incidences of cultism, drug trafficking, armed robbery, and rape amongst university students. Perhaps most interesting are tertiary students who engage in cybercrime (commonly known as *yahoo yahoo* or 419). Ayeni, Omolayo, and Nwosu (2017) report that many students in informational technology fields reported a high intent to engage in internet fraud. These students are well-educated in academic knowledge that enable them to be effective at using the computer, but their lack of character allows them to use this knowledge for selfish and unethical purposes.

The second negative outcome of a narrow view of education is that education is failing at the very outcome that it has set. Education in Nigeria takes a knowledge acquisition perspective to education. If it achieved this purpose, then Nigerian students should be very successful on examinations, which measure the knowledge that students have acquired.

However, the opposite is the case. In the Nov/Dec 2017 WAEC results, only 26% of the candidates earned the requisite 5 credits for admission into university programs (Deolu, 2017). An overwhelming majority of 63% of the candidates had 4 credits or less, thereby failing to achieve the outcome of the current model of education.

This presents an interesting paradox: Even though Nigeria's current education system only teaches knowledge acquisition, students are failing at acquiring the very knowledge that education is trying to teach them. This begs a very important question: why is there widespread failure at the one outcome that Nigeria's education system is designed to achieve?

Though the answer is complex, one likely answer is because of this narrow view of education that over-schools academic knowledge but under-schools other vital domains of development. Since education is not holistic, students do not have the opportunity to develop key attitudes and skills that are necessary to be successful in acquiring and applying knowledge. If education in Nigeria fostered physical development, then students' brains would be better developed, leading to better cognitive abilities. If education nurtured character, then students would develop the skills of hard work and perseverance that are necessary to study hard to pass exams. If education nurtured social development, then learning would be greatly expanded as students learn together with other students. If education nurtured spiritual development, then students would develop a passion for truth that would help motivate them to continue to study and learn.

Philosophy of Education: Purpose of Education

Philosophy of education helps to answer an important question: What is the purpose of education? In other words, what is the outcome of an effective education? What does an educated child look like? There is not necessarily a right or wrong answer to these questions. Different philosophies take different perspectives to education, and while they give different answers to these questions, they can complement each other in gaining a comprehensive understanding of education. There are three primary perspectives to determining the purpose of education: vocational preparation, citizenship development, and human flourishing. Each of these philosophical perspectives identify the purpose of education, and define outcomes for an educated child. This section will briefly overview each of these three perspectives, and then analyse which domains of development are most important for education from that perspective.

The vocational preparation perspective to the purpose of education is very common within Nigerian society. From this perspective, the purpose of education is to create graduates who are ready to contribute positively in the workforce (Davies & Guppy, 2014). This comes from the idea that education should raise children out of poverty by providing them with the skills that they need to be successful in their vocation. The emphasis on entrepreneurship education, which is designed to help students develop the knowledge, skills, and motivation to be successful in business opportunities (Ojeifo, 2012), reflects the vocational preparation perspective of education.

This philosophy is well represented in Nigeria's Policy on Education (Federal Republic of Nigeria, 2013). For example, one specific goal of education is to "promote functional education for skill acquisition, job creation, and poverty reduction" (p. 2). This perspective is widespread in national consciousness, as per the recent news headlines: *Prioritising education only key to development – Don* (Vanguard News Nigeria, 12 October 2018), *Lafarge Africa National Literacy Competition enhancing literacy, improving livelihoods – Oguntokun* (Vanguard News Nigeria, 6 November 2018), and *Education is key to reducing extreme poverty – Osinbajo* (PM News, 30 October 2018).

From the vocational preparation perspective of education, an education would be successful if it meets the needs of an employer. Therefore, to identify the outcomes of education from the vocational preparation perspective, an important question is: what type of graduate would an employer want to hire?

Most employers would want to hire a graduate with good character: someone they can trust to do their work and do it well. An employer would want to hire a graduate who would not cheat the employer out of income, resources, or time. A good employee would also have good social skills, including the ability to positively interact with both customers and the other employees. Physical development is also important to an employer because they would want to hire a graduate who is healthy, thereby not missing work due to ill health. Finally, an employer would also want to hire a graduate with good cognitive skills. However, an employer would not necessarily be concerned about the knowledge most commonly acquired in Nigerian schools. Indeed, most employers would not care whether their employees can calculate the area of a triangle, identify nouns and verbs in a text, or explain the process of photosynthesis. Instead, an employer would want to hire a graduate who can think and reason well, a graduate who can learn quickly, and who can use critical thinking skills in their work responsibilities.

In summary, the vocational preparation perspective of education views the purpose of education to be the production of graduates who are prepared for the workforce to bring personal and national development. From this perspective, a successful graduate has good character, positive social skills, strong physical health, and keen cognitive abilities. However, the cognitive abilities that are desirable to an employer are broader than knowledge acquisition. Instead, an employer desires an employee can think logically, reason well, and learn quickly.

The second perspective of education is citizenship development. This perspective views the purpose of education as being to create good citizens with positive values who can participate constructively in society (Parkay et al., 2018). In other words, a successful graduate will make a positive contribution to a community, society, and country. Indeed, schools may be the best place for children to learn a nation's values and customs, as well as learn the political and economic systems that run the country.

This view of education is most prominent in Nigeria's Policy of Education. The Policy on Education opens with the following quote. "The philosophy of Nigeria education is based on the development of the individual into a sound and effective citizen" (Federal Republic of Nigeria, p. 2). Again, the first goal of education in Nigeria is the "development of the individual into a morally sound, patriotic, and effective citizen." Indeed, the concept of citizenship development features throughout the policy.

From the citizenship development perspective of education, an education would be successful if it meets the needs of the members of a society and community. Therefore, to identify the outcomes of education from the citizenship development perspective, it can be helpful to envision the type of citizen that one would like to have living next door. In other words, we can ask the question: what type of graduate would we like to have as a neighbor?

I would like a neighbor who graduates with good social skills; they are friendly and I interact well with them. Second, I would like a neighbor whom I can trust, someone who will provide assistance when I need it, and someone I could trust to look after my interests if I am away from my home. These attributes relate to character. Finally, I would appreciate a neighbor who has upright spiritual beliefs, and lives out those spiritual beliefs in their everyday life. In summary, the citizenship development perspective of education values graduates who are strong in the domains of social, character, and spiritual development.

The final perspective views education as a means to human flourishing. From this perspective, the purpose of education is to enable individuals to contribute to their own

personal well-being as well as the well-being of the society (Spears & Loomis, 2009). In other words, education should provide a graduate with the knowledge, skills, and attitudes that are necessary for a happy and healthy lifestyle. Oftentimes, this perspective is rooted in a religious interpretation whereby education is designed to help students become shaped in their reflection of God. For example, Ilori (2002) noted that the primary purpose of education from a Christian perspective is to enable students to be conformed into the image of Christ through love, prayer, forgiveness, and living a Christ-like life.

This perspective is also found in Nigeria's Policy of Education. Nigeria's philosophy of education is rooted in the belief that "education maximizes the creative potentials and skills of the individual for self-fulfillment and general development of society" (Federal Republic of Nigeria, 2013, p. 1). Importantly, this belief includes both personal and societal flourishing, as noted above.

One way to consider the outcome of education from the human flourishing perspective is to take the perspective of God, particularly since this view is typically rooted in a religious interpretation of education. Imagining that we are God, what type of person would we consider to be "educated?" First, God would obviously look at the spiritual domain. Is the graduate's faith manifested in the manner of life that the graduate is living? Is the graduate being transformed into the image of God on a daily basis? Second, God would be interested in the graduate's character. Is the graduate demonstrating moral and ethical behavior? God would also be interested in a graduate with integrity who brings honor to their faith. God would also likely be interested in a graduate's social skills in terms of how well they relate with other people and the quality of relationships they have with the significant people in their lives. Does the graduate love others, forgive, and demonstrate hospitality? In summary, from the human flourishing perspective, the domains of spiritual, character, and social development are important.

To review, three perspectives of education include vocational preparation, citizenship development, and human flourishing. By analysing these three prominent perspectives of education, it has been found that none emphasize the knowledge acquisition that students need to pass the vital examinations in the Nigerian education system. Instead, all three perspectives of education value character and social development. Both human thriving and citizenship development value spiritual development. Vocational preparation also values physical and cognitive development. Therefore, no philosophy of education values knowledge acquisition. Instead, these perspectives of education emphasize that all five domains of development need to be nurtured through education.

Indigenous African Holistic Teaching Methods

Education in Nigeria needs to be re-imagined to nurture holistic development by providing instruction in a broad range of cognitive skills as well as character, social, physical, and spiritual development. One way to re-imagine education in Nigeria is to reconsider indigenous African educational practices. Indigenous African beliefs viewed education as holistic by integrating social, cultural, political, occupational, artistic, religious, and recreational way of life (Omolewa, 2007). More specifically, the qualities of character and intellect are viewed as interrelated (Tchombe, 2011). Indigenous education uses practical activities where children can demonstrate their social, cognitive, and character abilities at the same time. For example, discussing folktales required children to demonstrate their understanding of the story (cognitive) and the moral values of the story (character), while listening to and respecting the storyteller and other children (social). Two indigenous African holistic teaching methods that nurture holistic development will be described in this section, including guided practice and oral tradition.

One teaching method in African indigenous education is guided practice, whereby children learn through hands-on activities while participating in domestic activities (Nsamenang & Tchombe, 2011). For example, young children are sent on errands within and outside of the home, such as to fetch a pot for cooking or to collect ingredients from a trader (Ogunnaike & Houser, 2002). As children demonstrate success on simple errands, the parent guides children into more complex errands. Children also learn through active participation in farming, cooking, and caring for younger siblings. As children participate in these activities, parents guide them through observation, feedback, and the assistance of older siblings. Through active participation in hands-on learning activities in the home and community, children learn responsibility, self-regulation, and social roles, as well as improve their attention and memory (Barry & Zeitlin, 2011).

In the village, children learn how to farm through guided practice. Through guided practice, children learn the economic skill of farming while also effectively learning many other subjects and holistic development. They learn the names of the plants (biology), the quality of the soil (natural sciences), the quantity of seeds planted and eventual produce harvested (mathematics), and principles of trade (social studies). Children also learn to work together with others (social development), the value of hard and honest work (character), and appreciation for creation (spiritual development). The act of farming also develops strength and coordination (physical development). Indeed, more effective learning occurs as children learn the names of plants while seeing, smelling, and touching the plants while farming, as compared to the typical knowledge acquisition approach of repeating the name of a plant as a teacher points to the picture on the blackboard.

Again, while learning to cook, children learn the names of vegetables (biology), the nutritional value of foods (nutrition), and the quantity of ingredients (mathematics). As they are cooking, the parent and child tell stories and discuss current events (oral language). While washing and cutting vegetables, children develop their fine motor skills (physical development). Children also learn work together with others (social development), the value of hospitality (character), and thankfulness for God's provision (spiritual development).

By way of comparison, imagine a direct instruction lesson in a typical Nigerian classroom.

Teacher: Count with me. 3 and 0 is 30.

Pupils: **3 and 0 is 30.**

Teacher: 3 and 1 is 31.

Pupils: **3 and 1 is 31.**

Teacher: 3 and 2 is 32.

Pupils: **3 and 2 is 32.**

What are children learning in this lesson? Are they learning character, social skills or spiritual development? Are they moving so that they are developing physically? Direct instruction lessons, as are common in Nigeria, only have one objective, and it generally is for students to acquire a certain piece of knowledge. But in reality, this is a very ineffective way of learning (Parkay et al., 2018). Research shows that learning is more powerful when it occurs through observation, active participation, imitation, and trial and error (Rogoff, Paradise, Arauz, Correa-Chávez, & Angelillo, 2003). Conversely, when students are engaged in guided practice as described above whereby students learn through hands-on activities, then they not only learn more effectively, but also grow in multiple domains of development.

The second effective indigenous African teaching method that fosters holistic development is the oral tradition. This includes many effective pedagogic strategies such as storytelling, folktales, myths, proverbs, poetry, wise sayings, and singing (Baguma & Aheisibwe, 2011). After a story is told, the storyteller engages in a discussion to ensure that the children learn the important character lesson, such as asking the children, "What does this

story teach us to do and not to do?” (Esere, Omotosho, & Idowu, 2011, p. 265). Oral tradition is effective in teaching language skills (Akinsola, 2011). In addition to listening to stories, students can write stories from the oral tradition, which fosters their writing development. Additionally, students learn knowledge of the natural and supernatural world as well as history from the oral tradition. As students are told stories, they oftentimes engage in motions that accompany the story, which nurtures physical development.

For example, one interesting Nigerian folktale is *Why the Sun and the Moon Live in the Sky*. This story can be used to teach science concepts of the solar system. The story also teaches the character habit of generosity by learning how helping others lifts one up. Students can also learn much about friendship (social skills) from this story.

Proverbs are also part of the oral tradition that effectively teach not just academic subjects, but also holistic development. Proverbs illustrate many important concepts in social studies. For example, the proverb *The old woman looks after the child to grow its teeth and the young one in turn looks after the old woman when she loses her teeth* can be used in a social studies lesson on the family. From this proverb, children can learn about family relationships (social development) and the importance of taking care of family (character).

Conclusion

In conclusion, education in Nigeria needs to be re-imagined to foster holistic development, including cognitive, character, social, spiritual, and physical development. Additionally, education also needs to take a broader view of cognitive development by providing learning opportunities to help students develop problem solving, executive functioning, creative thinking, critical thinking, and reasoning abilities. To achieve this, education can incorporate valuable aspects of indigenous African educational practices to produce graduates who are vocationally prepared, good citizens, and capable of personal and societal well-being.

Recommendations

From the analysis in this paper, the following recommendations are made.

- Guided practice should be a prominent teaching strategy in Nigerian classrooms whereby students are guided in hands-on activities that are important for daily living. As students are learning important life skills, teachers can integrate academic subjects as well as principles of holistic development.
- Nigeria’s rich oral tradition should be integrated into the English language and social studies subjects. Teachers can integrate other academic subjects as well as principles of holistic development into studies of the oral tradition.
- Educationalists should consider how other indigenous African teaching strategies can be integrated into Nigerian classrooms to nurture holistic development.
- Teacher education programs should both integrate indigenous African teaching strategies into current teaching methods classes as well as offer a separate indigenous African teaching methods course.
- The extreme emphasis on examinations should be reconsidered in light of the need for producing graduates who are well developed in character, social skills, cognitive development, as well as physical and social development. Other assessment tools should be integrated into the educational system, including performance assessments, observation tools, and portfolios. Additionally, self-assessment should also be emphasized whereby students learn how to accurately assess their own abilities with the goal of ongoing development.

References

- Aghedo, I. (2015). Values and violence: Explaining the criminalization of higher education students in Nigeria. *Journal of Black Studies*, 46, 172-198.
- Alhassan, A. B. (2011). *Concise modern dictionary of educational psychology*. Zaria, Nigeria: Tamaza Publishing.
- Ayeni, I. H., Omolayo, A. B., & Nwosu, J. C. (2017). Cybercrime and computer science undergraduate students in private universities in Nigeria: An empirical investigation. *Andrews Research Conference*. Retrieved from <https://digitalcommons.andrews.edu/arc/2017/may-18/5/>
- Baguma, P., & Aheisibwe, I. (2011). Issues in African education. In A. B. Namenang & T. M. S. Tchombe (Eds.), *Handbook of African educational theories and practices: A generative teacher education curriculum* (pp. 21-34). Bamenda, Cameroon: Human Development Resource Centre.
- Barry, O., & Zeitlin, M. (2011). Senegal's modern and traditional curricula for children aged 0-3 years. In A. B. Namenang & T. M. S. Tchombe (Eds.), *Handbook of African educational theories and practices: A generative teacher education curriculum* (pp. 123-137). Bamenda, Cameroon: Human Development Resource Centre.
- Berk, L. E. (2009). *Child development* (8th ed.). Boston: Pearson.
- Boyd, D., & Bee, H. (2009). *Lifespan development* (5th ed.). Boston: Pearson Education.
- Davies, S., & Guppy, N. (2014). *The schooled society* (3rd ed.). Don Mills, Canada: Oxford University Press.
- Deolu. (2017). WAEC releases Nov./Dec 2017 WASSCE results. *Information Nigeria*. Retrieved from <http://www.informationng.com/2017/11/waec-releases-nov-dec-2017-wassce-results.html>
- Esere, M. O., Omotosho, J. A., & Idowu, A. I. (2011). Useful dimensions of education in Nigerian family traditions. In A. B. Namenang & T. M. S. Tchombe (Eds.), *Handbook of African educational theories and practices: A generative teacher education curriculum* (pp. 257-269). Bamenda, Cameroon: Human Development Resource Centre.
- Federal Republic of Nigeria. (2013). *National policy on education* (6th ed.). Yaba, Lagos: NERDC Press.
- Ilori, J. A. (2002). *Philosophy of Christian education: An African perspective*. Bukuru, Nigeria: ACTS Bookshop.
- Korb, K. A. (2011). Accuracy of students' beliefs about the frequency of academic malpractices. *Journal of the Nigerian Academy of Education (JONAED)*, 7(1), 46-59.
- Korb, K. A. (2018). *Celebrating young children: An introduction to early childhood education*. Jos, Nigeria: Fab Educational Books.
- Nsamenang, A. B., & Tchombe, T. M. S. (2011). Introduction: Generative pedagogy in the context of all cultures can contribute scientific knowledge of universal value. In A. B. Namenang & T. M. S. Tchombe (Eds.), *Handbook of African educational theories and practices: A generative teacher education curriculum* (pp. 5-19). Bamenda, Cameroon: Human Development Resource Centre.
- O'Connor, A., & Daly, A. (2016). *Understanding physical development in the early years: Linking bodies and minds*. London: Routledge.
- Ogunnaike, O. A., & Houser, R. F. (2002). Yoruba toddlers' engagement in errands and cognitive performance on the Yoruba Mental Subscale. *International Journal of Behavioral Development*, 26, 145-153. doi: 10.1080/01650250042000708
- Ojeifo, S. A. (2012). Entrepreneurship education in Nigeria. *Journal of Education and Practice*, 3, 78-82.

- Omolewa, M. (2007). Traditional African modes of education: Their relevance in the modern world. *International Review of Education*, 53, 593-612.
- Parkay, F. W., Vaillancourt, J. P., Stephens, H. C., Harris, J. R., Hughes, J., Gadanidis, G., & Petrarca, D. (2018). *Becoming a teacher* (5th Canadian ed.). Don Mills, ON: Pearson Canada.
- Rogoff, B., Paradise, R., Arauz, R. M., Correa-Chávez, M., & Angelillo, C. (2003). Firsthand learning through intent participation. *Annual Review of Psychology*, 54, 175-203. doi: 10.1146/annurev.psych.54.101601.145118
- Spears, P. D., & Loomis, S. R. (2009). *Education for human flourishing: A Christian perspective*. Downers Grove, IL: InterVarsity Press.
- Tchombe, T. M. S. (2011). Cultural strategies for cognitive enrichment in learning among the Bamiléké of West region of Cameroon. In A. B. Namenang & T. M. S. Tchombe (Eds.), *Handbook of African educational theories and practices: A generative teacher education curriculum* (pp. 205-215). Bamenda, Cameroon: Human Development Resource Centre.
- Tough, P. (2012). *How children succeed: Grit, curiosity, and the hidden power of character*. Boston: Mariner Books.
- Trawick-Smith, J. (2014). *Early childhood development: A multicultural perspective* (6th ed.). Boston: Pearson.
- Wink, P., & Dillon, M. (2002). Spiritual development across the adult life course: Findings from a longitudinal study. *Journal of Adult Development*, 9, 79-94.
- Zins, J. E., Bloodworth, M. R., Weissberg, R. P., & Walberg, H. J. (2007). The scientific base linking social and emotional learning to school success. *Journal of Educational and Psychological Consultation*, 17, 191-210. doi: 10.1080/10474410701413145