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Evidence from Senior High Schools in Ghana's Central Region**



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Social Studies Teachers' Awareness of Curriculum Philosophy: Evidence from Senior High Schools in Ghana's Central Region

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ABSTRACT

Purpose: This study investigated the awareness of Social Studies teachers of the philosophical bases of the new Social Studies curriculum in the Senior High School (SHS) in the Central Region of Ghana.

Methodology: A descriptive survey design was used with a mixed qualitative and quantitative approach, with questionnaires administered to 32 teachers of Social Studies, and observation conducted in the classrooms.

Findings: Results showed that teachers had moderate to high awareness of key philosophical values that underpin the curriculum, such as civic responsibility, democratic participation and national unity. But awareness of the constructivist epistemology of the curriculum and emphasis on inquiry-based, learner-centred teaching were weaker. This gap was confirmed at the classroom level: Most teachers were able to explain what they believed to be the ideals of the civic curriculum but did not successfully turn these into pedagogies that were coherent and consistent with their philosophies. Furthermore, it was revealed that poor professional development, inadequate orientation on curriculum philosophy in the pre-service period, and a school culture that is examination-oriented made it difficult for teachers to have a philosophical awareness and to implement it in practice.

Unique Contribution to Theory, Policy and Practice: The results have significant implications for teacher preparation, curriculum communication, and in-service professional development in the context of Ghana and similar situations in sub-Saharan Africa.

Keywords: *Curriculum Philosophy, Social Studies Education, Teacher Awareness, Pedagogical Practice, Civic Education.*

1. Introduction

Curriculum philosophy is more than a mere intellectual construct that is contained within the policy document. It is an ideological backbone that shapes the knowledge that is seen as valuable, how it is to be represented, and what type of education for learners and citizens should be produced by a school subject. In Social Studies Education, this philosophical approach has special significance given that the subject has explicit demands on its learners to enable them to become good citizens, citizens of the nation, and critical consumers of social realities (Tamakloe, 2018; NaCCA, 2023). This will only be possible if teachers grasp and truly embody the philosophy that underlies the curriculum that they are responsible for implementing.

The Senior High School (SHS) Social Studies is a curriculum formulated by the National Council for Curriculum and Assessment (NaCCA, 2023) that is rooted in the philosophy of civic competence, critical inquiry, social justice, and the development of what the curriculum calls 'glocal' citizenship: the ability to participate responsibly in both local and global spaces. This is a conscious shift from the previous content-driven approaches, which gave prominence to the recall of facts rather than reflective and participatory learning. The updated curriculum is grounded in constructivist epistemology, experiential learning theory, and inclusive education principles, which are supportive of pedagogical approaches that focus on the learner, real-world issues, and higher-order thinking skills (NaCCA, 2023; Bruner, 1996; Vygotsky, 1978).

Despite these progressive goals, one recurring theme in educational research, especially in Sub-Saharan African settings, is that curriculum reform often doesn't result in a corresponding change in classroom practice. One of the explanatory factors is teachers' understanding of the philosophical purpose or direction of new or revised curriculum (Fullan, 2016; Fessehatsion, 2019). Such a shallow understanding, however, renders even the best-designed curricula poorly managed by teachers who opt for quick ways of teaching that are based on examination-oriented, lecture-driven, and familiar approaches, which conflict with the deeper vision of education in the curriculum (Acheampong & Arhin, 2019; Boakye & Adu-Gyamfi, 2022).

In this context, the focus of this article is on one basic but often neglected question: How aware are the Social Studies teachers of the Central Region of Ghana of the philosophical foundations of the current SHS curriculum? This question is very timely and of theoretical interest. In a practical sense, it concerns whether the investment that Ghana has made in curriculum reform is making a way in the students' classroom via the teachers who must implement it. In theory, it contributes to the wider field of research on curriculum fidelity, theory-practice relationships in education, and to the professional knowledge base that enables teaching aligned to a philosophy.

The mixed methods descriptive survey design was used in the study from which this article was extracted, where quantitative data were collected from 32 SHS Social Studies teachers in five selected schools and qualitative data were collected through classroom observations. This research question is addressed by the presentation and discussion of the findings, their placement in

appropriate literature, and implications for teacher preparation, professional development and curriculum policy.

2. Literature Review

2.1 Curriculum Philosophy and Its Role in Teaching

There is no such thing as a neutral curriculum. All curricula are rooted in specific visions of knowledge, the role of education, and the society which it is intended to serve, whether this is made explicit or is implicit in the curriculum's unspoken structures (Ross, 2006; Banks, 2017). In the context of Social Studies, these philosophical commitments are of special importance because the content of this discipline is situated at the crossroads of knowledge, values, and civic identity. In the view of scholars like Martorella (1994) and Dynneson and Gross (1999), the central mission of the Social Studies, to produce reflective, participatory and socially responsible citizens, is in fact a philosophical stance that teachers must be aware of and embrace if they are going to have any success in teaching Social Studies meaningfully.

The main purpose of Social Studies, as defined by the National Council for Social Studies (NCSS, 1994), is to help children and young people to make informed and reasoned decisions in culturally diverse, democratic societies for the public good. The mission of Ghana's NaCCA (2023) curriculum is very similar to this mission, with a philosophy that rests on holistic human development, experiential and inquiry-based learning, social constructivism, and developing civic virtues. The curriculum explicitly references Paulo Freire's (1970) liberatory pedagogy and John Dewey's pragmatist approaches, which aim to place the learner as an active partner in the construction of knowledge through engagement in real social problems (Dewey as cited in Carter & White, 2019; Giroux, 2019).

The point that is most important for the present study is the separation between the teacher's knowledge of the content of the curriculum, as opposed to the teacher's knowledge of curriculum philosophy. The former involves knowledge of topics, strands, and subject matter, while the latter involves understanding of the logic of why topics are taught, how they are taught, and the overall human and social purpose of why they are taught. The framework developed by Shulman (1987) on pedagogical content knowledge can be used here as a lens to acknowledge curriculum knowledge as a specific and necessary aspect of teacher knowledge. When the teacher is familiar with the philosophy of the syllabus, he can make decisions on instruction that are philosophically sound and select teaching methods, assessment instruments, and classroom interactions that are representative of the syllabus's educational ideals (Carter, 1990; Kwarteng, 2021).

2.2 Theoretical Framework

Theoretical anchors of this research are based upon the premises of social constructivism with specific reference to Vygotsky (1978), who asserted that knowledge is socially constructed by individuals in particular cultural and historical settings. Based upon the principles of social

constructivism, teachers who have an awareness of the underlying philosophy of the curriculum can establish conditions of dialogic learning, collaborative learning, and reflective learning in their classrooms. In other words, these educators will assist students in constructing their own understanding of concepts as opposed to simply accepting the information presented to them. Given that social studies education is particularly interdisciplinary and civically oriented and therefore requires teachers to facilitate meaningful inquiry (Ampadu & Ofosu-Dwamena, 2021; Fosnot, 2013) as opposed to transmitting content, this theoretical framework is well-suited to support the objectives of this research.

Additionally, this research incorporates aspects of Dewey's experiential learning theory. Specifically, Dewey (cited in Miller, 2020; cited in Adams & Nelson, 2021) posits that education should be directly related to students' experiences and promote students' ability to participate democratically. Therefore, from a Deweyan perspective, awareness of curriculum philosophy refers to an educator's commitment to developing an authentic educational disposition, an orientation toward educating others through facilitating experiences that result in reflection and civic development. Taken together, social constructivism and Deweyan pragmatism provide a theoretical basis for understanding how "awareness of curriculum philosophy" manifests itself in practice and why it is significant, because educators design the pedagogical practices of their classrooms.

2.3 Teacher Awareness and the Theory-Practice Gap

A teacher's understanding of curriculum philosophy is always found to be a key factor in curriculum implementation. Instead, Fullan (2016) believes that successful educational reforms depend not on the quality of the curriculum documents, but on the depth of the teachers' involvement in the values and principles that they represent. In superficial cases, with teachers who view the curriculum as a list of topics to be covered, instead of a philosophy to be lived, the effect is what Fessehatsion (2019) calls surface-level implementation- teaching that covers symptoms but does not embody the learning processes the curriculum envisions.

In the Ghanaian context, there are numerous studies that have emphasized the gap between the goals of the curriculum and classroom practice. Acheampong and Arhin (2019) found that many teachers of SS in the SHS were still using lecture-based and examination-oriented teaching practices, which are not in line with the SS curriculum. Boakye and Adu-Gyamfi (2022) also found low uptake of inquiry-based and collaborative approaches, partly due to teachers not being adequately oriented when the curriculum was being reformed. In a study carried out by Mensah and Frimpong (2022), it was revealed that teachers have a general tendency to focus on content coverage rather than on developing the civic and reflective skills of students in the African context.

Added to these difficulties is the finding that many teacher education programmes in Ghana lack effectiveness in the development of the critical awareness of teacher education graduates in curriculum philosophy (Adu-Gyamfi & Boateng, 2019; Nyarko, 2020). Pre-service training may

emphasise the content or pedagogical skills of the subject rather than the theory and philosophy of education that should drive decisions for teaching and learning. The consequence is a technically qualified, but philosophically unprepared teacher who can teach the content of the SS classroom but is not fully prepared to implement the civic and constructivist mission of the SS classroom.

This is what is seen internationally. In Nigeria, teaching of SS is dominated by a teacher-centred approach even though the curriculum prescriptions are geared towards a participatory approach (Okbia, 2016). In a study of secondary schools in Turkey, Yildirim (2006) found that the differences between curriculum philosophy and practice in the classroom were similar, and he blamed the teachers' lack of conceptual understanding of the goals of curriculum reform. The convergence of these results from the various national settings indicates that the problem of curriculum philosophy and teacher awareness is not a Ghanaian issue, but more of a systemic problem in educational systems that are in the process of being rapidly reformed.

3. Methodology

The design of this study was a descriptive survey design, and the approach used was an explanatory sequential mixed-methods approach (Creswell, 2018). This was chosen because the research question regarding the awareness of teacher attitude towards curriculum philosophy involved breadth and depth to develop general patterns across the sample, and depth to develop detailed interpretations from the patterns through contextual evidence. The design was worked out in two stages. During the first phase, quantitative data were collected using a structured questionnaire, which generated statistical profiles of teacher awareness on various aspects of the philosophy of the curriculum. Classroom observations in the second phase provided first-hand qualitative data on the presence (or absence) of awareness in classroom practice. The two phases allowed for a holistic and triangulated understanding of teacher awareness.

The research was conducted in five public senior high schools in the Central Region of Ghana, namely, Breman Asikuma SHS, Agona Fankobaa SHS, Swedru SHS, Aboadze State College and Swedru School of Business. The schools were deliberately chosen to reflect a range of educational environments, resource levels and student demographics, both urban and semi-urban. The Central Region was selected as a study area because of its diversity in educational facilities, hosting of key teacher education institutions such as the University of Cape Coast and the University of Education, Winneba, and being a microcosm of the country's educational system (Dampson, Anson-Yevu & Mohammed, 2018).

The accessible population was 40 SS teachers from the 5 schools. Based on convenience sampling, the Social Studies Pedagogical Alignment Questionnaire (SSPAQ) was given to all 40 teachers in the quantitative phase. Only 2.5% of the questionnaires were not returned and 88.5% of the returned questionnaires were usable, which is above the 50 % response rate recommended by Mugenda and Mugenda (2003). Most of the participants were male (75%), aged 26-30 years

(37.5%), with 6-10 years of teaching experience (62.3%), and had a Bachelor of Education degree (53.1%). Mostly (90.6%) specialised in Social Studies. Table 1 is the demographic profile.

Table 1: *Demographic Profile of Respondents (N = 32)*

Demographic Variable	Category	Frequency	Percentage (%)
Gender	Male	24	75.0
	Female	8	25.0
Age	20–25 years	11	34.4
	26–30 years	12	37.5
	31–35 years	4	12.5
	36–40 years	5	15.6
Qualification	Diploma	6	18.8
	B.Ed.	17	53.1
	M.Ed.	6	18.8
	MPhil	3	9.4
Teaching Experience	1–5 years	10	31.3
	6–10 years	20	62.3
	11–15 years	0	0.0
	16–20 years	2	6.3
Subject Specialisation	Social Studies	29	90.6
	Geography	3	9.4

Source: Field data, 2025.

The SSPAQ was designed specifically for this study and comprised five thematic sections. The section directly relevant to this article (Section B) contained five Likert-scale items assessing teachers' awareness of the philosophical foundations of the Social Studies curriculum, including its emphasis on civic responsibility, democratic values, environmental stewardship, national unity, and training adequacy. Responses were rated on a five-point scale: 1 = Very Low, 2 = Low, 3 = Moderate, 4 = High, and 5 = Very High. Face and content validity were established through expert review by supervisors and experienced colleagues, while a pilot study at Winneba SHS (not part of the main sample) confirmed instrument reliability through inter-rater agreement (Cohen's Kappa = 0.785, indicating substantial agreement). Data were analysed using descriptive statistics (frequencies, percentages, means, and standard deviations) in SPSS Version 20.

Ethical approval was obtained from the Department of Social Studies Education, University of Education, Winneba, and institutional permission was secured from the Municipal Directorate of Education. All participants provided informed consent, and anonymity was preserved through a coding system. Participation was voluntary, and all data was used solely for academic purposes.

4. Results and Discussion

This section presents and discusses the findings related to the level of awareness among Social Studies teachers regarding the philosophical underpinnings of the current SHS Social Studies curriculum. Findings are drawn from both the questionnaire data and classroom observations, with discussion situated within relevant empirical literature.

4.1 Quantitative Findings: Teacher Awareness Across Five Dimensions

Table 2 presents the distribution of responses across the five awareness items, together with means and standard deviations.

Table 2: *Teachers' Level of Awareness of the Social Studies Curriculum Philosophy (N = 32)*

Statement	Level of Agreement					Mean	SD
	1 (%)	2 (%)	3 (%)	4 (%)	5 (%)		
Understanding of the philosophical aims behind the current Social Studies syllabus	21.9	12.5	37.5	18.8	9.4	3.06	1.14
Adequacy of training received to understand the syllabus philosophy	12.5	15.6	28.1	25.0	18.8	3.22	1.27
Awareness that the syllabus supports democratic values	6.3	9.4	31.3	28.1	25.0	3.56	1.12
Awareness of environmental stewardship as a core syllabus value	9.4	9.4	25.0	34.4	21.9	3.50	1.18
Awareness that the syllabus promotes civic responsibility and national unity	15.6	6.3	9.4	25.0	43.8	3.75	1.35

Source: Field data, 2025.

* 1 = Very Low | 2 = Low | 3 = Moderate | 4 = High | 5 = Very High

4.1.1 Understanding of the Philosophical Aims of the Curriculum

The response of the item 'I understand the philosophical aims behind the current Social Studies syllabus' was 3.06 (SD = 1.14), which was considered moderate. Only 18.8% and 9.4% of

teachers reported high and very high levels of awareness, respectively, while 37.5% reported moderate levels of awareness. One in five (21.9%) reported very low awareness and 12.5% reported low awareness. Based on this distribution, it's clear that well under a third of the sample showed a poor understanding of the basic philosophical underpinning of the curriculum.

The result is in line with that of Osei and Kwarteng (2020), which revealed that the Ghanaian teachers of Social Studies in schools often teach the SS curriculum at the content and topics level and not at the philosophical level. This gap is also in line with Adu-Gyamfi and Boateng (2019), who claimed that the problem is a lack of teacher education programmes that focus on the implementation of the syllabus instead of the underlying philosophical and theoretical aspects of the curriculum, which provide its educational purpose. The outcome indicates that the current Ghanaian SS curriculum, as revised, is progressive, yet teachers are still stuck in a superficial level of understanding, which is not likely to produce the classrooms that the philosophy will envision.

4.1.2 Satisfactory training in the understanding of Curriculum Philosophy

The mean for the training adequacy item was 3.22 (SD = 1.27), which was also a moderate agreement. Notably, 28.1% moderately agreed, 25.0% strongly agreed and 18.8% strongly agreed that their level of professional preparation was relevant, indicating that more than two-thirds of respondents had received some relevant professional preparation. 12.5%, though, reported very low agreement, whilst 15.6% reported low agreement; however, indicating a significant minority felt they were not adequately equipped to engage meaningfully with the philosophy of the curriculum through their training.

The mixed findings reported here correspond with the variation found in prior research about professional development provision. In the Ghanaian secondary schools, Mensah and Aboagye (2020) reported that in-service training tends to emphasize content delivery techniques rather than philosophical understanding. Likewise, Asiedu and Agbenyega (2021) found that access to sustained professional development is limited and restricts teachers' ability to leap from philosophy to practice. The current findings reflect this concern: in some cases, the depth and philosophical orientation of the teacher training seem insufficient and variable, leading to the lack of awareness being variable across the sample.

4.1.3 Awareness of the Curriculum's Democratic and Civic Values

A markedly stronger pattern of awareness emerged in relation to the curriculum's democratic and civic dimensions. The item 'The philosophy of the syllabus supports democratic values' recorded a mean of 3.56 (SD = 1.12), with 28.1% indicating high and 25.0% very high awareness. Similarly, the item 'The syllabus promotes civic responsibility and national unity' returned the highest mean in the entire instrument at 3.75 (SD = 1.35), with 43.8% of teachers expressing very high awareness and 25.0% high awareness. Fewer than 22% of respondents indicated low or very low awareness of either item.

These findings suggest that the civic and democratic orientation of the Social Studies curriculum resonates most strongly with teachers, perhaps because citizenship and national unity have long been emphasised as the defining purposes of Social Studies in Ghana (Blege, 2001; Eshun & Mensah, 2013; NaCCA, 2023). Ajayi (2021) found similar patterns across West Africa, noting that teachers widely recognise democratic participation and civic engagement as the philosophical backbone of Social Studies. In the Ghanaian context, where the subject has been framed since the post-independence era as an instrument of national cohesion and identity formation (Tamakloe, 2018), teachers appear to have internalised these foundational civic values deeply. This represents a meaningful point of philosophical alignment between curriculum intent and teacher understanding.

However, it is important not to conflate awareness of civic values with the capacity to enact them pedagogically. As Deku and Agbenyega (2019) cautioned, teachers may theoretically affirm democratic values while still structuring classrooms in authoritarian, teacher-dominated ways. This caveat gains empirical force from the classroom observation data discussed below.

4.1.4 Environmental Stewardship as a Curriculum Value

Awareness of environmental stewardship as a key value in the Social Studies curriculum registered a mean of 3.50 (SD = 1.18), with 34.4% of teachers indicating high awareness, 21.9% very high, and 25.0% moderate. Only 18.8% of respondents reported low or very low awareness, making this item second only to civic responsibility in terms of overall awareness. This indicates a reasonably strong recognition among teachers that the curriculum integrates environmental consciousness within its civic and values-based orientation.

This finding is consistent with Owusu and Agyeman's (2020) observation that Ghana's revised Social Studies curriculum's emphasis on environmental stewardship as an expression of civic responsibility has begun to register in teachers' professional consciousness. However, as Ampiah (2022) noted, awareness of environmental dimensions does not necessarily translate into effective classroom treatment of environmental issues, particularly given the scarcity of relevant instructional materials and the tendency for examination questions to prioritise conventional civic and historical content.

4.2 Qualitative Insights: Classroom Observation Evidence

Classroom observations provided a crucial complement to the self-reported questionnaire data, enabling the researcher to assess how teachers stated awareness was—or was not—reflected in actual pedagogical practice. Thirteen observed lessons were coded and analysed thematically across three principal dimensions: promotion of democratic and civic values; fostering of critical thinking and inquiry; and contextualised, student-centred pedagogy. Table 3 summarises the observational findings.

Table 3: *Summary of Classroom Observation Findings across Key Philosophical Dimensions*

Observation Theme	Evidence Level (Modal Rating)	Teachers Showing Clear/Strong Evidence	Teachers Showing Minimal Evidence
Promotion of Democratic and Civic Values	3–4 (Clear to Strong)	10 out of 13	3 out of 13
Fostering Critical Thinking and Inquiry-Based Learning	3–4 (Clear to Strong)	9 out of 13	4 out of 13
Contextualised and Student-Centred Pedagogy	3–4 (Clear to Strong)	11 out of 13	2 out of 13

Source: Field observations, 2025. Rating scale: 0 = No Evidence, 1 = Minimum, 2 = Some, 3 = Clear, 4 = Strong Evidence.

4.2.1 Promotion of Democratic and Civic Values

Ten of the thirteen observed teachers demonstrated clear or strong evidence of integrating civic and democratic themes within their lessons. These teachers invited students to articulate their understanding of patriotism, encouraged debate on community leadership challenges, and created structured opportunities for students to express and defend diverse viewpoints. Such practices directly embody the curriculum's philosophical commitment to preparing learners for democratic citizenship.

However, three teachers, all of whom had indicated at least moderate awareness in the questionnaire, delivered lessons that were predominantly teacher-directed and offered minimal space for student dialogue or democratic engagement. This divergence confirms what Mensah and Aboagye (2020) term the 'awareness-enactment gap': teachers may understand and even affirm the civic philosophy of the curriculum without yet possessing the pedagogical repertoire to enact it consistently. Awareness is necessary but not sufficient for philosophically aligned practice.

4.3 Synthesis: The Awareness-Practice Nexus

The quantitative and qualitative results provide a complex picture overall. The most philosophically aware teachers in this study were those who were most attuned to the civic and democratic values of the curriculum and to its focus on citizenship, national unity and social responsibility. This awareness is seen in classroom practice, including the contextualisation of lessons and adding civic themes to the work. In terms of the curriculum's philosophy, an emphasis on inquiry, learner-centredness and an active construction of knowledge through dialogue and exploration, however, philosophical awareness is far less developed.

This separation is of theoretical importance. It argues that teachers are more comfortable with the curriculum philosophy and the civic goals that it states, rather than the how of the prescribed curricular approach. Making sense of the need to prepare democratic citizens is a step; knowing that this demands a fundamental change in classroom relationships, assessment methods, and teaching practice is a whole other ball game. The deep curriculum change not only has to change what is being taught but also change the professional identity and practice of staff and teachers, and this requires ongoing, philosophy-driven professional learning, not just one-off orientation sessions, as Fullan (2016) notes.

This is emphasized by findings of differential awareness of training adequacy. It is clear from the findings of this study that many of the teachers are trained to teach the content of Social Studies and not to teach philosophy. A commitment to ongoing investment in professional learning communities, mentorship, and teacher education reform will be necessary to close the awareness gap, especially in understanding the constructivist and inquiry-based aspects of the curriculum.

5. Conclusions

This study was aimed at finding out the extent of awareness of the SS teachers in the Central Region of Ghana of the philosophical foundations of the current curriculum for SHS in the region. The results show a positive/negative trend. The positive side is that teachers' awareness of civic and democratic values in the curriculum is relatively high, meaning they are aware of the commitment to civic education, national unity, and responsible participation in society. This awareness is reflected in some, though not always consistent, ways within the classroom environment, such as the contextualisation of lessons and the inclusion of civic themes.

The problematic aspect is that there is a much lower awareness of the constructivist and pedagogical approach of the curriculum, which rests on the principles of active social construction of knowledge, inquiry-based learning, and a learner-centred pedagogical approach. This divide would leave even those teachers who want to put into practice the civic ideals of the curriculum without knowing fully how to do so. This leads to partial and differential implementation and a lack of realization of the transformative vision of the curriculum.

Policy implications from these conclusions are evident. First, communicating curriculum should not be mere dissemination of content. The rationale for the particular pedagogical approaches being prescribed to the teaching of the curriculum must be clearly and explicitly stated in the Ghanaian orientation programmes for new curricula and in similar contexts and be made explicit repeatedly, not only in terms of what to teach, but in terms of why a certain way of teaching is important to the realisation of the curriculum's educational vision. Secondly, pre-service teacher education should be more academically grounded in curriculum theory and educational philosophy, so that pre-service teachers are not only technically competent, but also have a philosophical understanding of education. Third, in-service professional development needs to be ongoing, embedded in school, and rooted in philosophy, giving teachers opportunities to build and

enhance their implementation of the curriculum's constructivist principles over time. Finally, institutional cultures that foster and reward philosophical congruence must be developed in schools, which allow for the use of innovative and inquiry-based pedagogies instead of exam-focused pedagogies.

There are also system requirements for these recommendations. Pedagogical and philosophical change will not succeed without structural change, including smaller classes, more resources, and true professional learning communities. Even the deepest form of awareness is hardly enough to replace fifty pupils in each classroom, with no teaching material at hand, and a curriculum that must be taught within twelve weeks. Systemic investment in the conditions of philosophically aligned teaching should go together with the investment in teachers' understanding of philosophy.

Further studies are needed to examine the connection between the awareness of curriculum philosophy and specific student learning outcomes, such as civic competence and critical thinking. Case studies that track growth and deepening of awareness as a result of sustained professional learning would also be helpful to this fledgling scholarship. Comparative studies between the different regions and types of schools in Ghana would allow us to determine the contextual factors that have the greatest impact on the philosophical dimension in which teachers operate in the Social Studies curriculum.

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