Philosophy of Education
Course Code: EDU-707

Unit 1: Philosophy of Education

1.1 Education
Education is the most important and most noble of human endeavors. All other activities have their foundation in education. Education is so important that it will continue even in eternity. It enables humans to achieve their fullest personal, spiritual, mental, social, and physical potentials. The ability of being educated is what distinguishes humans from animals. Education transforms an individual and allows her to effect change in her environment.

To discover the varied facets of education, we shall review a few definitions of education.

Education is a continuing voyage of discovery, an everlasting quest to achieve the fullest wisdom and stature that God meant for us.

Education according to George Knight (1980) is a lifelong learning process that can take place in an infinite variety of circumstances and contexts.

According to Kleining (1985), education is "The range of activities both formal and informal whereby people are initiated into or realigned with the evolving traditions, structures, and social relations which are taken to constitute their education."

Education should equip an individual to become a rational, willing agent, who is able to participate in and change one's world with a realistic understanding of its possibilities.

Peter (1975) wrote: "Education consists in initiating others into activities, modes of conduct and thoughts which have standards written into them by references to which it is possible to act, think and feel with varying degrees of relevance and taste."

1.2 Philosophy
The word philosophy is a combination of the Greek word "philos" (love) and "sophia" (wisdom) which translated means "love of wisdom". Etymologically, philosophy means the love or the pursuit of wisdom. It is the organized system of knowledge resulting from the persistent attempt of man's intellect to understand and describe the world in which we live. It involves an effort to solve fundamental problems, to gain a comprehensive view of the universe, and to find answers to questions on the origin, nature, and destiny of matter, energy, life, mind, good, and evil.

Philosophy is an activity that involves three aspects: synthesizing, speculating, prescribing, and analyzing. Philosophy is also an attitude that involves self-awareness, comprehensiveness, penetration, and flexibility. Philosophy is a body of content which deals with the nature of reality (the metaphysical question); the nature, origin, methods, and limits of human intelligence (the epistemological question), the beliefs about values (the axiological question).

Philosophers are people who seek after wisdom and curious about the world seeking to understand the nature of things. Often times, the result of philosophy is not so much putting

forward new philosophies or propositions but making existing philosophies or propositions clearer. Philosophers study the works of other philosophers and state anew what others have put forward as well as proposing new philosophies. A philosopher can be a person who knows philosophy even though he or she engages in little or no philosophizing. Philosophy also refers to the collective works of other philosophers. It can mean the academic exploration of various questions raised by philosophers.

For centuries philosophers have been interested with such concepts as morality, goodness, knowledge, truth, beauty and our very existence. Among the questions philosophers ask are:

- What is truth? Why do we say a statement is correct or false?
- How do we know what we know?
- What is reality? What things can be describe as real?
- What is the nature of thought and thinking?
- What is special about being a human being?
- Is there anything special about being alive at all?
- What is ethics?
- What does it mean when something is right or wrong; good or bad?
- What is beauty?
- How do beautiful things differ from others?

Philosophers use certain methods of inquiry. They often frame their questions as problems or puzzles about subjects they find interesting and confusing. Popularly, the word philosophy may also refer to someone's perspective on life (*philosophy of life*) or the underlying principles or method of achieving something.

1.3 Educational Philosophy

Now, let's examine a branch of philosophy, namely; philosophy of education. What is philosophy of education? Philosophy of education is the study of questions such as 'What is education?' 'What is the purpose of education?', 'What does it mean to know something?' 'What is the relationship between education and society?' The philosophy of education recognizes that the development of a civil society depends on the education of the young as responsible, thoughtful and enterprising citizens which is a challenging task requiring deep understanding of ethical principles, moral values, political theory, aesthetics and economics; not to mention an understanding of children themselves. Educational philosophy is philosophy applied to education as a specific area of human endeavor. It involves bringing those critical reflections which characterize philosophy in general to influence and direct the range of experiences and

possessions that may be referred to as education. Philosophy of education does not exist in a vacuum, but within a particular social and historical context.

Most of the prominent philosophers in the last 2000 years were not philosophers of education but have at some point considered and written on the philosophy of education. Among them are Plato, Aristotle, Rousseau, Dewey, Adler, Confucius, and Al Farabi. These philosophers have been key voices in philosophy of education and have contributed to our basic understanding of what education is and can be. They have also provided powerful critical perspectives revealing the problems in education.

Educational philosophy, according to Soltis (1988) has three dimensions: (1) the personal, (2) the public, and (3) the professional. The personal dimension has to do with having a set of personal beliefs about what is good, right, and worthwhile in education. The public dimension is aimed at guiding and directing the practice of many. The professional dimension provides specific guidelines for the practice of teaching.

It plays an important role in providing direction to education on different issues as well as providing a theory of knowledge for education to work upon. Philosophy of education is essentially a method of approaching educational experience rather than a body of conclusions. It is the specific method which makes it philosophical. Philosophical method is critical, comprehensive and synthetic.
1. Philosophy of education is the criticism of the general theory of education.
2. It consists of critical evaluation and systematic reflection upon general theories.
3. It is a synthesis of educational facts with educational values. In brief, it is a philosophical process of solving educational problems through philosophical method, from a philosophical attitude to arrive at philosophical conclusions and results. Thus, it aims at achieving general as well as comprehensive results.

1.4 Scope of philosophy of education
The scope of philosophy of education is confined to the field of education. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education.
These problems mainly include –
1. interpretation of human nature, the world and the universe and their relation with man
2. Interpretation of aims and ideals of education
3. the relationship of various components of the system of education,
4. Relationship of education and various areas of national life [economic system, political order, social progress, cultural reconstructions etc.]
5. Educational values
6. Theory of knowledge and its relationship to education.

7. The above mentioned problems constitute the scope of philosophy of education and explain its nature. Thus, the scope of philosophy of education includes following:

   a. **Aims and Ideals of Education Philosophy** Education critically evaluate the different aims and ideals of education. These aims and ideals have been prorogated by various philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, -development of citizenship, -utilization of leisure, training for civic life, training for international living, achieving social and national integration, -scientific and technological development, education for all, equalizing educational opportunities, strengthening democratic political order and human source development. These and other aims of education presented by educational thinkers in different times and climes are scrutinized and evaluated. Thus, philosophy of education critically evaluates different aims and ideals of education to arrive at.

   b. **Interpretation of Human Nature:- A philosophical** picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative, sciences. The philosophical picture, therefore, is broader as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.

   c. **Educational Values:-** Value is typically a philosophical subject since it is more abstract, integral and universal. Philosophy-of education not only critically evaluates the values but also systematizes them in a hierarchy. Educational values are' determined by philosophical values. Educational values propagated by different philosophers have been derived from their own world, view and their outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook, and beliefs is the specific function of philosophy and it is necessary for the philosophical treatment of the values.

   d. **Theory of Knowledge:-** Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.

   e. **Relationship of education and various area of national life and various components of the system of education:-** One of the most important contributions of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum, school organization and management, discipline etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgment everywhere are determined by philosophy; therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

1.5 Nature of Philosophy of Education

Philosophy of education is one of the areas of applied philosophy. There are three branches of philosophy namely 'metaphysics, epistemology and axiology.

     1.5.1   Metaphysics: is a branch of philosophy that investigates principles of reality transcending those of any particular science. It is concerned with explaining the fundamental nature of being and the world. *Metaphysics* is the study of the nature of things. Metaphysicians ask what kinds of things exist, and what they are like. They reason about such things as whether or not people have free will, in what sense abstract objects can be said to exist, and how it is that brains are able to generate minds.

     1.5.2   Axiology: the branch of philosophical enquiry that explores:

     Aesthetics: the study of basic philosophical questions about art and beauty. Sometimes philosophy of art is used to describe only questions about art, with "aesthetics" the more general term. Likewise "aesthetics" sometimes applied even more broadly than to "philosophy of beauty" :to the "sublime," to humor, to the frightening--to any of the responses we might expect works of art or entertainment to elicit.

     Ethics: the study of what makes actions right or wrong, and of how theories of right action can be applied to special moral problems. Sub disciplines include meta-ethics, value theory, theory of conduct, and applied ethics.

     1.5.3   Epistemology is the branch of philosophy that studies knowledge. It attempts to answer the basic question: what distinguishes true (adequate) knowledge from false (inadequate) knowledge? Practically, this question translates into issues of scientific methodology: how can one develop theories or models that are better than competing theories? It also forms one of the pillars of the new sciences of cognition, which developed from the information processing approach to psychology, and from artificial intelligence, as an attempt to develop computer programs that mimic a human's capacity to use knowledge in an intelligent way. When we look at the history of epistemology, we can discern a clear trend, in spite of the confusion of many seemingly contradictory positions. The first theories of knowledge stressed its absolute, permanent character, whereas the later theories put the emphasis on its relativity or situation-dependence, its continuous development or evolution, and its active interference with the world and its subjects and objects. The whole trend moves from a static, passive view of knowledge towards a more and more adaptive and active one.

1.5.4 Inductive logic

Inductive reasoning is a process by which a person makes a generalization based on specific, individual experiences. The process begins with observation. A person collects data through the five senses, and then analyzes the gathered information to draw a general conclusion that may be applied to other situations. It is the most basic form of reasoning in existence.

Of course, conclusions drawn from inductive reasoning may not necessarily be true, even if a person's observations, or premises, are accurate. Inductive reasoning is useful mainly for developing hypotheses that can later be tested more thoroughly, rather than arriving at laws or facts. As such, inductive reasoning is highly vulnerable to bias and logical fallacies.

For example, a person may observe that every time the governor of his state passes a business regulation, a business in his neighborhood folds. Based on that observation, the person might conclude that regulations only cause businesses to fail. However, that conclusion contradicts reality: thousands of businesses thrive around the world in spite of numerous strict regulations, and some because of them. The fact that businesses closed in the observer's neighborhood after the governor passed new regulations may have simply been a coincidence resulting from other causes. In any case, more information is needed to determine whether regulations are really detrimental to the observer's local economy.

Despite the inherent unreliability of inductive reasoning, it is one of the most essential problem-solving tools humans possess. Whether they realize it or not, people use inductive reasoning nearly every day. A person seeing dark clouds on the horizon in the morning will assume the weather will turn rainy in the afternoon and will take an umbrella to work. A person getting burnt, inedible bread from his toaster several times in a row will assume the toaster is malfunctioning and seek to repair it. A mother seeing her child break out in hives after eating peanut butter will conclude that her child has an allergy to peanuts. Though all of these conclusions may be false, they are all still logical and motivate observers to take action to improve their situations.

Some widely accepted scientific theories have also resulted from induction, like gravity and evolution. Standardized tests evaluate how well students can reason inductively by asking them to complete visual patterns and numbered sequences.

There are several types of inductive reasoning:

Generalization: a population is assumed to have the same characteristics observed in a sample.
Simple Induction: premises made about a sample are applied to an individual case.
Analogy: two things that share a characteristic may have other characteristics in common.
Causal Inference: an effect appearing during or after an event may have been caused by the event.
Statistical Syllogism: a generalization about a sample is applied to an individual case.
Prediction: events observed in the past may occur in the future under similar conditions.

An inductive argument can be described as either weak or strong. Weak induction occurs when the connection between the premise and the conclusion is highly tenuous. An example of this would be the following statement: "I know two welfare recipients, and they both use drugs. Therefore, most welfare recipients probably use drugs." In this case, the sample size is far too small to draw such a broad conclusion. With strong induction, however, the premise and conclusion are closely linked. An example of strong induction would read something like this: "So far, my professor has given a failing grade for every essay submitted late. If I am late in submitting my essay, it will probably receive a failing grade." The argument is strong because both the premise and conclusion only concern the observed behavior of a specific individual.

1.5.5 Deductive logic

Deductive reasoning is essentially the opposite of inductive. Deductive reasoning begins with a generalization as part of its premise to draw a conclusion about a specific, individual instance. The generalization applied is usually a stated law or theory—something that has not yet been proven untrue. Deductive reasoning is mostly an exercise in proper argument construction, so instead of being simply classified as either "false" or "true," deductive arguments are labeled as being valid or invalid, sound or unsound.

A valid argument is not necessarily a true one; it's one that's simply logical in its construction. Logically, a false conclusion must result from false premises, and a true conclusion must result from true premises. For example, the following is a valid argument: Ice cream contains saturated fat. Everyone who consumes saturated fat develops heart disease. Therefore, everyone who eats ice cream will develop heart disease.

Because the argument's second premise is false, the argument is unsound. But because a false premise led to a false conclusion, the argument is valid. A true conclusion cannot result from a false premise. An argument is only considered to be sound when it is valid and its premises are true. A true conclusion resulting from false premises would indicate an invalid (i.e., badly constructed) argument.

There are two types of deductive reasoning:

Law of Detachment: a conclusion is drawn from a hypothesis about a generalization (A of B = C).
Law of Syllogism: draws a conclusion from two conditional statements by combining the hypothesis of one with the conclusion of the other (AB + CD = AD).

Because deduction relies more on proven theories, it is considered a higher and more reliable form of reasoning than induction. However, being able to reason deductively requires having the right facts on hand at any given time.

1.6 Functions of philosophy of education

Philosophy of education performs various functions.

a. Determining the aims of education Philosophy of education provides original ideas regarding all aspects of education particularly educational aims. It is said that educational philosophy gives different views, but this situation is not harmful, rather it helps in providing education according to the need of society. The difference in view of philosophy of education reflects the multiplicity and diversities of human life. Philosophy of education guides the process of education by suggesting suitable aims from the diversities of life and selecting the means accordingly.

b. Harmonizing old and new traditions in the field of education- In the process of social development the old traditions become outdated for the people. They are replaced by the new traditions. But this process of replacement is not always smooth. It is faced with lots of opposition from certain orthodox sections of the society. At the same time it must be kept in mind that every 'old' is not outdated and every 'new' is not perfect Therefore, there is a need of co-coordinating the two in order to maintain the harmony between both. This function can be performed by philosophy of education.

c. Providing the educational planners, administrators and educators with the progressive vision to achieve educational development:- Spencer has rightly pointed that only a true philosopher can give a practical shape to education. Philosophy of education provides the educational planners, administrators and educators with the right vision which guides them to attain the educational goals efficiently.

d. Preparing the young generation to face the challenges of the modern time:- Social commentators have given many labels to the present period of history for some it is the information age and for others it is post modernity, later modernity, high modernity or even the age of uncertainty. One more addition to this list may be that 'present age is an age of Globalization as a phenomenon arrived on the economic scene in the 1990 in India. This watchword has had its implications in the social political, economic fabric of the country of which education is a part. Philosophy of education is a guiding, steering and liberating force that helps young people to and society at large to face the challenges of the modern time.

Exercise
1. What is meant by philosophy of education? What is relationship of between philosophy and education?
2. Describe functions of philosophy of education?
3. What is the major difference between inductive logic and deductive logic?
4. Explain scope of philosophy of education.
5. Illustrate nature of Philosophy of education

Unit 2: Western Philosophies of Education

2.1 Idealism

Idealism asserts that because the physical world is always changing, ideas are the only reliable form of reality. Idealism, the first systematic philosophy in Western thought…Socrates and Plato. The Socratic Method was dialogue. The only constant for Plato was mathematics, unchangeable and eternal. Plato's method of dialogue engaged in systematic, logical examination of all points of view ultimately leading to agreement and a synthesis of ideas this approach known as the *dialectic*. Plato believed education helped move individuals collectively toward achieving the *good*. The State should be involved in education, moving brighter students toward abstract ideas and the less able toward collecting data a gender free tracking system. Those who were brighter should rule, others should assume roles to maintain the state. The philosopher-king would lead the State to the ultimate good.

Idealism in Education
- Educators are interested in the search for truth through ideas rather than through the examination of the false shadowy world of matter.
- They encourage students to search for truth as individuals.
- Education is transformation: ideas can change lives.

Emphasis:
1. Developing the mind
2. Personal discipline
3. Character development
4. Strong humanities foundation
5. Aspiring toward good moral development

Curriculum:
   a. Explore purpose of life
   b. Explore solving the world's problems through classic literature
   c. Encourage creative thinking and reflection
   d. Emphasizes history and biographies
   e. Studies humanities that deal with the ideal man and societies
   f. Based on the spiritual nature of man
   g. Consistent subject matter for all students
   h. Lacks:
      i. Field trips
      ii. Sensory data

Instructional Methodology:
   1. All thinking begins as a thesis
   2. Moves from opinions to true knowledge through discussion
   3. Based on a holistic approach

4. Knowledge is gained through questioning

5. Character development through imitation of examples and heroes

6. Emphasis is on subject matter of mind:

i. Literature

ii. History

iii. Philosophy

iv. Religion

7. Learning is based on abstract activities of the mind, in lieu of experiences, which is viewed as a lesser reflection of reality

Role of the teacher:
- Models ideal behavior
- Sets examples
- Excellent moral character
- Creative
- Master of knowledge
- Teaches through example
- Skillful questioner
- Teaching is a moral calling

Role of the student:
- Spiritual being
- To be molded and guided to be the ideal person
- Imitates the teacher
- Ambitious
- Strives for perfection

Table 2.1: Summary of Idealism

Exponents	*1.* Socrates, 2. Plato, 3, Descartes, 4. Spinoza, 5. Barkley, 6. Kant, 7. Fitche, 8. Schelling 9, Hegel, 10. Green , 11. Schopenhour, 12. Gentile, 13. Shanker Acharya, 14. Dyanand, 15. Ravindra Nath Tagore, 16. M.K. Gandhi. 17. Shri Aurobindo Ghosh 18. Swami Vivekanand.	Principles of Education	1. Education is based on spiritualism and ethics. 2. It emphasizes mental capacities. 3. Teacher and Curriculum are the centers of education. 4. Emphasizes book learning. 5. Both individual and society are valued. 6. It is a definite and specific ideology.
Basic Principles	1. Idealism insists on God. To achieve God, Spiritual	Aims of Education	1. Self-realization or exaltations of

	perfection is necessary. 2. Accepts the existence of Spiritual world. 3. Spiritual values are supreme and universal. 4. Values are predetermined. 5. Idealism is a complete spiritual view point. 6. It is a monistic concept.		personality. 2. Spiritual development. 3. Realization of Truth, Beauty and Goodness. 4. Conservation, Promotion and transmission of cultural heritage. 5. Conversion of inborn nature into spiritual nature. 6. Preparation for a holy life. 7. Development of intelligence and rationality.
Curriculum	1. Idealist curriculum is developed according to ideals and eternal values. 2. Humanistic subjects are emphasized. 3. Main subjects of idealistic curriculum are: Religious studies, spiritual studies, Ethics, Language ,Sociology, Literature, Geography History, Music, Fine art etc.	Teacher	1. Supreme and important place of teacher. 2. The teacher as gardener knows best as to how to care and develop a child like a plant.
Methods of teaching	1. Idealists have not adopted specific and definite methods of teaching. 2. They advocate many methods. Thus, they think themselves as creator of methods and not the slave of any particular method. 3. Idealists Prescribed the following methods of teaching-Question Answer conversation, Dialogue, Discussion, Lecture Argumentation, Intersection, Book study etc.	Discipline	1. Idealism advocates discipline at all cost. 2. Freedom is to be restricted by ideals. 3. Emphasizes impressionistic discipline.
		School	1. According to Idealism schools the only place for regular and effective education. 2. School is an ideal form of pleasing and joyful activities for children.

2.2. Realism

The features of the universe exist whether or not a human being is there to perceive them. Contemporary philosophical realism, also referred to as metaphysical realism, is the belief in a reality that is completely ontologically independent of our conceptual schemes, linguistic practices, beliefs, etc. Philosophers who profess realism also typically believe that truth consists in a belief's correspondence to reality. We may speak of realism with respect to other minds, the past, the future, universals, mathematical entities (such as natural numbers), moral categories, the material world, or even thought.

Realism in education
- Develop intellectual abilities
- To equip with information to understand current event (Tabula Rasa)

Role of the Teacher
- Having a solid grounding in science, maths, and the humanities.
- Relying on test scores to place students (competency testing of students with various methods)
- Readily adopting new technology
- Teacher's responsibility is to teach skill and disciplined knowledge
- Teacher should be competent in a specific subject matter
- Teacher should presenting ideas in a clear & consistent manner & demonstrating that there are definite ways to judge works of art, music, poetry and literature
- Enabling students to learn objective methods of evaluating the works above

Methods of Instruction
- lecture, question &answer (formal ways of teaching)
- inductive & scientific reasoning
- competency-based assessments as a way ensuring that students learnt what they are being taught
- Emphasis on critical reason aided by observation (our experiences) & experimentation
- Emphasizing realistic novels such as Oliver Twist, Great Expectations, For Whom the Bell Tolls etc. To give lives' laws and principles and such novels are the keys for student to reach the ideal world through material world
- Stressing precision and accuracy in math, science, social studies and writing

Curriculum
- Curriculum consists of the basics – maths, science, reading etc.
- Attention is given to didactic & object studies in education (use of pictures, TV, videos in educational process)
- Use of objects in education (Montessori)
- Emphasis is on subject matter (highly organized & systematic in approach)

Table 2.2: Summary of Realism

Exponents	(1) Iramus, (2) Rebellias, (3) Milton, (4) Lord Montaigne, (5) John Locke, (6) Mulcaster, (7) Bacon, (8) Ratke, (9) Comenius, (10) Whitehead, (11) Bertrand Russell.	**Curriculum**	(1) Realistic Curriculum is developed according to utility and needs. (2) Subjects concerning day-to-day activities are included in Curriculum. (3) Main subjects of Realistic Curriculum are— Natural sciences, Biological sciences, Physical sciences, Health culture, Physical exercises Maths, Geography, History, Astronomy, Sports etc.
Basic Principles	(1) Realism believes in individual and social development. (2) It believes in the importance of material world. (3) Cause and effect relationship-Scientific principles are universal and universally accepted. (4) Problems of real life become ideals and values. (5) Fully scientific attitude. (6) It is a pluralistic concept.	**Methods of teaching**	(1) Realists emphasize scientific and objective methods of teaching. (2) It emphasizes informal methods of teaching, walking being the main. (3) Realists emphasize the following methods of teaching. Self-experience and research, Experimental method, Heuristic method and Correlation method.
Principles of education	(1) Education is based on science only. (2) It emphasizes on behavior and experiment. (3) Child and his present life are the centers of education. (4) It opposes book learning. (5) Both the individual and the	**Teacher**	1. Teacher's role is supreme because he brings the child in touch with the external realities of life. 2. Keeping aside his own views, the teacher imparts scientific knowledge to the child in an easy and effective way.

	society are valued. (6) It is liable to		
Aims of Education	(1) Preparing the child for a real life. (2) Developing the physical and mental powers of child. (3) Preparing the child for a happy life. (4) Developing and training of senses. (5) Acquiring the child with nature and social environment. (6) Imparting vocational education.	**Discipline**	Realism emphasizes a synthetic form of impressionistic and emancipatory discipline according to natural and social procedures.
		School	1. According to Realism school is a socially well planned institution. 2. It is a mirror of society.

2.3 Naturalism

Naturalism commonly refers to the *philosophical belief* that only *natural laws* and forces operate in the world and that nothing exists beyond the natural world. Natural laws are the rules that govern the structure and behavior of the natural world. The goal of science is to discover and publish these laws. Philosopher Paul Kurtz argues that nature is best accounted for by reference to material principles. These principles include mass, energy, and other physical and chemical properties accepted by the scientific community. Further, this sense of naturalism holds that Spirits, Deities, and Ghosts are not real and that there is no "purpose" in nature. This sense of naturalism is usually referred to as metaphysical naturalism or philosophical naturalism.

Types of naturalism

- **Methodological naturalism** can mean simply that science is to be done without reference to supernatural causes. It can also be a methodological assumption in the philosophy of religion that observable events are fully explainable by natural causes without reference to the supernatural.
- **Metaphysical naturalism** means that the cosmos consists only of objects studied by the natural sciences, and does not include any immaterial or intentional realities and is the basis for Methodological naturalism.

Naturalism in education

- ➢ This inter-dependence can be better understood by analyzing the implications of philosophical principles in the field of education and the role of teacher which is also philosopher.

- In the naturalistic system of education there is no place for classrooms, text-books, timetables, curriculum, formal lessons or examinations.
- Naturalism believes that formal education is the invention of society which is artificial.
- Naturalism also believes in the principle of individual differences which means that every child has a unique capacity to acquire knowledge and also the pace of learning is unique.
- The school to the naturalist is in no way different from the home
- Teacher is the observer and facilitator of the child's development.
- Believes that human beings have their own time-table for learning.
- Teacher kindles independent thinking, imagination and judgment.
- Teacher should be patient, permissive and non-intrusive rather forcing or hurrying children to learn.
- Teacher should give emphasis on activity, exploration, learning by doing rather than lecturing, reciting and massing information.

Table 2.3: Summary of Naturalism

Exponents	(1) Aristotle, (2) Comte, (3) Hobbes, (4)Bacon, (5) Darwin, (6) Lamark, (7) Huxley, (8)Herbert Spencer, (9)Bernard Shaw, (10)Samuai Butler, (11) Rousseau etc.	Curriculum	1) Naturalistic Curriculum is constructed according to basic instincts, aptitudes and tendencies of children. (2) In such curriculum scientific subjects occupy main place. Humanities occupy subsidiary position. (3) Main subjects of Naturalistic Curriculum are— Games and Sports, Physical sciences and Physiology, Health culture, Material sciences and Biological sciences etc.
Basic Principles	(1) Naturalism does not believe in God. Nature is everything.	Methods of teaching	(1)Naturalists, emphasizing learning by doing,

	Nothing is beyond it. (2) It believes in matter and importance of material world. *s* (3) Physical and natural principles are supreme and universal. (4) There are no ideal or supreme values. (5) Fully materialistic and mechanical attitude. (6) It is a monistic concept.		Learning by self-experience and learning by play, have advocated the following methods of teaching. (2) Observation, play-way, Dalton Plan, Heuristic, Montessori and Kindergarten methods.
Principles of Education	(1) Education is based on psychology. (2) It emphasizes basic instincts, interests and tendencies. (3) Child is the centre of education. (4) It opposes book-learning. (5) Only Individual is considered and valued. (6)It is a progressive and dynamic ideology.	Teacher	Teacher's role is subsidiary whereas child's position is central. (2) Nature is the supreme teacher. He is to set the stage for child and retire behind the curtain.
Aims of Education	(1) To perfect the human machines. (2) Attainment of present and future happiness. (3) Preparation for the struggle of existence. (4) Adaptation to environment. (5) Improvement of racial gains. (6) Natural development. (7) Autonomous development.	Discipline	(1) The slogan of Naturalism is freedom. (2)This doctrine, supporting emancipatory discipline, emphasizes discipline according to natural consequences.
		School	1) According to Naturalism, Nature's vast campus is the real school. (2) School should be a natural and spontaneous

			field of free activities for children.

2.4 Pragmatism/experimentalism

Pragmatism rejects the idea of absolute, unchanging truth, instead asserting that truth is "what works". Pragmatism is the philosophy that encourages people to find processes that work in order to achieve their desired ends. Reality is that everything changes. Theme of pragmatism is that the world is constantly changing and we have to adapt). They study the past but they are generally more interested in contemporary issues and in discovering solutions to problems in present-day terms. They are action-oriented, experientially grounded, and will generally pose questions such as

Pragmatism in education
- Primary goal of education is growth.
- Education is for life.
- Teaching students how to live (standing on their feet)
- Education should not be locked upon merely as schooling and the acquisition of academic subject matter but as a part of life itself.
- Schools should balance the needs of the society and community on the one hand and the needs of the students on the other.
- To integrate children into not just any type of society, but a democratic one where cooperation and community are desired ends.
- Helping people direct, control and guide personal and social experience (self-actualization)
- Schools should foster habits of thought, invention and initiative that will assist people in growing right direction toward democratic society
- Education should promote our true individualism (self-directed learning)
- Education has a moral influence and should pay a vital part in helping us become the kind of moral persons who are interested not only in promoting our own growth but also in promoting the growth of others.

Role of the Teacher
- Applies democratic methods
- Classroom is a community of learners
- Teacher is facilitator not authoritarian
- Teacher encourages, offers suggestions, questions and helps plan and implements courses of study
- Teacher writes curriculum and must have a command of several disciplines to create and implement curriculum

Methods of Instruction

- Problem solving, experiential learning, inquiry methods, field trips, projects (not all students can learn in the same way – vary strategies)
- Learning in groups and individuality
- Formal instruction is abandoned (flexible methods are used) moveable chairs, freedom in class etc.
- Lockstep, rote memorization of traditional schools is replaced with individualized studies.
- Action-oriented education (activity-oriented approach to curriculum)

Curriculum

- Learner-centered curriculum
- Pragmatist curriculum is composed of both process (experience) and content (knowledge)
- All academic and vocational disciplines in an integrated and connected way
- Problem-centered learning/project method: such approaches to curriculum start with a central question, core/problem. Ss attack the problem in diverse ways according to interest and need. They work independently or in groups. They evaluate their growth and development.
- Child interest to be considered in curriculum. Varied needs, interests in different curricula.

Table: 2.4. Summary of Pragmatism

Exponents	(1) C.B.Pearce, (2) William James, (3) Schiller, (4) John Dewey, (5) Kilpatrick and others.	Curriculum	(1) Pragmatic Curriculum is based on subjects of utility, its main principle being utilitarian. (2) Social subjects form the main body and others subsidiary. (3) Main subjects of a Pragmatic Curriculum are—Health hygiene and science, Physical Culture, History, Geography, Maths, Home Science, Science and Agriculture etc.
Basic principles	(1) Pragmatism does not believe	Teaching methods	Pragmatists have emphasized the principles

		in God or spiritual-values. It has full faith in man. (2) It upholds the power of man as supreme. (3) Spiritual principles are not universal. They change according to change in times, circumstances and situation. (4) Values are not pre determined. They are in the making. (5) Fully, psychological and humanistic viewpoint. (6) It is a pluralistic concept.		of (1) Purposive processes of learning, (2) Learning by doing and by experience and (3) Correlation and integration. On the basis of these principles Kilpa trick has given birth to Project method, a method which is widely accepted and used in the field of education.
Principles of education		(1) Education is based on psychology and science. (2) It emphasizes experiment and practice. (3) Child is the focal point of all educational activities. (4) It opposes book learning. (5) Only sociability is emphasized. (6) It is a progressive, dynamic and changeable ideology.	Teacher	Teacher's role is that of a friend, philosopher and guide. Teacher puts the child in such a position so that he learns to create new values for future.
Aims of education		(1) Aims of educational are not predetermined. (2) Educational aims change according to times places and circumstances. (3) More	Discipline	Pragmatism emphasizes mited emancipatory- or social discipline.
			School	(1) According to Pragmatism, school is a laboratory for experiments to be done by children.

	education. (4) Creation of new values. (5) Social adjustment and harmonious development.		(2) It is a society in miniature.

2.5 Postmodernism

Prior to the 1970s, a modernist view of the world and of knowledge of the world prevailed. This perspective views knowledge as inherently progressive and linear in time; it was certain, rational, objective, autonomous, and oriented towards a search for the universal truth (Grenz, 1996). But the publication in 1979 of Jean-François Lyotard's *The Postmodern Condition* marked a new epistemological challenge. The postmodernist turn in the 1970s introduced social constructivist, anti essentialist and counter-ontological theories. A postmodernist perspective might be said to reject any single universal worldview and instead to celebrate difference and localization; reason and knowledge are held suspect; knowledge is understood primarily as historically and culturally conditioned; truth and reality are relative; and time is not linear but discontinuous (Grenz, 1996).

- o It rejects all existing theoretical structure. See metaphysical thought as a philosophical tranquilizer for insecure people.
- o It blends subjects and field of thought. There are no universal truths or approaches to rationality.
- o Previous ideologies supported industrialization, globalization, and a new exploitative capitalist ruling class fueled by racist imperialism. The world is incomplete, and in process of becoming. We construct our own reality from our intuitions and experiences.
- o The dominant group creates racist, classist, and sexist language in order to subordinate and marginalize the underrepresented groups.

Post modernism is the name of a period and at the same time it is the name of a new discourse, a different rationalism, a style, a new idea and a philosophy. We can describe this style as refusing generally acceptable propositions; accepting pluralism and disintegration in scientist groups, knowledge sources and language games; emphasizing and adopting differences and varieties; recreating of linguistic transformation which leads to discussion of the concepts of reality, truth and uprightness; not hesitating or feeling afraid of facing choices that are open to comment ; interpreting the reality as much as possible (infinite); instead of using a definite time and place words, trying to understand reality in its own integrity / autonomy; struggling with the idea that

separates people as soul and body opposing the dominance of a single absolute reality. In the discourse of post modernism, the question of 'What is reality/ right? 'is no more important, the question of how reality or rights have been established throughout the history is important or searching not more right knowledge but forming new rights. General ethical understanding and principles have lost their validity; source of ethical norms are now real conditions and requirements of time and age. Post modernism is the work of artists who have courage to criticize the world.

In postmodern education as Lyotzud mentioned, knowledge will not be a set of propositions, it will be means of how to live to listen thus how to learn. Shortly, knowledge will be means of interpreting the reality and one's achieving his /her own rights. In such kind of an education, a group interaction enabling individual originality, diversity and imagination; a continuous dialogue aiming to reach targets by using means will be the base of education.

Briefly, the main aim of this education is not to depend on a single right, single type of discourse but to create pluralist, participating education environments which are in search of new language systems and new interpretations.

According to Ricoeur, we can only understand ourselves by understanding someone else. Therefore, excluding the other prevents not only forming a pluralist understanding but also overcoming a contradiction. In order to get rid of these negative sides that Ricoeur had mentioned, we should turn education into a dialogue by which individuals are provided to perform long dialogues with realities and rights. This is a consequence transition from elite culture to mass culture and formation of sub systems. 'Tomorrow... will be another world. There everything is performed in another way.

Exercise
1. **According to Idealists what are the roles of a teacher?**
2. **What are the main features of curriculum of idealist?**
3. **List some of the main feature of realist curriculum.**
4. **What are the main arguments of Naturalism?**
5. **What are the educational implications of pragmatism?**
6. **What is the main argument of Proponents of Postmodernism?**

Unit 3: Muslim Philosophical Perspective on Education

3.1 Imam Abu Hamid Al-Ghazali (RA) (1058 - 1128 C.E.)

Al-Ghazali is most famous for his contributions in philosophy, religion and Sufism. He is also known as Algazel in the West. Abu Hamid Ibn Muhammad Ibn Muhammad al-Tusi al-Shafi'i al-Ghazali was born in 1058 C.E. in Khorman, Iran. His father died while he was still very young but he had the opportunity of getting education in the prevalent curriculum at Nishapur and Baghdad. Soon he acquired a high standard of scholarship in religion and philosophy and was honored by his appointment as a Professor at the Nizamiyah University of Baghdad, which was recognized as one of the most reputed institutions of learning in the golden era of Muslim history.

After a few years, however, he gave up his academic pursuits and worldly interests and became a wandering ascetic. This was a process (period) of mystical transformation. Later, he resumed his teaching duties, but again left these. An era of solitary life, devoted to contemplation and writing then ensued, which led to the authorship of a number of everlasting books. He died in 1128 C.E. at Baghdad.

Al-Ghazali made major contributions in religion, philosophy and Sufism. A number of Muslim philosophers had been following and developing several viewpoints of Greek philosophy, including the Neoplatonic philosophy, and this was leading to conflict with several Islamic teachings. On the other hand, the movement of Sufism was assuming such excessive proportions as to avoid observance of obligatory prayers and duties of Islam. Based on his unquestionable scholarship and personal mystical experience, Ghazali sought to rectify these trends, both in philosophy and Sufism.

In philosophy, Al-Ghazali upheld the approach of mathematics and exact sciences as essentially correct. However, he adopted the techniques of Aristotelian logic and the Neoplatonic procedures and employed these very tools to lay bare the flaws and lacunas of the then prevalent Neoplatonic philosophy and to diminish the negative influences of Aristotelianism and excessive rationalism. In contrast to some of the Muslim philosophers, e.g., Farabi he portrayed the inability of reason to comprehend the absolute and the infinite. Reason could not transcend the finite and was limited to the observation of the relative. Also, several Muslim philosophers had held that the universe was finite in space but infinite in time. Ghazali argued that an infinite time was related to an infinite space. With his clarity of thought and force of argument, he was able to create a balance between religion and reason, and identified their respective spheres as being the infinite and the finite, respectively.

In religion, particularly mysticism, he cleansed the approach of sufism of its excesses and reestablished the authority of the orthodox religion. Yet, he stressed the importance of genuine sufism, which he maintained was the path to attain the absolute truth.

Al-Ghazali was a prolific writer. His immortal books include Tuhafat al-Falasifa (The Incoherence of the Philosophers), Ihya al-'Ulum al-Islamia (The Revival of the Religious Sciences), "The Beginning of Guidance and his Autobiography," "Deliverance from Error." Some of his works were translated into European languages in the Middle Ages. He also wrote a summary of astronomy.

Al-Ghazali's influence was deep and everlasting. He is one of the greatest theologians of Islam. His theological doctrines penetrated Europe, influenced Jewish and Christian Scholasticism and several of his arguments seem to have been adopted by St. Thomas Aquinas in order to similarly reestablish the authority of orthodox Christian religion in the West. So forceful was his argument in the favor of religion that he was accused of damaging the cause of philosophy and, in the Muslim Spain, Ibn Rushd wrote a rejoinder to his Tuhafut.

3.2 IBN KHALDUN
(A.D. 1332-1406/A.H. 732-808)

THE REPRODUCTION OF VALUES
Faithful to the general position he takes in the *Muqaddima*, that of a 'science of human society', (*ilm al-ijtima al-insani*), Ibn Khaldun approaches education neither as a philosopher, a religious thinker, a moralist nor as a jurist—the four approaches adopted by Muslim thinkers who considered the phenomenon of education—but as a sociologist and historian. Yet, while his approach faithfully reflects the fundamental structural features of the Islamic education system (separation of the rural world from the urban world, discontinuity between the training of the person and training for a trade, and the cowardly and badly structured character of educational institutions), it does not apprehend the education system as forming a whole. The aspects of education that we would today classify under the reproduction of values are scattered throughout those chapters of the *Muqaddima* devoted to social organization and dynamics, power, and rural and urban ways of life. On the other hand, the aspects involving training, knowledge and knowhow are brought together in the two successive chapters dealing with the arts and sciences.

Ibn Khaldun thus poses the problem of the reproduction of values at the most general level, placing himself at the point of view of the individual, however, not that of society, without considering the social function of the reproduction of values as such. He fails here to disengage himself from a general attitude we find in philosophers, religious thinkers and moralists, one that might be called 'edifying'. Individual improvement and salvation are the aims here, requiring the acquisition of certain forms of behavior and the assimilation of certain rules and values. Ibn Khaldun does not state exactly which ones, but it can safely be affirmed that he means here what Muslim thinkers commonly call the *adab*, ways of doing, social conventions or rules of behaviour. The *adab* reach into all fields of human activities and behaviour. They have been

codified down to the smallest details, as can be seen in al-Mawardi and al-Ghazali, forming a part of that broad, permanent moral and religious mechanism for human education.

Imitation is held by Ibn Khaldun to be a general phenomenon: the dominated always imitate those who dominate them. This is true of children *vis-à-vis* their parents, pupils *vis-à-vis* their teachers, subjects *vis-à-vis* their princes and dominated nations *vis-à-vis* dominant nations; it holds true as much for custom and behavior as for all aspects of civilization. Ibn Khaldun finds the explanation for this phenomenon in the fact that the dominated believe in the perfection of those who dominate them.

As can be seen, without stating the matter explicitly or systematically, Ibn Khaldun deals with all aspects of the reproduction of values in Muslim society. He begins by assuming, in a sort of philosophical anthropological postulate, that human beings, who are endowed with the faculty of thought, organize their relations with the world and each other according to laws and rules that each individual learns through his or her own personal experience, and especially by impregnation from the family and cultural milieu. At the same time, he reveals deeper values, connected with the very functioning of society, whose reproduction occurs independently of individual wills. Lastly, it is important to note that Ibn Khaldun brings up twice, although both times in an incidental manner, the matter of the inculcation of religious values. Speaking of the consequences of Qur'anic instruction on mental development, he points out that it has become 'the symbol of Islam in all Muslim cities', as it allows articles of faith to be inculcated in the heart of the child from the tenderest age. In his analysis of the methods practiced in the various regions of the Muslim world he stresses the 'total' linguistic 'deficiency' to which precocious Qur'anic instruction leads, particularly when it is unique and exclusive, as it was in the North Africa.

He approves, at least in theory, of the reforms proposed by Abu Bakr Ibn al-Arabi, whereby the child would first be taught language and the rules of calculation, but he finds that such ideas clash with habits too deeply ingrained to allow those ideas to be implemented, thereby confirming one of the structural features of the Islamic education system, namely that of the basically religious nature of the instruction given to children and of the discontinuity between that instruction and the training of scholars. Moreover, when examining the matter of faith and works in the chapter he devotes to theology, Ibn Khaldun gives a personal interpretation of it based on his theory of *habitus* (*malaka*, see 'Learning the Arts' below). In substance, he says that what is required in faith and works is not just a formal declaration or mechanical gesture but a 'knowledge of state', a 'permanent disposition', an 'indelible coloring' of the soul. The essential task of the religious institution is to lead the individual towards such a realization. Ibn Khaldun leaves it up to men of religion to determine and describe the exact practical rules and procedures.

Teaching of Sciences

The ideas developed by Ibn Khaldun on teaching belong to his encyclopedic presentation of the sciences. This opens with a theory of knowledge and a general presentation of the socio-historical and epistemological bases of scientific development. Then the sciences, categorized as

the rational those that people can apprehend by virtue of the very nature of thought 'and the traditional 'those founded upon authority are described as to their subjects, their methods, their results and their historical development. Teaching is approached at the end of this enumeration and before the sections on language, the learning of language and the various forms of literary production. Two sides can be distinguished to Ibn Khaldun presentation, one covering the principles of teaching, the other its methods and content. The learning of language is dealt with separately.

Conditions for Teaching
At birth, says Ibn Khaldun, we are entirely devoid of knowledge; we are still no more than 'raw material'. We then gradually gain 'form' 'thanks to the knowledge we acquire through our organs'. Essentially ignorant, we fulfill ourselves as human beings only through knowledge. Ibn Khaldun distinguishes three types of knowledge corresponding to as many 'degrees of thought'. There is practical knowledge, the product of 'the discerning intelligence', which allows us to act in the world in a controlled fashion; then 'a knowledge of what we must or must not do and of what is good or evil', which we acquire through our 'empirical intelligence' and which guides us in our relations with our fellows; and, lastly, theoretical knowledge of everything that exists in the world, which we conquer by our 'speculative intelligence'. Only this last type of knowledge, the subject of the sciences, gives us the possibility of reaching perfection of soul.

The teaching of the sciences is necessary for two reasons: firstly, thorough knowledge of them requires a lengthy period of learning that can be carried out only with the help of teachers; secondly, their very development requires them to be communicated to others.

Methods and Contents
The question of the teaching of the sciences Ibn Khaldun approaches from his concept of the habitus. In order to master any discipline and fully possess it, he says, it is necessary to acquire 'a habitus that allows the principles and rules to be grasped, problems to be fully understood and secondary questions to be drawn from principles'. The formation of such a habitus demands a rigorous approach in which must be taken into consideration the student's 'receptivity' and power to assimilate, together with the quantity of information contained in the subject to be taught and its complexity. Ibn Khaldun considers that the process must take place in three progressive stages, whose object and means he is careful to explain.

The first of these is a preparatory stage. Its object is to familiarize the student with the subject being taught and to prepare him or her to grasp its problems. This stage is limited to giving an overall view of the subject and emphasizing its main points. Explanations must be kept simple and general and allow for the student's capacity for understanding and assimilating.

The second stage goes deeper. Now the subject must be looked at from every angle and generalizations transcended. Explanations and commentaries must be exhaustive and all divergent points of view examined.

The third stage is that of consolidation and mastery. The subject is again studied, *in extenso*, from the beginning, but this time the most complex and obscure points are gone into.

Ibn Khaldun lays great emphasis on the principle of the progressive approach. He says it is a serious error to begin by the most abstruse problems, as do many teachers who take no account of the student's state of preparation. Such a practice is most harmful, as the student tires rapidly and becomes discouraged. Worse still, in the belief that the difficulties encountered are intrinsic to the subject; he or she turns away from and abandons it. Going further into the matter, Ibn Khaldun perceives clearly that the inculcation of a body of knowledge is inseparable from the development of the mental aptitudes necessary for that knowledge to be assimilated. As he points out: 'At the beginning the student is literally incapable of understanding anything at all, except for a very few points that, in any case, he or she grasps only in an approximate and summary manner, when they are explained with examples drawn from sensory experience. Then the student's readiness gradually develops: the problems of the subject become more familiar with every repetition, and he or she then goes from approximate knowledge to an ever deeper assimilation'.

Ibn Khaldun supplements these general principles with a number of practical recommendations. He recommends to teachers that they present their students with consistent teaching material suited to their capacities, keeping to the works selected for the course and seeing to it that they are completely assimilated before passing on to others; not teaching two subjects at the same time, not stretching out the study of a subject over too long a period, in order not to break the interdependence between its different facets. He advises students not to 'dwell on disputes over words' and especially not to weigh themselves down with formal logic. 'Indeed', he says, 'the only natural means of attaining truth is the natural readiness to think, once it is relieved of all false ideas and the thinker places his or her entire confidence in divine mercy. Logic is nothing more than a description of the act of thinking and in most cases follows it'.

3.3 Shah Waliullah (RA) [1702-1763]

This brings us to a brief treatment of Shah Waliullah as a more recent Islamic religious scholar (mutakallimun) of lofty stature. Shah Waliullah carried the traditions of Al-Ghazali and Imam Shatibi in combining the essential of Shari'ah, its understanding, development and interpretation to the issues and problems of life. He like Al-Ghazali took deep stock of Akhira as the explaining point of the relationship between worldly existence and the Hereafter in a meaningful way. Shari'ah to Waliullah is seen as a natural urge of humanity that had to occur in history out of Divine Will as Allah is to protect his creatures, human and others, both in this life and from the limitless punishment of Hell. Through Shari'ah, Allah is likewise to reward the worldly actions of individuals with limitless rewards in the Hereafter and thus the developmental process of the Islamic society was to take its explanation from the Reality of Hereafter. This in itself was a natural consequence of great utility for responsible life in this world.

In his socioeconomic thought, Shah Waliullah attached great importance to the reign of Ijtehad, without which he found new knowledge of understanding the Qur'an, Sunnah and thriving on Shari'ah, to be impossible. Thus, Waliullah introduced a dynamically new way of understanding the Qur'an. That was to make interpretive investigation of the verses in a fashion that must be independent of all commentaries and should naturally invoke the reason to Allah's Greatness manifested in the Ayaths of the Qur'an under study. The sciences of the Qur'an, namely, the science of injunction (Ahkam), the science of disputation (of the polytheists), the science of Divine favours, the science of particular events that Allah had decreed, and the science of Hereafter, were to be studied in an wholistic way to understand the totality of Qur'an for its significance to life.(Al-Fauz al-Kabir Fi Usul al-Tafsir) Thus, like Imam Ghazzali, Waliullah was a sufi who believed on the individual capacity for self-annihilation for the achievement of the greatest feat in life as ordained by Shari'ah. Waliullah also believed that since human knowledge must remain imperfect in life, it was impossible to attain perfect equilibrium in the socioeconomic systems. Hence, he advocated the pursuit of excellence with the conscious knowledge of improvement in perpetuity. He thus believed that many of the Signs of Allah can be humanly comprehended through deeply pious efforts.

Unlike Al-Ghazzali, Ibn Taimiyyah and Ibn Khaldun, Waliullah believed in revolution against the corrupt rulers for the sake of attaining peeve and justice and the ultimate reign of Shari'ah in the coming international order of Islam. Thus many of his writings not only invoked Jihad in the Muslims to establish such an order, but they also pointed vehemently at the corrupt Muslim rulers, sects and groups in society. His philosophy was polar to the other Islamic scholars who had imitated the Greeks in their understanding of Qur'anic science.

3.4 **Sir Syed Ahmed Khan**

Sir Syed Ahmad Khan was great intellectual, a radical thinker, a keen historian, an enlightened and forward looking educationists. The western denomination which lasted until 1945 has crumbled and in its place a politically conscious new world has arrived to which the Muslim belongs. In each type of Muslim society various types of revolution erupt which often passed the rubric of Islam. One such was globalization and modernization whose fire was stroked by Sir Syed Ahmad Khan. In the long run this plan would prove to be a creative and decisively shape the societies of Muslim India. Sir Syed held the view that education was a means of fostering and cultivating the inherent potentialities of the child. He accepted that any method of teaching that makes the learner creative and constructive should be followed. He emphasized that for smooth functioning of education institutions, sympathetic, imaginative and democratic system of administration is essential. He believed that it would be easier for Indians to study different disciplines of studies through vernacular medium. On the whole, one can conclude that Sir Syed's vision on Education was a link between traditional and modern education. His educational ideas got practical shape in the form of Mohammadan Anglo Oriental College then rose to an academic institution i.e. Aligarh

Muslim University, Aligarh. Sir Syed held the view that education was essential for all round development of human personality. Emphasizing the importance of education, Sir Syed said,

"The human soul without education is like a rough piece of marble, and unless the sculpture works on it and removes its roughness….. Its good qualities remain hidden in it, and its fascinating shades, beautiful views… do not appear. The same is the condition of human soul. However gentle-hearted man may be, unless he is educated, all sort of good qualities and graces that are latent in him cannot emerge without the assistance of Education".

Aims of Education

Sir Syed held the view that education was a means of fostering and cultivating the inherent potentialities of the child. He said that through education mankind individually and collectively, marched towards progressive development. Formulating the aim of education Sir Syed said, "The greatest aim of education and training is to engender piety, morality and humanness in human beings". He opposed the theoretical knowledge. He opined that education should aim at the harmonious cultivation of the physical, moral, intellectual and aesthetic sides of human nature.

Curriculum

   After considering the various needs and requirements of Muslim community, Sir Syed presented the details of his curriculum which can be categorized into two types:

1. General Education Curriculum
2. Special Education Curriculum

The general education curriculum was to meet the needs of Muslims – secular as well as spiritual. The special education curriculum enables the Muslims to benefit by the education system adopted by the government.

Method of Teaching

Sir Syed accepted that any method of teaching that makes the learner creative and constructive should be followed. He was not in favor of traditional method of teaching as it encouraged memorization and failed to prepare the child for the real life. According to Sir Syed learning by doing, observation, playing and freedom of expression play an important role in methods of teaching. Sir Syed also recommended scientific and experimental method. He said "in old times, theories could be propounded and rebutted sitting in the sequestrated places, now it is the experimental age. To prove or disprove anything you have to be in the laboratories".

Administration of Education

Sir Syed emphasized that for smooth functioning of education institutions, sympathetic, imaginative and democratic system of administration is essential. He held the view that Indians, especially, Muslims themselves should establish and administer their institutions of

education in accordance with their needs and requirements without the interference of the government.

Emphasizing his point of view, in a speech delivered at Gurdaspur in Punjab on January 27, 1884, Sir Syed said:

"Friends, I am of the opinion that no government can take the responsibilities of the education of the whole nation, and I firmly believe that it is not possible for the government to meet out fully the educational requirements of its subjects. Indian will progress only when they themselves, without the interference of the government and its officers, arrange for the education of their young boys out of their voluntary contribution, and they administer and control it".

Medium of Instruction

He believed that it would be easier for Indians to study different disciplines of studies through vernacular medium. There is more or less consensus that medium of teaching should be mother tongue or the regional language. It will facilitate better learning. However, in this case, English should be studied as a link and library language. Since India is a multi-language country, the three language formula was developed and implemented to promote mother tongue and vernaculars. To achieve the objectives of teaching through vernacular medium,

Sir Syed established scientific society at Ghazipur in 1864 to provide Urdu translations of standard works and treatises on different subjects in the English language. The other objectives of the society, in the words of Sir Syed were …. "… all nations which once were civilized knew their sciences in their own language, and whichever nation tried to progress and civilize itself did so by translating all sciences into its own language. Therefore, the easiest and the most effective method for Indians to progress, and to progress is the result of the experiences of many various countries and of thousands of years, is that it should also try, by all possible means, to transfer into its own language all those sciences and arts which are now in the possession of foreign nations".10 In establishing the scientific society, Sir Syed had infact, renewed the tradition of love for knowledge of the early Muslims who, by the middle of 9th century, had translated the major work in Greek philosophy, mathematics, medicines etc. as well as Iranian and Indian thought into Arabic.

On the whole, we can conclude that Sir Syed's vision on Education was a link between traditional and modern education. His educational ideas got practical shape in the form of Mohammadan Anglo Oriental (MAO) college then rose to an academic institution i.e. Aligarh Muslim University (AMU).

3.5 Allama Muhammad Iqbal

Dr. Sir Muhammad Iqbal, the poet, the poet and philosopher of the 20th century, was born in Sialkot, Punjab, Pakistan on November 9, 1877. His figure is phenomenal. More than anyone, Iqbal had reconstructed a building philosophy of Islam that can be equipped Muslim individuals

in anticipation of Western civilization that materialistic or fatalistic Eastern traditions. If applied to the philosophical concepts Iqbal would have implications humanitarian and social areas.

Islamic Educational Purposes

Muhammad Iqbal also said the purpose of the Islamic education. Actually, he said that education begins from a sense of ego. Ego will undergo a process of evolution and is always striving to achieve perfection. Perfect Ego that according M. Iqbal called perfect man and that is the purpose of education. The details of the purpose of education, including:

Education is not merely to achieve happiness in the Hereafter in the introduction of the soul with God. The ultimate goal of education should be to strengthen and reinforce the individuality of all private, so they can be aware of all the possibilities that could have happened to them. To achieve this goal of education should be focused on the overall development of human potential that covers the intellectual, physical and willingness to move forward. In relation to this, Muhammad Iqbal explained some thoughts on creative wills. Life is a creative wills by Muhammad Iqbal called Soz. That itself is always moving toward unity. Creative activity, struggle endlessly and active participation in the world's problems should be the goal of life. Thanks to the creativity that people have successfully changed and composed untapped and unresolved and fill it with order and beauty. The purpose of education should be able to solve new problems in conditions of individuals and communities or to adjust to the conditions.

Ccurriculum

Curriculum it means that one of education material and learning activity that given to the students that appropriate with the purposes of the education to be achieved. Curricula the important one in education. It's one of the component of education that can't be change by others. And according to Muhammad Iqbal Curricula is : Education curriculum should include religion, history, science and technology. In general, Muhammad Iqbal uses the word "knowledge (knowledge) which is based on the five senses. Knowledge in this sense gives power to the people who should be placed under the religion. Muhammad Iqbal argued that religion is a force of great importance in the lives of individual communities. If the knowledge in this sense is not placed under the religion, he would come into force satan. Understanding in this sense is seen to function as a first step in order to obtain actual knowledge. So that, the book is a tool in the delivery of science. Thus, according to Muhammad Iqbal, between religion and science have to walk in harmony, because religion was able to prepare the modern man to take on a huge responsibility that science must also be involved. The existence of science and religion categorizing according to Iqbal is an act of indiscretion. And then, Education curricula should also include the formation of personality or character. By Muhammad Iqbal character education is an important factor in education.

Educational Method

In sense, the word "method" is derived from the Greek language consists of "meta" meaning "through" and "hodos" meaning "of the road" educational method based on the age level of the

students based on consideration of the period of development of the students, the Prophet suggests a good way to educate. He stated educate your children by playing around the age of seven first and plant their discipline in the next seven years and then invite them to discuss the time they reach the age of seven-year period of the third and subsequent release before they can take a stand for life on their own . The appropriate educational methods by Muhammad Iqbal is:

1. **Self Activity**

On this method, it's an open method that students can develop their self by doing something according to their self. It means that self activity to looking for their potential and develop it, with a free developing based on their students self.

2. **Learning by doing**

Kinds of the teaching students are exposes them with new situations which invite them to work with the awareness of the purpose to gaining the sources those are available in their environment. This method is appropriate with Muhammad Iqbal statement that is : Raise the observation and experiment method isn't only theoretical. It means that experiment method is needed to develop the knowledge, while knowledge is not only theoretical, but also need authentication and actualization.

3. **Question and Answer**

According to Muhammad Iqbal education should be able to make critical person, it mean keep asking is not simply accept based on the believers to the educators.

4. **Project or Unit Method**

 Project or unit method is a way of presenting the lesson starts from something of a problem, and then discussed in terms of relating so that the solution as a whole and meaningful. Using this method starts from the assumption that the solution to the problem must be viewed from different aspects in order to thoroughly involve subjects that are related as the source of the problem solving. Teaching methods such as project method, all rely on the activities which are mapped to the target, the more likely to develop the proper intellectual attitude than the traditional method that is more memory as well as a passive way of learning.

5. **Problem Solving**

Is a method not merely cause method of thinking in problem solving may use other methods that began by looking up the data to draw conclusions.

 The role of students

Students have a freedom to develop their personality and their talents. Looking for their position, students are creatures that are in the process of development based on their nature. They are need

guidance and direction towards the optimum points consistently. Toward their nature capability. Muhammad Iqbal's thoughts in particular on the role of education students are stems on human freedom. Man is an ego that has the freedom to make choices with consequences. With that freedom, allowing students to be directed to have the creativity to think high to bring new innovations that can be used to address the challenges of the present and future that is the negative impact of globalization and industrialization. Muhammad Iqbal absolutely believe the value of the culture of a society to education and the right to development of depressed individuals. Muhammad Iqbal hoped that schools can foster and develop personal freedom, brave and creative.

Muhammad Iqbal argues that all living organisms are strive to achieve more complex levels of individuality and perfect. Meaning imply great freedom. Freedom sometimes means other than choosing something good is also free to determine the choice of evil. But the question here is the freedom of man's duty to implement and realize his belief that with the use of the gift of freedom wisely and constructively.

Role of the teacher

Educators in exploring and developing the concept of education will have to review and examine the nature of individuality and the environment. Muhammad Iqbal found individuality growth is not possible without direct contact with the concrete and dynamic environment. The attitude of good educators by Muhammad Iqbal is the true way to raise awareness regarding their students with a variety of relationships with the environment and with the road thus stimulating the formation of new goals creatively. Muhammad Iqbal lack of education approved the class system, that students of teachers who locked between the four walls of the class. This is because the children need to be in touch with nature in any learning process, which is to cultivate an attitude of curiosity and to foster creativity.

Eenvironment of education

The learning environment is one of the factors that support the educational process. According to Muhammad Iqbal on the "each continuity of education relies on the fact that the life of a human organism is continuously interacting with an environment that is stable and complex.No one can develop any intelligent theory of education without consciously postulating some conception of the nature of the nature of the individual to be educated, his relationship to the community and, what may be called, his ultimate destiny (No one can develop a theory intelligence of education, without consciously postulate some natural concepts of the nature of the individual to be educated, which is associated with the community and the so-called final destination) With the school environment should seek to explore the meaning of intellectual, aesthetic, and moral interests of the activities and day-to-day, and to increase the use of common sense in dealing with everyday life issues. Education will not be able to be effective without any environment that support the achievement of the goals set.

Exercise

1. Describe the philosophical thought of Imam Ghazali.
2. Illustrate the conditions for teaching proposed by Ibn e Khaldun.
3. Explain socioeconomic thought of Shah Waliullah.
4. Describe the Curriculum, method of teaching and medium of instruction recommended by Sir Syed Ahamd Khan.
5. Describe the Educational purpose proposed by Allama Iqbal.

Unit 4: Theories of Education

4.1 Progressivism

Progressivism is a philosophical belief that argues that education must be based on the fact that humans are by nature social and learn best in real-life activities with other people. The person most responsible for progressivism was John Dewey (1859-1952). The progressive movement stimulated American schools to broaden their curriculum, making education more relevant to the needs and interests of students. Dewey wrote extensively on psychology, epistemology (*the origin of knowledge*), ethics and democracy. But, his philosophy of education laid the foundation for progressivism. In 1896, while a professor at the University of Chicago, Dewey founded the famous Laboratory School to test his educational ideas. His writings and work with the Laboratory School set the stage for the progressive education movement.

According to Dewey, the role of education is to transmit society's identity by preparing young people for adult life. He was a keen advocate of democracy and for it to flourish; he felt that education should allow learners to realize their interests and potential. Learners should learn to work with others because learning in isolation separates the mind from action. According to him certain abilities and skills can only be learned in a group. Social and intellectual interaction dissolves the artificial barriers of race and class by encouraging communication between various social groups (Dewey, 1920). He described education as a process of growth and experimentation in which thought and reason are applied to the solution of problems. Children should learn as if they were scientists using the scientific method proposed by Dewey (1920):

1. To be aware of the problem (eg. plants need sunlight to grow)
2. Define the problem (eg. can plants grow without sunlight)

3. Propose hypotheses to solve it
4. Test the hypotheses
5. Evaluate the best solution to the problem

Students should be constantly experimenting and solving problems; reconstructing their experiences and creating new knowledge using the proposed five steps. Teachers should not only emphasize drill and practice, but should expose learners to activities that relate to the real life situations of students, emphasizing 'Learning by doing'.

The Progressive Curriculum

- Progressivisms emphasize the study of the natural and social sciences. Teacher should introduce students to new scientific, technological, and social developments. To expand the personal experience of learners, learning should be related to present community life. Believing that people learn best from what they consider most relevant to their lives, the curriculum should centre on the experiences, interests, and abilities of students.

- Teachers should plan lessons that arouse curiosity and push students towards higher order thinking and knowledge construction. For example, in addition to reading textbooks, students must learn by doing such as fieldtrips where they can interact with nature and society.
- Students are encouraged to interact with one another and develop social virtues such as cooperation and tolerance for different points of view.
- Teachers should not be confined to focusing on one discrete discipline at a time but should introduce lessons that combine several different subjects.
- Students are to be exposed to a more democratic curriculum that recognizes accomplishments of all citizens regardless of race, cultural background or gender.
- By including instruction in industrial arts and home economics, progressivist strives to make schooling both interesting and useful. Ideally, the home, workplace, and schoolhouse blend together to generate a continuous, fulfilling learning experience in life. It is the progressivist dream that the dreary, seemingly irrelevant classroom exercises that so many adults recall from childhood will someday become a thing of the past. Students solve problems in the classroom similar to those they will encounter outside school.

4.2 Perennialism

Perennial means "everlasting," like a perennial flower that blooms year after year. Perennialism, the oldest and most conservative educational philosophy has its roots in the philosophy of Plato and Aristotle. Two modern day proponents of Perennialism are Robert Hutchins and Mortimer Adler. The perennialists believed that humans are rational and the aim of education is "to improve man as man" (Hutchins, 1953). The answers to all educational questions derive from the answer to one question: What is human nature? According to them, human nature is constant and humans have the ability to understand the universal truths of nature. Thus, the aim of education is to develop the rational person and to uncover universal truths by training the intellect. Towards developing one's moral and spiritual being, character education should be emphasized.

Perennialism is based on the belief that some ideas have lasted over centuries and are as relevant today as when they were first conceived. These ideas should be studied in school. A list of the 'Great Books' was proposed covering topics in literature, art, psychology, philosophy, mathematics, science, economics, politics and so forth. Examples of such books are: *Robinson Crusoe* written by Daniel Defoe*, War and Peace written* by Leo Tolstoy*, Moby Dick* written by Herman Melville*,* Euclid's book *Elements* on geometry*,* Newton's book on *Optics, The Sexual Enlightenment of Children* written by Sigmund Freud, *An inquiry into the Nature and Causes of the Wealth of Nations* by Adam Smith and many others. The book selected had to have contemporary significance, that is, it should be relevant to the problems and issues of present times. The book should espouse ideas and issues that have occupied the minds of thinking individuals in the last 2000 years. The book should attract people to read it again and again and

benefit from it.   The perennialists believed that these are history's finest thinkers and writers. Their ideas are profound and meaningful even today as when they were written. When students are immersed in the study of these profound and enduring ideas, they will appreciate learning for its own sake as well as develop their intellectual powers and moral qualities.

The Perennialist Curriculum

Based on the beliefs of Perennialism, the curriculum proposed had the following characteristics:

- The 'Great Books' program or more commonly called the liberal arts will discipline the mind and cultivate the intellect. To read the book in its original language, students must learn Latin and Greek. Students also had to learn grammar, rhetoric, logic, advanced mathematics and philosophy (Hutchins, 1936).
- The study of philosophy is a crucial part of the Perennialist curriculum. This was because they wanted students to discover those ideas that are most insightful and timeless in understanding the human condition.
- At a much later time, Mortimer Adler (1982) in his book the *Paideia Proposal* recommended a single elementary and secondary curriculum for all students. The educationally disadvantaged had to spend some time in pre-schools.
- Perennialists were not keen on allowing students to take electives (except second languages) such as vocational and life-adjustment subjects. They argued that these subjects denied students the opportunity to fully develop their rational powers.
- The perennialists criticized the vast amount of disjointed factual information that educators have required students to absorb. They urge that teachers should spend more time teaching concepts and explaining how these concepts are meaningful to students.
- Since, enormous amount of scientific knowledge has been produced, teaching should focus on the processes by which scientific truths have been discovered. However, the perennialists advise that students should not be taught information that may soon be obsolete or found to be incorrect because of future scientific and technological findings.
- At the secondary and university level, perennialists were against reliance on textbooks and lectures in communicating ideas. Emphasis should be on teacher-guided seminars, where students and teachers engage in dialogue; and mutual inquiry sessions to enhance understanding of the great ideas and concepts that have stood the test to time. Student should learns to learn, and not to be evaluated
- Universities should not only prepare students for specific careers but to pursue knowledge for its own sake. "University students may learn a few trees, perennialists claim, but many will be quite ignorant about the forests: the timeless philosophical questions " (Hutchins, 1936)
- Teaching reasoning using the 'Great Books' of Western writers is advocated using the Socratic method to discipline the minds of students. Emphasis should be on scientific

reasoning rather than mere acquisition of facts. Teach science but not technology, great ideas rather than vocational topics.

- Perennialists argue that the topics of the great books describe any society, at any time, and thus the books are appropriate for American society. Students must learn to recognise controversy and disagreement in these books because they reflect real disagreements between persons. Students must think about the disagreements and reach a reasoned, defensible conclusion.

- School should teach religious values or ethics. The difference between right and wrong should be emphasized so that students will have definite rules that they must follow.

4.3 Essentialism

Essentialism comes from the word 'essential' which means the main things or the basics. As an educational philosophy, it advocates instilling in students with the "essentials" or "basics" of academic knowledge and character development. The term essentialism as an educational philosophy was originally popularized in the 1930s by William Bagley and later in the 1950s by Arthur Bestor and Admiral Rickover. When it was first introduced as an educational philosophy in American schools, it was criticized as being too rigid. In 1957, the Russians launched Sputnik which caused a panic in educational circles as Americans felt they had fallen behind the Soviet Union technologically. A rethinking of education followed that led to interest in essentialism.

Essentialism was grounded in a conservative philosophy that argues that schools should not try to radically reshape society. Rather, they should transmit traditional moral values and intellectual knowledge that students need to become model citizens. Essentialists believe that teachers should instill traditional virtues such as respect for authority, fidelity to duty, consideration for others and practicality. Essentialism placed importance on science and understanding the world through scientific experimentation. To convey important knowledge about the world, essentialist educators emphasized instruction in natural science rather than non-scientific disciplines such as philosophy or comparative religion.

The Essentialist Curriculum

Based on the beliefs of essentialism, the curriculum proposed has the following characteristics:

- The 'basics' of the essentialist curriculum are mathematics, natural science, history, foreign language, and literature. Essentialists disapprove of vocational, life-adjustment, or other courses with "watered down" academic content.

- Elementary students receive instruction in skills such as writing, reading, and measurement. Even while learning art and music (subjects most often associated with the development of creativity) students are required to master a body of information and basic techniques, gradually moving from less to more complex skills and detailed knowledge. Only by mastering the required material for their grade level are students promoted to the next higher grade.
- Essentialist programs are academically rigorous, for both slow and fast learners. Common subjects for all students regardless of abilities and interests. But, how much is to be learned is adjusted according to student ability.
- It advocates a longer school day, a longer academic year, and more challenging textbooks. Essentialists maintain that classrooms should be oriented around the teacher, who serves as the intellectual and moral role model for students.
- Teaching is teacher-centered and teachers decide what is most important for students to learn with little emphasis on student interests because it will divert time and attention from learning the academic subjects. Essentialist teachers focus heavily on achievement test scores as a means of evaluating progress.
- In an essentialist classroom, students are taught to be "culturally literate," that is, to possess a working knowledge about the people, events, ideas, and institutions that have shaped society. Essentialists hope that when students leave school, they will possess not only basic skills and extensive knowledge, but also disciplined and practical minds, capable of applying their knowledge in real world settings.
- Discipline is necessary for systematic learning in a school situation. Students learn to respect authority in both school and society.

Teachers need to be mature and well educated, who know their subjects well and can transmit their knowledge to students.

4.4 Reconstructionism

Reconstructionism was a philosophy uniquely popular in the U.S. during the 1930's through the 1960's. It was largely the brain child of Theodore Brameld from Columbia Teachers College. He began as a communist, but shifted to Reconstructionism. Reconstructionists favor reform and argue that students must be taught how to bring about change. Reconstructionism is a philosophy that believes in the rebuilding of social and cultural infrastructures. Students are to study social problems and think of ways to improve society. Another proponent of Reconstructionism was George Counts (1932) who in a speech titled *Dare the School Build a New Social Order* suggested that schools become the agent of social change and social reform. Students cannot afford to be neutral but must take a position.

Most advocates of Reconstructionism are sensitive to race, gender, ethnicity and differences in socioeconomic status. Related to Reconstructionism is another belief called *critical pedagogy*. It is primarily a teaching and curriculum theory, designed by Henry Giroux and Peter McLaren, which focuses upon the use of revolutionary literature in classrooms that is aimed at "liberation." Radical in its conception, critical pedagogy was based on Marxist ideology which advocates equality in the distribution of wealth and strongly against capitalism. More recent Reconstructionists such as Paulo Freire in his book *Pedagogy of the Oppressed* (1968) advocated a revolutionary pedagogy for poor students in which people can move through different stages to ultimately be able to take action and overcome oppression. He argued that people must become active participants in changing their own status through social action to change bring about social justice.

The Reconstructionists Curriculum

- In the Reconstructionists curriculum, it was not enough for students to just analyze interpret and evaluate social problems. They had to be committed to the issues discussed and encouraged to take action to bring about constructive change.

- The curriculum is to be based on social and economic issues as well as social service. The curriculum should engage students in critical analysis of the local, national and international community. Examples of issues are poverty, environment degradation, unemployment, crime, war, political oppression, hunger, etc.

- There are many injustices in society and inequalities in terms of race, gender, and socioeconomic status. Schools are obliged to educate children towards resolution of these injustices and students should not be afraid to examine controversial issues. Students should learn to come to a consensus on issues and so group work was encouraged.

- The curriculum should be constantly changing to meet the changes in society. Students be aware of global issues and the interdependence between nations. Enhancing mutual understanding and global cooperation should be the focus of the curriculum.

- Teachers are considered the prime agents of social change, cultural renewal and internationalism. They are encouraged to challenge outdated structures and entrusted with the task of bringing about a new social order which may be utopian in nature.

- In general, the curriculum emphasized the social sciences (such as history, political science, economics, sociology, religion, ethics, poetry, and philosophy), rather than the sciences.

Table5: Educational Philosophies Chart

Philosophy	Philosopher	Beliefs	Key Thoughts
Naturalism	Rousseau	The child should develop in the natural way s/he is designed, guiding the process	Natural development of the child
Idealism	Plato	"Stimulate learners to achieve a more vital and fuller identification with the Absolute Mind or the Macrocosm... Students come into a gradually expanding mental awareness that leads to self-definition based on a comprehensive understanding or perspective of the universe." (Gutek, p21)	Striving for the ideal
Realism	Aristotle	"Cultivate human rationality, the human's highest power, through the study of organized bodies of knowledge…encourage human beings to define themselves by framing their choices rationally, to realize themselves by exercising their potentiality for excellence to the fullest, and to integrate themselves by ordering the various roles and claims of life according to a rational an hierarchical order." Gutek, p 41	Rationally real

Pragmatism/ experimentalism	John Dewey	"Ideas were to be judged by their consequences when acted on; truth was a warranted assertion, a tentative statement based on the application of hypotheses to solving problems; logic, following the scientific method was experimental; values were experienced within the context of ethical and aesthetic problems and issues charged by the unique features of particular situations." Gutek, p 77.	Scientific problem solving, experiential learning
Existentialism		Existentialism rejects the existence of any source of objective, authoritative truth about metaphysics, epistemology, and ethics. Do not accept any predetermined creed or philosophical system and from that try to define who we are. Aim for the progressing of humanity. Use independent thinking. It engages the student in central questions of defining life and who we are. Answers imposed from the outside may not be real answers. The only real answers are the ones that come from inside each person, that are authentically his or her own. For the existentialist, there exists no universal form of human nature; each of us has the free will to develop as we see fit.	What is real?

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Table:6 Comparison of Attributes of the Educational Philosophies

Categories	Traditional		Contemporary	
Philosophical orientation	*Realism*	*Idealism & Realism*	*Pragmatism*	*Pragmatism*
Theoretical orientation	*Perennialism*	*Essentialism*	*Progressivism*	*Reconstructionism*
Direction in time	preserving the past		growth, reconstruct present, change society, shape future	
Educational value	fixed, absolute, objective		changeable, subjective, relative	
Educational process	focuses on teaching		focuses on active self-learning	
Intellectual focus	train, discipline the mind		engage in problem-solving, social tasks	
Subject-matter	for its own self-importance		all have similar value	
Curriculum	composed of three Rs		three Rs, arts, sciences, vocational	
Learning	cognitive learning, disciplines		exploratory, discovery	
Grouping	homogeneous		heterogeneous, culturally diverse	
Teacher	disseminates, lectures, dominates instruction		facilitates, coaches, change agent	
Student	receptacle, receives knowledge, passive		engages discoverer, constructs knowledge	
Social	direction, control, restraint		Individualism	
Citizenship	cognitive, personal development		personal, social development	
Freedom and Democracy	``		creativeness, self-actualization, direct experiences	
Excellence vs. Equality	excellence in education, academic, rewards and jobs based on merit		equality of education, equal change to disadvantaged	
Society	group values, acceptance of norms,		individual growth, individual ability,	

	cooperative and conforming behavior	importance of individual

- Adapted from Ornstein's and Oliva's Educational Philosophies. From the dissertation of Dr. David E. Diehl entitled "A Study of Faculty-Related Variables and Competence in Integrating Instructional Technologies into Pedagogical Practices." ©2005-06. Revised 2006. Reprinted by permission.

Exercise

1 **Identify the main features of the Perennialist curriculum.**
1. **According to Perennialism, what should be emphasised in the classroom?**
2. **What are THREE main features of the essentialist classroom?**
3. **Identify the strengths and weaknesses of an essentialist curriculum.**
4. **What are the main arguments of the critical theory?**
5. **. What are the main differences between the Perennialism curriculum and the essentialist curriculum?**

5 Role of Values in Education

5.1 Definition, meaning, and kinds

Values are defined in literature as everything from eternal ideas to behavioral actions. As used here values refer to criteria for determining levels of goodness, worth or beauty. Values are affectively-laden thoughts about objects, ideas, behavior, etc. that guide behavior, but do not necessarily require it (Rokeach, 1973). The act of valuing is considered an act of making value judgments, an expression of feeling, or the acquisition of and adherence to a set of principles. We are covering values as part of the affective system. However, once they are developed they provide an important filter for selecting input and connecting thoughts and feelings to action and thus could also be included in a discussion of the regulatory system.

Values are a person's (a) fundamental preferences and commitments, (b) standards for determining worth or merit, and (c) basic concepts of goodness, rightness, and fairness. Values serve as criteria that   guide three kinds of choices an individual makes: What is preferable here? What is of highest quality? And, what is right? The answers to these questions in specific instances -- the choices and conclusions and judgments a person makes, the actions she takes in her day-to-day life -- reflect this person's basic values. They represent them. They concretize them. As human beings, each of us has the power. Values are those characteristics of human society which set norms, exert control and influence the thinking, willing, feeling and actions of individuals.

5.2 Classification of Values

- **Me and me'attributes**, are practiced by the individual alone, without reference to his or her social relationships, and without assistance from others. The attributes clustered in this category were: (a) Cleanliness; (b) Dignity of labor; (c) Diligence; (d) Perseverance; (e) Determination; (f) Fortitude; (g) Courage; (h) Self-reliance; (i) Excellence; (j) Hope; (k) Meditation; (l) and Self-analysis.

- **Me and you'** attributes, are those attributes that necessitate interaction between two or more individuals: (a) Patience; (b) Dutifulness; (c) Courtesy; (d) Love; (e) Indian core values of peace and harmony ; (f) Humility; (g) Being a good sports-person; (h) Honesty; (i) Tolerance; and (j) Charity.

- **Me and society'attributes**, involve wider interactions with the society, nation and the world. These include: (a) Sharing; (b) Team spirit; (c) Dialogue; (d) Justice; (e) Sympathy; (f) Hospitality; (g) Non-violence; (h) Peace; and (i) Harmony.

- **Me and God'attributes**, involve an individual's relationship with her or his maker. These include: (a) Prayer; (b) Worship; (c) Gratitude; (d) Service; (e) Witnessing God in nature; (f) Righteous behavior; and (g) Pursuits for salvation.

Brubacher has classified educational values in two categories:

1. Related to likes or immediate values: fulfill biological & psychological needs. These values are important because to achieve immediate satisfaction.

2. Related to Intelligent likes or Remote values: Related to intelligent & rational needs. These values are further divided into two categories: Instrumental & Intrinsic values.

- **Extrinsic values:** are sometimes also called "*extrinsic values*". Something is supposed to have instrumental value when it is not valued for its own sake, but because it contributes to some further purpose, or because it helps bring about something else of value. So a particular kitchen knife might be said to be very valuable in this instrumental sense-it is valued not for its own sake but because it can be used to satisfy certain cookery purposes that we treasure

- **Intrinsic values:** The concept of intrinsic value has been characterized in terms of the value that something has in itself, or for its own sake, or as such, or in its own right. Something is valuable for its own sake as opposed to being valuable for the sake of something. Something has instrumental value if and only if it has value as a means to promote some ends. Something has intrinsic value (or non- instrumental value) if and only if it has value regardless of whether it is also useful as a means to promote some other ends. Note that one and the same thing something may have instrumental value as well as intrinsic value. The two very different notions can be true of the same object.

5.3 Teaching of social and moral values through education

Teaching of Values through education is an explicit attempt to teach about values and/or valuing. Superka, Ahrens, & Hedstrom (1976) state there are five basic approaches to values education: inculcation, moral development, analysis, values clarification, and action learning.
Let us briefly look into these perspectives.

5.3.1. Inculcation: Most educators viewing values education from the perspective of inculcation see values as socially or culturally accepted standards or rules of behavior. Valuing is therefore considered a process of the student identifying with and accepting the standards or norms of the important individuals and institutions within his society. The student "incorporates" these values

into his or her own value system. These educators take a view of human nature in which the individual is treated, during the inculcation process, as a reactor rather than as an initiator.

Extreme advocates such as Talcott Parsons (1951) believe that the needs and goals of society should transcend and even define the needs and goals of the individuals.

However, advocates who consider an individual to be a free, self-fulfilling participant in society tend to inculcate values as well, especially values such as freedom to learn, human dignity, justice, and self exploration. Both the social and individualistic oriented advocates would argue the notion that certain values are universal and absolute. The source of these values is open to debate. On the one hand some advocates argue that they derive from the natural order of the universe; others believe that values originate in an omnipotent creator.

In addition to Parsons (1951), the theoretical work of Sears and his colleagues (1957, 1976) and Whiting (1961) provide support for this position. More contemporary researchers include Wynne and Ryan (1989, 1992). The materials developed by the Georgia Department of Education (1997), the work of William Bennett (e.g., 1993) and The Character Education Institute (CEI) also promote the inculcation viewpoint.

5.3.2 Moral Development

Educators adopting a moral development perspective believe that moral thinking develops in stages through a specific sequence. This approach is based primarily on the work of Lawrence Kohlberg (1969, 1984) as presented in his 6 stages and 25 "basic moral concepts." This approach focuses primarily on moral values, such as fairness, justice, equity, and human dignity; other types of values (social, personal, and aesthetic) are usually not considered. It is assumed that students invariantly progress developmentally in their thinking about moral issues. They can comprehend one stage above their current primary stage and exposure to the next higher level is essential for enhancing moral development. Educators attempt to stimulate students to develop more complex moral reasoning patterns through the sequential stages.

 Kohlberg's view of human nature is similar to that presented in the ideas of other developmental psychologists such as Piaget (1932, 1962), Erikson (1950), and Loevinger et al. (1970). This perspective views the person as an active initiator and a reactor within the context of his or her environment; the individual cannot fully change the environment, but neither can the environment fully mold the individual. A person's actions are the result of his or her feelings, thoughts, behaviors, and experiences. Although the environment can determine the content of one's experiences, it cannot determine its form. Genetic structures already inside the person are primarily responsible for the way in which a person internalizes the content, and organizes and transforms it into personally meaningful data.

The moral development technique most often used is to present a hypothetical or factual value dilemma story which is then discussed in small groups. Students are presented with alternative viewpoints within these discussions which is in hypothesized to lead to higher, more developed moral thinking. There are three critical variables that make a dilemma appropriate:

1. The story must present "a real conflict for the central character", include "a number of moral issues for consideration", and "generate differences of opinion among students about the appropriate response to the situation."

2. A leader who can help to focus the discussion on moral reasoning.

3. A classroom climate that encourages students to express their moral reasoning freely (Gailbraith & Jones, 1975, p. 18).

5.3.3 Analysis

The analysis approach to teaching of values was developed mainly by social science educators. The approach emphasizes rational thinking and reasoning. The purpose of the analysis approach is to help student's use logical thinking and the procedures of scientific investigation in dealing with values issues. Students are urged to provide verifiable facts about the correctness or value of the topics or issues under investigation. A major assumption is that valuing is the cognitive process of determining and justifying facts and beliefs derived from those facts. This approach concentrates primarily on social values rather than on the personal moral dilemmas presented in the moral development approach. The rationalist (based on reasoning) and empiricist (based on experience) views of human nature seem to provide the philosophical basis for this approach. Its advocates state that the process of valuing can and should be conducted under the 'total authority of facts and reason' (Scriven, 1966, p. 232) and 'guided not by the dictates of the heart and conscience, but by the rules and procedures of logic' (Bond, 1970, p. 81). The teaching methods used by this approach generally center around individual and group study of social value problems and issues, library and field research, and rational class discussions. These are techniques widely used in social studies instruction.

A variety of higher-order cognitive and intellectual operations are frequently used (similar in many ways to those advocated members of the critical thinking movement). These include:

1. Stating the issues;

2. Questioning and substantiating in the relevance of statements;

3. Applying analogous cases to qualify and refine value positions;

4. Pointing out logical and empirical inconsistencies in arguments;

5. Weighing counter arguments; and

6. Seeking and testing evidence.

5.3.4 Values Clarification

The values clarification approach arose primarily from humanistic psychology and the humanistic education movement as it attempted to implement the ideas and theories of Gordon Allport (1955), Abraham Maslow (1970), Carl Rogers (1969), and others. The central focus is on helping students use both rational thinking and emotional awareness to examine personal

behavior patterns and to clarify and actualize their values. It is believed that valuing is a process of self-actualization, involving the subprocesses of choosing freely from among alternatives, reflecting carefully on the consequences of those alternatives, and prizing, affirming, and acting upon one's choices. Values clarification is based predominately on the work of Raths, Harmin & Simon (1978), Simon & Kirschenbaum (1973), and Simon, Howe & Kirschenbaum (1972). Whereas the inculcation approach relies generally on outside standards and the moral development and analysis approaches rely on logical and empirical processes, the values clarification approach relies on an internal cognitive and affective decision making process to decide which values are positive and which are negative. It is therefore an individualistic rather than a social process of values education. From this perspective, the individual, if he or she is allowed the opportunity of being free to be his or her true self, makes choices and decisions affected by the internal processes of willing, feeling, thinking, and intending. It is assumed that through self-awareness, the person enters situations already pointed or set in certain directions. As the individual develops, the making of choices will more often be based on conscious, self-determined thought and feeling. It is advocated that the making of choices, as a free being, which can be confirmed or denied in experience, is a preliminary step in the creation of values (Moustakas, 1966). Within the clarification framework a person is seen as an initiator of interaction with society and environment. The educator should assist the individual to develop his or her internal processes, thereby allowing them, rather than external factors, to be the prime determinants of human behavior; the individual should be free to change the environment to meet his or her needs. Methods used in the values clarification approach include large- and small-group discussion; individual and group work; hypothetical, contrived, and real dilemmas; rank orders and forced choices; sensitivity and listening techniques; songs and artwork; games and simulations; and personal journals and interviews; self-analysis worksheet. A vital component is a leader who does not attempt to influence the selection of values. Like the moral development approach, values clarification assumes that the valuing process is internal and relative, but unlike the inculcation and developmental approaches it does not posit any universal set of appropriate values.

5.4 Role of religious values in individual and social life.

Religion directs human instincts in the appropriate direction. Everyone has these innate instincts and, if they were not directed to the appropriate conditions, this may present a dangerous situation in both personal and social fields. The person performs all acts which are deemed intellectual; the person feels all the moods which we connote as emotional; the person appreciates the states which we term aesthetic; the person makes all choices which belong to freedom; the person is the object of remorse or of exultation-the person who seeks, as he is able, to know God and all spiritual phenomena.

The person who has these all abilities is not only the subject and the object of Religious values, but also constructs himself and his environment. Religious values determine the direction of this shaping and help the person to maintain the right direction.

The impacts of Religious values in individual and social life are summarized as follows:

1. Religion establishes a value system: These values guide many behaviors of people and determine the direction of life. From birth to death, the person faces a value system that is created by the effect of several factors, such as religion, culture, traditions and so on. Religion has an active role to play in forming religious and moral values,

 2. **Religious values contribute to childhood development:** The first years of childhood development are very important because, "During the first two or three years, the child learns more than he does during the rest of his life." If children were neglected in these periods, it would be a fundamental mistake. Children naturally complete their developmental stages in a particular order and harmony. When these stages are disrupted by external factors, the child's future life may be negatively affected.

3. Religious values are not only an instruction. In fact, instruction is only a means for furthering the ends of education. Religious values stand for developing all the physical, intellectual, moral and spiritual powers, and take into consideration all those factors that influence person, from birth to death. The first five years of childhood plays a key role with regard to cognitive, moral and religious development. The basic emotions develop during this period and it is referred to certain fundamental needs of children. Some of the more important of these needs may be briefly enumerated as follows: (1) All children need security, (2) All of them need opportunities for various kinds of games, (3) They want to develop contacts with other children for their social, emotional and intellectual development, (4) All children want their questions to be listened to and answered within the limits of their understanding, and (5) They want to develop the powers of self confidence, initiative, and independence in themselves, and for this they crave for suitable opportunities.

4. Religious values are not only for the experiences of ritual and worship; it also provides answers to many questions, the feeling of security, and an instrument of communication between the person, society and the Creator. In this period, children perform an effective communication with these fields. At first, a child is influenced by his parents and family, and then researches an area in which he can find the answers too many questions and feel confidence. Religious values, from the early period, educate the children in issues, such as affection, confidence, tolerance, and so on.

5. Religious values promote human happiness: It is a paradox in educational theory that, although everybody admits, the happiness of in world is an important ultimate aim. This aim in

education becomes happiness both in this life and the life after death. A verse explains this aim: "Our Lord, give us good in this world and good in the Hereafter and defend us from the torment on the fire."

There is a parallelism between the principle of religion set forth and universal principles of morality. While the Religion puts forth principles such as peace, love, tolerance, justice and honesty, morality, likewise, embraces these principles universally. The religion is the most fundamental of the social establishments that is necessary to internalize the concepts of 'morality' and 'conscience'. It is also a discipline guiding people as a moral institution and surrounding the person more strongly than laws made by any human. Weaknesses in religious feelings lead to increases in crime, anarchism and illegality. Thus, we cannot mention any moral activities without religion.

Religious values take care of children at the beginning of their development and aims to clean their spiritual world against any hazardous situations. Therefore, a person believing in the existence of metaphysical powers such as Allah and angels through his early development and feeling their keeping a good lookout for him, has to obey the principles of religion and universal moral rules.

A verse in the Qur'an indicates this fact, as follows: "And thou (standest) on an exalted Standard of character." Similarly, the Prophet of Islam says that: "I was sent to complete the good moral." Having determined the basic movement area like this, the religion aims to establish a moral system that is also in accordance with the universal values. This moral system is transferred to the next generation thorough education.

Research indicates that global markers of greater parental and familial religiousness are linked to better child psychological adjustment. This includes youth exhibiting fewer externalizing and internalizing behavior problems, greater pro social traits, lower alcohol usage, and less serious antisocial behavior. A few studies suggest that parents' religiousness promotes children's functioning by facilitating effective parenting. Given that more religious families tend to have better behaved children, it may be especially challenging for such families to deal with child psychopathology when it does occur. Consistent with this idea, Strawbridge et al., (1998) found that more involvement in religious activities exacerbated the negative impact of family dysfunction (e.g., marital or child problems) on depressive symptoms of elderly adults, whereas religiousness buffered the negative effects of more "uncontrollable" types of problems (e.g., chronic health problems, poverty). While similar research has yet to be conducted with families of clinic referred youth, certain religious beliefs and practices could exacerbate as well as buffer the maladjustment of clinically distressed youth.

Exercise

1. Describe major classification of Values?
2. How social and moral values can be transferred through education?
3. Explain the role of religious values in individual and social life.

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