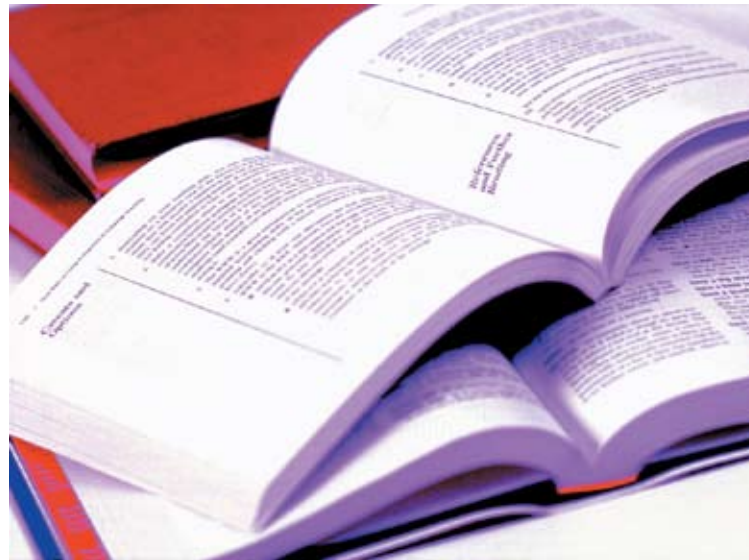


Philosophy of Education



Prepared by Samson O. **GUNGA**



African Virtual university
Université Virtuelle Africaine
Universidade Virtual Africana



NOTICE

This document is published under the conditions of the Creative Commons
http://en.wikipedia.org/wiki/Creative_Commons
Attribution
<http://creativecommons.org/licenses/by/2.5/>

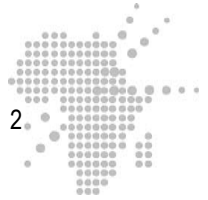
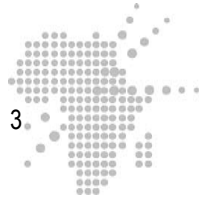


TABLE OF CONTENTS

I. Philosophy of Education	3
II. Prerequisite Course or Knowledge	3
III. Time	3
IV. Materials	3
V. Module Rationale	3
VI. Content	4
6.1 Overview	4
6.2 Outline	5
6.3 Graphic Organizer	6
VII. General Objective(s)	7
VIII. Specific Learning Objectives	8
IX. Teaching and Learning Activities	10
X. Learning Activities	14
XI. Compiled List of Key Concepts	26
XII. Compiled List of Compulsory Readings	32
XIII. Compiled List of Useful Links	43
XIV. Synthesis of the Module	55
XV. Summative Evaluation	56
XVI. References	57
XVII. Main Author of the Module	58



I Philosophy of Education

By Samson O. Gunga

II. Prerequisite Knowledge

Philosophizing involves independent thought process and requires skills in coherent reasoning. It is expected that you will have these competencies after having been in a university's undergraduate academic programme for at least one academic year. This module, therefore, is appropriate for you during or after second year of undergraduate study.

III. Time

This module is divided into five units covered in four activities. You will need to spend 120 hours to cover the module adequately. The distribution of the units and the corresponding time for each are listed as follows:

Unit 1: The origin of Western philosophical thought	20 hrs
Unit 2: Introduction to philosophy	30 hrs
Unit 3: Methods of philosophy	10 hrs
Unit 4: Issues and concepts in education	10 hrs
Unit 5: Philosophy of education	50 hrs

IV. Material

This module will require the following web-based opensource materials from the following sites among others:

www.wikipedia.org
www.wikibooks.org

V. Module Rationale

The study of Philosophy of Education will provide you with:

- (a) An understanding of the purpose of education process for humanity.
- (b) Knowledge of the basis for selection of educational goals and ability to adjudicate conflicts over values in education.



After a successful study of this module, you should be able to:

- (c) Identify the purpose of education in general and teaching in particular.
- (d) Influence educational policy in your country.
- (e) Evaluate current educational theories and practice against a background of logical alternatives.
- (f) Acquire principles for critical analysis of educational assumptions.
- (g) Discover alternative dimensions of meaning that conventional wisdom have missed in guiding theory and practice in education.

IV. Content

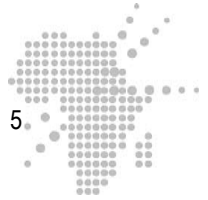
6.1 Overview

Given that philosophy is not taught at pre-university levels in many countries, it is necessary to provide you with an elaborate overview.

This module provides a background to the nature of philosophy and its purpose in the process of education. It brings into focus various insights that have characterized developments in educational theory and practice through the ages. As you study this module, you will realize that philosophers and educators share important concerns in human life.

Philosophy is a rational thought about all issues that influence human life. Have you ever realized that you have certain beliefs and opinion based on important ideas such as the purpose of life, purpose of education, a need for religion, if any, and your destiny, for instance? Have you taken your time to analyze possible basis for the beliefs and opinions you hold? Such beliefs control and create a pattern in your life and an attempt to understand the assumptions on which they are based creates a philosophy. As you analyze and question your beliefs and the basis of the systems in which they are rooted, you generate your personal philosophy. It is possible that you have done so, either consciously or subconsciously. You have, for instance, chosen to study this module based on some belief about your possible contribution in the process of education. To philosophize, therefore, is to use reason to ascertain the efficacy of principles that govern your belief systems.

As you study this module, you will be encouraged to enjoy philosophical deliberation by questioning the assumptions upon which important decisions are based. The module sets the stage for sustaining a questioning attitude in order to, not only, understand the educative process but also justify its theory and practice.



6.2 Outline

The five units covered in this module capture the spirit of philosophizing in education as follows:

Unit 1: “The origin of western philosophical thought” discusses developments from pre-philosophical thought, pre-Socratic philosophy to an understanding of philosophical deliberation from ancient Greek philosophy.

- (a) Pre-philosophic thought
- (b) Pre-Socratic philosophy
- (c) Socratic philosophy
- (d) Aristotelianism
- (e) Platonism

Unit 2: “Introduction to philosophy” discusses the content of philosophy expressed in its four branches.

- (a) General and technical philosophy
- (b) Definition of philosophy
- (c) Epistemology
- (d) Axiology
- (e) Metaphysics
- (f) Logic

Unit 3: “Methods of philosophy” identify philosophical methodology and the principles it employs in solving problems and resolving issues in human life.

- (a) Historical development of philosophy as an academic discipline
- (b) Descriptive method
- (c) Prescriptive method
- (d) Analytic method
- (e) Critical method
- (f) Reflective (phenomenological) method
- (g) Speculative method
- (h) Relationship between methods and content of philosophy

Unit 4: “Issues and concepts of education” identifies theory and practice in education that attract philosophical interest and which necessitates the need for aims in education.

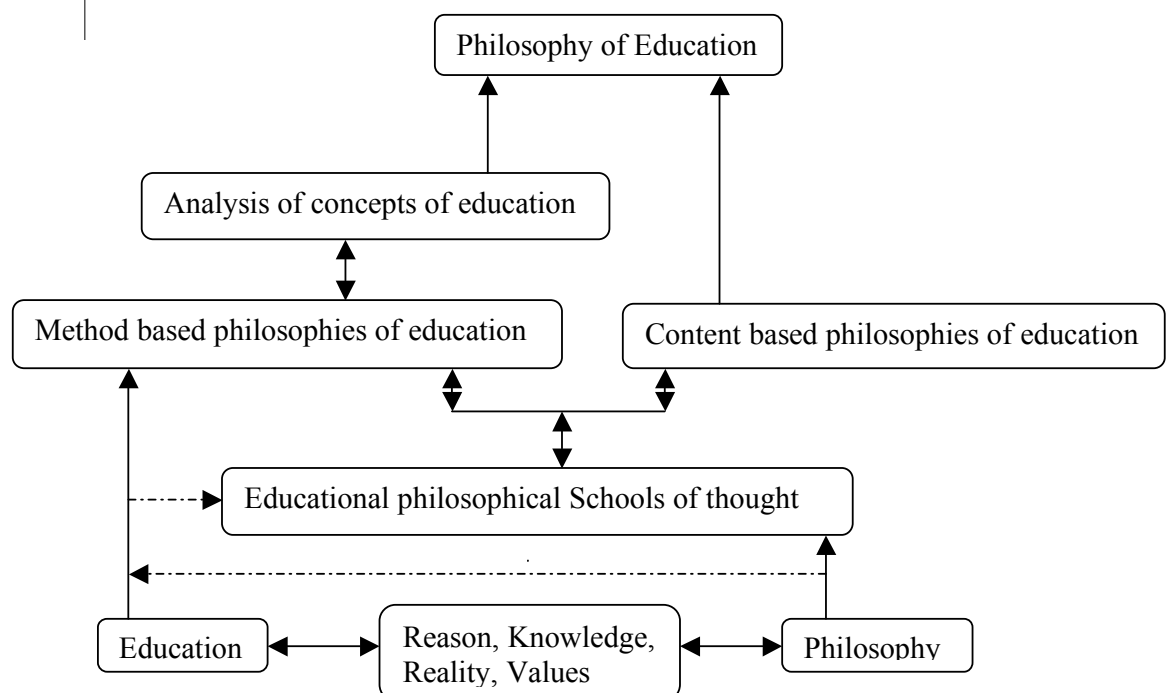
- (a) Issues in education
- (b) Aims of education



Unit 5: “Philosophy of education” discusses all that is involved in declaring that philosophy of education is an educational discipline appropriate for teacher education.

- (a) The importance of philosophy of education in teacher education programmes
- (b) Educational philosophical Schools of thought in education:
 - (i). Naturalism
 - (ii). Realism
 - (iii). Idealism
 - (iv). Pragmatism
- (c) Content based philosophies of education:
 - (i). Progressivism
 - (ii). Essentialism
 - (iii). Perennialism
- (d). Method based philosophies of education:
 - (i). Philosophical analysis in education
 - 1) The concept of education
 - 2) The concept of teaching
 - (ii). Existentialism

6.3 Graphic organizer





VII. General Objectives

As an educator, have you ever realized that your beliefs in life and the role of education in shaping them may need to be identified, examined, justified, defended and perhaps modified to establish their coherence with other competing beliefs? An opportunity to do so arises as you choose to study this module. The development of such a disposition would generate more questions than answers. As you grapple with attempts to raise and answer educational philosophical questions in this module, you will be able to:

1. Establish a link between philosophical deliberation and educational theory and practice.
2. Expose and analyze assumptions underlying theory and practice of education.
3. Develop
 - (a). Problem-solving and critical thinking skills
 - (b). An ability to think independently
 - (c). An ability to analyze current educational issues, practice and ideology
 - (d). An understanding of philosophical basis for the practice of education
4. Foster an appreciation of the power of philosophical deliberation and application of philosophical methods a way of resolving issues in education.
5. Inquire into questions of value, meaning and truth as they relate to education
6. Reflect on the extent to which philosophical deliberation might inform policy and the politics of education



VIII. Specific Learning Objectives (Instructional Objectives)

Unit	Learning objective(s)
1. Unit 1: The origin of western philosophical thought	<p>At the end of this unit, you should be able to:</p> <ul style="list-style-type: none"> Assess the origin and subsequent development of Western philosophical thought in relation to the following areas: <ol style="list-style-type: none"> Pre-philosophic spiritualism and mythopoetic thoughts of Homer Pre-Socratic naturalism of Heraclitus and Pythagoras Socratic philosophy Aristotelian philosophy Platonic philosophy
2. Unit 2: Introduction to philosophy	<p>At the end of this unit, you should be able to:</p> <ul style="list-style-type: none"> Distinguish between general and technical philosophy Define philosophy Outline and define the specific content areas in philosophy: <ol style="list-style-type: none"> Epistemology Axiology Metaphysics Logic
3. Unit 3: Methods of philosophy	<p>At the end of this unit, you should be able to:</p> <ul style="list-style-type: none"> Identify the developments that led to philosophy becoming a distinct academic discipline Explain the application of the methods of philosophy: <ol style="list-style-type: none"> Descriptive method Prescriptive method Analytic method Critical method Reflective (phenomenological) method Speculative method Explore the relationship between philosophical methodology and the content of philosophy
4. Unit 4: Issues and concepts education	<p>At the end of this unit, you should be able to:</p> <ul style="list-style-type: none"> Identify and discuss various issues in education Discuss how aims of education may be formulated to address issues in education



5. Unit 5: Philosophy of education

At the end of this unit, you should be able to:

- Define philosophy of education
- Identify the reasons that point to the importance of studying philosophy of education in teacher education programmes
- Trace the development and contribution of various schools of thought in education:
 - (a) Naturalism
 - (b) Realism
 - (c) Idealism
 - (d) Pragmatism
- Critique each school of thought
- Trace the origin and development of content based philosophies of education:
 - (a)(a) Progressivism
 - (b)(b) Essentialism
 - (c)(c) Perennialism
- Trace the development of method based philosophies of education:
 - (a) Philosophical analysis in education
 - (i) The concept of education
 - (ii) The concept of teaching
 - (b) Existentialism



IX. Teaching and Learning Activities

Pre-assessment: Philosophy of education

The purpose of this pre-assessment is to gauge your readiness for the course. It is supposed to trigger a thought process and a kind of reasoning that is not based on facts but intelligibility considerations. Your reasoning should be clear as you choose an answer from the alternative responses.

You are expected to answer three multiple-choice questions. Note that it is the reasoning behind your choice that is important. What reasons do you have for your choice and for rejecting an alternative response? Each question attracts five responses, that is, you will read the questions and write down (i) the letter(s) corresponding to the 'correct' response (ii) justification for the correct response(s) (iii) reasons for rejecting other alternative response(s), if any. Fifteen responses are expected from the three questions. It is expected that for each of (ii) and (iii) above, you will write at least 100 word essay as your response for each question.

Attempt all the questions and compare what you have with the guide provided in section A.

- (i). You are in a career dilemma. While you like your profession of teaching, the remuneration prospects are not promising. However, job security is high and you also operate from your premises thus assuring the stability of your family. You have been offered a job that requires international travel and it is your good performance that will assure job security. What kind of knowledge do you need in order to make a dependable decision? Write a 100-word essay to justify what you will need or not need from each of the four alternatives below.
 - (a) Information about the company and job description
 - (b) The constitution of your happiness and satisfaction
 - (c) Important milestones in your life
 - (d) Value concerns related to the job



- (ii). Your student has reported parental conflicts at home, which affects negatively his/her performance. Write a 100-word essay specifying your advice and reasons for basing it on one or several ideas below while rejecting others, if any.
 - (a) Report the behavior of the parents to a law enforcement agency.
 - (b) Seek intervention of a spiritual leader.
 - (c) Seek to create a forum with the parents so that the three may sort out the issue.
 - (d) Ignore parental conflict by using identified efforts so as to concentrate on studies.
- (iii). You have realized that a search for happiness and satisfaction in life requires an informed deliberation and you need assistance. Write an essay of 100 words and specify the reasons taking specific steps.
 - (a) Join a club of successful professionals.
 - (b) Seek information that would inspire introspection.
 - (c) Join a dedicated religious group.
 - (d) Seek to initiate a business venture.

Submit your responses as an e-mail attachment to your tutor in order to be allowed to continue with your study.

A. Pre-assessment answer key: Philosophy of education

- (i) Question 1
 - a. Information about the company and job description:
 - Discuss the possibility of access and outline the possible benefits of accessing such information.
 - b. The constitution of your happiness and satisfaction:
 - Assess the basis of your current happiness against that which is likely to be provided by the new engagement
 - c. Important mile stones in your life:
 - Assess whether your achievements to date match the possible developments your new appointment is likely to achieve.
 - d. Value concerns related to the job:
 - Assess the extent to which the new engagement is likely to affect your cherished values.



(ii) Question 2

- a. Report the behavior of the parents to a law enforcement agency:
 - Assess the possible impact of such action on parental attitude and ability of parents to meet the likely requirements that will benefit the student.
- b. Seek intervention of a spiritual leader:
 - Assess the nature of the issues that have led to the given state of affairs whether spiritual, communication, cultural, financial or social matters.
- c. Seek to create a forum with the parents so that the three may sort out the issue:
 - Assess the level of rapport that the student has with both parents and the nature of issues that create the problem; is it his/her business?
- d. Ignore parental conflict by using identified efforts so as to concentrate on studies:
 - Assess the student's personality and ability to distinguish matters that do/don't require his/her attention.

(iii) Question 3

- a. Join a club of successful professionals:
 - Assess your capacity to socialize with identified groups taking into account any resources or social standing expected of you.
- b. Seek information that would inspire introspection:
 - Assess your ability to identify innate abilities and personal resources that may be used to resolve issues through your personal efforts.
- c. Join a dedicated religious group:
 - Assess whether you may benefit from spiritual discussion especially the extent to which you believe in God's intervention in your life.
- d. Seek to initiate a business venture
 - Assess your capacity to initiate and manage a business enterprise; do you have the time and patience to get involved in a business venture.

**Pre-assessment: Pedagogical comments for learners**

Note that the date of commencement of your study will be when your tutor sends you an e-mail containing the results of the pre-assessment and indicating that you are allowed to proceed.

Philosophizing involves using the power of human reason to solve problems and to resolve issues in human lives. In education, we are faced with issues that require decision and choice making and hence there is a need to learn about the dependable ways of engaging our intellectual abilities.

If you get 30% and below, it means that you need to put more effort in assessing the reasons for making specific decisions. This is an indication that you require extensive reading in logic so that you may improve your ways of assessing intelligibility of assertions. If you get above 30% and less than 60% then have an adequate level of intellectual maturity in defending the reasons that you present for holding an idea. In this case you may proceed with your studies. If you get more than 60%, then you are clearly ready for philosophical deliberation that this module requires.



X. Learning Activities

Title of Learning Activity 1

The development of philosophical thought in ancient Greece

Summary of the learning activity

At the end of this activity, you should be able to:

Assess the origin and development of Western philosophical thought as follows:

- (a) Identify the characteristics of spiritualist and mythopoetic thinking as expressed in the works of Homer in ancient Greece.
- (b) Discuss pre-Socratic naturalism by comparing the principles of perception of natural order as proposed by Heraclitus and Pythagoras
- (c) Contrast pre-Socratic philosophical deliberation with Socratic dialectic
- (d) Identify basic principles of thinking proposed in Aristotelian philosophy
- (e) Identify basic principles of thinking proposed in Platonic philosophy

List of REQUIRED readings

The following readings are necessary for successful completion of this activity:

Appendix 1-Mythopoeic thought: http://en.wikipedia.org/wiki/Mythopoeic_thought

Appendix 2-Spiritualism: <http://en.wikipedia.org/wiki/Spiritualism>

Appendix 3-Homer: http://en.wikipedia.org/wiki/Ancient_Greece

Appendix 4-Pre-Socratic philosophy: http://en.wikipedia.org/wiki/Western_philosophy

Appendix 5-Heraclitus: <http://en.wikipedia.org/wiki/Heraclitus>

Appendix 6-Pythagoras: <http://en.wikipedia.org/wiki/Pythagoras>

Appendix 7-Socrates: <http://en.wikipedia.org/wiki/Socrates>

Appendix 8-Socratic method: http://en.wikipedia.org/wiki/Socratic_method

Appendix 9-Aristotelianism: <http://en.wikipedia.org/wiki/Aristotelianism>

Appendix 10-Plato: <http://en.wikipedia.org/wiki/Plato>



List of relevant useful links

<http://en.wikipedia.org/wiki/Mythology>
<http://en.wikipedia.org/wiki/Spirit>
[http://en.wikipedia.org/wiki/Ancient Greece](http://en.wikipedia.org/wiki/Ancient_Greece)
[http://en.wikipedia.org/wiki/Western philosophy](http://en.wikipedia.org/wiki/Western_philosophy)

Detailed description of the activity

- Step 1: Read Appendix 1 and 2 and in a 100-word essay, explain the character of spiritualist and mythopoetic thinking.
- Step 2: Read Appendix 3 and in a 200-word essay discuss the manner in which Homeric works were spiritualist and mythopoetic.
- Step 4: Read Appendices 4, 5 and 6 and in 100 words, explain the difference between pre-philosophic thinking as argued by Homer and pre-Socratic philosophy of Pythagoras and Heraclitus.
- Step 5: In an essay of 200 words, draw a distinction between Pythagorean and Heraclitian idea concerning the basic principle of the universe.
- Step 6: Read Appendices 7 and 8 write a 200-word essay specifying the substantive distinction between Pre-Socratic and Socratic philosophic discussions.
- Step 7: Read Appendix 9 and write a 200-word essay, which identifies and explains four principles of Aristotelian philosophy regarding rationality.
- Step 8: Read Appendix 10 and write a 200-word essay explaining the principles of platonic idea.

Formative evaluation

- Step 9: Now compile your essays from steps 1 to 8; this will constitute your activity notes.
- Step 10: Read Appendix A-Activity 1 and compare to the sections that correspond to each of the steps 1 to 8.
- Step 11: Now improve the notes you compiled in step 9 until you are satisfied that the requirements of steps 1 to 8 are followed.

Expected Standard for the essay

Line spacing should be 1.5; Margins should be 1 inch on each side; format and language should conform to Standard English in terms of sentence construction; grammar and paragraphing; referencing style should be the American Psychological Association style (APA).



Step 12: Submit the essay as an email Microsoft-word document attachment. Make sure that you adhere to the deadlines for submission. This will be your first assignment and constitutes the first quarter of your continuous assessment marks.



Title of Learning Activity 2

Introduction to philosophy

Summary of the learning activity

At the end of this activity, you should be able to:

- (a) Suggest a working definition of philosophy
- (b) Distinguish between general and technical philosophy
- (c) Identify and explain at least four sources of knowledge
- (d) Define epistemology
- (e) Determine the interrelationship between Sources of knowledge, theories of knowledge and theories of truth
- (f) Define axiology, ethics and aesthetics
- (g) Identify and explain the four distinct areas of ethical study
- (h) Identify and explain at least four categories of aesthetical study
- (i) Define metaphysics
- (j) Identify and discuss the principles of four distinct areas of study in metaphysics
- (k) Define logic
- (l) Discuss the structure of arguments
- (m) Identify and explain the principles for evaluating arguments
- (n) Identify and explain at least four types of logic

List of REQUIRED readings

The following readings are necessary for successful completion of this activity:

Appendix 11-Philosophy: <http://en.wikipedia.org/wiki/Philosophy>

Appendix 14-Epistemology: <http://en.wikipedia.org/wiki/Epistemology>

Appendix 12-Axiology: http://en.wikipedia.org/wiki/Value_theory

Appendix 13-Metaphysics: <http://en.wikipedia.org/wiki/Metaphysics>

<http://en.wikipedia.org/wiki/Theodicy>

http://en.wikipedia.org/wiki/Natural_theology

http://en.wikipedia.org/wiki/Philosophy_of_mind

<http://en.wikipedia.org/wiki/Ontology>



http://en.wikipedia.org/wiki/Theory_of_mind

<http://en.wikipedia.org/wiki/Cosmology>

Appendix 15-Logic: <http://en.wikipedia.org/wiki/Logic>

List of relevant useful links

http://en.wikibooks.org/wiki/Introduction_to_Philosophy/What_is_Philosophy%21%3F

http://en.wikibooks.org/wiki/Social_and_Cultural_Foundations_of_American_Education/Chapter_1/Why_are_they_important_to_education%3F_1

http://en.wikibooks.org/wiki/Introduction_to_Philosophy/The_Branches_of_Philosophy

<http://rucss.rutgers.edu/ArchiveFolder/Research%20Group/Publications/Reason/ReasonRationality.htm>

<http://en.wikipedia.org/wiki/Rationality>

http://en.wikipedia.org/wiki/Descriptive_knowledge

<http://www.contempaesthetics.org/newvolume/pages/article.php?articleID=324>

http://en.wikipedia.org/wiki/Theory_of_mind

Detailed description of the activity

Step 13: Read Appendix 11, write a 200-word essay defining philosophy, and suggest what philosophizing involves.

Step 14: Read Appendix 14. In a 200-word essay, define epistemology and discuss any four sources of knowledge.

Step 15: In a 400-word essay discuss the interrelationships between theories of knowledge and theories of truth.

Step 16: Read Appendix 12. In a 300-word essay, define axiology and assess the objectivity and relativity of value considerations.

Step 17: In a 300-word essay, discuss the principles of normative ethics, ethics descriptive, meta ethics, and applied ethics.

Step 18: In a 400-word essay define aesthetics and discuss the principles behind appreciation of sculpture, music, paintings, poetry, cinema, songs, drama and dance

Step 19: Read Appendix 13. In a 200-word essay, define metaphysics and explain the principal considerations under metaphysical study.

Step 20: In a 300-word essay discuss issues considered in the study of ontology, philosophy of mind, theodicy and cosmology.



Step 21: Read Appendix 15 and in a 400-word essay, define logic and identify the distinctions amongst informal, formal, mathematical and symbolic logic.

Step 22: In a 400-word essay, discuss the structure of arguments and the principles for evaluating arguments.

Formative evaluation

Step 23: Now compile your essays from steps 13 to 22; this will constitute your activity notes.

Step 24: Read Appendix B-Activity 2 and compare to the sections that correspond to each of the steps 13 to 22.

Step 25: Now improve the notes you compiled in step 23 until you are satisfied that the requirements of steps 13 to 22 are followed.

Expected Standard for the essay

Line spacing should be 1.5; Margins should be 1 inch on each side; format and language should conform to Standard English in terms of sentence construction; grammar and paragraphing; referencing style should be the American Psychological Association style (APA).

Step 26: Submit the essay as an email Microsoft-word document attachment.

Make sure that you adhere to the deadlines for submission. This will be your second assignment and constitutes the second quarter of your continuous assessment marks.



Title of Learning Activity 3

Methods of philosophy

Summary of the learning activity

At the end of this activity, you should be able to:

- (a). Explain the application of the methods of philosophy, namely, descriptive method, prescriptive method, analytic method, critical method, reflective (phenomenological) method, speculative method
- (b). Explore the relationship between philosophical methodology and the content of philosophy.

List of REQUIRED readings

The following readings are necessary for successful completion of this activity:

Appendix 16-Philosophical method: http://en.wikipedia.org/wiki/Philosophical_method

Detailed description of the activity

Step 27: Read Appendix 16 and write a 400-word essay explaining the following methods of philosophy: descriptive method, prescriptive method, analytic method, critical method, reflective (phenomenological) method, speculative method.

Step 28: In a 300-word essay, discuss the extent to which each of the four branches of philosophy, namely epistemology, axiology, metaphysics and logic may be associated with one or several dominant methods.

Formative evaluation

Step 29: Now compile your essays from steps 27 and 28; this will constitute your activity notes.

Step 30: Read Appendix C and compare to the sections that correspond to each of the steps 27 and 28.

Step 31: Now improve the notes you compiled in step 29 until you are satisfied that the requirements of steps 27 and 28 are followed.

Expected Standard for the essay



Line spacing should be 1.5; Margins should be 1 inch on each side; format and language should conform to Standard English in terms of sentence construction; grammar and paragraphing; referencing style should be the American Psychological Association style (APA).

Step 32: Submit the essay as an email Microsoft-word document attachment.

Make sure that you adhere to the deadlines for submission. This will be your third assignment and constitutes the third quarter of your continuous assessment marks.



Title of Learning Activity 4

Philosophy and/of education

Summary of the learning activity

At the end of this activity, you should be able to:

- (a) Identify and discuss various issues in education.
- (b) Discuss how aims of education may be formulated to address issues in education.
- (c) Define philosophy of education.
- (d) Identify the reasons that point to the importance of studying philosophy of education in teacher education programmes.
- (e) Trace the development and contribution of various schools of thought in education:
 - (i). Naturalism
 - (ii). Realism
 - (iii). Idealism
 - (iv). Pragmatism
- (f) Critique each school of thought.
- (g) Trace the origin and development of content based philosophies of education:
 - (i). Progressivism
 - (ii). Essentialism
 - (iii). Perennialism
- (h) Trace the development of method based philosophies of education:
 - (i). Philosophical analysis in education
 - a) The concept of education
 - b) The concept of teaching
 - (ii). Existentialism



List of REQUIRED readings

The following readings are necessary for successful completion of this activity:

Appendix 17-Education: <http://en.wikipedia.org/wiki/Education>

Appendix 18-Philosophy of education: http://en.wikipedia.org/wiki/Philosophy_of_education

Appendix 19-Educational philosophical schools of thought: <http://en.wikipedia.org/wiki/Idealism>

http://en.wikipedia.org/wiki/Naturalism_%28philosophy%29

http://en.wikipedia.org/wiki/Philosophical_realism

<http://en.wikipedia.org/wiki/Pragmatism>

Appendix 20-Content based philosophies of education: http://en.wikipedia.org/wiki/Educational_perennialism

http://en.wikipedia.org/wiki/Educational_progressivism

<http://en.wikipedia.org/wiki/Essentialism>

Appendix 21-Method based philosophies of education: http://en.wikipedia.org/wiki/Philosophical_analysis

<http://en.wikipedia.org/wiki/Existentialism>

http://en.wikipedia.org/wiki/Learning_by_teaching

List of relevant useful links

http://en.wikibooks.org/wiki/Social_and_Cultural_Foundations_of_American_Education/Chapter_1/What_are_Philosophies%3F_1

http://en.wikibooks.org/wiki/Social_and_Cultural_Foundations_of_American_Education/Edition_3/1.1.2

http://en.wikibooks.org/wiki/Social_and_Cultural_Foundations_of_American_Education/Chapter_1/What_are_Philosophies%3F_2

http://en.wikibooks.org/wiki/Social_and_Cultural_Foundations_of_American_Education/Chapter_1/What_are_Philosophies%3F_3



Detailed description of the activity

- Step 33: Read Appendix 17 and write a 200-word essay. Define education and discuss aims of education with regard to fostering personal, social and ideological good.
- Step 34: Read Appendix 18. In a 200-word essay, Define philosophy of education and discuss its rationale in teacher education programmes.
- Step 35: Read Appendix 19 and in an 800-word essay. Discuss the contribution of various schools of thought in education, namely, naturalism, realism, idealism, pragmatism.
- Step 36: Read Appendix 20 and in a 600-word essay, discuss the development and principles of content based philosophies of education, namely, progressivism, essentialism, perennialism.
- Step 37: Read Appendix 21 and in a 600-word essay, discuss the development and principles of method based philosophies of education, namely, philosophical analysis in education and existentialism.
- Step 38: Read Appendix 21 and in a 400-word essay Perform a philosophical analysis of the concepts of education and teaching.

Formative evaluation

- Step 39: Now compile your essays from steps 33 to 38; this will constitute your activity notes.
- Step 40: Read Appendix B and compare to the sections that correspond to each of the steps 33 to 38.
- Step 41: Now improve the notes you compiled in step 23 until you are satisfied that the requirements of steps 33 to 38 are followed.

Expected Standard for the essay

Line spacing should be 1.5; Margins should be 1 inch on each side; format and language should conform to Standard English in terms of sentence construction; grammar and paragraphing; referencing style should be the American Psychological Association style (APA).

- Step 42: Submit the essay as an email Microsoft-word document attachment.

Make sure that you adhere to the deadlines for submission. This will be your fourth assignment and constitutes the fourth quarter of your continuous assessment marks. The sum of the four quarters of your continuous assessment with constitute the single final continuous assessment mark to be weighted against the summative evaluation mark according to the examination rules of your university.



Step 43: Now you are ready for a PROJECT which will constitute the final part of your continuous assessment and will be the summative evaluation. The weighting of the continuous assessment and the project towards your final grade shall be determined by the the examination regulations of your university. The sum of continuous assessment mark and the summative evaluation (project) marks shall be 100%. The guideline for writing the project is in section 18 of this module.



XI. Compiled List of all Key Concepts (Glossary)

- (a) **Spiritualism:** Spiritualism is a religious movement that began in the United States and was prominent in the 1840s–1920s, especially in English-speaking countries. The movement’s distinguishing feature is the belief that the spirits of the dead can be contacted by mediums. These spirits are believed to lie on a higher plane of existence than humans, and are therefore capable of providing us with guidance in both worldly and spiritual matters (<http://en.wikipedia.org/wiki/Spiritualism>).
- (b) **Myth:** Myths are stories that a particular culture believes to be true and that use the supernatural to interpret natural events and to explain the nature of the universe and humanity. Mythology also refers to the branch of knowledge dealing with the collection, study and interpretation of myths, also known as mythography. (<http://en.wikipedia.org/wiki/Mythology>).
- (c) **Epistemology:** Epistemology is the study of knowledge and its nature, possibility, and justification (http://en.wikipedia.org/wiki/Western_philosophy).
- (d) **Axiology:** Axiology, from the Greek *axios* (ἄξιος, value, worth), is the study of value or quality. It is often thought to include [ethics](#) and [aesthetics](#)—philosophical fields that depend crucially on notions of value—and sometimes it is held to lay the groundwork for these fields, and thus to be similar to [value theory](#) and [meta-ethics](#). The term was used in the 19th and early 20th centuries, but in recent decades, [value theory](#) has tended to replace it in discussions of the nature of value or goodness in general.(<http://en.wikipedia.org/wiki/Axiology>).
- (e) **Ethics:** Ethics (via [Latin](#) *ethica* from the [Ancient Greek](#) ηθική [φιλοσοφία] “moral philosophy”, from the [adjective](#) of ἦθος *ēthos* “custom, [habit](#)”), a major branch of [philosophy](#), encompasses right conduct and good life. It is significantly broader than the common conception of analyzing right and wrong. A central aspect of ethics is “the good life”, the life worth living or life that is satisfying, which is held by many philosophers to be more important than moral conduct. The major problem is the discovery of the [summum bonum](#), the greatest good. The right act can be identified as the one causing the greatest good and the immoral act as the one impeding it (<http://en.wikipedia.org/wiki/Ethics>).



- (f) **Aesthetics:** Aesthetics is the study of [sensory](#) or sensori-emotional values, sometimes called [judgments](#) of [sentiment](#) and [taste](#). Aesthetics is a subdiscipline of [axiology](#), a branch of [philosophy](#), and is closely associated with the philosophy of [art](#) (<http://en.wikipedia.org/wiki/Aesthetics>).
- (g) **Metaphysics:** Metaphysics is the branch of [philosophy](#) that investigates principles of reality transcending those of any particular science, traditionally, [cosmology](#) and [ontology](#). It is also concerned with explaining the ultimate nature of [being](#) and the [world](#).^[1] Its name derives from the [Greek](#) words *μετά* (*metá*) (meaning “after”) and *φυσικά* (*physiká*) (meaning “physics”), “physics” referring to those works on matter by [Aristotle](#) in antiquity. The prefix *meta-* (“after”) simply meant the chapters in Aristotle’s work that physically followed after the chapter “physics”. Aristotle called them “first philosophy”. Over time, the meaning of “meta” has shifted to mean “beyond; above; transcending” in English. Therefore, metaphysics is also the study of that which transcends physics. Many philosophers such as [Immanuel Kant](#) would later argue that certain questions concerning metaphysics (notably those surrounding the existence of [God](#), [soul](#), and [freedom](#)) are inherent to human reason and have always intrigued mankind (<http://en.wikipedia.org/wiki/Metaphysics>).
- (h) **Logic:** Logic (from [Classical Greek](#) λόγος [logos](#); meaning word, thought, idea, argument, account, reason, or principle) is the study of the principles and criteria of valid [inference](#) and [demonstration](#). As a [formal science](#), logic investigates and classifies the structure of statements and arguments, both through the study of [formal systems](#) of [inference](#) and through the study of arguments in natural language. The field of logic ranges from core topics such as the study of [fallacies](#) and [paradoxes](#), to specialized analysis of reasoning using [probability](#) and to arguments involving [causality](#). Logic is also commonly used today in [argumentation theory](#) (<http://en.wikipedia.org/wiki/Logic>).
- (i) **Ontology:** Ontology is a study of conceptions of [reality](#) and the nature of being. In [philosophy](#), ontology (from the [Greek](#) [nominative](#) ὄν: *being*, [genitive](#) ὄντος: *of being* ([participle](#) of εἶναι: *to be*) and [-λογία](#): *science, study, theory*) is the study of [being](#) or [existence](#) and forms the basic subject matter of [metaphysics](#). It seeks to describe or posit the [basic categories](#) and relationships of being or existence to define [entities](#) and [types of entities](#) within its framework(<http://en.wikipedia.org/wiki/Ontology>).



- (j) **Theodicy:** Theodicy (IPA: /θɪ ʔd si/) (adjectival form theodicean) is a specific branch of [theology](#) and [philosophy](#) that attempts to reconcile the existence of [evil](#) or [suffering](#) in the world with the belief in an [omniscient](#), [omnipotent](#), and [benevolent God](#), i.e., the [problem of evil](#). Theodiceans are those who seek to reconcile the co-existence of evil and God; a group of theodiceans may thus be called “a theodicy” (<http://en.wikipedia.org/wiki/Theodicy>).
- (k) **Cosmology:** Cosmology, from the [Greek](#): κοσμολογία (cosmologia, κόσμος (cosmos) order + λογος (logos) word, reason, plan) is the quantitative (usually [mathematical](#)) study of the [Universe](#) in its totality, and by extension, humanity’s place in it. Though the word *cosmology* is recent (first used in 1730 in [Christian Wolff](#)’s *Cosmologia Generalis*), study of the Universe has a long history involving [science](#), [philosophy](#), [esotericism](#), and [religion](#) (<http://en.wikipedia.org/wiki/Cosmology>).
- (l) **Phenomenology:** Phenomenology has at least three main meanings in [philosophical](#) history: one in the writings of [G.W.F. Hegel](#), another in the writings of [Edmund Husserl](#) in 1920, and a third, deriving from Husserl’s work, in the writings of his former research assistant [Martin Heidegger](#) in 1927:

For [G.W.F. Hegel](#), phenomenology is an approach to [philosophy](#) that begins with an exploration of [phenomena](#) (what presents itself to us in conscious experience) as a means to finally grasp the absolute, logical, ontological and metaphysical Spirit that is behind phenomena. This has been called a “*dialectical phenomenology*”.

For [Edmund Husserl](#), phenomenology is “the reflective study of the [essence](#) of consciousness as experienced from the first-person point of view.” Phenomenology takes the intuitive experience of [phenomena](#) (what presents itself to us in phenomenological reflexion) as its starting point and tries to extract from it the essential features of experiences and the [essence](#) of what we experience. When generalized to the essential features of any possible experience, this has been called “*transcendental phenomenology*”. Husserl’s view was based on aspects of the work of [Franz Brentano](#) and was developed further by philosophers such as [Maurice Merleau-Ponty](#), [Max Scheler](#), [Edith Stein](#), [Dietrich von Hildebrand](#) and [Emmanuel Levinas](#).



Martin Heidegger believed that Husserl's approach overlooked basic structural features of both the subject and object of experience (what he called their "being"), and expanded phenomenological enquiry to encompass our understanding and experience of Being itself, thus making phenomenology the method (in the first phase of his career at least) of the study of being: ontology (<http://en.wikipedia.org/wiki/Phenomenology>).

- (m) **Naturalism:** Naturalism is any of several philosophical stances, typically those descended from materialism and pragmatism, that do not distinguish the supernatural (including strange entities like non-natural values, and universals as they are commonly conceived) from nature. Naturalism does not necessarily claim that phenomena or hypotheses commonly labeled as supernatural do not exist or are wrong, but insists that all phenomena and hypotheses can be studied by the same methods and therefore anything considered supernatural is either nonexistent or not inherently different from natural phenomena or hypotheses. Some naturalists also insist that a legitimate distinction between supernatural entities and natural entities cannot be properly made (focusing on the conceptual distinction itself), and that when someone is talking or thinking about supernatural entities, they are actually referring to natural entities (though confusedly) ([http://en.wikipedia.org/wiki/Naturalism %28philosophy%29](http://en.wikipedia.org/wiki/Naturalism_%28philosophy%29)).
- (n) **Realism:** 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 ([http://en.wikipedia.org/wiki/Philosophical realism](http://en.wikipedia.org/wiki/Philosophical_realism)).
- (o) **Idealism:** Idealism is the doctrine that ideas, or thought, make up either the whole or an indispensable aspect of any full reality, so that a world of material objects containing no thought either could not exist as it is experienced, or would not be fully "real." Idealism is often contrasted with materialism, both belonging to the class of monist as opposed to dualist or pluralist ontologies. (Note that this contrast between idealism and materialism has to do with the question of the nature of reality as such — it has nothing to do with advocating high moral standards, or the like.) Subjective Idealists and Phenomenalists (such as George Berkeley) hold that minds and their experiences constitute existence. Transcendental Idealists (such as Immanuel



[Kant](#)) argue from the nature of knowledge to the nature of the objects of knowledge--without suggesting that those objects are composed of ideas or located in the knower's mind. Objective Idealists hold either that there is ultimately only one perceiver, who is identical with what is perceived (this is the doctrine of Josiah Royce), or that thought makes possible the highest degree of self-determination and thus the highest degree of reality (this is G.W.F. Hegel's *Absolute Idealism*). [Panpsychists](#) (such as [Leibniz](#)) hold that all objects of experience are also subjects. That is, plants and minerals have subjective experiences--though very different from the [consciousness](#) of humans (<http://en.wikipedia.org/wiki/Idealism>).

- (p) **Pragmatism:** Pragmatism is a philosophic school generally considered to have originated in the late nineteenth century with [Charles Sanders Peirce](#), who first stated the [pragmatic maxim](#). It came to fruition in the early twentieth-century philosophies of [William James](#) and [John Dewey](#). Most of the thinkers who describe themselves as *pragmatists* consider practical consequences or real effects to be vital components of both meaning and [truth](#). Other important aspects of pragmatism include [anti-Cartesianism](#), [radical empiricism](#), [instrumentalism](#), [anti-realism](#), [verificationism](#), [conceptual relativity](#), a denial of the [fact-value distinction](#), a high regard for science, and [fallibilism](#) (<http://en.wikipedia.org/wiki/Pragmatism>).
- (q) **Progressivism:** Progressivism is a term that refers to a broad school of international social and [political philosophies](#). The term *progressive* was first widely used in late 19th century [America](#), in reference to a general branch of political thought which arose as a response to the vast changes brought by industrialization, and as an alternative both to the traditional [conservative](#) response to social and economic issues and to the various more or less radical streams of [socialism](#) and [anarchism](#) which opposed them. Political parties such as the American [Progressive Party](#) organized at the start of the 20th century, and progressivism made great strides under American presidents [Theodore Roosevelt](#), [William H. Taft](#), [Woodrow Wilson](#), and [Franklin Delano Roosevelt](#) (<http://en.wikipedia.org/wiki/Progressivism>).
- (r) **Essentialism:** [Educational essentialism](#) is a theory that states that children should learn the traditional basic subjects and that these should be learned thoroughly and rigorously. An essentialist program normally teaches children progressively, from less complex skills to more complex.

An Essentialist will usually teach some set subjects similar to Reading, Writing, Literature, Foreign Languages, History, Math, Science, Art, and Music. The teacher's role is to instill respect for authority, perseverance, duty, consi-



deration, and practicality. Essentialism strives to teach students the accumulated knowledge of our civilization through core courses in the traditional academic disciplines. Essentialists aim to instill students with the “essentials” of academic knowledge, patriotism, and character development. This traditional approach is meant to train the mind, promote reasoning, and ensure a common culture (http://en.wikipedia.org/wiki/Educational_essentialism).

- (s) **Perennialism:** Perennialists believe that one should teach the things that one deems to be of everlasting importance to all people everywhere. They believe that the most important topics develop a person. Since details of fact change constantly, these cannot be the most important. Therefore, one should teach principles, not facts. Since people are human, one should teach first about humans, not machines or techniques. Since people are people first, and workers second if at all, one should teach liberal topics first, not vocational topics (http://en.wikipedia.org/wiki/Educational_perennialism).
- (t) **Existentialism:** Existentialism is a [philosophical movement](#) which posits that individual human beings create the meaning and essence of their lives. It emerged as a movement in twentieth-century literature and philosophy, though it had forerunners in earlier centuries. Existentialism generally postulates that the absence of a transcendent force (such as God) means that the individual is entirely free, and, therefore, ultimately responsible. (Nevertheless, [Kierkegaard](#) and [Dostoevsky](#) were [Christians](#).) It is up to humans to create an [ethos](#) of personal responsibility outside of any branded belief system. That personal articulation of being is the only way to rise above humanity’s absurd condition (suffering and death, and the finality of the individual) (<http://en.wikipedia.org/wiki/Existentialism>).
- (u) **Behaviourism:** Educational behaviourism is an educational philosophy built around the premise that environment determines behaviour, and regulating the environment of students to influence their behaviour in positive ways (http://en.wikipedia.org/wiki/Educational_behaviourism).



XII. Compiled list of compulsory readings

Reading 1: Appendix 1-Mythopoeic thought

Complete reference: http://en.wikipedia.org/wiki/Mythopoeic_thought

Abstract: There was a “mythopoeic” stage, in which humanity did not think in terms of generalizations and impersonal laws: instead, humans saw each event as an act of will on the part of some personal being which portray events as acts of gods and spirits. Mythopoeic thought was concrete and personifying.

Rationale: It is believed that ancient Greek philosophy emanated from mythopoetic thought.

Reading 2: Appendix 2-Spiritualism

Complete reference: <http://en.wikipedia.org/wiki/Spiritualism>

Abstract: **Spiritualism** is a movement that distinguishes features is the belief that the spirits of the dead can be contacted by mediums. These spirits are believed to lie on a higher plane of existence than humans, and are therefore capable of providing us with guidance in both worldly and spiritual matters.

Rationale: Some philosophers have always appealed to super-sensible existence in the justification of the content of philosophical concerns.

Reading 3: Appendix 3-Homer

Complete reference: <http://en.wikipedia.org/wiki/Homer>

Abstract: **Homer** is the name given to the purported author of the early Greek poems the *Iliad* and the *Odyssey*. However, there remains much argument between ‘analysts’ and ‘unitarians’ over whether the *Iliad* and the *Odyssey* were the product of one man or of many. Homer’s works begin the Western Canon and are universally praised for their poetic genius. Homer is usually assumed to have lived in the 8th or 7th century, and his lifetime is often taken as marking the beginning of Classical Antiquity.

Rationale: Philosophy is believed to have began by taking shape as a critic and foe of the popular mythologies advanced by earlier non – rational thinkers like Homer and Hesiod.



Reading 4: Appendix 4-Pre-Socratic philosophy

Complete reference: http://en.wikipedia.org/wiki/Western_philosophy

Abstract: The pre-Socratic philosophers rejected traditional mythological explanations for the phenomena they saw around them in favor of explanations that are more rational. Many of them asked:

From where does everything come?

From what is everything created?

How do we explain the plurality of things found in nature?

How might we describe nature mathematically?

Others concentrated on defining problems and paradoxes that became the basis for later mathematical, scientific and philosophic study.

Rationale: Pre-Socratic philosophy is believed to have initiated rational human thought in deliberation as opposed to the Homeric non-rational thought.

Reading 5: Appendix 5-Heraclitus

Complete reference: <http://en.wikipedia.org/wiki/Heraclitus>

Abstract: Heraclitus (c 535–475 BCE) is known for his doctrine of change being central to the universe, and that the Logos is both the source and fundamental order of all. He established the term in Western philosophy as meaning both the source and fundamental order of the cosmos.

Rationale: Heraclitus having proposed the doctrines of change, logos and fire advanced pre-Socratic philosophical thought from which technical philosophy has been developed to date.

Reading 6: Appendix 6-Pythagoras

Complete reference: <http://en.wikipedia.org/wiki/Pythagoras>

Abstract: Pythagoras is often revered as a great mathematician, mystic and scientist. He is best known for the Pythagorean Theorem, which bears his name. Known as “the father of numbers”, Pythagoras made influential contributions to philosophy. Pythagoras and his students believed that everything was related to mathematics and that numbers were the ultimate reality and, through mathematics, everything could be predicted and measured in rhythmic patterns or cycles.



Rationale: The introduction of the terms “philosopher” and “philosophy” has been ascribed to the Greek thinker Pythagoras. He was the first man to call himself a philosopher, or lover of wisdom. One of Pythagoras’ beliefs was that the essence of being is number. Pythagoras viewed thinking as the calculating with the idea numbers.

Reading 7: Appendix 7-Socrates

Complete reference: <http://en.wikipedia.org/wiki/Socrates>

Abstract: Socrates is credited with exerting a powerful influence upon the founders of Western philosophy. Socrates principal contribution to philosophy is in the field of ethics, he also made important and lasting contributions to the fields of epistemology and logic.

Socratic Method is a dialectic method of inquiry, largely applied to the examination of key moral concepts.

Socrates generally applied his method of examination to concepts that seem to lack any concrete definition; e.g., the key moral concepts at the time, the virtues of piety, wisdom, temperance, courage, and justice.

Rationale: Socrates is often presented as the father of philosophy. Socrates is renowned for developing the practice of a philosophical type of pedagogy, in which the teacher asks questions of the student in order to elicit the best answer, and fundamental insight, on the part of the student.

Reading 8: Appendix 8-Socratic method

Complete reference: http://en.wikipedia.org/wiki/Socratic_method

Abstract: The practice involves asking a series of questions surrounding a central issue, and answering questions of the others involved. To solve a problem, it would be broken down into a series of questions, the answers to which gradually distill the answer sought. Generally, this involves the defense of one point of view against another and is oppositional. The best way to ‘win’ is to make the opponent contradict themselves in some way that proves the inquirer’s own point.

Rationale: Socratic Method is largely applied to the examination of key moral concepts. To illustrate the use of the Socratic method; a series of questions are posed to help a person or group to determine their underlying beliefs and the extent of their knowledge.



Reading 9: Appendix 9-Aristotelianism

Complete reference: <http://en.wikipedia.org/wiki/Aristotelianism>

Abstract: Aristotelianism is a tradition of philosophy that takes its defining inspiration from the work of Aristotle. Sometimes contrasted by critics with the rationalism and idealism of Plato, Aristotelianism is understood by its proponents as critically developing Plato's theories.

Rationale: Aristotelianism brings Plato's ideals down to Earth as goals and goods internal to natural species that are realized in activity. This is the characteristically Aristotelian idea of teleology, and the practicality of the approach is embodied in Nichomachean Ethics as the Aristotelian virtue of phronesis.

Reading 10: Appendix 10-Plato

Complete reference: <http://en.wikipedia.org/wiki/Plato>

Abstract: Plato(428/427 BC – 348/347 BC) helped to lay the philosophical foundations of Western culture and founder of the Academy the first institution of higher learning in the western world. Plato believed that each thing has one unchanging essence.

Rationale: Plato's brilliance as a writer and thinker is witnessed by reading his Socratic dialogues, which have been used to teach a range of subjects, mostly including philosophy, logic, rhetoric, mathematics, and other subjects about which he wrote.

Reading 11: Appendix 11-Philosophy

Complete reference: <http://en.wikipedia.org/wiki/Philosophy>

Abstract: Philosophy is the discipline concerned with questions of how one should live (ethics); what sorts of things exist and what are their essential natures (metaphysics); what counts as genuine knowledge (epistemology); and what are the correct principles of reasoning (logic). The word is of Greek origin: φιλοσοφία (*philosophía*), a compound of φίλος (*philos*: friend, or lover) and σοφία (*sophía*: wisdom). Philosophy studies the principles that govern systematic and logical examination of life to frame a system of general ideas by which the sum total of human experience may be evaluated in such a manner as to make the world more understandable.



Rationale: Philosophical investigations are based upon rational thinking, striving to make no unexamined assumptions. It appeals to shared principles and invites criticism. It takes place within the framework of dialogue in conversation or formal debate. Philosophy takes as its study, the structural aspects of our beliefs such that by their examination, it serves the cultural function of keeping such beliefs and other disciplines honest, limiting their claims to what can properly be justified by logical reasoning.

Reading 12: Appendix 14-Epistemology

Complete reference: <http://en.wikipedia.org/wiki/Epistemology>

Abstract: The term “epistemology” is based on the Greek words “ἐπιστήμη or *epistēmē*” (knowledge or science) and “λόγος or *logos*” (reason). Commonly known as the theory of knowledge it is the rational study of all knowledge claims. It is the branch of philosophy that studies the nature, methods, limitations, validity and justification of all knowledge claims and belief.

Rationale: Epistemology being concerned with the nature, scope and possibility of knowledge has had its central concerns being the challenge posed by skepticism.

Reading 13: Appendix 12-Axiology

Complete reference: http://en.wikipedia.org/wiki/Value_theory

Abstract: Axiology is the branch of philosophical enquiry that explores: (1) Aesthetics: the study of basic philosophical questions about art and beauty. (2) Ethics: the study of what makes actions right or wrong, and of how theories of right action can be applied to special moral problems.

Rationale: Axiology studies the nature of value interrelationships between man/woman and man/woman and man/woman and nature.

Reading 14: Appendix 13-Metaphysics

Complete reference: <http://en.wikipedia.org/wiki/Metaphysics>

Abstract: Metaphysics is the branch of philosophy that investigates principles of reality transcending those of any particular science. Its name derives from the Greek words *μετά (metá)* (meaning “after”) and *φυσικά (physiká)* (meaning “physics”), “physics” referring to those works on matter by Aristotle in antiquity. It is the rational study of principles that govern the composition of the ultimate reality behind phenomenal existence.



Rationale: Metaphysics is the philosophical enquiry into subjects beyond the physical world. It is the study of being qua being dealing with transcendent questions about the kinds of things there are and their modes of being. It investigates how the concept of ourselves fits into our understanding of the rest of reality.

Reading 15: Appendix 15-Logic

Complete reference: <http://en.wikipedia.org/wiki/Logic>

Abstract: Logic (from Classical Greek λόγος logos; meaning word, thought, idea, argument, account, reason, or principle) is the study of the principles and criteria of valid inference and demonstration. Traditionally, logic is studied as a branch of philosophy, one part of the classical trivium, which consisted of grammar, logic, and rhetoric. The field of logic ranges from core topics such as the study of fallacies and paradoxes, to specialized analysis of reasoning using probability and to arguments involving causality.

Rationale: Philosophical logic deals with formal descriptions of natural language. Studying logic and the relationship between logic and ordinary speech can help a person better structure their own arguments and critique the arguments of others. Many popular arguments are filled with errors because so many people are untrained in logic and unaware of how to correctly formulate an argument.

Reading 16: Appendix 16-Philosophical method

Complete reference: http://en.wikipedia.org/wiki/Philosophical_method

Abstract: Philosophy is distinguished by the *methods* that philosophers follow in addressing philosophical questions. Some common features of the methods that philosophers follow (and discuss when discussing philosophical method) include:

Methodic Doubt - a systematic process of being skeptical about (or doubting) the truth of one's beliefs.

Formulate a problem - formulate the doubts in a philosophical problem, or question. Explain the problem very clearly and carefully.

Offer a solution - offer a solution to the problem: either something like a philosophical analysis or a philosophical explanation.

Argument - provide an argument or several arguments supporting the solution.



Dialectic - present the solution and arguments for criticism by other philosophers.

Rationale: Philosophical methods identify the principles it employs in solving problems and resolving issues in human life. Some of the dominant methods in philosophy are descriptive method, prescriptive method, analytic method, critical method, reflective (phenomenological) method and speculative method.

Reading 17: Appendix 17-Philosophy and Education

Complete reference: <http://en.wikipedia.org/wiki/Education>

Abstract: The word “education” derives from the Latin *educare*, meaning “to nourish” or “to raise”. It encompasses teaching and learning specific skills, and also something less tangible but more profound: the imparting of knowledge, positive judgment and well-developed wisdom. Education has as one of its fundamental aspects the imparting of culture from generation to generation. Education means ‘to draw out’ facilitating realization of self-potential and latent talents of an individual.

Philosophy of Education is the discipline that utilizes the principles and methods of pure systems of philosophy in attempt to understand and resolve issues in education.

Rationale: It is assumed that each person has an innate principle of growth toward progress and improvement whose realization could be very slow and even inadequate if left to develop without intervention. Education is therefore a disciplined intervention in human life in order to avoid wastage. It serves to hasten and guide the natural processes of human mental, psychological and socio-emotional growth.

Philosophy of education is both an educational discipline and a branch of applied philosophy. It derives its content from theory and practice of education while its principles of operation, language and methodology are derived from systems of philosophy.



Reading 18: Appendix 18-Philosophy of education

Complete reference: http://en.wikipedia.org/wiki/Philosophy_of_education

Abstract: Philosophy of education is that discipline that utilizes the methods and principles of pure philosophy to understand and resolve issues in education. It is the study of the purpose and most basic methods of education or learning.

Rationale: Philosophy of education provides holistic principles for unifying works of other educational disciplines and provides intelligibility principles for understanding the education process. It enables the teacher to utilize reason, thought and meditation to understand the content, aims, methods and principles of achievement in education.

Reading 19: Appendix 19-Educational philosophical schools of thought

Complete reference: <http://en.wikipedia.org/wiki/Idealism>
http://en.wikipedia.org/wiki/Naturalism_%28philosophy%29
http://en.wikipedia.org/wiki/Philosophical_realism
<http://en.wikipedia.org/wiki/Pragmatism>

Abstract: Philosophers subscribe to various schools of thought. Each school of thought promotes a specific theoretical Standpoint and strives to be a self-contained philosophy having its brand of epistemology, axiology and metaphysics, that is, a self-contained philosophy. Some of these schools of thought are naturalism, realism, idealism and pragmatism among others.

Rationale: A philosophical outlook is also modeled on the general socio-cultural beliefs in a society at a particular time is formulated. Normally when a philosopher fruitfully utilizes a certain method he/she tends to define philosophy as the use of that method.



Reading 20: Appendix 20-Content based philosophies of education

Complete reference: http://en.wikipedia.org/wiki/Educational_perennialism

http://en.wikipedia.org/wiki/Educational_progressivism

<http://en.wikipedia.org/wiki/Essentialism>

Abstract: The belief that there are several philosophies of education and each gets inspiration and is derived from a specific philosophical system of thought which is self-contained philosophically has generated what is referred to as 'content based philosophies of education'. Hence, each major philosophical school of thought produces a corresponding philosophy of education some of which are Educational essentialism, Educational perennialism and Educational progressivism among others.

Rationale: The starting point of a philosophy of education is a particular coherent world view from which is derived implications for the theory and practice of education.

Reading 21: Appendix 21-Method based philosophies of education

Complete reference: http://en.wikipedia.org/wiki/Philosophical_analysis

<http://en.wikipedia.org/wiki/Existentialism>

Abstract: The belief that there are a number of methods that may be used to resolve issues in education generate what is referred to as 'method based philosophies of education'. Some of these philosophies of education are existentialism and philosophical analysis among others.

The term analytic philosophy roughly designates a group of philosophical methods that stress clarity of meaning above all other criteria. It performs the rational function of philosophy and seeks to analyze terms, concepts, statements and language used in different contexts in order to clarify and justify meanings. It provides precisifying definitions of vague terms by delimiting cases for which a particular term may be applied.

Rationale: An identified philosophical methodology is enough to resolve issues and solve all problems in education.

An educational researcher needs precise meanings of terms in order to apply them fruitfully in scholarly work. Philosophical analysis examines the rationality of educational ideas and their consistency with other ideas. It is also used to discover the meaning of education itself and other concepts related



to education, such as teaching, instruction, and learning etcetera. It is used to formulate criteria that ought to be fulfilled if a certain educational activity or process is to be evaluated as valid according to conventional standards.

Reading 22: Appendix A-Activity 1

Abstract: Western philosophy from ancient Greece grew out of poetry, mythologies and religion. Greek poets like Homer and Hesiod explored questions of life through non-rational discourse. Homeric works were dominated by narratives that attempted to explain the conception of gods and their relationship to man in a way that was rather restricted, abstract, emotional and largely supernaturalist.

Rationale: Beginning with Thales philosophy began. Philosophy began by looking for the underlying substance of the universe. The beginning of the use of human intellect and power of reason to understand nature instead of relying on ideas of spiritualists and poets dawned with pre-Socratic naturalists. Philosophy began by taking shape as a critic and foe of the popular mythologies advanced by earlier non – rational thinkers.

Reading 23: Appendix B-Activity 2

Abstract: To philosophize is to account for the principles that govern our belief systems, noting that what we believe affects our lives significantly. Generally, we tend to become what we believe we are. We generally achieve what we believe we can. We only get what we believe we can get. Generally, we see people for what we believe they are. Philosophy provides direction and meaning to the integration of beliefs which life affords. It helps us to understand the significance of human experiences and activity as it explores the basic sources of aims and purpose of life.

Rationale: Philosophy may be defined as the study of the principles that govern systematic and logical examination of life to frame a system of general ideas by which the sum total of human experience may be evaluated in such a manner as to make the world move understandable. Finding resolutions to philosophical issues require procedures that go beyond mere facts (Science may investigate itself). Philosophy attempts to discern the general truth that lie behind particular facts and the reality that lie behind appearance and such findings provide the educator with guidance in selecting goals, methods, curricular content.

**Reading 24: Appendix C-Activity 3**

Abstract: A discipline is identified by the unique methods it uses to resolve its issues. A method is a step – by step approach for performing one or more activities. Methodology is the set of methods, rules and postulates employed within a discipline to undertake a study.

Rationale: Philosophy employs a number of methods some of which are descriptive method, Prescriptive method, Critical method, Speculative method, and Phenomenological method among others. Any particular philosophical deliberation uses one or several of methods.

Reading 25: Appendix D-Activity 4

Complete reference: See **Reading 17:** Appendix 17- Philosophy and education



XIII. Compiled List of Useful Links

Useful Link 1: Activity 1

URL: <http://en.wikipedia.org/wiki/Mythology>

Screen capture:



Description: Greek mythology consists of stories belonging to the Ancient Greeks concerning their gods and heroes, the nature of the world and the origins and significance of their religious practices. The main Greek gods were the twelve Olympians, Zeus, his wife Hera, Poseidon, Ares, Hermes, Hephaestus, Aphrodite, Athena, Apollo, Artemis, Demeter, and Hestia. Other important deities included Hebe, Helios, Hades, Dionysus, Persephone and Heracles (a demi-god). Zeus' parents were Kronos and Rhea who also were the parents of Poseidon, Hades, Hera, Hestia, and Demeter.

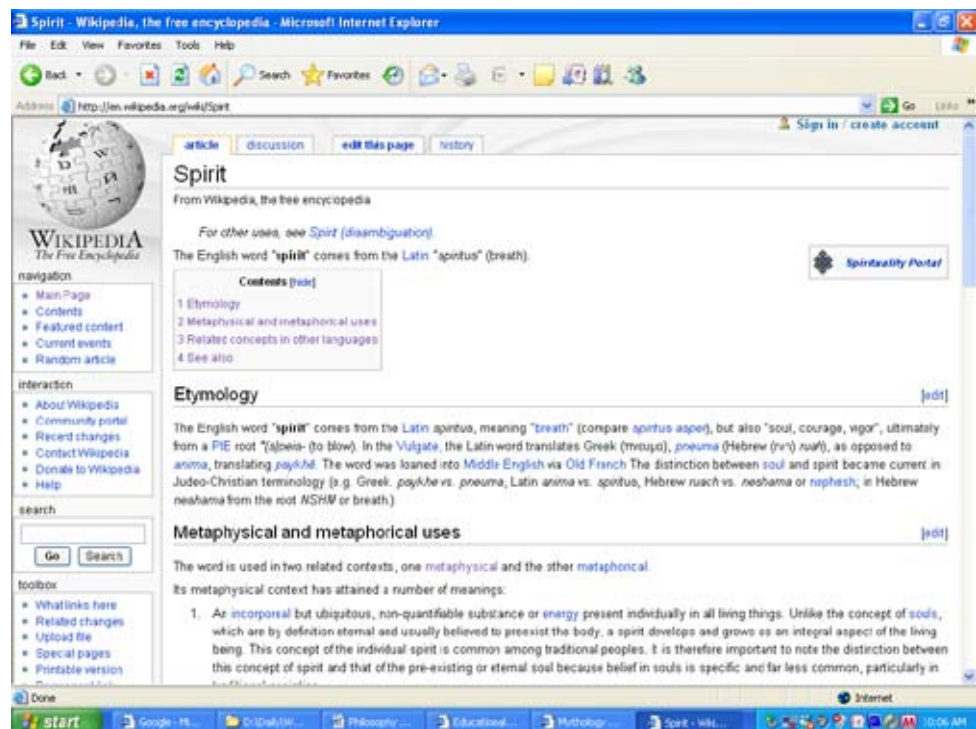
Rationale: The most extensive existentialist study of "the absurd" was done by Albert Camus in his classic essay [The Myth of Sisyphus](#). With a concluding analogy with the Greek mythology character, [Sisyphus](#), he explains that the absurd is born out of the confrontation between human need and want for logic and order and the reality of illogical and random world. He explains thus that absurdity contains in itself man's rationality.



Useful Link 2: Activity 1

URL: <http://en.wikipedia.org/wiki/Spirit>

Screen capture:



Description: **Spiritualism** is a religious movement that began in the United States and flourished from the 1840s–1920s, especially in English-speaking countries. The movement’s distinguishing feature is the belief that the spirits of the dead can be contacted by mediums. These spirits are believed to lie on a higher plane of existence than humans, and are therefore capable of providing us with guidance in both worldly and spiritual matters.

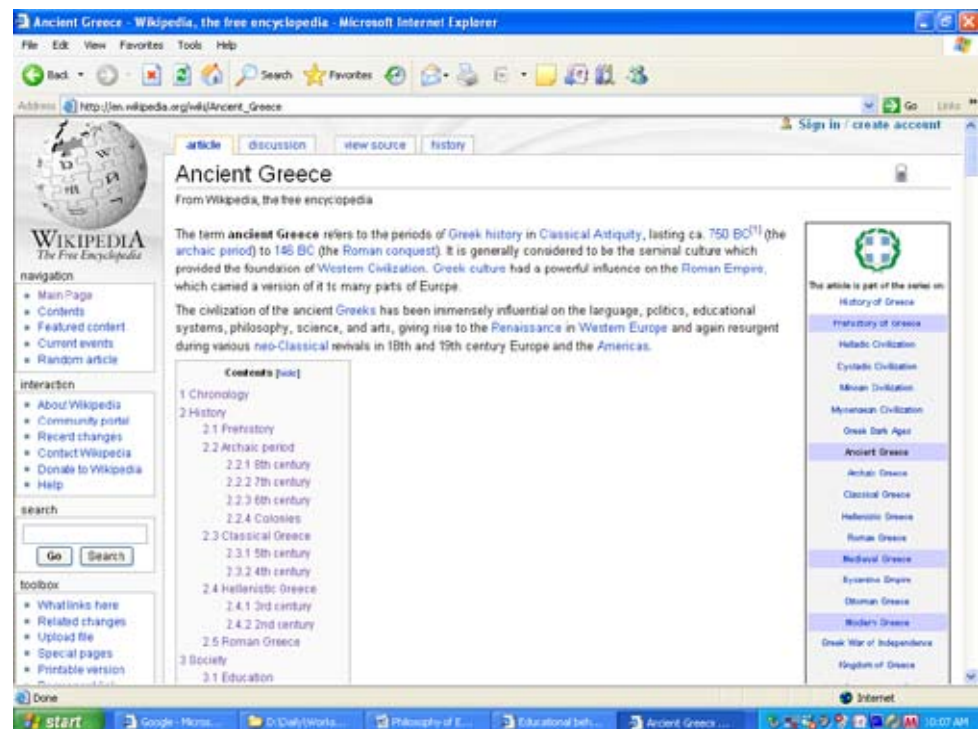
Rationale: Spiritualists believe in the possibility of communicating with spirits. A secondary belief is that spirits are in some way closer to God than living humans, and that spirits themselves are capable of growth and perfection, progressing through successively higher spheres or planes. The afterlife is therefore not a static place, but one in which spirits continue to evolve. The two beliefs: that contact with spirits is possible, and that spirits are metaphysically closer to God, lead to a third belief, that spirits are capable of providing useful knowledge about moral and ethical issues, as well as about the nature of God and the afterlife. Thus many members will speak of their *spirit guides* — specific spirits, often contacted, who are relied upon for worldly and spiritual guidance.



Useful Link 3: Activity 1

URL: http://en.wikipedia.org/wiki/Ancient_Greece

Screen capture: .



Description: The term ancient Greece refers to the periods of Greek history in Classical Antiquity, lasting ca. 750 BC (the archaic period) to 146 BC (the Roman conquest). It covers the period from the fall of the Athenian tyranny in 510 BC to the death of Alexander the Great in 323 BC).

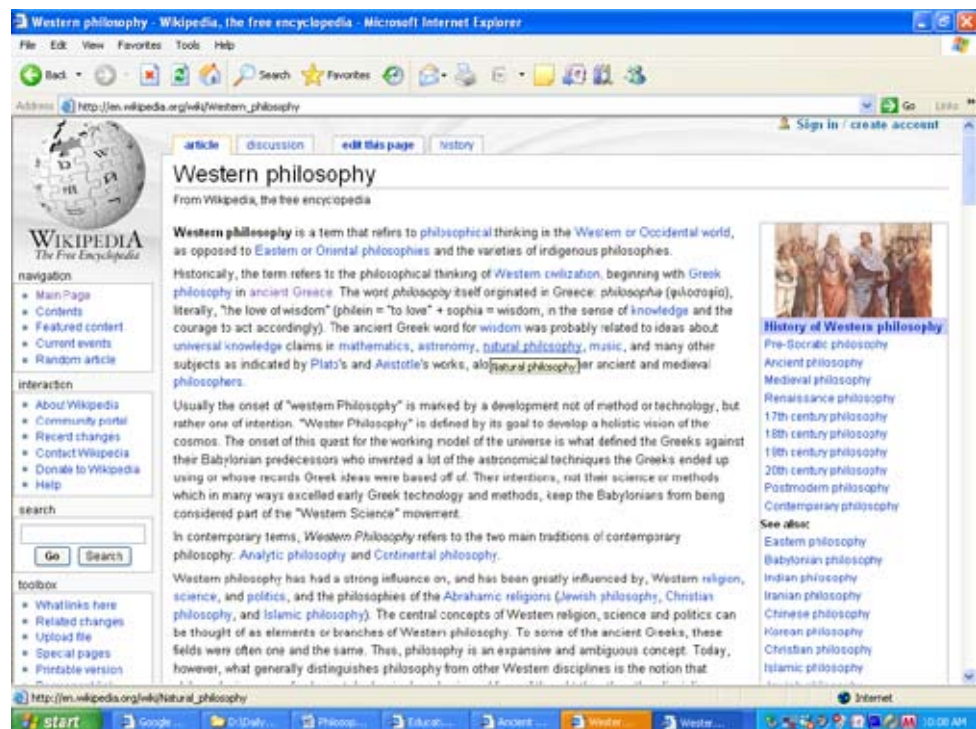
Rationale: The term Western philosophy refers to the philosophical thinking of Western civilization, beginning with Greek philosophy in ancient Greece.



Useful Link 4: Activity 1

URL: http://en.wikipedia.org/wiki/Western_philosophy

Screen capture:



Description: Western philosophy is a term that refers to philosophical thinking in the Western or Occidental world, as opposed to Eastern or Oriental philosophies and the varieties of indigenous philosophies. Historically, the term refers to the philosophical thinking of Western civilization, beginning with Greek philosophy in ancient Greece.

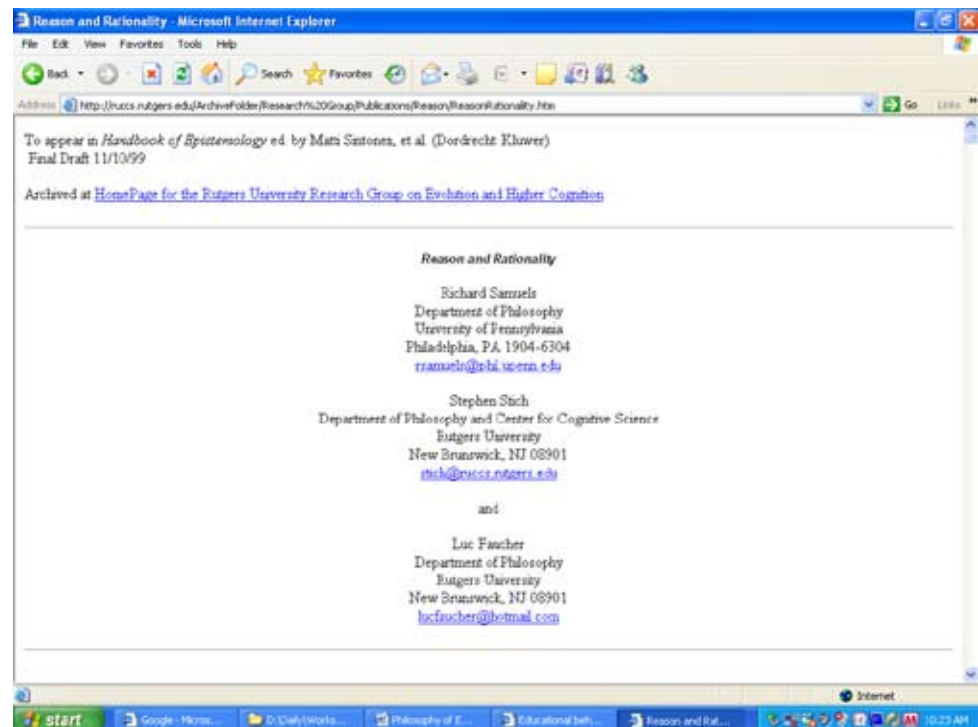
Rationale: The word *philosophy* itself originated in Greece: *philosophia* (φιλοσοφία), literally, “the love of wisdom” (philein = “to love” + sophia = wisdom, in the sense of knowledge and the courage to act accordingly). The ancient Greek word for wisdom was probably related to ideas about universal knowledge claims in mathematics, astronomy, natural philosophy, music, and many other subjects as indicated by Plato’s and Aristotle’s works, along with many other ancient and medieval philosophers.



Useful Link 5: Activity 2

URL: <http://rucss.rutgers.edu/ArchiveFolder/Research%20Group/Publications/Reason/ReasonRationality.htm>

Screen capture:



Description: Human beings are considered as rational animals.

Rationale: Philosophy focuses on the role of [reason](#) and [inquiry](#). In fact, philosophy might be the study of meaning and reasoning generally. Reasoning and rationality have been the focus of enormous interdisciplinary attention, attracting interest from philosophers, psychologists, economists, statisticians and anthropologists, among others. The widespread interest in them reflects the central status of reasoning in human affairs.



Useful Link 6: Activity 2

URL: <http://en.wikipedia.org/wiki/Rationality>

Screen capture:



See Useful Link 5



Useful Link 7: Activity 2

URL: http://en.wikipedia.org/wiki/Descriptive_knowledge

Screen capture:



Description: Descriptive knowledge, also declarative knowledge or propositional knowledge, is the species of [knowledge](#) that is, by its very nature, expressed in declarative sentences or indicative propositions. This distinguishes descriptive knowledge from what is commonly known as “know-how”, or [procedural knowledge](#) (the knowledge of how, and especially how best, to perform some task), and “knowing of”, or knowledge by acquaintance (the knowledge of something’s existence).

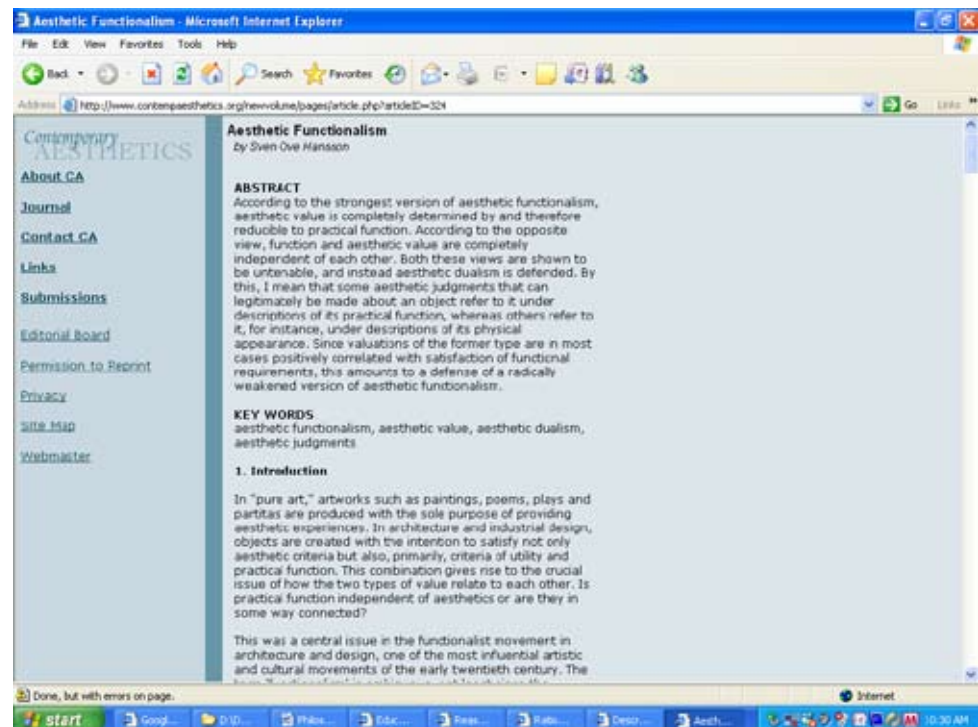
Rationale: Knowledge can be classified into [a priori](#) knowledge, which is obtained without needing to observe the world, and a posteriori or [empirical knowledge](#), which is only obtained after observing the world or interacting with it in some way. Often knowledge is gained by combining or extending other knowledge in various ways. Inferential knowledge is based on [reasoning](#) from facts or from other inferential knowledge such as a [theory](#). Such knowledge may or may not be [verifiable](#) by observation or [testing](#). Many different disciplines generate beliefs that can be regarded as knowledge. [Scientists](#) attempt to gain knowledge through the [scientific method](#). Historians often generate different [interpretations](#) of the same event, even when reading the same [primary sources](#). Situated knowledge is knowledge specific to a particular situation. Situational knowledge is often embedded in language, culture, or traditions for instance.



Useful Link 8: Activity 2

URL: <http://www.contempaesthetics.org/newvolume/pages/article.php?articleID=324>

Screen capture:



Description: In “pure art,” artworks such as paintings, poems, plays and partitas are produced with the sole purpose of providing aesthetic experiences. In architecture and industrial design, objects are created with the intention to satisfy not only aesthetic criteria but also, primarily, criteria of utility and practical function. This combination gives rise to the crucial issue of how the two types of value relate to each other. This consideration necessitates a re-look at the interrelationship between practical function and aesthetics.

Rationale: Aesthetic functionalism, that is practical function and aesthetic value interact giving rise to aesthetic dualism. Aesthetic judgments that can legitimately be made about an object refer to it under descriptions of its practical function, whereas others refer to it, for instance, under descriptions of its physical appearance. Since valuations of the former type are in most cases positively correlated with satisfaction of functional requirements.



Useful Link 9: Activity 2

URL: http://en.wikipedia.org/wiki/Theory_of_mind

Screen capture:



Description: “Theory of mind” has more commonly been used to refer to a specific cognitive capacity: the ability to attribute mental states—beliefs, intents, desires, pretending, knowledge, etc.—to oneself and others and to understand that others have beliefs, desires and intentions that are different from one’s own.

Rationale: Theory of mind is the ability to attribute mental states—beliefs, intents, desires, pretending, knowledge, etc.—to oneself and others. As originally defined, it enables one to understand that mental states can be the cause of—and thus be used to explain and predict—others’ behavior. Being able to attribute mental states to others and understanding them as causes of behavior means, in part, that one must be able to conceive of the mind as a “generator of representations”.

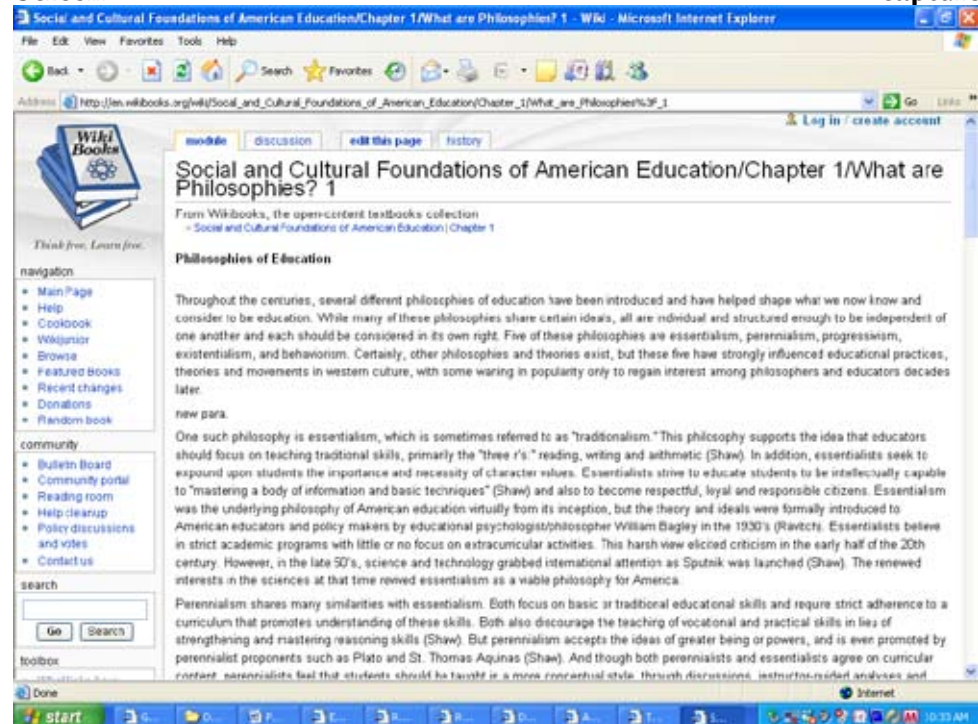


Useful Link 10: Learning Activity 4

URL: http://en.wikibooks.org/wiki/Social_and_Cultural_Foundations_of_American_Education/Chapter_1/What_are_Philosophies%3F_1

Screen

capture:



Description: Some philosophies of education, namely, essentialism, perennialism, progressivism, existentialism, and behaviourism among others have strongly influenced educational practices, theories and movements in western culture, with some waning in popularity only to regain interest among philosophers and educators decades later.

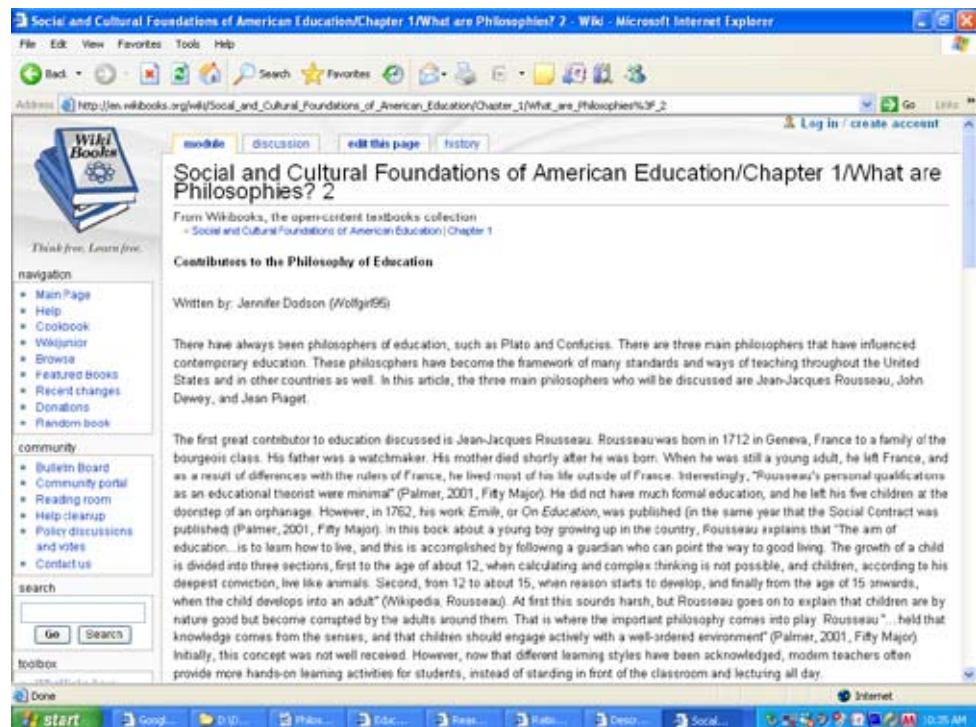
Rationale: Several different philosophies of education have been introduced and have helped shape what we now know and consider to be education. While many of these philosophies share certain ideals, all are individual and structured enough to be independent and self contained.



Useful Link 11: Learning Activity 4

URL: http://en.wikibooks.org/wiki/Social_and_Cultural_Foundations_of_American_Education/Chapter_1/What_are_Philosophies%3F2

Screen capture:



Description: A part from Plato and Confucius, three main philosophers that have influenced contemporary education are Jean-Jacques Rousseau, John Dewey, and Jean Piaget. Their ideas have become the framework of many standards and ways of teaching throughout the world.

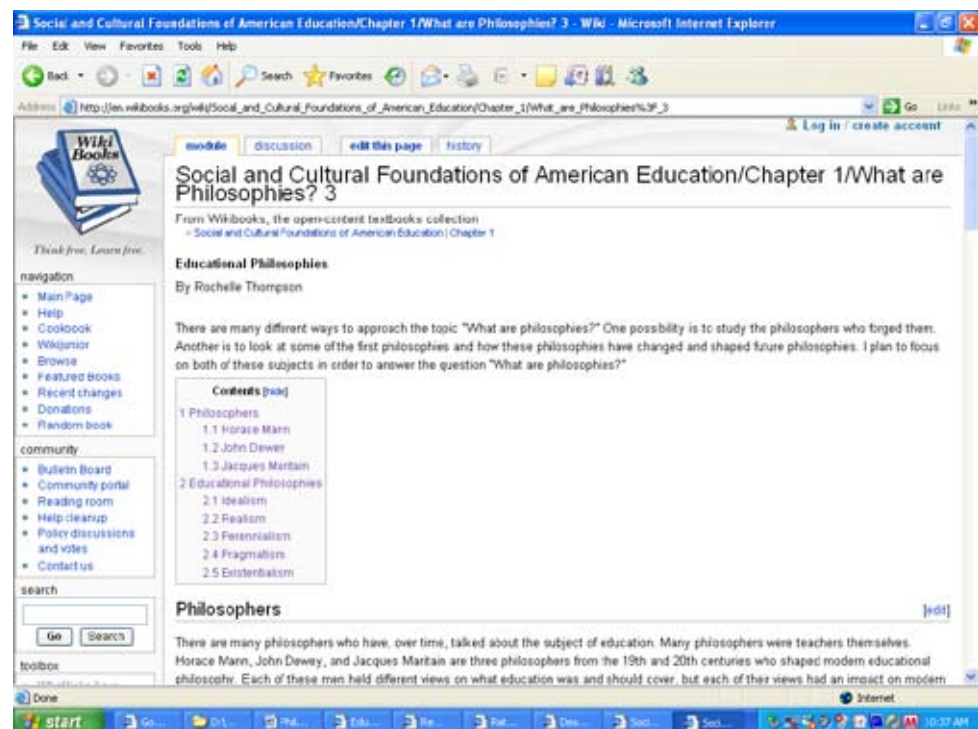
Rationale: Jean-Jacques Rousseau explains that “The aim of education...is to learn how to live, and this is accomplished by following a guardian who can point the way to good living. Rousseau “...held that knowledge comes from the senses, and that children should engage actively with a well-ordered environment” (Palmer, 2001, Fifty Major). For John Dewey, it was important that education should not be the teaching of mere dead fact, but that the skills and knowledge, which students learned, be integrated fully into their lives as persons, citizens and human beings (Wikipedia, Dewey). Dewey’s philosophy differs from Rousseau’s philosophy in that teaching certain skills and concepts should be put into such a way that it relates to the “real world.” Jean Piaget believed that “... education means making creators, even if there aren’t many of them, even if one’s creations are limited by comparison with those of others” (Palmer, 2001, Fifty Modern). “Piaget’s account of education is dependent on his epistemology. The link between them is knowledge and development as normative facts” (Palmer, 2001, Fifty Modern).



Useful Link 12: Activity 4

URL: http://en.wikibooks.org/wiki/Social_and_Cultural_Foundations_of_American_Education/Chapter_1/What_are_Philosophies%3F_3

Screen capture:



Description: There are many different ways to learn about philosophies. One possibility is to study the philosophers who forged them. Another is to look at some of the first philosophies and how they have changed and shaped future philosophies.

Rationale: Many philosophers have, over time discussed the subject of education. Horace Mann, John Dewey, and Jacques Maritain, for instance, are just three of the philosophers from the 19th and 20th centuries who shaped modern educational philosophy. Each of these men held different views on what education was and their views had an impact on modern education.



XIV. Synthesis of the module

After completion of the study of this module, you must have realized that pure philosophy takes care of all the conceptual concerns of an educator. While educators are concerned with exposition and mastery of knowledge, instilling societal values in learners, rationality and critical thinking and knowledge of indeterminate reality, philosophy is devoted to the same in a different style. The various branches of philosophy namely epistemology (theory of knowledge), axiology (theory values), logic (theory of reasoning) and metaphysics (theory of reality) attest to this.

A philosopher of education ought to have knowledge of both education and philosophy as separate disciplines since philosophy of education utilizes the methods and principles of philosophy to understand and resolve issues in education. You are expected to have had an understanding of the nature of philosophy as an intellectual process whose application in education enables you to understand: (1) the process of education (2) teaching as an educative activity and the learner as a rational and willing participant in the deliberation. Various developments in education are based on conceptual understanding of the curriculum, pedagogy and the learner as a rational being.

As an informed teacher, and especially one who has the ability to engage in rational dialogue, you will be an asset to your country and its citizens. You will enable your learners and the school community to understand education policies that have been formulated at the national level. As a moral agent in the educative process, you will be able to formulate implementation strategies and advise the relevant authorities accordingly as and when issues arise in education.



XV. Summative evaluation (the project)

Since deliberation in philosophy of education requires dialogue and raises questions whose answers may not be categorized as 'right' or 'wrong' you are required to identify an issue or problem in education and:

- (a) Write a background to it of not more than 300 words explaining how you have realized that it is, indeed, an issue which requires philosophical resolution.
- (b) Write a 100-word essay clearly stating the problem that the background to the study reveals.
- (c) In at least 20 words, justify at least one assumption that would guide an attempted resolution to the issue in (b) above.
- (d) In not more than 200 words explain how one or several methods of philosophy may be used to resolve the issue.
- (e) In not more than 500 words attempt a resolution of the issue in (b) above.
- (f) Compile your work and send by an e-mail attachment to the tutor.
- (g) This will constitute your final assessment marked out of 100%.
- (h) The weighting of continuous and summative assessment toward the final grade shall be determined by the existing examinations regulations.



XVI. References

- Adeyemi, M. B. & Adeyinka, A. A. (2003). The Principles and Content of African Traditional Education. *Educational Philosophy and Theory*, 35(4), pp. 425–440.
- Cahn, S. M. (1997). *Classic and Contemporary Readings in the Philosophy of Education*. New York: McGraw Hill.
- Gunzenhauser, M. G. (2003). High-Stakes Testing and the Default Philosophy of Education. *Theory Into Practice*, 42 (1).
- Gutek, G. L. (2004). *Philosophical and Ideological Voices in Education*. Boston: Pearson Education, Inc.
- Hacker, P.M.S. (1986). *Insight and Illusion: Themes in the Philosophy of Wittgenstein*. Oxford: Clarendon.
- Heyting, F. (2004). Relativism and the Critical Potential of Philosophy of Education. *Journal of Philosophy of Education*, 38(3), p.493.
- Hinchliffe, G. (2001). Education or Pedagogy? *Journal of Philosophy of Education*, 35(1), pp. 31–45.
- Howick, W. H. (1971). *Philosophies of Western Education*. Danville: The Interstate Printers & Publishers, Inc.
- Phenix, P. H. (1961). *Philosophies of Education*. New York: John Wiley & Sons.
- Wilson, J. (2003). Perspectives on the Philosophy of Education. *Oxford Review of Education*, 29(2), pp. 279-283.



XVII. Main author of the module

Biographical details



Samson Okuro Gunga,

Senior Lecturer of Philosophy of Education; Chair, Department of Educational Foundations, University of Nairobi, Kenya; B.Ed. (Mathematics and Education); M.Ed. & Ph.D. Philosophy of Education (Mathematics Education); M.Sc. (Information Systems); specialized in Teaching and Assessment online; authored 6 papers; 4 conference papers ; consulting with University of Nairobi Enterprises and Services (UNES) and African Virtual University (AVU).

Address: P.O. Box 2074 GPO, 00100, Nairobi, Kenya.

My Profile: <http://myprofile.cos.com/samsongunga>

Wireless Phone: +254203567240;

Mobile Tel.: +254722610869(SMS only), +254721293682

E-mail: gungasamson@yahoo.co.uk; gungasamson@googlemail.com; samsongunga@mail.uonbi.ac.ke