UNIVERSITY OF ELDORET

EDF 210 PHILOSOPHY OF EDUCATION

COURSE OUTLINE

Course objectives

The objectives of the course are to:
i)   Enable students to understand the nature and purpose of philosophy as an intellectual discipline.
ii)   Introduce students to philosophy of education as an educational discipline of study.
iii)   Enable students to understand the implications of philosophy to education.
In order to appreciate the importance of philosophy for an educator, students will be guided to critically examine the philosophical foundations of life in general and the philosophical foundations of education in particular. Thus various dimensions (aspects) of education will be examined.

GENERAL OUTLINE

Philosophy of Education is both philosophical and educational in character. That it is to say, while the method used in the course is that of philosophy, the problem/issues discussed are within the field of Education. Accordingly, the main dimensions of education will be analyzed and discussed in conjunction with appropriate branches of philosophy. Hence, we shall discuss Epistemology and Education, logic and Education, Axiology and Education, Metaphysics and education.

DETAILED OUTLINE

Part One: Introduction
- An introduction to philosophy
- The content and methods of philosophy
- Educational thought in Africa
- An introduction to philosophy of Education
- The concept of Education
- The concept of teaching and learning**.**
- Establishment of educational philosophy: implications and contemporary approaches

Part Two: Education and Knowledge; the Cognitive Dimension of Education
➢ What is knowing?(condition of knowledge)
➢ How do human beings acquire knowledge?
➢ Various forms of knowledge
➢ Relevance of Epistemology to Education
➢ Human knowledge and curriculum

Part Thee: Education and Values: The Normative Dimension of Education
➢ General introduction to Axiology (theory of values)
➢ Approaches to the study of Ethics
➢ Ethics and Education
➢ The teaching of social education and Ethics
➢ The Goals and objectives of Education in Kenya

Part Four: Education as individual human development: Creative dimension of Education

- ➢ The uniqueness of man. Education as a human phenomenon
- ➢ Education and human consciousness
- ➢ Creativity and Education

Part Five: Education as Social phenomenon: the dialogical dimension of education
- ➢ Education and dialogue

Part Six: Educational Thought and Education
- ➢ Idealism
- ➢ Realism
- ➢ Pragmatism

Part Seven: Contemporary themes in philosophy of education
- ➢ Education and democracy
- ➢ Education and human rights
- ➢ Study of the Education in the 21st century and beyond. A future perspective

Course evaluation
The evaluation of the course will be composed of two main parts

- i.   Continuous assessment Test (CAT)= 30%
- ii.   Final examination = 70%

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PHILOSOPHY OF EDUCATION

PART ONE: INTRODUCTION TOPHILOSOPHY AND EDUCATION

PHILOSOPHY

The term philosophy is derived from two Greek words 'philein' meaning love, to strive after, to search for; and 'sophia' meaning wisdom. Philosophy thus involves a search for wisdom by a philosopher. Philosophers take nothing for granted: not even themselves or their wisdom: as such they are constantly searching for answers and are concerned with the meaning and significance of life. This search can make them a nuisance to everyone e.g. Socrates spent most of his time in the streets of Athens going round discussing with people, taking nothing for granted and questioning everything e.g. what is good, what is true, what is beautiful, what is courage, justice democracy. He considered his task similar to that of a midwife and a sculptor: to bring to birth a new idea, and to create new things, new knowledge respectively. Eventually people in the state of Athens grew tired of him and put him to death.

Doing philosophy (in the wider sense) includes any serious attempt by people to arrive at an answer or response to the basic questions of human life. A philosopher is anyone who shows concern and takes nothing for granted: instead, he searches and searches hoping thereby to arrive at a tentative (unsure/provisional) answer, a typical human response. The term 'philosophy' when used in its singular form refers to process or activity involving philosophical thinking. In its plural form, 'Philosophies' points to a product i.e. the outcome of the philosophical process. Philosophical thinking produces a philosophical thought. The philosopher's world is very curious and odd because it consists of two worlds: the wide world of general philosophy and the smaller world of philosophers.

General Philosophy: A Wide World

The beginning of philosophy coincides with the beginnings of man; homo sapiens (sapiens means wise, a word often used to refer to a philosopher. Philosophy is both particular and universal i.e. it varies from time to time (traditional or modern), from place to place (European, African, Asian etc). Particular means that, a human being facing different situations in different places at different times is likely to respond differently to these situations. Universality of philosophy means that philosophy as a human response can be found in every period of history in every culture/society on earth. Doing philosophy is not a preoccupation of scholars only but all humanity because they all question their humanity, human condition and experiences of life. Africans expressing their traditional thought through stories, riddles and proverbs is as much part of philosophy as books by renown philosophers e.g. Plato in *The Republic*

One's philosophy of life e.g. to be a farmer, teacher, carpenter etc is as much philosophy as national philosophies e.g. Kenya's Nyayo Philosophy, Tanzania's Ujamaa. All these belong to the wide word of general philosophy because they express man's response to life though quite

varied and with limitations. A thought is considered philosophical in character because of its authenticity of thought. The term authenticity comes from Greek 'authentes' meaning one who does things himself (autos). It thus implies thinking that is independent, genuine, original, critical and sincere giving a personal answer to a personal question through a personal struggle. People however call such thinkers mwalimu, guru, sage but reserve the term philosopher for recognized academic scholars mostly of Western or European origin.

Technical Philosophy (A Small World)

This is referred to as formal/academic philosophy. In this sense, it is an academic discipline comprising of specialized content, methods and specialists known as philosophers. In a technical sense, philosophy refers to process and product. As a process, it refers to the activity of vigorous thinking concerning perplexing questions/issues of life. Product refers to the outcome of such thinking i.e. established systems of thought, views and ideas. Technical philosophy applies to few people; individuals who are committed to scrutinizing issues, problems going beyond the surface common sense aspects to their logical composition. This small world has evolved from the large world of philosophy characterized by the following factors:

(i)   Formalization
- It is a process whereby a definite form is given to a variety of human activities; form refers to the presence of a structure, pattern or system. Formalization in our context in philosophy refers to formalization of thought.
- Initially, philosophy consisted of the general amorphous sense. With the advent of writing, the various philosophical thought began to be expressed in a more definite, systematic and lasting form.
- Today the world of technical philosophy is a world of books, scholarly writings, formal language and systematic thought because it is an exclusive domain for academic scholars leaving no room for oral traditions of the past and common philosophies of life.
- Writing also allowed for debate and as long as debate continued, philosophy continued to thrive**.**

(ii)   Westernization
- Western civilization has greatly influenced the field of learning to an extent that philosophy is attributed to Western philosophers.
- It is believed that philosophy originated from ancient Greece and was further developed in Europe and America. Philosophy is closely associated with Western civilization to an extend that anyone interested in it must be familiar with the various systems like realism (emphasizes that there is a world of real existence which exists independently of human mind), idealism (stresses the idea that reality is an expression of the mind: knowledge is based on recognition/remembrance of latent/inborn ideas already present in the mind), pragmatism (views reality as a

changing phenomenon: man sees reality differently as he interacts with it), as well as the philosophical language that is associated with it.

- As a result of this, Western philosophy is assumed to be the standard of technical philosophy. For instance, ancient Egypt played a very big role in the field of learning such as medicine and philosophy. Ancient Greece and anyone who had studied in Egypt was highly regarded as an authority.

(iii)   Specialization

- Refers to the acquisition of exceptional knowledge of, or skills in a given discipline/subject as a result of constant and intensive study.
- In ancient Greece, a philosopher was a scholar who specialized in the exploration of the nature of man and the world. The knowledge was not dichotomized into rational and empirical domains. A philosopher was thus a Master of Arts and Science.
- Due to westernization, western specialists started at one time to dominate the field of formal philosophy and subsequently imposed their language, interests and methods upon others making formal philosophy highly technical and a matter for experts; always within the Western context.
- Aristotle, an ancient Greek philosopher wrote widely on ethics, politics, fine art, logic, biology and physics.
- Philosophy was referred to as the mother of all sciences, the most distinguished science 'scientia eminentia'. With the advent of scientific evolution, the empirical sciences were detached from philosophy. Later on, other disciplines like sociology, psychology and anthropology developed as independent disciplines from philosophy. These developments led to a situation where philosophy acquired its own methods, content and terminologies.

A student of education does not require technical philosophy specialization but an introduction in order to understand the meaning and significance of educational philosophy as an academic discipline.

__Revision questions__

1   *What do you understand by the term philosophy?*
2   *Distinguish between technical and general philosophy.*
3   *Why is the world of technical philosophy a domain for a few?*

CONTENT OF TECHNICAL PHILOSOPHY

This philosophy is concerned with four main areas namely; logic, epistemology, axiology and metaphysics. These are called the branches of philosophy.

1   Logic

It refers to the study of correct reasoning. It deals with the structure and principles of sound arguments. On our daily basis, individuals are engaged in various forms of arguments, where premises/statements are made and conclusions drawn. In most cases, wrong conclusions are arrived at involving wrong premises and undue generalizations. Logic is essential because it stipulates how arguments should be constructed and how fallacies (erroneous beliefs or myths) can be detected and avoided. Within logic, two forms of reasoning can be distinguished: deductive and inductive.

(a)   Deductive reasoning

This involves reasoning from general to particular instances. In this case, a conclusion is inferred or deduced from general premises/statements/propositions. For example:

(i)   All PGDE students are untrained teachers
John is a PGDE student
John is an untrained teacher

(ii)   All human beings are liable to make mistakes
Mike is a human being
Mike makes mistakes

(iii)   All human beings have sinned and fallen short of the glory of God
Mary is a human being
Mary has sinned and fallen short of the glory of God

Further examples:

- Private schools perform well in national exams
- All Kikuyus are thieves
- All university students are immoral

The above reasoning has been expressed in syllogism form: the first two statements need to be stated before the third can follow logically. This type of reasoning is prevalent in philosophy, religion and mathematics.

(ii)   Inductive reasoning

It involves general laws/conclusions being inferred from particular instances. It is the reverse of deductive reasoning. In this type of reasoning, various instances of a given specimen are observed over a period of time. The observation leads to general conclusions/laws being established. This type of reasoning is applicable with empirical sciences. In modern philosophy, logic is expressed in two main dimensions:

- Symbolic logic involving mathematical symbols – application of symbols to explain phenomena eg a + b = 4: b= 4 – a
- Analytic logic – prevalently used by analytic philosophers who emphasise the logical analysis of language to arrive at clear meanings of terms/concepts.

Students studying science, arts or education should be familiar with the basic rules of logic so as to enable one reason correctly and use language meaningfully.

2   Epistemology

This is the philosophical study of knowledge. Epistemology is derived from two Greek words: episteme (knowledge) and logia (study). It deals with philosophical reflection on issues related to knowledge. Epistemology does not deal with factual knowledge such as that which socio-sciences are involved. empirical sciences like Psychology and sociology study issues by describing in a factual manner what they have observed about human knowledge e.g. in cognitive development, a Psychologist will talk about how it differs in relation to age, individual and the society. The philosopher on the other hand will not inform on facts and try to justify; instead, he will think before and after the scientist does his work thereby challenging the scientist. Epistemology distinguishes clearly between rationalism (which stresses the role of intellect in knowledge acquisition) and empiricism (pays attention to sense experience).

 It studies the nature, sources and validity of knowledge. It seeks to answer questions like:

- What is knowledge?
- How do we know?
- What is truth?
- What can we really know/
- What does it mean to say that I know something?
- What are the sources of knowledge?

3   Axiology

It is the philosophical/rational study of values. The term is derived from Greek words logia (study) and axia (values). It is subdivided into the following sub branches:

(a) Ethics or moral philosophy – reflects on the origin and nature of moral values: meaning of what is right and wrong.
(b) Aesthetics – philosophical study of artistic values. Interested in meaning of beauty, art.
(c) Social and cultural philosophy – study of values related to societies and cultures
(d) Political philosophy – deals with study of politics, governance etc.

The philosophical study of values is restricted to the prescriptive domains. Values fall under three categories:

- Objective – values considered to be universal e.g. good, truth, beauty, freedom, love.
- Relative – values that depends on personal preference.
- Hierarchical – ordering values from the least desirable to the most desirable.

Philosophical reflection on values becomes necessary when people are no longer certain about what is important, worthwhile valuable for one's life. It's applied when people are faced with conflicting moral standards or confronted with radically opposed ideologies that call for the need for one to think about the foundation of morality and the society. Ethics/moral philosophy have a great link with education.

4 Metaphysics

This term refers to what goes beyond (meta) physics, beyond the study nature. It is the study of matter and its relationship with energy. It deals with questions, things or concerns that lie after or beyond the physical world of sense experience. Traditionally, it is subdivided into four areas:

- *Cosmology*: the study of the universe (cosmos). It has to do with the origin and nature meaning of the universe. This is done rationally.
- *Theodicy*: rational investigation of the supernatural. It belongs to the field of theology where religious concepts and beliefs are assessed.
- *Ontology*: the philosophical study of 'being'. What is the meaning of existence? What comprises matter? What is man/woman? What is the essence of being?
- *Rational or philosophical psychology:* philosophy of the mind. It investigates into the intricate processes of perceiving, imagining, remembering, feeling, understanding, willing. It attempts to solve the mind/body problem; their composition, nature and relationship e.g. can mind survive destruction of the body?

Revision questions

1   *To what extent are the contents of philosophy relevant to education?*
2   *Why is it important for teachers to grasp a clear understanding of logic?*

Methods of Technical Philosophy

1 Critical Method

The term 'critical' is derived from a Greek verb Krincin meaning to judge. It involves subjecting of values, facts, principles, conversations and assumptions; usually taken for granted to severe questioning. This is meant to encourage honesty of thought. It seeks to protect man from fanaticism and hypocrisy, intolerance and dogmatism, slogans and ideologies in order to liberate man from narrow mindedness. This method is also called the Socratic method. It is liberating and constructive in the sense that it seeks to evaluate, to judge things in the light of clear and distinct ideas.

2   The Rational Method

It emphasized the need for logical and systematic thinking. Its greatly interested in logic being the art of correct reasoning. It consists of analysis and synthesis. Analysis method has to do with breaking issues into parts and by the power of systematic and logical thinking in order to arrive at a clear understanding. Such thinking must not be haphazard or confusing; it should be clear making the necessary distinctions separating clearly what is essential, what matters from what is accidental and of less importance. It classified as primarily analytical thinking because it cuts an issue into parts, analyses concepts and statements. In addition, the method seeks to analyse concepts, statements and the language used in different contexts in order to clarify and justify meanings. Philosophical synthesis has to do with putting together the various parts of an idea to form a whole. It is used to complement philosophical analysis. Where else analysis breaks an issue into small parts, synthesis brings together the parts. The aim is to see something in its totality, see the inter-relationship and the overall framework. The limitation with the rational method is its sole reliance on mind as the source of knowledge neglecting ordinary sense experiences. Rationalists are thus regarded as idealists who do not live in the real world.

3   Phenomenological Method

The term phenomenology originated from the Greek word 'phenmenon' meaning appearance and logia meaning knowledge. It designates the description or study of appearance especially if the appearances are sustained and penetrating. It is considers the actual staring point of investigation to be the actual things as they appear, in their essential reality through experience. Things will appear different from one person to another. A philosopher's concern is not the differences but to discover the underlying meaning and thus arrive at a deeper understanding of phenomena. By reflecting on an everyday human experience e.g. Of pain, joy, fear, frustration, a philosopher is able to explain the experience in concrete terms indicating in which manner the experience affects one's life, whole being or existence. It involves a non-biased, non-prejudiced stance in examining phenomenon. Here, preconceived theoretical speculations are abandoned.

4   The Speculative Method

Also called the metaphysical function. To speculate is to make an intelligent/rational guess. It endeavors to challenge the human mind as far as possible, to its ultimate limits in trying to understand what is apparently incomprehensible. Man is not satisfied with knowing what happens to him, he also wants to know why. Basic issues of concern in life include; death, suffering happiness. There is no simple answer and many people explain or clarify them in religious terms believing religion will give the final answer. Philosophers however prefer to explain these issues by use of human reason; they want to challenge the human mind as far as possible in trying to understand the incomprehensible. Speculation is very well utilized in a research hypothesis.

Revision question

To what extent are methods of philosophy relevant to the teaching and learning processes.

THE CONCEPT OF EDUCTION

It is very complex and thus cannot be defined simple terms due to its diverse shades of meaning. It also applies to diverse activities and processes. Most definitions of education are descriptive in nature. As such, they do not capture a single idea but a family of ideas. The meaning of the word education can be accessed from a number of perspectives

(a) Descriptive Definition

This is the meaning as offered in a dictionary. The meaning is descriptive in nature and inadequate because it tends to be general and vague e.g. the Fontana dictionary defines educating as:

- Passing on a cultural heritage
- Initiation of the young into worthwhile ways of thinking and doing.
- Fostering of an individual's growth.

This definition is limited because it does not explain the cardinal factors requisite in the process of educating namely that   which has to do with transmission i.e. how does one do it? Which component of cultural heritage is worth of education?

(b) Prescriptive/Normative Definition

This perspective tends to be biased depending on the thinkers/theorists involved for instance: Plato defined education in the laws as training, Comenius defined is as the art of teaching all men all things, Milton defines it as the art of knowing everything while Lodge defines it as equivalent to experience i.e. the experience of man interacting with his/her normal environment.

(c) Etymological Definition

Etymology is the study of the origin of terms/words. Accordingly, education is said to be derived from the Latin verb *educare*. In the ancient Rome, the verb referred to the general process of growing up, of rearing, of bringing up. Originally, it designated both the rearing of plants, animals and the bringing up of children. Based on this definition, education has come to be viewed as the art of molding, of giving form to an incomplete or delicate person i.e. child. It presupposes the role of an adult molding the character, mind and psychomotor of the learner. Other scholars trace the origin of the term education to a Latin word 'educare' meaning to lead out or to bring out. In other words, the adult assists the child to come of age and realize his potential without any shade of coercion. The assumption is that the child is in possession of abilities/potential awaiting to be elicited by proper guidance.

The more we pursue the definition of the concept of education along the foregoing paths, the more complex it becomes. Realizing this, analytic philosophers have suggested necessary conditions or criteria of education. According to R S Peters (1966) in <u>Ethics and Education:</u>

- Education must involve the transmission of what is worthwhile, valuable or desirable. This is called the 'desirability condition' of education.
- Education must involve knowledge and understanding, and some kind of cognitive perspective. This is called the knowledge condition of education.
- Education rules out certain procedures of transmission that lacks willingness and voluntaries on the part of the learner. This is the procedural condition of education.

Other philosophers, particularly Njoroge and Bennars in *Theory and Practice of Education* (1994) have reflected on these criteria and proposed four criteria or dimensions of education.

(a) Education must involve the development of knowledge and understanding (The knowledge/Cognitive condition). Any reference to education presupposes the acquisition of knowledge – facts, skills, ideas, principles e.t.c. It involves intellectual activities like thinking, judging, reasoning, perceiving, deciding e.t.c. If an activity does not involve intellectual process then education cannot be said to have taken place. It involves abstraction, discrimination, intuition and imagination.

(b) *Education should involve the development of individuality (the Creative/skill condition).* Education should encourage the development of individual unique capacities. Education should make the individual creative rather than a docile recipient of knowledge should make one a tool – user rather that make one a tool. Education should encourage self- esteem, self–reliance, self–determination, self–expression and individual growth. Education that places emphasis on knowledge only may produce a person who is too academic but lacking social training (well educated). Whenever people see unbecoming behaviour, the question becomes: 'where did you go to school? This is because schools are expected to make one social. *Besides being academically endowed, an educated person should actively participate as a creative agent.*

(c) *Education should involve Socialization (The Normative Condition):* Education takes place in a social setting and serves social functions. Education as Socialization is the acquisition of Knowledge, values, attitudes, skills to make learners acceptable members of society. These values and skills are passed from one generation to the next. The aims (objectives), content and methods of education are socially determined. The norms and values transmitted ought to address the mind/the understanding level as opposed to mere habit formation.

(d) *Education should involve dialogue:* Education is essentially a process of communication between the learner and the environment as well as between the learner and teacher. Education as dialogue encourages mutual respect, understanding, free debate and co-operation between learner and teacher. Methods that hinder free and active participation of both teacher and learners negate proper education. The methods should neither be too permissive nor too authoritarian.

1. *Analyse education according to either Njoroge and Bennars OR R S Peters and show its relevance to the teacher.*
2. *Discuss critically the concept of education and its relevance to a secondary school teacher.*

THE CONCEPT OF TEACHING

Teaching may refer to three aspects.

- An occupation or a profession.
- Normal activity of a teacher in a classroom or school situation (enterprise).
- Describing an actual teaching exercise.

(a) Teaching as a profession

This entails the following:

- An occupation by which a living is earned.
- Deeper commitment.
- Long duration of preparation/training.
- Formal induction and acceptance.
- Standard of performance or competence.
- Code of regulations, ethics or practice to preserve the honor and prestige of the profession.
- Willingness to advance the growth and effectiveness.
- Regulate scheme of payment and remuneration.
- A great regard for the interest or advantage of the client.

(b) Teaching as an enterprise

It refers to the cluster of activities that the teacher engages in within the school setting:

- Marking registers.
- Checking noise or maintaining discipline.
- Filling mark books.
- Coordinating co-curricular activities.
- Being on duty (TOD).

(c) Actual teaching

Simply defined as a system of actions intended to induce learning. Must meet the following criteria:

- Have a person who is consciously and deliberately doing the teaching.
- Another person or oneself who is being taught – learner is logically necessary.
- Something (content) being taught (facts, information, knowledge, skills).
- At least an intention on the part of the person doing the act that the recipient should learn.
- Involve methods or procedures that are orally and pedagogically sound or acceptable.

According to William Frankena (1973), education is said to take place when

"X is fostering or seeking to foster in Y some disposition. D by method M." Where

- ➤ **X** is the society, the teacher or whoever is educating (even oneself)
- ➤ **Y** is the leaner (child youth or adult)
- ➤ **D** is disposition beliefs, habit, knowledge, skills, attitudes considered desirable both for the leaner and society.
- ➤ **M** is morally acceptable methods that pay attention to the interest of the learner, personal integrity and active participation in the learning process. (Methods should not dehumanize or degrade the learner.)

Revision question

What does the teaching concept entail? Why should a teacher have a clear understanding of this concept?

EDUCATIONAL THOUGHT IN AFRICA

This can be classified into various categories:

I   **Traditional**

- The African traditional/indigenous education.
- The Islamic tradition in education
- The Western tradition in education

II   **Contemporary**

   (a) Conservatism
- Colonial view of education
- The religious view of education
- The nationalist view of education

(b) Progressivism
- the liberal view to education
- the radical view to education
- the instrumental view to education

(I)   TRADITIONAL THOUGHT: THE AFRICAN INDIGENOUS EDUCATIONAL THOUGHT

According to J P Ocitti (1973), African indigenous educational thought comprised of the following philosophical principles:

- communalism
- preparationalism
- functionalism
- perenialism
- whotisticism

(a) Communalism

It is derived from the adjective communal originating from the Latin word 'communis' meaning belonging equally to two or more people. It refers to a condition where people are united, cohesive, cooperative, and are committed to the welfare of the group as opposed to individualism. In practice, the principle of communalism was expressed through the socialization of children as opposed to individualization. Education was aimed at strengthening the organization, unity of the clan, community and chief-dom. Overall, cooperation was preferred to competition enabling the children to grow up seeing their well being in terms of the welfare of the group.

Relevance to contemporary education

- Unity and cooperation are desirable virtues which modern education ought to inculcate in the learners. Education policy makers should do away with parochial/narrow minded extension of the society as a whole.
- Teaching of social education and ethics, history, literature as instruments to this endeavor.

Limitations

- Communalism's emphasis on the organic whole of the community denies the human person the freedom to exercise unique potential, and to aspire to become rather than conform.
- Unity of purpose, theory and action in inhibitive to creativity. It negates the need to establish unity in diversity.

(b) Preparationalism

Derived from the noun preparation which stems from Latin word 'prepare' meaning to make ready. It entails the process of making someone ready or suitable for a certain purpose. In the African indigenous society, children were prepared to become useful members of the society. They were expected to become well adjusted with certain values, ideas, modes of behaviour and attitudes in their adult life particularly as married men and women.

Relevance

- It is imperative for education to equip individuals with the capacity to cope with the physical, social and perhaps spiritual environment. The content, methods and overall aims of education ought to prepare someone to become a useful member of the society.
- Modern education has relegated this aspect to training colleges and universities which caters for a negligible percentage of learners.

Limitations

- Over emphasis on the outcome/preparation can easily overlook the process value of education. Each piece of knowledge, skill and general attitude ought to be useful.

(c) Functionalism

Function is Latin word meaning action or activity proper to anything. It also refers to the ability to function or to be useful in practical terms. Indigenous education emphasized this principle by ensuring that every learning experience was useful. Children were inducted into the society through participatory learning. They were involved in work, ceremonies, rituals, imitation play, hunting and oral literature. Practical learning was highly valued.

Relevance

- The utility value of learning experience is a positive approach to education. In other words, education is of use to the society.
- Learning by participation can encourage production in society. Instead of confining the youth and energetic adults to institutions of learning and exposing them to theories, they should work as they learn.
- The principle underscores the empirical approach to learning which is a useful method of teaching and learning.
- Creativity component of education is essential.

(d) Perenialism

The term emanates from the adjective perennial which is from Latin 'perenis' meaning lasting throughout the year or a succession of years. It designates a sense of permanence. Indigenous education was based on the assumption that cultural heritage e.g. language, food types, beliefs

and traditions was essential for the survival of the clan or tribe. The values, attitudes and practices contained in the common heritage were considered established once and for all in the long distant past. Succeeding generations were not allowed to change or modify it but had to perform/observe it and hand it over.

Relevance

Historical study of the past is good so as to appreciate and understand the milestones in the development and evolution of ideas, knowledge and certain practices.

Limitation

- It tends to overlook the learners. Teaching based on perenialism is mainly teacher and content centered while today's teaching advocated for the learner centered approach.
- Knowledge is pragmatic and keeps on changing after every given period of time.

(e) Wholisticism

It is derived from the adjective wholistic whose origin is the word 'hal' an old English term meaning not divided into parts, complete amount or a combination of parts. Indigenous education entailed a wide range of skills, attitudes, values and knowledge. It was aimed at producing an all round person equipped with a wide range of skills.

Relevance

- Wholistic approach to learning is important because it enables and individual to function in diverse situations. The approach however encourages shallowness (jack of all trades and master of none)
- Specialization is essential for innovation to be realized in the society.

Revision question

> *Examine the relevance of philosophical foundations of African indigenous education to the 8 4 4 system of education in Kenya.*

(II) CONTEMPORARY VIEW: NATIONALISM IDEAS IN EDUCATION

EDWARD WILMOT BLYDEN (1832 -1932)

Born in West Indies in 1932, he migrated to Liberia in 1851. He lived during a time when racism was at its peak. Africans were considered backward and primitive. The Western education was widespread and its major aim was to enable Africans to imbibe Western values ideas and worldviews. His contemporaries reacted to the racial prejudices differently. Some were

persuaded to discard their cultures and absorb the Western culture wholesale attaining what Frantz Fanon refers to as a "black skin, white mask". The second group attempted to integrate the Western values with African values i.e. they discarded whatever was repugnant and adapted that which was useful. The third category adopted a racial stance against the prevalent racial myths. They tenaciously defended the Negro cultural heritage by dispelling the lingering racial myths, and second by advancing unprejudiced racial theories. This category of thinkers was equivalent of cultural nationalists. Blyden falls in this category. His nationalist ideas included:

- Defending the Negro race as a distinctive race capable of playing its rightful role in the civilization of humankind.
- He opposed the inferiority complex exhibited among Africans in their encounter with people of other races.
- He painted to the fact that the Negro race had played a significant role in the field of learning in the past and could do so again if the right education was transmitted.

He thus advocated for:

- A race-conscious-culture based type of education i.e. a curriculum specially tailored towards the innate capacity and the ultimate utility of race. This should be an education that will cause Africans to discover themselves. Education in Africa should instill confidence among Africans. It should restore human dignity and absolute confidence or faith in one's creative abilities. This call for authentic personality that strives to dispel the lingering myth of European people being superior to the Negro. He came up with the Philosophy of Afrikaners that sought to establish how to make black people participate in the community of nations.
- The development of the mind to be able to subdue complicated phenomena. This would enable one to express themselves in normative, rational and creative domains. Towards this, he advocated for the education of girls and women in order to ensure rapid and permanent progress.

Revision question

In what ways are Blyden's education ideas manifest in education in Kenya today?

(III) PROGRESSIVIST PERSPECTIVE: LIBERAL VIEW TO EDUCATION

JULIUS KAMBARAGE NYERERE

Born in 1922 in Musoma Tanzania, he obtained a Diploma in education at Makerere College Uganda and later undertook a Master of Arts Degree in Edinburg University in 1952. He became involved in the politics of Tanzania when he returned home. He was a co-founder of TANU along with other nationalists. During the first presidential elections in 1962, he was elected the

first president of post-colonial Tanzania. Besides politics, Nyerere articulated his ideas in diverse spheres of knowledge including social philosophy and education. In education, he advocated two related views namely: education for self-reliance and education for liberation.

Education for self reliance

The concept of self reliance comprises of two distinctive words, 'self' and 'reliance'. Self refers to the human person, the agent or the 'I' of the individual. Reliance points to a state of being that are dependent on something or somebody else. It refers to some bond or relationship where subjects embrace in inter-subjective relationship viewed together. Self reliance refers to a situation where the individual relies upon himself/herself or his/her being. In a book called 'education for self reliance' (1967), Nyerere underscored the need to radically examine education in Tanzania. He diagnosed the major pitfalls of the inherited colonial education in Tanzania as:

- Education was founded upon the principle of capitalism; it promoted a class of elites and inequality and class structure.
- It divorced its participants from society and discouraged them from unconditional service to the community. They want to live in towns.
- It tended to be formal; book centered and despised traditional informal knowledge and wisdom.
- It tended to be unproductive, discouraging students and pupils from hard work.

These factors were not in agreement with the past independent Tanzania which basically embraced the philosophy of Ujamaa (African Socialism). Ujamaa stood for:

- Work by everyone and exploitation by none.
- Fair sharing of resources which are jointly produced.
- Equity and respect for human dignity.
- Education for self reliance. It meant the attainment of economic and cultural independence at a corporate level where society could rely on itself for progress and development.
- It also meant individuals expressing themselves in creative, productive terms as a result of education.

Education for liberation

The concept of liberation stands for:

- Being freed from what appears inhibiting/constraining.
- Being freed to be able to undertake, empowerment or freedom to become.

Education for liberation implied in Nyerere's context:

- Removal of constraints and limitations that stood in the way of Tanzanians to become self reliant: this is namely colonialism and post colonial conditions that were in the interest of colonial powers.
- Liberation is not a once for all event: it is an ongoing process involving systematic eradication o physical and mental impediments to freedom.
- Liberation is both physical and mental – the total emancipation of man.
- Education should release liberating ideas and skills to the mind of learners. This is likely to increase control over themselves, their lives and their environment
- Education for liberation should employ rational approaches to educating in the sense that educating should arose curiosity and provoke inquiry.
- The product of education for liberation is likely to be a self reliant individual.

Revision question

Critically assess education for self reliance as articulated to Nyerere in relation to the 8 4 4 system of education in Kenya.

PART TWO: PHILOSOPHY OF EDUCATION

INTRODUCTION

It is the process and outcome of philosophical thinking about education. It is an educational discipline whose focus is the study of education/an area of specialization within the study of education. It employs philosophical approaches in studying education. It utilizes the content, methodology and to some extend the language of philosophy in analyzing/dealing with educational issues. Philosophy of education is an integral part of technical philosophy, equivalent to say philosophy of science, law religion, mathematics etc. The philosophy of education studies approach the study of/deals with educational ideas in sociology, comparative, sociology of education etc while employing empirical and inductive approach. As such, philosophy of education is essential to the study of education in the following ways:

- It provides room for a vision beyond the empirical data of education i.e. seeks to explain what education is.
- It tries to liberate those being educated and their educators from their shortsightedness. It helps us to enlarge our perception of education as well as for teaching.
- It helps the student to think logically, systematically, consistently and clearly about educational problems as well as life. The teacher will learn the essence of clarifying meanings and justifying statements.
- It equips teachers with insight into the whole purpose of teaching. Thus, it goes beyond knowledge of subject matter and competence in teaching skills. Teachers ought to know what they are doing and why they are doing it.

General Philosophy of Education

This refers to the common sense notion of what education ought to be. It refers to the personal view or attitude concerning the ideal education. It refers also to the preferred slogans concerning education such as 'education for self reliance, education for gender equity' etc. In a school setting, it refers to the school motto. In most cases, these philosophies are varied, vague and are not based on systematic thought of what type of man they want to produce. Education commission reports contain general philosophical perspectives about education.

Technical Philosophy of Education

Technical or professional philosophy of education refers to the thorough and in-depth reflection on education. This is done using philosophical methods, tools and techniques in investigating problems of formal schooling. In this case, the process as well as the product amounts to philosophy of education. This means that the process of asking questions and criticizing issues in

education as well as development of a clear statement of a positive and more rational alternative in education comprises of philosophy of education.

Technical philosophy of education is an integral part of formal philosophy. It is the exclusive domain of professional philosophers and of academic scholars concerned with the study of education. It is basically/largely Western in orientation attributed to Western Thinkers and educationists such as Comenius, Locke, Rousseau, Pestalozzi, Dewey etc.

(I)   EDUCATION AND HUMAN KNOWLEDGE/THE COGNITIVE DIMENSION OF EDUCATION

Human knowledge falls within epistemology. Epistemology deals with philosophical reflection of knowledge. It studies the nature, sources and validity of the knowledge. It attempts to answer questions about knowledge such as:

(a) What is knowledge?
(b) What is the nature of knowledge?
(c) What are the principles of knowledge?
(d) What is truth?
(e) How do we come to know?

(f) How can we verify knowledge?
(g) How do we know that we know?
(h) What can we really know?

(a) What is Knowledge

The concept of knowledge 'to know' can be sub-divided into three aspects:

- Knowing that – facts, information or details about something.
- Knowing how – having the ability to demonstrate, possession of a skill or technique.
- General familiarity – lack of sufficient details.

The Conditions of Knowledge

According to I. Scheffer (1965), there are three conditions of knowledge:

1   Belief Condition

Belief is a construction that something is as it is stated. Anyone who makes a claim to knowledge must believe that it is so. He must personally accent to the truthfulness of the claim. This involves the conviction of the claimant. It is different from opinion (I think) which implies

doubt. Believing indicates certainty. To believe is however not to know: it is just the beginning, more is required than mere belief. Believing is more of a psychological state of mind and knowing is more than a strong conviction. This is necessary for communication/teaching as it helps one to demonstrate an element of originality.

2   Truth Condition

It refers to the actual truth of what one asserts. Knowing thus points to something independent of the individual claiming to know – points to the truth of the matter. What one 'believes' may not be necessarily the truth as it is universally known. To know is thus more than believing: it implies that there is actually truth: a matter of true belief. To establish the truthfulness of a proposition/statement, it must be subjected to the following theories:

(a) <u>Correspondence theories of truth</u>: whatever is claimed to be true must correspond with reality i.e. must agree with what can be empirically verified, measured, observed. The major impediment to this theory is that our verification tools/observation are at times faulty. It is possible to perceive reality wrongly.
(b) <u>Coherence theory of truth:</u> whatever is claimed must cohere/agree with what is already accepted/admitted as truth. Any new knowledge is validated on the basis of the existing knowledge. However, this theory has limitations. Whatever is known may be untrue or false, one could possibly be mistaken e.g. the Galileo's case with the Roman Catholic Church.
(c) <u>Pragmatic theory:</u> whatever is of utility/value works and is useful or beneficial.

3   Justification/grounds condition

The claimant must be able to cite evidence and evidence of the right kind to support/justify his claim. Absolute certainty is difficult to attain because human knowledge tends to be limited. Certainty thus remains uncertain or hypothetical. One must always be prepared to review/reconsider their knowledge in the light of new evidence though adequacy of evidence is many times a serious problem. Although every claim to knowledge must be based on some grounds, there are statements which do not necessarily require evidence. E.g. analytic propositions that are self explanatory statements; statements based on existential and consciousness i.e. I feel frustrated. While we insist on evidence, we should exempt analytic proportions based on existential realities.

Authority as a Source of Knowledge

It refers to people or individuals who occupy superior positions in relation to the claimant. Knowledge is here based on what those in authority have said i.e. I know it because so and so says so. People in authority include parents, teachers, preachers, authors and journalists. Authority is simply believed. Individuals rely on authority because they lack time to verify for themselves. Also, there tends to be lack of commitment to question issues and search for clear

knowledge. In a classroom situation, students tend to believe wholesale whatever the teacher says. There is therefore a need for care and concern for truth on the part of the teacher.

Precautions when dealing with authority:

- The person whose statement we believe must be a relevant authority in the field.
- Authorities sometimes disagree. There is need to be careful: sometimes judgment needs to be suspended before arriving at a conclusion.
- Verify information. Whenever we accept the other people's statements, we should establish whether they are actually true.

No matter how reliable an authority is, it cannot be the primary source of knowledge.

Human Knowledge and Curriculum

Generally, curriculum refers to knowledge, beliefs, attitudes and skills which are considered desirable for transmission to others. Knowledge is classified or categorized within the curriculum based on certain criteria:

(i)   Language: each subject tends to have a particular language e.g. maths -matrix, integral, numbers; religion – sin, grace, soul etc.
(ii)   Methods of verification or testing: e.g. sciences depend on empirical observation and tests on experiments while mathematics uses deductive reasoning.
(iii) Area of specialization or subject matter: physical sciences deals with natural world while social sciences concentrates on the world of culture. Philosophy, religion and mathematics also deals with distinct areas such as the world of numbers.

Based on the above criteria, the following classifications of knowledge have been enunciated:

1   Logic and mathematics.
2   Physical sciences.
3   Human sciences.
4   Aesthetics (e.g. fine arts)
5   Morality or ethics.
6   Philosophy.

In addition, philosophers have presented theories by which a good curriculum ought to be assessed.

(a) The utilitarian curriculum: This means the curriculum that is useful to the learner and one conducive to human happiness i.e. promotes the greatest amount of happiness for the largest possible number of people. Such a curriculum includes survival skills, social skills, and politics.

(b) A curriculum for rationality (thinking systematically): It has to produce a rational mind. In order to cultivate this certain subjects need to be incorporated i.e. logic, mathematics, philosophy.

(c) A heritage curriculum: The chief point of education is to bring children into what exists as a public tradition of shared knowledge i.e. culture which refers to the intellectual aesthetic, moral and material achievements of mankind.

Knowledge: a Question of Depth

(a) *Rational Belief:* it is the justified true belief i.e. a belief justified on rational grounds one arrives at a rational belief by reasoning. This belief goes beyond logical reasoning because it is more comprehensive. It is a matter of understanding. Understanding involves insight and reflection. Insight is a moment of intuition, of discovery, of seeing the point, of first awareness. After insight one makes a claim which must be justified in a rational manner: by searching for evidence. Reflection involves critical evaluation of the evidence for verification in order to judge the truth of the claim or belief. Whereas insight is like pure belief, reflection points to justified belief and ultimately to justified true belief.

(b) *True Belief*: truth is the agreement/correspondence between our thoughts and reality. A belief is called true if what one believes agrees with the facts. To accept the truth of an idea, it must be compared with the reality/with the real facts. These facts can be established with reference to two theories of truth:

   (i) *Inter-subjectivity of truth:* truth is inter-personal; it is something shared by all of us and not purely an individual affair. One can compare their understanding of truth with that of others; if there is agreement one can conclude that their understanding is correct/true. This knowledge is however hypothetical because things may change. Scientists operate in this manner when testing their ideas.

   (j) *Man's dialogue with reality:* man gives meaning to things but reality provides a man with meanings. Truth becomes evident when things uncover themselves. The basic criterion of truth is therefore evidence gained by observation and reflection. An object communicates its meaning when it is put into use. The object itself provides the answer e.g. if there is a doubt on the identity of a sharp object – if it's a pencil or screw driver – the dispute is put to rest by putting it into use: the evidence of what it is comes from the way it works.

Revision question

   1   "Knowing is justified true belief". Discuss this statement showing how a clear understanding of knowledge is useful to a practicing teacher.
   2   To what extent are theories of truth useful to school teachers?

(II) EDUCATION AND VALUES: THE NORMATIVE DIMENSION OF EDUCATION

Axiology is the philosophical study of values. Normative definition defines a word in terms of what ought to or should happen ideally speaking. The definitions are in the area of values and ideals. Values are generally categorized into two: ethical and aesthetic values. Whereas ethical values deal with morality, aesthetic values are to do with beauty; harmony and uniformity. The term value is a word that implies what is good or right, desirable or worthwhile and what ought to be praiseworthy. Normative dimension of education refers to norms or standards that are to be recommended for the educational enterprise which in turn provide general guidelines for education theory and practice. For example, Kenya consider education as an important vehicle for attaining the eight goals as explained by the Kenya Institute of Education (KIE, 2002):

1. To foster nationalism, patriotism and promote national unity,
2. To promote the social economic, technological and industrial needs for national development,
3. To promote individual development and self fulfilment,
4. To promote sound moral and religious values,
5. To promote social equality and responsibility,
6. To promote respect for and development of Kenya's rich and varied cultures,
7. To promote international consciousness and foster positive attitudes towards other nations,
8. To promote positive attitudes towards good health and environmental protection.

Throughout history, the question 'what kind of life is good (how do l ought I to live)?' has been raised. In answer to this question, diverse answers have emerged:

- A good life ought to involve maximum pleasure.
- A good life should include spiritual contemplation.
- A good life ought to be ascetic – involve self denial and elimination of desires. Value is emphasized by a given society. It affects not only the direction of morality but also the direction of educational objectives and content.

ETHICS

The term ethics is derived from a Greek noun 'ethos' meaning:

- The customs and conventions of a given community. In this sense, ethics is synonymous with morality i.e. set of norms guiding human conduct.
- The study of morality in all its forms. It is primarily an academic exercise, an intellectual pursuit, a process of inquiry and reflection. Here, ethics refers to a process whose product becomes morality and ethics.
- Meta-ethics: it is concerned with the meaning of moral concepts and statements as well as their justification. It aims at clarifying such ambiguous words like good, bad, wrong and right.

Approaches to the Study of Ethics

There are three approaches namely: Descriptive ethics; Normative ethics and Analytical ethics:

I   **Descriptive Ethics**

This is a scientific study of ethics/morality. It involves the observation of values and the reasons given for them. It refers to the empirical or descriptive study of morality. Morality refers to a set of norms or standards – transitional or otherwise – that defines, guides and regulates good acceptable behaviour among human beings. Descriptive ethics is characteristic of social sciences such as psychology, sociology and social anthropology.

Examples of descriptive ethics

Kohlberg, a psychologist distinguished three levels of moral development namely:

(a) Pre-conventional stage: the child simply perceives right and wrong primarily in terms of reward and punishment. This is a stage of naïve egocentrism. Rewarding encourages repeat of certain behaviour. The problem with this level in the teaching/learning process is the impact on those not rewarded; they tend to get discouraged.
(b) Conventional stage (of law and order). This is mainly between the ages of 10 and 13. At this stage, the child begins to respond willingly to expectations in the family, group and community. The child tends to seek approval from parents, teachers and peers by conforming to the set social conventions. There is a tendency to be loyal.
(c) Post-conventional stage (moral autonomy): this ranges between 15 and 19 years. The young person goes beyond the stage of law and order and seeks to develop own judgment on matters of morality. The youth specifically tends to respect democratically determined rules and laws. This stage leads to self determined moral principles and moral autonomy.

Sources of Morality

(a) Religion: through divine revelation, religion offers a supernatural source of moral standards. Such revelations are expressed in terms of laws and guidelines contained in religious writings such as the bible, Koran etc. Faithfuls of such religions observe morality because God commands it. These comprise what is called religious ethics.
(b) Society: there are various social institutions in it e.g. family has parental authority, clan has the authority of elders, the school and teachers authority, the peer group and public opinion; and national laws are sources of morality. Social and religious ethics comprise of moral standards which are external to the individual person. In this case, the centre of moral authority lies outside the individual; either the divine or human agents. Such ethics is called heteronymous ethics.
(c) The individual human person (autonomous): here, the source of morality is both human reason and human conscience. In this case, somebody does something because they believe it is right or wrong i.e. and individual lays down the norm. The various sources of morality offer diverse moral guidelines and principles/multiplicity of values.

II   **Normative Ethics**

Ethics as the study of morality can be either descriptive or normative. Normative is interested in the rules and norms of society. It attempts to give fundamental reasons for values/morality. Basically, it seeks to prescribe the 'ought' of values. Whereas descriptive ethics is empirical in character and relies mainly on the social sciences, normative ethics goes beyond mere descriptions. It is reflective in nature as it seeks to inquire – rationally into the basic grounds of moral conduct and theories to justify morality in a philosophical or theological manner. Morals do not stand on their own; they are centrally located between principles and values on the one hand and laws, rules and regulations on the other hand.

Normative ethics is primarily concerned with basics; with moral principles and moral values which lay down norms for moral human conduct/action. Moral or immoral action is only a possibility with human beings. Animals and non humans are non moral.

- An action is judged to be moral or immoral when it is done voluntarily or intentionally. When a person is forced to do something or accidentally does something or is in sane or mentally damaged, such a person cannot be said to be morally responsible for the action.
- The morality of an action is judged by its effect on the basic direction of human existence. Human actions become moral if and when they affect human relationships.

Morality Principles

Morality refers generally to 'doing the right thing'. It implies action, behavior/conduct. Such action is considered right (moral) when it is done in accordance with certain principles generally referred to as theories of moral obligation. These theories provide a framework within which to judge whether a certain action is morally right or wrong.

There are two theories of moral obligation: teleological and deontological

(a) Teleological theories
They judge a certain action to be good or bad, right or wrong depending on whether the consequences of that action are desirable or not. One's action is judged based on the desirability of the goal. The term teleology is derived from and ancient Greek word 'telos' meaning goal. On the question of whose ultimate or good ought to be promoted, teleological theories render two distinctive views i.e.
- Ethical universalism stresses the common good or the general good of all.
- Utilitarianism which coheres with ethical universalism states that something is morally good if it is useful in promoting good over evil; if it helps to bring about the greatest happiness of the greatest number.

(b) Deontological theories

The word deontology emanates from Greek word 'Deon' meaning duty. Deontological theories emphasise duty meaning actions as judged to be rules, commandments that prescribe one's duty. Within the deontological theories, two views can be distinguished:

- Rule deontology; it involves doing one's duty or obeying the stated rules, laws at all times.
- Act deontology: this theory allows for individual judgment on what to do and how to do certain actions. The rules and the laws are considered as a general yardstick.

Morality of Values

Theories of moral value concentrate on the agent rather than the action on the person who acts. It emphasizes the inculcation of values to the individual as necessary for moral actions in other words, emphasis is on being and not necessarily doing. Moral philosophers have identified cardinal virtues that ought to be inculcated namely prudence, fortitude, temperance and justice.

- Prudence; quality of being cautious and wise in conduct: discreet wisdom applied to practice.
- Fortitude: courage in endurance.
- Temperance: moderation in the exercise of natural appetites and passions.
- Justice; quality of being fair, integrity, impartiality, rightness and the awarding of what is due.

III   **Analytical Ethics/Meta-Ethics**

This is a more critical level of the study of ethics. It goes beyond prescriptions and seeks deeper insights into the justifications of morality/values. This approach to the study of ethics is at the clarification of terms and statements that is the meaning of ethical terms and statements as used in ethics, both in the ordinary and academic sense. It is a form of linguistic analysis aimed at clarifying and validating. Advocates of liberty and freedom oppose any form of externally imposed discipline. They argue that:

- A person must be in to some degree free from external restraint.
- A person must exercise freedom of choice.
- Discipline is only admissible if it increases or widens or guarantees an individual great freedom of choice.

On the other hand, proponents of externally imposed discipline argue that discipline is justifiable or several reasons:

- Restores and preserves the natural authority of the teacher.
- To minimize or prevent disorderly behaviour which may interfere with the liberties and rights of others or even of their own.

- To help students/learners to be able to choose for themselves and hopefully to choose to accept the laws.

PUNISHMENT

The term punishment means the intentional and purposeful infliction of pain (of some kind) by a person in authority as a penalty for what the authority believes to be some wrong done by the offender. In a school, punishment may take various forms; corporal punishment, withdrawal of privileges and, imposition of sanctions and detentions.

Education implies the transmitting of knowledge skills by one who is an authority to those who are not. To enable this to take place, certain external conditions must be applied. It is generally expected that the student must be reasonably orderly and attentive, and the instructions of the teacher must be generally obeyed. As such, the teacher ought to operate as an authority in what he teaches and function in authority. The teacher is required to cultivate the right personality, have mastery of his teaching content and be conversant with class management in order to naturally elicit obedience and discipline in his learners. Whenever his/her authority is challenged, he/she may have to resort to punishment. Punishment would then be justified in the following ways:

i) As a means of restoring the position which existed before the offence took place.
ii) To prevent a repetition of the offence.
iii) To restore the teacher's lost authority as a result of the learner's disobedience.
iv) To cause the learner to learn something i.e. obedience or learning the content as a result of punishment.

Philosophical Justification of School Punishment

i) *Utilitarian theory*: according to this theory, punishment is justified if it excludes a greater evil to the individual or society. In this case, punishment is not an end in itself. It is viewed as a means to greater good. As such, it is aimed at producing good results, fame of the school etc. although punishment may look unpleasant, involving pain and humiliation; this is temporary compared to the good which it is likely to produce. This theory allows for pressure to be exerted on both the good (non offenders) and the offenders alike as long as good results can be obtained.

ii) *Retributive theory*: it holds that wrong doing is blameworthy and that some forms of wrong doing should not only be blamed but that blame should be expressed through that infliction of pain. In this case, to punish is to repay (restitute) the wrong done. It holds that an individual should suffer for his mistake/offence. This view assumes that man is generally free and responsible for his actions. As such, one can be rationally and logically held responsible for wrongdoing. Punishment serves as a moral disapproval.

a. Retributive punishment should not be mistaken with revenge. Such confusion usually unleashes terror and violence upon the offender unproportionally.

b. The retributionist hopes that punishment makes the offender feel, through his/her suffering, the society's vehement condemnation of his irresponsible act. It is also hoped that through this, the offender may feel condemned, accept the punishment as just, condemn himself in sorrow, repent and start on a voluntary enterprise of self reform.

Criticism of the retributive theory

It may lead to communication breakdown between the offender and the person administering punishment i.e. when the offender feels that it is a personal attack or revenge by the punisher. This is often the case where no explanations are given before or after the act of punishment. It is impossible to inflict pain that is proportional to the offence. The suffering of the injured party cannot be given back to the offender in the same measure. The offender may cultivate resentment. In place of the expected sorrow and repentance, one may reserve anger and repetition. This theory therefore overlooks reassuring and prudence. The offender may have wronged by mistake or ignorance.

iii) Deterrent theory: deterrent punishment aims at influencing people by some sort of fear so that they will not do/repeat the wrong. The theory holds that: inflict pain on or after the occasion of wrong doing. This will tend to condition the offender towards the avoidance of the offence in future. Deterrent punishment is necessary in schools if social order is to be maintained because:
- It deters others from breaking rules.
- It prevents others from a greater evil.
- It reforms the culprit eliciting better behaviour.

It is utilitarian because it aims at correction as well as bringing about a good life. However, only those who have willingly/voluntarily wronged should be punished. But those who genuinely committed offences out of ignorance should be treated otherwise. Deterrent punishment should aim at the understanding of the offender concerning the offence i.e. society's approval and the urgent need to reform. It is a form of conditioning. In order to be administered effectively, the teacher should understand its effectiveness in application to different personality types.

DISCIPLINE

The term discipline originates from the Latin 'discere' meaning to learn or to conform to specific order. The concept of discipline in education may be defined as a relationship of submission or obedience to some sort of order. Discipline implies three distinctive meanings:
- The imposing by some persons on others of restraints backed by sanctions of some kind. Here, it refers to external control of a person's restraint.

- It may mean self-discipline that consists of exercising one's freedom of choice in which case one must be reasonably free from external restraint.
- It may mean the discipline that is freely accepted when one decides to put oneself under an order of some kind i.e. the order of religion or morality of an art or the discipline of an academic subject. This advocates for liberty and freedom.

Revision questions

1   *Corporal punishment is unacceptable in upholding discipline in schools in Kenya. Discuss the rationale of this argument showing how discipline can best be cultivated in schools.*
2   *Critique the normative dimension of education in Kenya with reference to the national goals of education.*
3   *How can the theories of moral obligation be utilized to inculcate morality in secondary schools in Kenya today?*

(III)   EDUCATION AND INDIVIDUAL HUMAN DEVELOPMENT: THE CREATIVE DIMENSION OF EDUCATION

Introduction

Human beings are unique. They are more than a material object at the mercy of physical chemical forces and more than a sensitive animal controlled by biological laws. He/she transcends the view that one is a mere product of society or an outcome of political, economic forces. The human person is endowed with ability to be actively involved in the world and be able to control in a limited manner his own destiny or life.

Basically, the human person comprises of four elements.

- Ability to think, reason.
- Human will – voluntary decision making
- Ability to act.
- Ability to relate with others – socialize.

In the process of education, the child is considered to be a potential human being, a not yet human. Education thus serves the purpose of humanizing; bringing the child into an actual being. It aims at influencing the child to come of age, to reach adulthood. The task of education in this case is two-fold:

(i)   The individualization of man:

This involves a process of humanization where limitations/ inhibitions to his/her potential are deliberately removed or minimized. This is done by:

- Inculcating rationality in the learner to foster critical thinking ability to comprehend, justify and appropriately apply acquired knowledge.
- Transmission of morality, ethics to enable the child attain moral judgement and moral behaviour.
- Inculcating skills and know-how (occupational capacities).

(ii)   The socialization of man

Genuine humanization should enhance the social dimension of man where one is able to mutually interact with others and co-exist with them. By inference, we find the four dimensions of education namely; cognitive, normative, creative and dialogical. Each of these dimensions deserves attention in the process of education in order to realize genuine education. In the final analysis, we may define education normatively as the 'inter subjective process of learning to be a self-reliant person in society'.

(a) Education and Human Creativity

Creativity is the capacity or ability of an individual to create, discover or produce a new or novel idea or object including the rearrangement or reshaping of what is already known to him which proves to be a unique personal experience. In education, creativity refers to those aspects of education geared towards the development of an individual's potential. As a dimension of education, it gained prominence with the rise of progressive movement in educational thinking.

The progressive movement arose from John Dewey's educational ideas. He advocated for the child to be allowed to grow in a natural way: not just physically but also mentally. There should be no direct interference with this natural process: teachers and educators should play the role of a 'gardener' providing the right environment that stimulates the growth. His ideas were influenced by earlier philosophies of Froebel (school = kindergarten) and Rousseau (educating Emile). Dewey advocated for a revolution in theory and practice of education. Dewey opposed the traditional authoritarian approach to education which regarded the teacher as the sole authority in the classroom. Traditional approach forced pupils to abide by a rigid system of rules and regulations for purposes of discipline and character formation. In addition, it gave prominence to content of learning where learners were expected to assimilate learning content in the given form.

According to Dewey, this traditional approach violated the psychology of the child as well as the wide idea of democracy. He advocated the view that true education can only be found in ordinary experience as the individual interacts with his environment. In this case, children can best effectively learn by exploring the environment through inquiry and testing one's ideas. Dewey equated education to the process of growth whereby, an individual should learn independently through experience to adjust to life. He advocated for child-centered education. This education entails a shift from content-centered and teacher-centered traditional approaches.

In a nutshell, Dewey stressed the importance of experience and growth of inquiry and freedom as well as creativity. Progressivists view education as a process of helping a child to develop mentally, physically, socially and emotionally. These levels of development are possible if the child is allowed to grow naturally. This enables the child to express one's potential and to creatively utilize these talents. Emphasis in education is upon the individualization of the learner.

Operationalizing Creativity in Education

Creativity refers to the ability to bring about change, novelty and innovation in the way things are perceived and done. It has to do with the natural inclination of an individual to express himself reflectively and act accordingly. In other words, it has to do with stirring individual's innate abilities and causing the individual to rationally apply them in the society. In order to ensure the component of creativity in education, several aspects need attention. These include:

(i)   Child centered approach to education.

(ii)   Learning environment should be warm and encouraging – free from intimidation/ coercion etc.

(iii)   Learner uniqueness ought to be appreciated. Individual differences should be addressed in teaching and learning.

(iv)   Teachers should display care and concern towards learners – show understanding

(v)   Dialogue should be the routine in educational communication.

(vi)   Teachers should fully grasp the essence of the process of knowledge production and dissemination/transmission to learners.

(vii)   Usually, knowledge tends to be produced/manufactured outside the classroom. It's not only contained in textbooks.

(viii) When it is transmitted in the class, it is viewed as alien isolating the learner; it appears unrelated to the learning environment and realities.

(ix)   Need to exercise these two moments concurrently in the teaching/learning environment. Learners should feel that they too could produce knowledge and know it at the same time.

(x)   Teaching methodology should involve problematization of content towards which both teacher and learner approximate by way of seeking for answers – task oriented learning.

(xi)   Content presentation should not be portrayed as though the content is final. Teachers should endeavor to relearn the content while learners learn the content the first time.

(xii)   The teacher should encounter the learner as equals in this shared humanity. The learner may look delicate, ignorant etc, but the focus should be on what the learner is becoming.

(xiii) Identify learner's strengths and weaknesses and be able to advice them appropriately in terms of careers, talents etc.

(xiv)   The teachers' role here is to guide, train and elicit the inner capacities that often lie dormant/idle.

The importance of creativity in education is:

(i)   To develop individuality.

(ii)   It is an educational approach that is directed at personal growth and personal liberalization from limiting circumstances of life.

(iii)   Reflection and action, inherent in creativity is bound to produce a human response that is adequate and adaptive to the reality of a situation.

(iv)   Human beings are usually actors, producers, creators and workers. An approach which seeks to equip them appropriately is welcome.

(v)   It tends to promote critical thinking and activity oriented learning process.

(vi)   It enhances the independence of mind, thought and action leading to autonomy.

(vii)   Allows for the exploration of self in connection with inherent potentialities.

(viii) It helps the learner to realize that he/she is a task/project, - not yet complete – open ended being who can transform himself as he reconstructs the environment.

(ix)   It promotes self esteem, self expression, self determination, self reliance etc.

Revision question

Examine the critical role of creativity in education showing how it can be incorporated in the process of education.

(b) Education and Human Consciousness

The term consciousness is derived from the Latin verb 'consicite' where sicite means to know. It is an activity of the mind which involves awareness, feeling, perception and knowledge. In essence, consciousness involves two aspects:

- The subject person who is knowing.
- The object being known.

Being conscious always implies being aware of something. When one is conscious of something, they direct their intellectual/mental attention to either something outside themselves; to the subject of their attention or to themselves introspectively i.e. in this process, one makes themselves actively present to it. They come into contact with it.

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Levels of Consciousness

There are four levels of consciousness:

(i) Empirical consciousness

This is the lowest level of awareness where man experiences things empirically through senses. This level of consciousness is also shared with animals, even plants that may be said to be conscious of the environment. It is also a level of pre-reflection common to children.

(ii)Intellectual consciousness

This is the second stage of consciousness. It is a stage of concept formation where the mind develops ability to identify things, to name them. It is a stage of construction as opposed to concrete awareness. Concepts like table, chair etc begin to form in the mind.

(iii)Rational consciousness

Here the process of reasoning begins. An individual begins to make judgements based on values/norms of society. Conformity to societal norms sets in.

(iv)Responsible consciousness

The level is also called critical consciousness. It involves the ability to make judgement about the world (phenomena) and react to it in critical turmoil. Critical reflection involves questioning the norms, routine of things. It transcends the known strives to bring novelty, new approaches to doing things. Each stage of consciousness is essential for every individual. In teaching/learning environment, it is important to develop all the four stages/levels of awareness. The ultimate aim of education ought to be attainment of responsible conscious news. Where an individual attains this level, one discovers that they are limited in many ways; that there exists inhibitions along one's development.

Revision question

   To what extent does the process of education in Kenya fulfill the attainment of the four levels of consciousness?

(iv) EDUCATION AS A SOCIAL PHENOMENON: THE DIALOGICAL DIMENSION OF EDUCATION

The term dialogue is derived from the Greek words 'dia' and 'logos' meaning communication or speaking words between two or more people. It is a moment where humans meet to reflect on their reality as they make and remake it. Education as a dialogue proposes a middle-ground approach between the traditional approach and the progressive approach to education. It attempts

to bridge the gap between transmission and socialization, prevalent in traditional view and liberation and individualization emphasized by Progressivists. Proponents of dialogue observe that both views fail to address the basic meaning of human existence which is co-existence.

This means that there should be no polarity between the individual and the society rather, both the society and the individual need to be catered for in education. Education ought to develop knowledge and understanding in ways that are consistent with the society's values as well as the development of one's personality; individual. Dialogue entails mutual agreement, mutual respect and understanding between individual and society. It encourages the process of speaking to each other. The teacher (representing society) and the learner ought to be involved in dialogue during their activities.

The basis of the teacher learner relationship ought to be realization that the learner is a human being who has a right to exist and to express himself/herself. Dialogue requires the teacher and the learner to encounter each other as equals, each of them playing an essential role as far as education is concerned. Based on this equality, education should be seen as a process of communication. This aspect rules out methods and procedures of monologue which destroy the realization of a fulfilling education. Monologue constitutes an assault on the consciousness of the other, rendering it silent, passive etc. Dialogue makes education to be inter-subjective: a process involving encounter, participation. Education as dialogue rules out authoritarian approaches by the teacher i.e. force and corporal punishment. Such measures make students to be docile and submissive.

It also rules out the alleviation of the learner above the teacher as advocated by the progressive movement. This is because doing so reduces the educating environment into a chaotic atmosphere. The teacher should not abdicate his position as an adult, but should exercise his/her role with care and concern, be humane to the learners. This will motivate them to seek after, to explore and inquire into knowledge under the caring guidance of the teacher. Essentially, dialogue is a democratic communication. It affirms the freedom of the participants to make and remake their culture in many ways.

- Dialogue puts the object to be known between the two subjects of knowing. They meet around it and through it for mutual inquiry.
- The educator/teacher normally has prior contact with the object to be known. It is he who presents it to the class for learners to discuss. However, the teacher's prior knowledge of the object does not mean that he/she has exhausted all dimensions of the object.
- It is required that the teacher relearns to avoid transferring knowledge statically as a fixed possession of the teacher; dialogue demands a dynamic approximation towards the object.
- Dialogue does not mean that everyone in class must say something even if they have nothing to say. It only sustains a level of freedom for any learner who may want to say something.
- Dialogue requires that the starting point of learning be ordinary experiences of reality.

- There should be no dichotomy between reality and the content of study. Conceptualize knowledge as much as possible.
- Teaching should be conversational; moderate your voice accordingly.
- Making learning task oriented – problem based.
- Teacher must be able to grasp the learner's entry behaviour in terms of their critical level of cognition, literacy and vocabulary, political and social ideas they possess.
- The words used ought to be familiar – clarity of words will result into clarity of thought hence effective communication.

Revision question

Assess the role of dialogue in education.

PHILOSOPHICAL THOUGHT AND EDUCATION

(I) IDEALISM AND EDUCATION

Definition and meaning of Idealism
The main tenant of idealism is that ideas and knowledge are the truest reality. Many things in the world change, but ideas and knowledge are enduring. Idealism was often referred to as "idea-ism". Idealists believe that ideas can change lives. The most important part of a person is the mind. It is to be nourished and developed.
Idealist Ideas. Proponents include: Socrates, Plato, Descartes, Kant, Hegel and Royce Bishop George Berkeley etc.

Aims of Education
  o The purpose of education is to contribute to the development of the mind and self of the learner.
  o It emphasizes intellectual activities, moral judgments, aesthetic judgments, self-realization, individual freedom, individual responsibility, and self-control in order to achieve this development.
  o Education outcome: a literate person with good moral character
in order to better serve   society.
- The school has a responsibility to find and to train future leaders
- Education should maintain and transmit of the established values of the past

The Concept of Student
- The Idealistic pupil is characterized by that admirable trait, the will to perfection. Whatever he does, he does as well as he can.
- He is ambitious to deserve honors in scholarship.
- He wants to grow in knowledge and wisdom, to appreciate the aesthetic things in life to deserve approbation, and to be a worthy person.
- He strives for perfection because the ideal person is perfect.

The Concept of Teacher
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- The teacher must be excellent, in order to serve as an example for the student, both intellectually and morally.
- Is the most important element in the school to train learners on perfection.
- Excel in knowledge and in human insight into the needs and capacities of the learner.
- Demonstrates moral excellence in personal conduct and convictions.
- Exercises great creative skill in providing opportunities for the learners' minds to discover, analyze, unify, synthesize and create applications of knowledge to life and behavior.
- Serves as a living ideal model for the student by teaching through example and guidance the lifelong habits of patience, tolerance and perseverance towards a goal. He thus represents, to some degree, what the student can become.
- In teaching, teacher's role is to be a skillful questioner who encourages students to think and ask more questions in an environment that is suitable for learning.

The curriculum
- The ideal curriculum teaches children to think.
- Teachers should help students to explore texts for ideas about the purposes of life, family the nature of peer pressures, and the problems of growing up.
- Idealists believe that ideas can change lives: classical literature, history and biographies can be used and explored to help solve problems in today's world.
- Ideal curriculum selects subject matter that deals with ideal man and ideal society: subjects essential for the realization of mental and moral development.
- Idealist's rely on the world of the mind; their curriculum has little contact with the experiential universe characterized by field trips and empirical or sensory data.
- As the curricular emphasis is subject matter of mind: literature, history, philosophy, and religion.

Instructional Methodology
- All thinking begins with a thesis (opinion) where all points of view are looked at.
- It's a dialectic, a process where ideas are put into battle against each other, with the most significant idea winning the battle.
- At the end of the discussion, the ideas or opinions will begin to synthesize as they work closer to truth.
- Knowledge can be attained through skillful questioning.
- Idealist education involves teaching the whole rather than its parts.
- The idealist is not concerned with turning out students with technical skills but to have a broad view and understanding of the world in which they live.
- Idealism emphasizes the role of the teacher, a skillful questioner
- The lecture method in an idealist's education system, it is considered more of a way to convey information and to help students comprehend ideas.
- Idealists thus prefer project based learning as a form self directed learning activity where learning can occur without a teacher's presence.

- Teaching methods focus on handling ideas through lecture, discussion, and Socratic dialogue (a method of teaching that uses questioning to help students discover and clarify knowledge).
- Imitation should be of some exemplary person or persons who by their behavior give evidence that they are close to the nature of reality.

Common criticisms of this philosophical school.

1. Sets Unobtainable Goals: if perfection is unreachable there is very little desire on the part of most to become perfect.
2. Ignores the Physical Self: The body cannot be ignored. To try to separate mental activity from the physical and to try to place Ideas in a realm unrelated to the existent world becomes nothing more than an exercise in futility.
3. Deemphasizes Experience: Many ideas cannot have meaning apart from experience: to deny the validity of this experience is to make the universe sterile.
4. Leads to Totalitarianism: Some of the critiques of idealism is that is discourages the progress of science and our modern discovery.
5. Emphasizes Humanities: humanities oriented outlook, may lead to a rejection of the whole concept of a technological society which is mechanistic and "scientifically" oriented.
6. Overlooks possibility of Error: it fails to take into account the possibility that it may be in error. This is especially true of idealism since its truth is immutable and unchanging.

(II)   REALISM AND EDUCATION

According to Realism, the external world of objects is not imaginary. It really exists, "Our experience is not independent but determines reaction to the external objects. Experiences are influenced by the external world which has real existence. According o realists, the external world is a solid Reality, whether known or unknown to man. Reality is already in existence and in the invention of man. It exists independently of being known to perceive by, or related to mind. Man can only comprehend it, through senses. One should dip below the surface to know the reality. Proponents include: Mills, Comenius, Russel, Locke, Rouseau etc. Realism believes that, the individual doesn't make reality, he only discovers it. Its main tenets (beliefs) are:

- Realism believes in the world which we see of perceive to be real.
- Realists believe in the present life.
- They believe that the truth of life and aim of life are in the development from the present unsystematic life.
- Knowledge is real and can be assimilated by the human beings.
- The realists distinguish between 'appearance' and 'reality'.
- Realism believes that there is an objective reality apart from that which is presented to the consciousness.

Realism and Aims of Education

- Realists do not believe in general and common aims of education. The aim of education should be to teach truth rather than beauty, to understand the present practical life.
- The purpose of education, is to prepare the practical man of the world.
- Neo-realists aim at developing all round development of the objects with the development of their organs.

Realism and Curricula

- Classical literature should be studied: not study its form and style but, its content and ideas contained.
- Essential subject from ancient times: natural sciences and contemporary social life and on humanistic feelings including subjects like physics and psychology, sociology, economics, Ethics, Politics, history, Geography, agriculture varied arts, languages.

Realism and methods of teaching

- Education should proceed from simple to complex and from concrete to abstract.
- Things before rules and words.
- Students to be taught to analyze rather than to construct.
- Vernacular to be the medium of instruction.
- The order of nature to be sought and followed.

During teaching, realists argue that:

1. Repetition is necessary for retention.
2. Individual's experience and spirit of inquiry is more important than authority.
3. No unintelligent cramming. More emphasis on questioning and understanding.
4. Methods of scientific thinking (Inductive).
5. Method of travel of journey method – field trips (give real experience of varied aspects of life improve knowledge and mental faculties).

Realism and the Teacher

- A teacher should be such that he himself is educated and well versed with the customs of belief and rights and duties of people, and the trends of all ages and places.
- He must have full mastery of the knowledge of present life.
- He must guide the student towards the hard realities of life. He is neither pessimist, nor optimist.
- He must be able to expose children to the problems of life and the world around.

A teacher should always keep in mind-

1. Re-capitulation is necessary to make the knowledge permanent.
2. One subject should be taught at one time.
3. No pressure or coercion be brought upon the child.

4. The practice of cramming should be given up.
5. The uniformity should be the basic principle in all things.
6. Things should be introduced first and then the words.
7. The entire knowledge should be gained after experience.
8. The knowledge should be imparted on the basis of organs.
9. Straight forward method should be adopted for teaching.
10. There should be a co-relation between utility in daily life and education.
11. The child should be told the utility of whatever is taught.
12. The simple rules should be defined.
13. All the subjects should be taught in proper order.
14. Various organs of education should be taught in chronological order.
15. The topic should not be given up unless the students understand it well.
16. To find out the interest of the child and to teach accordingly.

Realism and the child

- Realism in education recognizes the importance of the child. The child is a real unit which has real existence. He has some feelings, some desires and some powers.
- Child can reach near reality through learning by reason.
- Child has to be given as much freedom as possible.
- The child is to be enabled to proceed on the basis of facts.
- The child can learn only when he follows the laws of learning.
- The child is to be understood a creature of the real world there is no sense in making him a God (perfect). He has to be trained to become human.

Realism and school organization

1. School organization would be based on the real needs of society. It should be established d at a place where it is not needed.
2. The opening of science classes in every school is must. Only academic and literary subjects are not sufficient to fulfill the needs of the society.
3. Realism doesn't oppose co-education. Sex-drive is a real feeling. It is a natural happening so it cannot be rejected.
4. School is the mirror of the society. It is a miniature form of society and it presents the real picture of the society

Realism and discipline

- Discipline is adjustment to objectivity. It is necessary in order to enable the child to adjust himself to his environment and concentrate on his work.
- A disciplined student is one who does not withdraw from the cruelties, tyrannies, hardships and shortcomings pervading the world. Realism has vehemently opposed withdrawal from life. One has to adjust oneself to this material world.

Dark side of realism

- Realism recognizes the real existence of the material world. This recognition remains an objected to unless he says that only material world really exists.
- The realist claims to be objective. Objectivity in knowledge is nothing but the partnership of personal knowledge. Knowledge is always subjective.
- The realist recognizes the origin of knowledge from the datum achieved by senses and asserts that only objects are main and it is through their contact that knowledge is acquired.
- The realist does not accept the existence of transcendental (not based on experience or reason) being.
- Realism admits real feelings and needs of life on the one hand, gives no place to imagination and sentiment, on the other.
- The realist is satisfied simply by the fulfillment of the needs of daily life and be does not care to make life sublime.

(III)   PRAGMATISM AND EDUCATION

Definition of Pragmatism

Pragmatic means dealing with matters according to their practical significance or immediate importance. Means doctrine that evaluates any assertion solely by its practical consequences and its bearing on human interests. The origin is Greek 'pragma' meaning 'use. Pragmatic theory states that, truth can be known only through its practical consequences and is thus and individual or a social matter rather than an absolute. Its major proponent is John Dewey.

Educational Aims of pragmatism

- Pragmatists believe that the aims are always determined by individual not by any organization or any structure.
- The aim for education is to teach children to be comfortable in their learning environment: the environment is not a preparation for life but life. Educators should thus know the things that motivate and interest children and plan accordingly.
- Helping of the child to develop in such a way as to contribute to his continued growth.
  Three characteristics of good educational aims by John Dewey:
     1. An educational aim must be founded upon the intrinsic activates and needs (including original instinct and acquired habits) of the given individual to be educated.
     2. An aim must be capable of translation into a method of cooperation with the activities of those undergoing instruction.
     3. Educators have to be on their guard against ends that are alleged to be general and ultimate. Pragmatists sole aim in education is to provide the conditions that make growth possible.

The concept of Student

- The student is an experiencing organism capable of using intelligence to resolve its problems. As a thinking organism his experiences, and his reflections upon those experiences become a part of him determining his likes, dislikes, and the future direction of his learning.
- The student is a whole organism constantly interacting with the environment. The school is both a part of this environment and a special manmade environment designed to provide the best possible educative experience to the learner.
- The whole organism which is the child consists of the biological child, the psychological child, and the social child. The experiencing organism that is the learner brings to school with him all the meanings, values, and experiences that constitute his personality: his self.

The concept of Teacher

- The role of the teacher is important in successfully educating children.
- The teacher must capture the child's interest and build on the natural motivation that exists.
- Teachers need to vary their teaching methods to accommodate each individual learning style because not all children learn at the same pace or are at the same point.
- Teacher should organize knowledge and relate it to current experiences.
- The teacher, for the pragmatist, is a member of the learning group who serves in the capacity of helper, guide, and arranger of experiences. He is as involved in the educative process as are this students.
- The pragmatic teacher does not abdicate responsibility. Uses child centered approach not lasses faire (free style)
- The teacher is responsible for wiring with the students and helping them develop their own projects that arise out of the felt needs of the students rather than those of the teacher.

Curriculum Framework

- Any educative experience is the subject matter of the pragmatists curriculum: any experience contributing to growth.
- The curriculum is learner- centered. In changes and shifts as the needs of the learners vary.
- Pragmatists see subject matter as an arbitrary and wasteful system to which all learners have been forced to conform. They rejects this system in order to center the subject matter on the problems and needs of the learner.

Instructional Methodology

- Methods range from almost complete laissez- the relatively structured.
- The project method is the most common.
- Classroom discussion in a free and open atmosphere is encouraged, as well as individual problem solving research. All of this may well involve a tremendous amount of reading, studying, and traditional subject matter mastery.

- The curriculum for the pragmatic philosophy supports a connection between knowledge and experience. It is important for children to connect the two so learning can become meaningful.
- Pragmatic method is rooted in the psychological needs of the students rather than in the logical order of the subject matter.
- The teacher will as well as possible help the learners at each stage of the effort: (i) to initiate the activity (to form or choose the purpose); (ii) to plan how to carry the activity forward, (iii) to execute to plan: (iv) to evaluate progress during the activity and the result at the end. While all this is going forward the teacher will also (v) encourage the learners to think up and note suggestions or new leads for other and further work; (vi) help them to formulate these suggestions both for clarification of thinking and for later recall and possible use (perhaps writing them in a book or on the board for future reference); (vii) help pupils criticize their thinking en route or at the close, as may seen wise; and finally (viii) look back over the whole process to pick up and fix important kinds of learning as well as draw lessons for the future from both successes and failures.

Criticism to pragmatism

1. **Weak Ontology**: the whole structure of the pragmatic position is relatively unstable due to its lack of a sound ontological base.
2. **Anti-Intellectualism:** the main area of concern for pragmatists is the marketplace of daily life thus not rationalistic.
3. **Theory of Truth: al**l other major philosophical systems are concerned with the nature of truth, but pragmatism challenges the existence of this core making it a dangerous and radical philosophy.
4. **School as Instrument of Social Change:** Traditionally the school has been viewed as society's instrument for the preservation and continuation of our cultural heritage but pragmatists argue that, the school and the whole process of education should be an instrument of social change and social

PART THREE
CONTEMPORARY THEMES IN PHILOSOPHY OF EDUCATION

I   HUMAN RIGHTS AND EDUCATION

Amnesty International defines Human Rights Education (HRE) as a process whereby people learn about their rights and the rights of others, within a framework of participatory and interactive learning.

- HRE is concerned with changing attitudes and behaviour, learning new skills, and promoting the exchange of knowledge and information.
- HRE is long-term, and aims to provide an understanding of the issues and equip people with the skills to articulate their rights and communicate this knowledge to others.
- HRE includes a varied range of innovative and effective education programs in the formal, informal and non-formal sectors.
- It recognizes the universality and indivisibility of human rights;
  - increases knowledge and understanding of human rights;
  - empowers people to claim their rights; assists people to use the legal instruments designed to protect human rights;
  - uses interactive and participatory methodology to develop attitudes of respect for human rights;
  - develops the skills needed to defend human rights; integrates the principles of human rights into everyday life;
  - creates a space for dialogue and change;
  - encourages respect and tolerance.

There are two main aspects to the relationship between human rights and education. In one sense the **denial of education** has in itself come to be seen as the violation of a basic human right and a synonym for disempowerment. The other has to do with the content of the curriculum and the **extent to which it possesses a human rights orientation**.

According to the UN declaration on education as a human right:

" States should strive to eradicate <u>illiteracy</u> and should direct education toward the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. The World Conference on Human Rights calls on all States and institutions to include human rights, <u>humanitarian law</u>, <u>democracy</u> and <u>rule of law</u> as subjects in curricula of all learning institutions in formal and non- formal settings. Human rights education should include peace, democracy, development and <u>social justice</u>, as set forth in international and regional human rights instruments, in order to achieve common understanding and awareness with a view to strengthening universal commitment to human rights.   "
          —Paragraph 79 and 80, section 2 of the Vienna Declaration and Programme of Action

UNESCO has a responsibility to promote human rights education, and was a key organizer of the UN's Decade for Human Rights Education (1995 – 2004) UNESCO attempts to promote human rights education through:

- Development of national and local capacities for human rights education, through its co-operation in development projects and programmes at national and sub-regional levels.
- Elaboration of learning materials and publications and their translation and adaptation in national and local languages.
- Advocacy and Networking Activities.

Schools offer human rights education as part of their curriculum. Content in this education includes:

- The theory of human rights.
- The practice of human rights.
- Contemporary human rights issues.

This curriculum can take either formal, informal or non formal approach. Delivery of the content will use of the following approaches:

1. The Perceptual Approach

The learning of human rights ideas through formal teaching/learning situation. This approach may have three forms:

(a) Human rights training as a subject: This may be offered as a course in the school curriculum. Time is set aside on the formal school timetable during which students are given adequate factual knowledge on human rights. Through theory practice and field visits or excursions students are taught the virtues of good human rights. Teaching is followed by exams.
(b) Human rights training through social studies curriculum. The subject of Social Studies should introduce students to the political, economic and social life of their community. It imparts on the learners knowledge on the values and activities that we cherish as a society.
(c) Human rights education through all the subjects of the curriculum. All the subjects should provide an opportunity for the content training.

2. The Exemplary Approach

- human rights training through observation, imitation and role modelling.

- This may be informal – (believed that what we learn informally tends to persist more than what we learn under normal circumstances).

- Members within the immediate environment of learners should set good examples to be emulated – should be beyond reproach. (Do as I say not as I do): Are our teachers good role models? Why?

Salary, Poor living conditions e.t.c No one wants to be a teacher. (Being a teacher as condemnation to poverty and moral depravity).

3. The Experiential Approach

- Based on theory of Experience as the best teacher.

- Expose students to opportunities for active and responsible participation in school and community affairs.

- Positive attitudes and essential skills are learnt through participation.

- In school, provide a wide range of activities which encourage working in groups and social interaction.

QUALITY EDUCATION

The changing definition of quality education as reading, writing and arithmetic has been expanded to address new challenges such as relevance, universal values, peace and security and informed decision-making. In this context, quality education has to be based on a human rights approach, as well as address areas including, but not limited to, cultural diversity, multilingualism in education, peace and non-violence, sustainable development and life skills. (UNESCO: Human Rights Education). Human rights are designed to protect the less powerful from the whims and caprices of the mighty. They provide protections that have been judged to work to make societies more equitable, peaceful, and stable

Possible challenges in teaching human rights education

- Factual inaccuracies and insensitivity to the existing religious, ethnic and cultural diversity of the nation
- Perspectives that encourage bigotry, prejudice and discrimination towards fellow citizens, especially women, and religious minorities and other nations.
- Omission of concepts and material that could encourage critical self-awareness among students.

Schools must respect human rights by allowing the students the three great freedoms: freedom of choice, freedom of action and freedom to bear the results of action – that constitute personal responsibility.

Revision question

1 *The changing definition of quality education as reading, writing and arithmetic has been expanded to address new challenges such as relevance, universal values, peace and security and informed decision-making. How are these challenges being addressed in the education system today?*
2   *To what extent has the content on human rights education been integrated and infused in the Primary school curriculum?*

3   *"The denial of education and selective inclusion of human rights content in the school curriculum amounts to human right abuse as far as education is concerned". Discuss.*

II   EDUCATION AND DEMOCRACY (JOHN DEWEY:

OCTOBER 20, 1859 – JUNE 1, 1952)

He was an American philosopher, psychologist and educational reformer whose ideas have been influential in education and social reform. Dewey was an important early developer of the philosophy of pragmatism and one of the founders of functional psychology. He was a major representative of the progressive and progressive populist philosophies of schooling during the first half of the 20th century in the USA.

In his advocacy of democracy, Dewey considered two fundamental elements—schools and civil society—as being major topics needing attention and reconstruction to encourage experimental intelligence and plurality. Dewey asserted that:

- Complete democracy was to be obtained not just by extending voting rights but also by ensuring that there exists a fully formed public opinion, accomplished by effective communication among citizens, experts, and politicians, with the latter being accountable for the policies they adopt.
- "Democracy and the one, ultimate, ethical ideal of humanity are to my mind synonymous."
- Education and learning are social and interactive processes, and thus the school itself is a social institution through which social reform can and should take place.
- Students thrive in an environment where they are allowed to experience and interact with the curriculum, and all students should have the opportunity to take part in their own learning.
- The importance of education is not only as a place to gain content knowledge, but also as a place to learn how to live.
- The purpose of education should not revolve around the acquisition of a pre-determined set of skills, but rather the realization of one's full potential and the ability to use those skills for the greater good.
- To prepare one for the future life means to give him command of himself; it means so to train him that he will have the full and ready use of all his capacities.
- Education and schooling are instrumental in creating social change and reform. Education is a regulation of the process of coming to share in the social consciousness; and that the adjustment of individual activity on the basis of this social consciousness is the only sure method of social reconstruction.

- On educational pedagogy, Dewey argues that the major flaw in this methodology is the inactivity of the student; within this particular framework, "the child is simply the immature being who is to be matured; he is the superficial being who is to be deepened" .

- For education to be most effective, content must be presented in a way that allows the student to relate the information to prior experiences, thus deepening the connection with this new knowledge.

- Too much reliance on the child could be equally detrimental to the learning process. Dewey advocated for an educational structure that strikes a balance between delivering knowledge while also taking into account the interests and experiences of the student.

- The present standpoint of the child and the facts and truths of studies define instruction. Dewey became one of the most famous proponents of hands-on learning or <u>experiential education</u>, arguing that "if knowledge comes from the impressions made upon us by natural objects, it is impossible to procure knowledge without the use of objects which impress the mind"

- Many researchers even credit him with the influence of Project Based Learning (PBL) which places students in the active role of researchers.

- The role that the teacher should play within that process: one should not be one to stand at the front of the room doling out bits of information to be absorbed by passive students. Instead, the teacher's role should be that of facilitator and guide. "The teacher is not in the school to impose certain ideas or to form certain habits in the child, but is there as a member of the community to select the influences which shall affect the child and to assist him in properly responding to these influences".

- Thus the teacher becomes a partner in the learning process, guiding students to independently discover meaning within the subject area. This philosophy has become an increasingly popular idea within present-day teacher preparatory programs.

Revision questions

1   *John Dewey's ideas are not practical in view of the overloaded 8 4 4 syllabus. Discuss.*
2   *Critique the recent government policy on democratic school governance that seeks to abolish the prefect system in favour of the student council system by August 2012.*

III LEARNING FOR THE 21ST CENTURY AND BEYOND

(A) GENERAL OUTLOOK

Excerpts from a report from a new public-private coalition known as the Partnership for 21st Century Skills articulates a vision of how schools can best prepare students to succeed in the first decades of the 21st century. Central to the report's recommendations is a call for schools to focus on six key elements of 21st century learning:

1. **Core Subjects:** The importance of the core subjects identified in any education system. The challenge here is for schools and policymakers to expand their focus beyond "basic competency" to understanding the core academic content at much higher levels.
2. **Learning Skills:** They need to know how to use their knowledge and skills-by thinking critically, applying knowledge to new situations, analyzing information, comprehending new ideas, communicating, collaborating, solving problems, and making decisions."
3. **21st Century Tools:** Recognizing that "technology is, and will continue to be, a driving force in workplaces, communities, and personal lives in the 21st century," Emphasis should be on the importance of incorporating information and communication technologies into education from the elementary grades upwards.
4. **21st Century Context:** should cover experiences that are relevant to students' lives, connected with the world beyond the classroom, and based on authentic projects.
5. **21st Century Content**: The report's authors believe that certain content essential for preparing students to live and work in a 21st century world is missing from many state and local standards (elaborated later here).
6. **New Assessments that Measure 21st Century Skills:** today's assessment remains an emerging and challenging field that demands further study and innovation. Recommendations include moving beyond standardized testing as the sole measure of student learning; balancing traditional tests with classroom assessments to measure the full range of students' skills; and using technology-based assessments to deliver immediate feedback.

21st Century Learning Skills and ICT Literacy

(a) Information and communication technology literacy

- Thinking and problem-solving skills
- Critical thinking and systems thinking
- Problem identification, formulation, and solution
- Creativity and intellectual curiosity

Using problem-solving tools (such as spreadsheets, decision support, and design tools) to manage complexity, solve problems, and think critically, creatively, and systematically.

(b) Information and communication skills

- Information and media literacy skills
- Communication skills

Using communication, information processing, and research tools (such as word processing, e-mail, groupware, presentation software, and the Internet) to access, manage, integrate, evaluate, create, and communicate information.

(c) Interpersonal and self-direction skills

- Interpersonal and collaborative skills
- Self-direction
- Accountability and adaptability
- Social responsibility

Using personal development and productivity tools (such as e-learning, time managers, and collaboration tools) to enhance productivity and personal development.

21st Century Content

(i)   Global awareness

- Using 21st century skills to understand and address global issues
- Learning from and working collaboratively with individuals representing diverse cultures, religions, and lifestyles in a spirit of mutual respect and open dialogue in personal, work, and community contexts
- Promoting the study of languages other than English as a tool for understanding other nations and cultures

(ii)   Financial, economic, and business literacy

- Knowing how to make appropriate personal economic choices
- Understanding the role of the economy and the role of business in the economy
- Applying appropriate 21st century skills to function as a productive contributor within an organizational setting
- Integrating oneself within and adapting continually to our nation's evolving economic and business environment

(iii)   Civic literacy

- Being an informed citizen to participate effectively in government
- Exercising the rights and obligations of citizenship at local, state, national, and global levels
- Understanding the local and global implications of civic decisions
- Applying 21st century skills to make intelligent choices as a citizen

(B) LIFELONG LEARNING IN THE 21ST CENTURY AND BEYOND

Lifelong learning is now recognized by educators, governing bodies, accreditation organizations, certification boards, employers, third-party payers, and the general public as one of the most important competencies that people must possess. Promoting lifelong learning as continuous, collaborative, self-directed, active, broad in domain, everlasting, positive and fulfilling, and applicable to one's profession as well as all aspects of one's life has emerged as a major global educational challenge. Meeting this challenge will require changes in the way teachers teach and learners learn, as teachers take on a more facilitative role and learners take more responsibility for setting goals, identifying resources for learning, and reflecting on and evaluating their learning. Malcolm S. Knowles, is the "father of adult learning".

Lifelong Learning: A Definition

defined lifelong learning as "a continuously supportive process which stimulates and empowers individuals...to acquire all the knowledge, values, skills and understanding they will require throughout their lifetimes...and to apply them with confidence, creativity, and enjoyment in all roles, circumstances, and environments."

This definition emphasizes lifelong learning as *(a) continuous* (it never stops); *(b) supportive* (it isn't done alone); *(c) stimulating and empowering* (it's self-directed and active, not passive); *(d) incorporating knowledge, values, skills, and understanding* (it's more than what we know); *(e) spanning a lifetime* (it happens from our first breath to our last); *(f) applied* (it's not just for knowledge's sake); *(g) incorporating confidence, creativity, and enjoyment* (it's a positive, fulfilling experience); and *(h) inclusive of all roles, circumstances, and environments* (it applies not only to our chosen profession, but to our entire life) (4).

Lifelong Learning and Traditional Learning

Lifelong learning is more than adult education, which often is restricted to providing people with opportunities to engage in (school-like) learning activities during their adult life.

- The challenge for lifelong learning is to fundamentally rethink learning, teaching, and education for the information age in an attempt to change mind-sets.
- Lifelong learning involves and engages learners of all ages in acquiring and applying knowledge and skills in the context of authentic, self-directed problems.
- By integrating working and learning, people learn within the context of their work on real-world problems.
- The learner's involvement in goals setting is a prerequisite to motivated and self-regulated learning. Goal setting implies the personal commitment of the learner and is an integral part of learning in life.
- In traditional learning, the goals are fixed and predetermined, providing students with little or no chance of involvement.
- Traditional learning tends to motivate by extrinsic rewards, such as praise from the teacher or others, grades, or financial compensation. As a result, students can develop a

dependency on praise, leading to feelings of insecurity and non-development of task motivation.

- Learning flows from a variety of activities, for example, observing how other people do something, discussing with others, asking someone, looking up information, trying something for oneself and learning from trial and error, and reflecting on all the previous activities.
- The mental activities involved in learning may be divided into four categories: *(a)* social interaction, *(b)* processing verbal and other symbolic information, *(c)* direct experience, and *(d)* reflection.
- In real life, learners decide on the type of activities in which to engage, often with input from others, but the final responsibility is with the learner.
- In traditional learning, most of the regulating is done by the teacher and educational system. This makes learning look like a neat, step-by-step procedure, from the beginning of the book to the end, from the start of the program to the examination. Learning processes in real life are much less predictable and straightforward.

Traits and Skills of Lifelong Learners

Lifelong learning is largely self-directed learning, "a process in which learners take the initiative, with the support and collaboration of others; for increasing self- and social awareness; critically analyzing and reflecting on their situations; diagnosing their learning needs with specific reference to competencies they have helped identify; formulating socially and personally relevant learning goals; identifying human and material resources for learning; choosing and implementing appropriate learning strategies; and reflecting on and evaluating their learning." Steps to lifelong learning can be articulated as:

 (a) reflection,

(b) setting goals,

(c) assessing knowledge and skills,

(d) creating a learning plan,

(e) putting the plan into action, and

(f) evaluating and refocusing...

An individual's learning potential and the development from novice to expert depend on:

- the development of expertise in learning to learn (knowing what and how to learn),
- having access to a relevant knowledge base to build on, and
- being motivated to learn.

Barriers to Lifelong Learning

Certain obvious issues, such as lack of motivation, time, and adequate resources, can interfere with an individual's success as an independent adult learner. In addition, more subtle problems, such as a lack of awareness of knowledge deficit, personal reluctance to change, ambivalence

(indecisiveness), and group mentality, can also be significant barriers to positive educational change.

Promoting lifelong learning as continuous, collaborative, self-directed, active, broad in domain, everlasting, positive and fulfilling, and applicable to one's profession as well as all aspects of one's life has emerged as a major global educational challenge. Meeting this challenge will require changes in the way teachers teach and learners learn, as teachers take on a more facilitative role and learners take more responsibility for setting goals, identifying resources for learning, and reflecting on and evaluating their learning.

Revision Questions

1   Assess the extent to which our Primary and Secondary schools are compliant with the requirements of the 21st Century: refer to the content and learning skills.

2   Compare and contrast lifelong to traditional learning.