

COURSE GUIDE

EDU 214 PHILOSOPHY OF EDUCATION

Course Team

Dr. Osuji, U.S.A.- (Course Developer)
(NOUN)
Mr. Uhie, H. C.- (Course Writers)
Abia State University, Uturu &
Dr. Osuji, U.S.A.
(NOUN)
Dr. Ayanniyi Alhassan-(Course Editor)
(NOUN)
Dr. (Mrs) M. A. Aina- (Programme Leader)
(NOUN)
Mr. T. A. Ajayi- (Course Co-Ordinator)
(NOUN)
Dr. Aina, J.S. (2020)- (Course Reviewer)
(NOUN)



NATIONAL OPEN UNIVERSITY OF NIGERIA

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National Open University of Nigeria
Headquarters
University Village
Plot 91, Cadastral Zone
Nnamdi Azikiwe Expressway
Jabi, Abuja

Lagos Office
14/16 Ahmadu Bello Way
Victoria Island, Lagos

E-mail : centralinfo@nou.edu.ng

URL: www.nou.edu.ng

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INTRODUCTION

The course EDU 214: Philosophy of Education is a one semester course. It is a two-credit unit course designed for the 200 level, undergraduate programmes in education and the 600-level postgraduate programme in education. In other words, it is meant for B. Ed, B. Sc (Ed.), B.A. (Ed) and PGDE programmes of the National Open University of Nigeria (NOUN).

There are no compulsory prerequisites for this course, although before this time it is expected that you have gone through some courses like foundations of education which will introduce you to the peripheral details.

This course guide tells you briefly what the course is all about, the course materials you will need and how you can work your way through these materials. It also gives you hints on your tutor-marked assignments; the details will be given to you at your study centre. There are tutorial sessions that are linked to the course. You are advised to attend these tutorial classes. The time and venue will be made available at the centre.

WHAT YOU WILL LEARN FROM THIS COURSE

The overall aim of this course EDU 214: Philosophy of Education is not to make you a philosopher but to introduce you to the basic fundamental elements of educational philosophy so as to appreciate and place value for education. During this course, you will learn about very interesting concepts such as metaphysics, axiology, logic, freedom, epistemology, etc.

These concepts and many more will make you have sufficient knowledge to appreciate the need for educational philosophy, which should provide you with the necessary basis for further study.

COURSE AIMS

The aim of this course is to introduce you to the basic fundamentals of philosophy of education. This will be achieved by aiming to:

Introduce you to the basic concept of education, goals and Learning Outcome of education.

- Discuss philosophy and its functions.
- Enumerate the relationship between philosophy and education.
- Describe the philosophers and their philosophies

- Explain the curriculum in relation to education.
- Discuss the concepts of metaphysics, axiology, logic, freedom, epistemology, etc.

COURSE LEARNING OUTCOME

There are overall Learning Outcome set out in order to achieve the aims set out for this course. In addition, each unit of this course has some performance Learning Outcome. These are included at the beginning of every unit. You may wish to refer to them as you study the unit in order to help you check your progress. You should also look at the unit Learning Outcome at the end after completing the unit. This will help you ensure that you have done what you are required to do by the unit. The wider Learning Outcome of this course, which if met, should have helped you to achieve the aims of the course as a whole are set out below.

On successful completion of this course, you should be able to:

- Explain the meaning and enumerate the goals and Learning Outcome of education;
- Describe the concept of philosophy and specify the scope and functions;
- Discuss the relationships between philosophy and education;
- Describe the approaches of philosophy in education;
- Give the importance of philosophy to the teacher;
- Discuss the philosophers and their philosophies;
- Explain curriculum in relation to the nature of Education in Nigeria;
- Define the concept of metaphysics;
- Explain the divisions of metaphysics;
- Analyse the educational implications of Realism;
- Specify a realist curriculum;

- Compare and contrast the ideologies of the schools of philosophy and education;
- Explain axiology and its importance to education;
- Describe logic and its divisions;
- Discuss the main importance of logic;
- Enumerate the consequences of freedom;
- Define epistemology;
- Enumerate the types of knowledge.

WORKING THROUGH THE COURSE

To complete this course, you are expected to read the study units, and other relevant books and materials provided by the National Open University of Nigeria.

Each unit contains self-assessment exercises and at certain points in the course, you are required to submit assignments for assessment purpose.

At the end of the course, there is a final examination. This course is expected to last for a period of one semester. Below, you will find listed, all the components of the course, what you have to do, and how you should allocate your time to each unit in order that you may complete the course successfully and on time.

ASSIGNMENT FILE

There are fifteen (15) assignments in this course, covering all the units studied.

This file will be available at your study centre. You are expected to submit completed assignments in them. The marks you obtain for these assignments will count towards the final mark you obtain for this course. Further information on assignments will be found in the Assignment File itself and also in this Course Guide in the section on assessment.

THE COURSE MATERIALS

National Open University of Nigeria will provide you with the following:
The Course Guide

Also at the end of each unit are lists of books – References and For Further Reading. While you may not procure or read all of them; they are essential supplements to the course materials.

Remember also that you must submit answers to the TMAs as and at when due.

STUDY UNITS

The course consists of 15 units. These are made up of the concept of education, the goal of education, philosophy and its functions, relationship between philosophy and education, the philosophers, the curriculum, metaphysics, schools of thought, axiology, logic, freedom and epistemology. This material has been developed to suit students in Nigeria.

ASSESSMENTS

There are three aspects of the assessments. First are self assessment exercises, second is the tutor – marked assignments and the third is the final examination.

You are advised to be sincere in attending to the exercises. You are expected to apply knowledge, information and skills that you have acquired during the course. The assignment must be submitted to your tutor for formal assessments in accordance with the deadline stated in your schedule of presentation.

TUTOR MARKED ASSIGNMENT

There are fourteen Tutor Marked Assignments in this course, and you are advised to attempt all.

Aside from your course material provided, you are advised to read and research widely using other references which will give you a broader viewpoint and may provide a deeper understanding of the subject.

Ensure all completed assignments are submitted on schedule before set deadlines. If for any reasons, you cannot complete your work on time, contact your tutor before the assignment is due to discuss the possibility of an extension. Except in exceptional circumstances, extensions may not be granted after the due date.

FINAL EXAMINATION

The final examination for this course will be of three hours duration and

have a value of 70% of the total course grade. All areas of the course will be assessed and the examination will consist of questions which reflect the type of self-testing, practice exercise and tutor marked assignments you have previously encountered. Utilise the time between the conclusion of the last study unit and sitting the examination to revise the entire course. You may find it useful to review your self-assessment exercises, tutor marked assignments and comments on them before the examination.

COURSE MARKING SCHEME

The work you submit will count for 30% of your total course mark. At the end of the course however, you will be required to sit for a final examination, which will also count for 70% of your total marks.

HOW TO GET THE MOST FROM THIS COURSE

In distance learning, the study materials are specially developed and designed to replace the lecturer. Hence, you can work through these materials at your pace, and at a time and place that suits you best. Visualise it as reading the lecture instead of listening to a lecturer.

Each of the study unit follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of Learning Outcome. These Learning Outcome let you know what you should be able to do by the time you have completed the unit. Use these Learning Outcome to guide your study.

On finishing a unit, go back and check whether you have achieved the Learning Outcome. If made a habit, this will further enhance your chances of completing the course successfully.

The following is a practical strategy for working through the course:
Read this course guide thoroughly.

Organise a study schedule, which you must adhere to religiously. The major reason students fail is that they get behind in their course work. If you encounter difficulties with your schedule, please let your tutor know promptly.

Turn to each unit and read the introduction and the Learning Outcome for the unit.

Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow.

Review the Learning Outcome of each study unit to confirm that you have achieved them. If you feel unsure about any of the Learning Outcome, review the study material or consult with your tutor.

When you are confident that you have achieved a unit's Learning Outcome, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.

After submitting an assignment to your tutor for grading, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments.

After completing the last unit, review the course and prepare yourself for final examination. Check that you have achieved the units Learning Outcome (listed at the beginning of each unit) and the course Learning Outcome listed in this course guide.

TUTOR and TUTORIALS

There will be specific time made available for tutorial sessions, in support of this course. You will be notified of the dates, time and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties, you might encounter and provide assistance to you during the course. You must mail your tutor marked assignments to your tutor well before the due date. They will be marked by your tutor and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail or your discussion group (board) if you need help.

The following might be circumstances in which you would find help necessary. Contact your tutor if:

- You do not understand any part of the study unit or the assigned readings.
- You have difficulty with the self – tests or exercises.
- You have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an

assignment.

You should try your best to attend the tutorials. This is the only chance to have face-to-face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending them. You will learn a lot from participating in discussions actively.

SUMMARY

This course is designed to give to you some teaching skills that would help you improve your teaching techniques and thus produce students who pass chemistry methods

We, therefore, sincerely wish you the best and that you enjoy the course.

MAIN COURSE

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MODULE 1

Unit 1	The Concept of Education, Aims, Goals and Learning Outcome
Unit 2	Meaning, Scope and Functions of Philosophy
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**UNIT 1 THE CONCEPT OF EDUCATION, AIMS,
GOALS AND LEARNING OUTCOME****Unit Structure**

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 - 1.6.8 Tutor-Marked Assignment
- 1.7 Summary
- 1.8 References / Further Readings
- 1.9 Possible Answers to Self-Assessment Exercise(s)



1.1 Introduction

You are welcome to your first unit of learning in this course – philosophy of education. You have read the course guide and have known what to expect in the course. So for this first unit we shall start with the concept of education and refresh your mind or memory on the meaning and definitions of education and the aims of education. We shall then look at vocational training, stimulating the desire for knowledge and developing a critical outlook. We shall also touch on democracy as an aim of education, and some philosophical aims of education in Nigeria. The National Policy on Education, Nationalism, Value system Intellectual formation, skills acquisition and the evaluation of Nigeria educational aims and learning outcome will also form part of this unit. Before you continue let us look at the learning outcome.

“Education is the manifestation of divine perfection which already exists in man”. – Swami Vivekananda (1863 – 1902). Such manifestation is the outcome of the development of the individual in all aspects namely physical, intellectual, emotional and spiritual. The education, one receives, is the greatest input for advancing towards this objective since education helps the total development of human personality. Education holds the key to human progress. Education plays an important role in bringing change. The Education Commission (1964-66) has emphasised, ‘Education is the one and the only instrument that can be used to bring about a change towards the social and economic betterment of India’. So, education must be used as a powerful instrument of social, economic and cultural transformation necessary for the realization of the national goals.

Inculcating ‘Social Responsibilities’ and ‘National Integration Values’ are a few of the national goals. The teachers with good leadership traits are required in this regard. The prospective teachers, during their education, should be sensitised in this regard Kolangi, (2016).



1.2 Learning Outcome

By the end of this unit, you should be able to: Explain the concept of education

- Define education
- List the aims of education
- List the specific philosophical aims and Learning Outcome of education in Nigeria

- Explain the National Policy on Education



1.3 Main Content

1.3.1 Concept of Education

Like philosophy, there are as many definitions as there are educators. “Education” is an umbrella word under which a large number of processes take place. There is no agreement as to whether or not some activities may be considered to be educational. Individual differences about education are more or less determined by their philosophical orientations.

1.3.2 Meaning and Definitions of Education

Whenever we hear the word “education” the first place the mind goes to is the school. Most of the time, we tend to think of education in terms of what teachers and their pupils do in school. We forget that what takes place in the school is only a small fraction of education. Indeed, education is a process that starts the very moment a person is born and ends whenever he finally dies.

The process of education is one which involves a number of activities on the part of several people, including the teacher, the pupil, parents, the government and every citizen of the country. They all participate in the process in one way or the other. As you are well aware, teaching is a key factor in education and learning is another. The first teacher a child ever has is his parents, and this learning process starts as soon as he enters the world. Since the teaching –learning process starts with the child’s parents, the mother in particular, the background of the learner matters a lot. If for instance, the mother of the child is an educated lady with a good means of livelihood, that is, a good earning capacity, one can be sure that the child will be well fed and taught a lot of things that another child from a less enlightened family is not likely to have.

A child growing up in a home where both parents can find time to teach and interact with him, certainly has some advantages in terms of his education. This is even more when there are such things as books, newspapers, magazines, radio and television to stimulate his learning in the home and increase his chances of development in education.

As you can see, education begins at home with parents leading the way.

At the school, the teacher continues the process of educating the child.

You should understand that the teacher does not take over the education

of the child. The teacher and the child's parents are partners in progress as far as the child's education is concerned. At the school level also, the responsibility of educating the child is shared by all the agencies of education which ensures that adequate facilities, books, furniture, materials and qualified staff are provided. It is also government's responsibility to ensure the safety and health of the child through its various agencies.

The process of education therefore, involves different activities on the part of the parents, teachers, the community, the government and the child. The goal is to help him acquire knowledge, skills and morals. These components of education are essential to the making of the educated person. The educated person is one who can apply his knowledge and skill in such a way as to find solution to whatever problems that confronts him. Education indeed, is the practical way of attaining individual and social fulfillment. Now, let us look at some definitions of education as given by some scholars as compiled by Anzer (2013).

- Mahatma Gandhi: - By education, I mean an all-round drawing out of the best in man—body, mind and spirit.
- Rabindranath Tagore: - Education enables the mind to find out the ultimate truth, which gives us the wealth of inner light and love and gives significance to life.
- Zakir Husain: - Education is the process of the individual mind getting to its full possible development.
- Swami Vivekananda: - Education is the manifestation of divine perfection already existing in man.
- Aristotle: - Education is the creation of sound mind in a sound body.
- Rousseau:- Education is the child's development from within.
- Herbert Spencer: - Education is complete living.
- Plato: - Education is the capacity to feel pleasure and pain at the right moment.
- Pestalozzi: - Education is natural, harmonious and progressive development of man's innate powers.
- T.P. Nunn: - Education is the complete development of the individuality of the child.
- Froebel: - Education is enfoldment of what is already enfolded in the gene.
- John Dewey: - Education is the process of living through a continuous construction of experiences.

Now let us look at education as defined in another way. Etymologically, the word "education" is derived from some Latin words like-

- 'Educatio' which means a breeding, a bringing up, a rearing.

- ‘educō’ which means I educate, I train. This is related to the homonym- ‘educō’ which means I lead forth, I take out, I raise up, I erect.
- ‘e’ which means from, out of; and ‘duco’ which means I lead, I conduct.

Education in its broadest and general sense can be described as the means through which the aims and habits of a group of people is sustained from one generation to the next. This occurs through any experience that has a formative effect on the way one thinks, feels or acts. But in its narrow, technical sense, education is seen as the formal process by which society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to another. This can be done in both formal and informal learning.

Everybody has a right to education as it is recognized by some jurisdictions and the National Policy on Education.

A proper description of education by Berg (2010), is that it is basically the process of becoming an educated person. This means that you have access to optimal states of mind regardless of the situation you are in. You are able to perceive accurately, think clearly and act effectively to achieve self- selected goals and aspirations. The key quality of an educated person is his ability to move from negative states of the mind to the positive states. Positive states are objectively the most productive states to be in and also provide the best quality to life as well. The process of becoming educated requires a practice of persistent disillusionment; a consistent method of having an on- going dialogue between the world and your mind so as to constantly reverse your concepts of what is really going on. Therefore, our moral responsibility in education is to align the bio-, psycho-, communo-, socio- and eco- spheres as best we can to assist our youths and ourselves with the on- going mapping project.

SELF-ASSESSMENT EXERCISE 1

- | |
|--|
| <ul style="list-style-type: none"> • Who is an educated person? • What is education? |
|--|

Answers to Self-Assessment Exercise

- Your answer may have included that an educated person is a person who can apply his knowledge and skill in such a way as to find solution to whatever problems that confront him.
- Your answer may also include the following:

Education is the practical way of attaining individual and social fulfillment. It is a process of socialization, enculturation and transmission of what is worthwhile to those who are committed to it, be they children or adults. It can also mean a process of developing knowledge ability in a learner in such a way that he uses this knowledge to improve himself and the society.

1.3.3 The Aims of Education

The statement of aims of education has become a common feature of the activities of educational planners and administrators. But more often than not, there is confusion as to what is meant by the term. Sometimes, one finds that the word ‘aim’ is regarded as the equivalent of purpose or intension. Headmasters and classroom teachers are not sure of what exactly is expected of them with regard to the pursuit of what is intended. Our exploration of the aims of education here is to relate the issue to our schools. You will learn more about aims of education in course EDU 441/611: Measurement and Evaluation. Meanwhile, let us look at the meaning of educational aim.

- **The Meaning of Educational Aim**

We can define educational aim as a statement of what we hope to do in order to achieve our goals of education.

Some philosophers attempt an etymological definition of education. They trace it to two opposite roots which originate from two opposing philosophical tenets. One view derives “education” from the Latin word “educere” which means “to lead out”. This group of philosophers, following the tradition of Plato and other idealists, believe that the learner has innate ideas which only need to be squeezed out, pulled out and expanded. The other opposing school of thought holds that education comes from the Latin word “educere” which means “to form” “to train”.

This group follows the tradition of John Locke and other realists which holds that the child’s or the learner’s mind is a “tabula rasa” (an erased or blank sheet”) on which to write. External objects make impressions on the mind and feed it with information and knowledge.

White Head defines education as the process by which people acquire the art of utilizing knowledge. It is guidance towards a comprehension of the art of life. Dewey says that education is the “reconstruction or reorganisation of experience which adds to the meaning of experience and increases the ability to direct the course of subsequent experience”. He asserts that “education is the fundamental method of social progress or reform”. And again “education is an intelligently directed development or the possibilities inherent in ordinary experience.”

You should appreciate that for Dewey, education is a process of living not a preparation for future life. It is a continuous process of growth. Its purpose is the development of the intelligence in such a way that the experience one gets at one time can be carried over to a subsequent

experience and used in solving one's life problems. Moreover, education is meant to develop both the individual and his capacity for social living.

R. S. Peters in his contribution defined education as a process of socializing, enculturation and transmission of what is worthwhile to those who are committed to it, be they children or adults.

In view of all these, we can define education as a process of developing knowledge ability in learners in such a way that they use this knowledge to improve themselves and their society.

You should understand that the word aim conveys some suggestion of an objective that is not too near at hand or too easy to attain. When we ask a headmaster of a school what he is aiming at, it is only one way of drawing his attention to what he and his teachers must be doing to raise the standard of education in his school. From the foregoing, the main points made about the aims of education are as follows:

- We tend to ask about the aims in context where we think it important to get people to specify more precisely what they are trying to do.
- Aims suggest the concentration on and the direction of effects towards an objective that is not too near or close to hand.
- Aims suggest the possibility of failure or falling short.

Having examined the suggestions that are generally associated with aim, we will now identify some aims of education and discuss them.

The aims of education are as follows:

- **The Minimum Skills**

They should provide men and women with minimum of the skills necessary for them:

- to take their place in society and
- to seek further knowledge

This is the least controversial of the listed aims. It is essential that everyone in our society should know how to read and write and calculate sufficiently to go through their ordinary daily business. You should know that it is irrelevant what a person is. He needs the skills in order to do his work well.

- **Vocational Training**

At every stage in our adult life we should be able to use not only our heads but our hands as well. We cannot all be medical doctors, engineers, lawyers or teachers, some of us must be plumbers, carpenters, electricians and auto mechanics. No matter what vocation you have learnt, you should take interest in areas outside your own in order to be able to help yourself when you are in need. Our education should aim at making us useful not only to ourselves but to the society at large.

- **Stimulating the Desire for Knowledge**

Our educational system wrongly emphasizes the acquisition of knowledge as a means to an end. While no one would quarrel over using acquired knowledge as a means to earning our living, quest for knowledge can be for its own sake. Education has an intrinsic value, that is, it does not have to be seen as something that must always bring material reward.

For instance, when you read novels for your own personal enjoyment and not for the sake of passing any examination, it does not only give you some satisfaction but also builds up your vocabulary. Such will also improve your outlook in many ways. Our education should therefore, promote our quest for knowledge at all times because it is not only good for the individual but for the entire nation as well.

- **Developing a Critical Outlook**

This aim of education is a very controversial one. Government officials and private proprietors of schools or employers in general do not always appreciate people who are critical of their actions. But criticism is essential in a democratic system. Our educational training must enable us read in between lines to detect possible areas of conflicts and point them out before it is too late. Although some people may be uncomfortable whenever such is done, it may prevent a lot of problems in the long run. Constructive criticism is usually better especially when the issue is a very sensitive one. Sound education therefore, develops in us a critical mind to enable us to detect flaws and disagree with even those we respect most. Being critical is a sign of being an educated person.

SELF-ASSESSMENT EXERCISE 2

- | |
|--|
| <ul style="list-style-type: none">• Define educational aim• Mention two aims of education |
|--|

Answers to Self-Assessment Exercise 2

- Your answer may have included that it is a statement of what we hope to do in order to achieve our goal of education.
- Your answer may have included that it provides men and women with minimum of the skill necessary for them to take their place in the society and to seek further knowledge. It also enables us to develop critical outlook.

1.3.4 Democracy as An Aim of Education

When you take a close look at our educational system, you will see how traditional and authoritarian our schools have remained. The average child does not see going to school as enjoyable. For the children, school is a painful experience that they must live with. But does it have to be that way? What makes it that way? Who is responsible for the fear of school despotism?

Somehow, the traditional teacher sees himself as a person who knows everything and has every right to inculcate knowledge and moral in every child who chooses his path.

How he does it must not and cannot be challenged by anyone including the child's parents. He sees it as his God given right to mould and shape "the child according to his own will". As far as the teacher is concerned, what he teaches in class is not as important as how he teaches it. The old lesson note that he has been reciting to every group of children that comes along must never be touched or altered. He uses it for every generation that passes through the school. He probably taught the child's father years ago with the same materials that he is using now. If you suggest a change of materials, he dismisses you with a wave of hand. All these show that the process of education relies too much on dictating what should be done, whereas it should be democratic.

Although the picture painted above still exists in most primary schools in Nigeria, there have been some efforts or moves towards democratisation. Our teacher education programmes at different levels have started to emphasize the need to educate instead of training. An educated teacher is more humane than a trained teacher. The educated teacher does not lack self-confidence, he is always innovative and willing to learn in order to be more used to his student. He is also ready to learn from his students.

If our aim is to make education less painful to our pupils, teachers in the system need to be more democratic. Given that an aim of education emphasizes self-realisation, he must pay as much attention to the

processes of education as well as content of work and teaching method. The child centred educator would ensure that the child's feeling and interest are accommodated in a given programme of study. Individual self-realisation emphasises the importance of learning by individual experience and discovery and the importance of a principle of actions in a curriculum. In other words, children should be given an opportunity to choose from a given set of subjects in a curriculum. Teachers should be willing to accommodate this as much as possible. When this is being done, the teacher is democratic. This lays the foundation for the development of democratic principles as a national goal.

1.3.5 Specific Philosophical Aims and Learning Outcome of Education in Nigeria

The National Policy on Education was published in 1977 and revised in 1981 and 2004.

Various goals and aspirations were stated in the Policy which form the basis of the Nigerian educational aims and Learning Outcome, which include the following:

- **Nationalism**

The inculcation of national consciousness and national unity. You should know that expressed in this statement is the determination to make every Nigerian aware, in the first place, of himself as a Nigerian, and in the second place, of the inseparable bond that exists among all Nigerians. You should understand that dedication to selfless service and the strength of the Nation may be derived from the statement.

- **Value System**

The inculcation of the right type of value and attitude for the survival of the individual and the Nigerian Society is of paramount importance. You should understand that the emphasis here is on the development of habits and attitudes that may get the individual and the society to manifest worthwhile activities. You should understand that this means the determination to get things right, to find out the truth, to get to the bottom of things, and to take pride in finishing things, in shaping things with accuracy and precision with practical reference to Nigeria, for survival of the individual and the Society.

- **Intellectual Formation**

Intellectual formation has to do with the training of the mind in the understanding of the world around. You should understand that the desire

is to promote desirable state of mind that may help make the world look like a community of nations as well as make a person aware of realities around him.

- **Skill Acquisition**

“The acquisition of appropriate skills, abilities and experiences both mental and physical as equipment for the individual to live in and contribute to the development of the society”. You should note that this statement of aim and objective seek to provide men and women with the knowledge and the skills necessary for them to take their place in the society and contribute to its development.

1.3.6 Evaluating Nigerian Educational Aims And Learning Outcome

In restating the five main national Learning Outcome from the second National Development Plan as the foundation for the National Policy on Education, Nigeria has been criticized as being over-ambitious and utopian. I want you to know that this is particularly true when Nigerian is by no means near those ideals nor does it seem to take seriously the journey towards them. How near is Nigeria to its Learning Outcome of “building of

- a free and democratic society
- a just and egalitarian society
- a united, strong and self-reliant nation
- a great and dynamic economy
- a land of bright and full opportunities for citizens”

To what extent have all the citizens felt integrated into sound and effective citizens with equal educational opportunities at primary, secondary and tertiary levels, both inside and outside the formal school system?

Has the quality of instruction at all levels of education really changed?
And are we in consequence achieving these glorious values of

- respect for the worth and dignity of the individuals
- faith in man’s ability to make rational decisions
- moral and spiritual values in interpersonal and human relations;
- shared responsibility for the common good of society
- respect of the dignity of labour and
- promotion of the emotional, physical and psychological health of all children”.

These and many other enunciated values may still be eluding us. But awareness of them and adoption of them is several milestones on the right part. There is no doubt that eventually committed citizens will rise to realise or carry out those dreams of the founding fathers of our political life. In piloting their journey towards a better Nigeria, they will have at least some clear aims and Learning Outcome to guide their courageous leadership.

Now let us summarise this unite by taking note of the nature of education.

- It is a life- long process.
- It is a systematic process.
- It is the development of individual and the society.
- It is modification of behaviour.
- It is a training.
- It is purposive.
- It is instruction and direction.
- It is life.
- It is continuous reconstruction of our experiences.
- It helps in individual adjustment.
- It is balanced development.
- It is a dynamic process.
- It is a three dimensional process.
- It is growth
- It is a by- polar process.

1.3.7 Conclusion

There are many definitions of education as there are educators. Having seen the definitions, the nature and the aims of education, we will now look at the philosophy and philosophy of education.

1.3.8 Tutor-Marked Assignment

1. Who is an educated person?
2. What is education?
3. List the aims of education?

1.4 Summary

In this unit we have learnt:

- The meaning and definition of education
- The aims of education
- Specific philosophical aims of education in Nigeria

1.5 References / Further Readings

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UNIT 2 MEANING, SCOPE AND FUNCTIONS OF PHILOSOPHY

Unit Structure

- 2.1 Introduction
- 2.2 Learning Outcome
- 2.3 Main Body
 - 2.3.1 The Meaning of Philosophy
 - 2.3.2 Philosophy
 - 2.3.3 The Scope of Philosophy
 - 2.3.4 The Functions of Philosophy
 - 2.3.5 Analytical Function
 - 2.3.6 Speculative and Normative
 - 2.3.7 Inspirational Function
 - 2.3.8 Prescriptive Function
- 2.4 Co-ordinating Function
 - 2.4.1 Philosophy as a Guide to Curriculum Design
 - 2.4.2 Implication of Philosophy for Teaching
 - 2.4.3 Conclusion
 - 2.4.4 Tutor-Marked Assignment
- 2.5 Summary
- 2.6 References and Further Readings



2.1 Introduction

In the last unit, you studied the concept of education, the aims of education and the philosophical aims of education. In this unit, you will learn about the definition and meaning of philosophy, the functions of philosophy and the implication of philosophy to education.



2.2 Learning Outcome

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

- Define the meaning of philosophy
- Define what philosophy is Explain who is philosopher
- Describe the functions of philosophy
- Describe the implication of philosophy for teaching



2.3 Main Body

2.3.1 The Meaning of Philosophy

People think of philosophy in different ways because of differences in viewing the world. The various ways people see things have accounted for the arguments about the way things are and how man fits into the universal scheme.

The word philosophy came from the Greek words ‘philo’ and ‘sophia’.

These Greek words are interpreted as follows – ‘philia’ refers to friendliness, affection or love. Then ‘sophia’ on the other hand, refers to the highest intellectual, especially philosophical excellence which the human mind is capable of and which is the result of studying nature for its own sake. The two concepts would combine to form philosophy which is literally translated as ‘love of wisdom’.

Philosophy of education is the branch of applied or practical philosophy concerned with the nature and aims of education and the philosophical problems arising from educational theory and practice. Because that practice is ubiquitous in and across human societies, its social and individual manifestations so varied, and its influence so profound, the subject is wide-ranging, involving issues in ethics and social/political philosophy, epistemology, metaphysics, philosophy of mind and language, and other areas of philosophy. Because it looks both inward to the parent discipline and outward to educational practice and the social, legal, and institutional contexts in which it takes place, philosophy of education concerns itself with both sides of the traditional theory/practice divide. Its subject matter includes both basic philosophical issues (e.g., the nature of the knowledge worth teaching, the character of educational equality and justice, etc.) and problems concerning specific educational policies and practices (e.g., the desirability of standardized curricula and testing, the social, economic, legal and moral dimensions of specific funding arrangements, the justification of curriculum decisions, etc.). In all this the philosopher of education prizes conceptual clarity, argumentative rigor, the fair-minded consideration of the interests of all involved in or affected by educational efforts and arrangements, and informed and well-reasoned valuation of educational aims and interventions.

Philosophy of education has a long and distinguished history in the Western philosophical tradition, from Socrates’ battles with the sophists to the present day. Many of the most distinguished figures in that tradition incorporated educational concerns into their broader philosophical

agendas (Curren 2000, 2018; Rorty 1998). While that history is not the focus here, it is worth noting that the ideals of reasoned inquiry championed by Socrates and his descendants have long informed the view that education should foster in all students, to the extent possible, the disposition to seek reasons and the ability to evaluate them cogently, and to be guided by their evaluations in matters of belief, action and judgment.

This view, that education centrally involves the fostering of reason or rationality, has with varying articulations and qualifications been embraced by most of those historical figures; it continues to be defended by contemporary philosophers of education as well (Audi, 2017).

2.3.2 Philosophy

Although, contemporary philosophers do not parade themselves as ‘wisemen’, wisdom is certainly an attribute of philosophy. But who is a wise man? What would make us refer to a person as wise in African society? To refer to a person as a wise man in Africa, the person must know the traditional practices and customs of his people. Such a person must also think critically and deeply about the world around him. It is only when a person has these qualities that you can refer to him as a wise man or a philosopher.

In other words, how much schooling or paper qualification a man has does not account for his becoming a philosopher. Now, let us look at some definitions of philosophy.

Philosophy has been defined as:

- A mental attitude between science and religion. Like science, it is concerned
- about factual evidence about the world. Like religion, philosophy is never
- definite about anything said about the nature of God or man.
- A way of simplifying complex ideas and statements about our experiences in
- life in order to make us understand them fully.
- A study which examines the nature of the world and the reasons behind many
- things or events happening in it.
- d. A sum total of what a person accepts as guiding principles to act in a particular
 - way at different times, places and circumstances.

In order to help you have a comprehensive view of the concept of philosophy, let us look at more descriptions of philosophy.

- The study of the nature, causes or principles of reality, knowledge, or values based on logical reasoning.
- The study of the theoretical underpinnings of a particular field or discipline.
- The study of ideas about knowledge, truth, the nature and meaning of life, etc
- A set of ideas about how to do something and how to live.
- Critical examination of the rational grounds of our most fundamental beliefs and logical analysis of the basic concepts employed in the expression of such beliefs.
- Philosophy may also be defined as reflection on the varieties of human experience, or as the rational, methodical and systematic consideration of the topics that are of greatest concern to humanity. It means that the philosophical inquiry is a central element in the intellectual history of many civilizations.

You have to note here that the difficulty in having a consensus definition of philosophy is partly reflecting the fact that philosophers have most of the time come to it from different fields. Philosophers prefer to reflect from their different areas of experience. This is because all the world's great religions have produced significant allied philosophical schools.

Now let us look at some of these schools. Western philosophers like Thomas Aquinas, George Berkeley and Soren Kierkegaard regarded philosophy as a means of defending religion and dispelling anti-religious errors in materialism and rationalism. On their own part Pythagoras, Rene Descartes and Bertrand Russel were primarily mathematicians whose views of reality and knowledge were influenced by mathematics. The other group made up of Thomas Hobbes, J.J.Rousseau, and John Stuart Mill were mainly concerned with political philosophy. Socrates and Plato occupied themselves mainly with questions of ethics. Francis Bacon and Alfred North Whitehead started from an interest in the physical compositions of the natural world. You will have to note that there are other philosophical fields like Aesthetics, Epistemology, Logic, Metaphysics, Philosophy of mind, philosophical Anthropology, Analytic Philosophy, Continental philosophy, Feminist philosophy, science philosophy etc. you have seen that it is not easy to have a definite definition of philosophy. This is because different people have different views about it. However our main concern is on the philosophy of education we shall look at it later.

2.3.3 The Scope of Philosophical Inquiries

Understand that philosophical inquiry is about the following areas of study:

- a comprehensive explanation of why man occupies a particular position in the world.
- an explanation of the nature of knowledge and its relevance to human life.
- a study of theories and principles which guide social behaviour which we call 'good' or 'bad', 'right' or 'wrong'. Philosophy as a subject examines the question which affects human existence and the existence of other objects in the world. The subject also examines the question of the existence of God and other divine forces. The subject also examines and clarifies important topics like life, happiness and time, predestination, immorality among others. When we study such topics, we study an area of philosophy called metaphysics. A teacher should study this subject because it would help him to understand human nature better and, therefore, be better able to develop the knowledge of his learner. This is why you need to study it well.

Philosophy is also concerned with studying the nature of knowledge. Philosophers try to define knowledge. They try to identify the qualities of knowledge. They try to trace the origin and source of knowledge. While some philosophers believe that knowledge comes from reasoning, others believe that it comes from senses. Again, others believe that knowledge is determined by the person looking for it. The branch of philosophy concerned with knowledge is called epistemology. It is important to education because to be able to educate, we must have knowledge. Again, the process of education is the processes of making people acquire knowledge. As you read through, you are acquiring knowledge.

Philosophy is also concerned with the principles guiding our social actions. This is called ethics or moral philosophy. Again, philosophy interpret 'good', 'bad', 'right' or 'wrong' in many ways. This again depends on their background experience. To a person who is brought up in a period of war, the good life may be the life of peace. To those who suffer from ignorance, knowledge to them is good. Philosophers do not only try to define the good life; they also prescribe ways of attaining it.

As an educator, you should know the ways of life that are valued to your

people so that you can prepare your learner for good social relations.

Over the years, philosophy has assumed a more moderate role by confining itself to analyzing and clarifying concepts and statements. It also tries to resolve issues in human life. This is done in order to improve our understanding of the subject matter of life in general and discipline as well.

2.3.4 The Functions of Philosophy

The functions of philosophy are the uses of the subject to us as individuals and as members of a society. Some contemporary thinkers called the Analytic philosophers see philosophy as a study that essentially simplifies and analyses issues and statements pertaining to other subjects in order to enable us understand them better.

The functions of philosophy are explained as follows:

2.3.5 Analytical Function

This has to do with the analysis and clarification of ideas, issues, and statements to enable us understand the subject matters of other disciplines. This analytical function is considered to be the primary function of philosophy.

2.3.6 Speculative and Normative Function

The mind is a very essential instrument for doing philosophy. The mind is one gift to man which enables him to think about himself, the people around him and the world in general. With it he can speculate about things he is not sure of; he can imagine things that are possible and even those that are not possible. It is to be noted however, that, when we think about things or speculate on issues it is done within the context of our social and cultural environment.

2.3.7 Inspirational Function

The educational process is constantly inspired by philosophers. Such works as Plato's Republic and others like it have become the reference book for many educators because they obtain a lot of insight from these books to guide their activities. For one thing, every society has its ideal and thus, strives to attain it. Plato's ideal in the Republic is one in which education serves as an important criterion for assigning social positions and responsibilities. It is therefore, believed that, people should be educated in order to enable them achieve self-fulfillment. Even though Plato's society does not pretend to strive for equality of all people, it is

still a model to inspire the Nigerian educator in his effort to bring about a measure of equality in society.

3.4 Prescriptive Function

Every nation has its problems which call for solution. It is expected that everyone would contribute to the best of his ability. Although philosophy has a lot to contribute, philosophers are sometimes excluded from the decision-making process. This appears to have made the situation worse.

For example, before adopting a new educational or social policy in the country, one would expect that philosophers would be included in the planning. Such contributions would benefit all concerned.

Some educational philosophers in the country hold the view that the poverty of Nigeria's philosophical base is responsible for our technological under-development. They also blame the country's social political instability on the weakness of its philosophical foundation. Philosophical prescription is therefore, made to help to overcome these difficulties. Indeed, every society expects some guidance from its philosophers, especially in education. It is on this score that philosophy is made compulsory in all Teacher Education and Law Programmes.

3.4.1 Co-ordinating Function

Since it is well known that all other disciplines are generated from philosophy, philosophy cannot be seen as competing with its offspring. In view of the fact that these disciplines have established their knowledge base solidly, philosophy has mapped out for itself other responsibilities.

The fact that there exist at present such area as philosophy of science, philosophy of social science, philosophy of law and philosophy of education among others, shows the contribution that philosophy still makes to learning. Consequently, the coordinating role of philosophy in articulating the knowledge base of these disciplines should not leave anyone in doubt about the prescriptive function of philosophy.

SELF-ASSESSMENT EXERCISE 1

- | |
|---|
| <ul style="list-style-type: none">• List the function of philosophy• Explain the analytic function of philosophy |
|---|

Answers to Self-Assessment Exercise 2

The functions of philosophy are

- a. Analytic function
- b. Speculative function
- c. Inspirative function
- d. Prescriptive function
- e. Coordinating function

2. The analytic function of philosophy has to do with the analysis and clarification of ideas, issues, and statements to enable us understand the subject matters of other disciplines. This analytical function is considered to be the primary function of philosophy.

2.3.2 Philosophy as a Guide to Curriculum Design

The educational process relies on curriculum for guidance while philosophy constitutes the base of curriculum design. Curriculum design is the fruitful ordering of subject matter designed to produce knowledge, skills and attitude in our children. If the products of curriculum design are so important to the educational process, we should expect philosophy to play an important part in the shaping of education for one thing, knowledge and social outlook are key components of philosophy. In fact, the skills referred to are basically intellectual because thinking is involved.

Whether curriculum is seen as the total interaction between the teacher and his pupil or as the general name for school subjects, like mathematics, language, arts, health and physical education among others, curriculum is based on philosophy because of the inspiration it derives from philosophy.

You will learn more about curriculum in course EDU 201: Curriculum Theory and Practice.

2.3.3 Implication of Philosophy for Teaching

From the foregoing, you must have seen that it is apparent that philosophy has great implication for teaching. If we accept the main task of teacher as to impart knowledge skills and moral, and these elements are grounded in philosophy. It is absolutely necessary for the teacher to pay attention to philosophy. The use of the mind as an effective instrument for thinking one's way out of problem is very important. The teacher who acts before he has the opportunity to reflect can certainly not be an effective one.

Philosophy therefore, makes teachers able to think and this process is

encouraged in his learners.

As one whose activities are guided by an inspired curriculum, the teacher must see himself as a nation builder in the strictest sense of the word. The country depends on him to teach in such a way that the manpower needed to man the different areas of responsibility is efficient and effective. Therefore, philosophy helps the teacher to understand his work better.

Philosophy also helps the teacher to understand the national and educational goals of his country. It is therefore, essential for the teacher to relate the functions of philosophy to education so that he can use knowledge to produce the educated and skilled Nigerian needed to develop the nation.

2.3.3 Conclusion

Over the years, philosophy has assumed a more moderate role by confining itself to analysing and clarifying concepts and statements. It also tries to resolve issues in human life, in order to improve our understanding of the subject matter of life in general.

2.4.4 Tutor-Marked Assignment

- List the scope of philosophical inquiries
- List the functions of philosophy and explain one

2.5 Summary

In this unit, we have learnt about:

- The meaning and definition of philosophy
- The functions of philosophy
- Philosophy as a guide to curriculum design
- Implication of philosophy for teaching

2.6 References / Further Readings

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UNIT 3 PHILOSOPHY AND EDUCATION CONTENT

Unit Structure

- 3.1 Introduction
- 3.2 Learning Outcome
- 3.3 Main Content
 - 3.3.1 Relationship Between Philosophy and Education
 - 3.3.2 Conceptions of Philosophy of Education
 - 3.3.3 Philosophy as an Application
 - 3.3.4 Broad Based Approach
 - 3.3.5 Historical Approach
 - 3.3.6 Philosophical Approach
 - 3.3.7 Analytical Approach
- 3.4 The Importance of the Philosophy of Education to the Teacher/Educator
 - 3.4.1 Conclusion
 - 3.4.2 Tutor-Marked Assignment
- 3.5 Summary
- 3.6 References and Further Readings



3.1 Introduction

In the last unit, you read through important definitions in philosophy of education, philosophical inquiries, the functions of philosophy and implication of philosophy on teaching.

In this unit, you are going to study the relationship between philosophy and education, concept of philosophy of education and the importance of philosophy of education to the teacher/educator.

Philosophy means "love of wisdom." It is made up of two Greek words, *philo*, meaning love, and *sophos*, meaning wisdom. Philosophy helps teachers to reflect on key issues and concepts in education, usually through such questions as: What is being educated? What is the good life? What is knowledge? What is the nature of learning? And What is teaching? Philosophers think about the meaning of things and interpretation of that meaning. Even simple statements, such as "What should be learned? Or What is adolescence?" set up raging debates that can have major implications. For example, what happens if an adolescent commits a serious crime? One interpretation may hide another. If such a young person is treated as an adult criminal, what

does it say about justice, childhood, and the like? Or if the adolescent is treated as a child, what does it say about society's views on crime? Your educational philosophy is your beliefs about why, what and how you teach, whom you teach, and about the nature of learning. It is a set of principles that guides professional action through the events and issues teachers face daily. Sources for your educational philosophy are your life experiences, your values, the environment in which you live, interactions with others and awareness of philosophical approaches. Learning about the branches of philosophy, philosophical world views, and different educational philosophies and theories will help you to determine and shape your own educational philosophy, combined with these other aspects.

When you examine a philosophy different from your own, it helps you to "wrestle" with your own thinking. Sometimes this means you may change your mind. Other times, it may strengthen your viewpoint; or, you may be *eclectic*, selecting what seems best from different philosophies. But in eclecticism, there is a danger of sloppy and inconsistent thinking, especially if you borrow a bit of one philosophy and stir in some of another. If serious thought has gone into selection of strategies, theories, or philosophies, this is less problematic. For example, you may determine that you have to vary your approach depending on the particular learning needs and styles of a given student. At various time periods, one philosophical framework may become favored over another. For example, the Progressive movement led to quite different approaches in education in the 1930s. But there is always danger in one "best or only" philosophy. In a pluralistic society, a variety of views are needed. (Council of Learned Societies in Education, 2016).



3.2 Learning Outcome

By the end of the unit, you should be able to:

- Explain the relationship between philosophy and education. Discuss the conceptions of philosophy of education.
- Describe the importance of philosophy of education to the teacher or educator.
- Differentiate between philosophy of education and educational philosophy.



3.3 Main Content

3.3.1 Relationship Between Philosophy and Education

You should know that the philosophical orientation apparent in the idea of making men “critical” is to make the teacher or the educator to be “self-critical”. This is to illustrate the passion for certainty which is perhaps innate in all humans. According to Aminigo (1999:11) “This strong tendency is in part, the source of all human achievements in inquiry and explanation from those of the scientists to the great explorers.” This fact brings philosophy into close relationship with education, which seeks to impart knowledge through an acceptable manner to the people. The critical attitude developed as a result, enhances human knowledge and creates an avenue for the building of principles of rational beliefs. It creates open mindedness in educational practices by practitioners (teachers and the educators) who allow their beliefs and decisions to be subjected to further study and examination.

Philosophers look at theories, assumptions, postulations, statements and value judgments critically as to justify them. The logicalities and consistencies of any claim in education in the process become clarified. Philosophy equips the teacher to deal with educational problems by obtaining self-reflection, criticism and analysis. He reasons and assesses critically the validity of principles. Dewey (1966) describes the relationship as very close and remarks:

Philosophy of education is not an external application of ready-made ideas to a system of practice having a radically different origin and purpose. It is only an explicit formation of right mental and moral habits in respect to the difficulties of contemporary social life. The most penetrating definition of philosophy which can be given is, then that it is the theory of education in its most general phases.

Nweke (1995:25) was of the view that “philosophy gives education the thought and education gives it an outlet in practice”. This means that philosophy and education are complementary disciplines to each other and they are mutually re-constructive. They are not only a process but also a product in terms of the child maturation, moral and intellectual development. Burus and Brauner (1976) maintain that: “Philosophical activities serve pedagogical purposes as analytic, evaluative, speculative and integrative process”. Finally, philosophy and education work for the harmonization of education policies, theories and practices” evaluation of possibilities in educational practices and benefit to the recipients.

Philosophy and education has a common mode of thought and action that

is thinking and acting strategies in educational context.

SELF-ASSESSMENT EXERCISE 3.1

- List four areas of relationship between philosophy and education.
- What is Dewey's opinion concerning the relationship between philosophy and education?

Answers to Self-Assessment Exercise 3.1

- Your answer may include that the four areas of relationship between philosophy and education are:
- Philosophy seeks to impart knowledge to the people through acceptable manner.
- The critical attitude developed as a result of studying philosophy enhances human knowledge and creates an avenue for building of principle of rational believe.
- It creates open-mindedness in educational practices by practitioners who allow their beliefs and decisions to be subjected to further study and examination.
- Philosophy looks at theories, assumptions, postulations, statements and value judgments critically as to justify them.
- Your answer may include that Dewey's opinions can be summarised as follows:

Philosophy of education is not an external application of ready made ideas to a system of practice having a radical different origin and purpose. It is only an explicit formation of right mental and moral habit in respect to the difficulties of contemporary social life.

You have read through some of the areas of relationship between philosophy and education. We will go further into this relationship to enable you to appreciate it the more.

3.3.2 Conceptions of Philosophy of Education

Philosophy of education is referred to as the use of philosophical tools, theories, methods, and principles for the explanation and solutions of educational problems. It is an applied philosophy. However, many philosophers see it in different ways.

3.3.3 Philosophy As An Application

Newsome (1962) accepts the application of philosophy to the problems

of education and suggests:

Philosophy might also be applied to education by utilizing the methods, tasks, techniques of philosophy in investigating problems of formal schooling.

This view of application appears most acceptable to majority of educational philosophers. It should be seen too that philosophy of education benefits from the various methods of analysis in clarification of concepts and issues of national interest. Philosophy of education makes positive suggestions and recommendations about how educational theories and practices might be improved upon and is more effective in their functions. To John Dewey (1966) Philosophy is the theory of education in its most general phases.

3.3.4 Broad Based Approach

Philosophy of education considers the broad-based statements of principles which project the goals of the society. Sometimes the goals of an ideal society are mapped out and used in any less developed society.

Akinpelu (1981) holds that, it is “a projection of the social, economic, political and cultural life of any community to education formulated after considering the ideal society we would prefer to live in. In a way, educational philosophy means the National Policy on Education, which is government’s process of achieving its national Learning Outcome that can be achieved using education as a tool. It is a broad statement of aims with well-articulated general principles of education, which would later, be interpreted for easy application at the several levels of educational theories and practices.

3.3.5 Historical Approach

Understand that the philosophical views and thoughts/ideas of the great educators of the past such as Plato, John Dewey, John Locke, Pestalozzi. Aristotle, Rene Decartes and others, are studied and their approaches and solutions are carefully applied to present day educational problems. The fact is that, certain problems have been existing from the onset with the possible approach of problem solving. It would be a waste of time and effort to postulate other theories for the similar problems instead of using the recognized solutions.

However, because of the dynamic nature of the society and its peculiar problem, emphasis should be laid on the development of critical abilities needed for tackling contemporary problems of education.

3.2.4 Philosophical Approach

We wish you to understand here that the philosophical ideas of important schools of thought are superimposed or applied to educational ideas. Such schools of thought among others are Realism, Idealism, Humanism, Existentialist, Pragmatism, Naturalism etc.

The major deficiency here is that the schools are not originally concerned with educational issues. “No system of education corresponds to them in a straight jacketed, logically derives” according to Akinpelu (1974). The application might be difficult and sometime attracts unnecessary and unhealthy human manipulation.

3.2.5 Analytical Approach

Philosophy of education is seen as an “eye opener” to the teacher. It gives the teacher a professional training by developing and cultivating in him a critical attitude and rational way of examining issues. This analytical approach is the most recent and one that brightens the teacher’s professional outlook. Analysis identifies and clarifies ambiguities and inconsistencies inherent in some words, concepts and issues in both philosophy and education. It makes people feel that philosophy of education is basically to criticize and analyze words, concepts, theories, assumptions etc. You should understand that it is used for the purpose of identifying proper usages, clarifying ambiguities, inconsistencies and absurdities and in the process making the teacher and the educator logical in addressing educational problems. It actually assists us to answer both philosophical and educational problems. For instance, it addresses ethical issues such as justification for punishment in Nigerian School by analyzing punishment and critically looking into problems arising from the implementation of National Policy like “provision of equal educational opportunity” and so on.

SELF-ASSESSMENT EXERCISE 3.2

- Discuss the historical approach of the philosophy of education
- What do you understand as the philosophical approach of philosophy of education?

Answers to Self-Assessment Exercise 3.2

- Your answer may include that the historical approach, which states that the philosophical views and thought of the great educators of the past such as Plato, John Dewey, John Locke, Pestalozzi, Aristotle, Rene Decartes and others, are studied and their approaches and solutions are carefully applied to present day educational problems. The fact is that, certain problems have been

existing from the onset with the possible approach of problem solving. It would be a waste of time and effort to postulate other theories for the similar problems instead of using the recognized solutions.

However, because of the dynamic nature of the society and its peculiar problem, emphasis should be laid on the development of critical abilities needed for tackling contemporary problems of education.

- Your answer may include that the philosophical ideas of important schools of thought are applied on educational ideas. Such schools of thought among others are realism, idealism, humanism, Existentialism Pragmatism etc.

3.3.6 The Importance of Philosophy of Education to the Teacher or Educator

You have studied the concept of the philosophy of education and the approaches used in solving educational problems. Here you will be reading through the importance of philosophy of education to the teacher or educator. Note that philosophy results from reflection on experience.

Once acquired, it constitutes a sense of rightness which is an organic attitude that looks both towards the past that nurtured it and to the future where tentative actions are to be considered. One cannot deliberately take a position contrary to his present sense of rightness. His attitudes will continue to change, of course, as the impacts of new experience affect them. Realizing this fact of inevitability should enjoin us all to tolerance for the present points of view of others. (Guzman, 2012).

Philosophy of education is an applied and practical philosophy not only for teachers but also for the administrators or educators. To them, it is a continuous search for better methods of solving educational problems. It is inevitable for teachers or educators to have the know-how of thinking things through without childishly accepting issues for granted.

The teacher or educator through the philosophical thinking should be able to appreciate the implications and meanings of numerous educational issues. Philosophy of education is a systematic and rational way of sorting out facts, educational principles and theories and critically evaluating them. A great number of the great educationists such as Plato, Socrates, Thomas Aquinas, John Locke, John Dewey, Rene Descartes etc. were great philosophers. Therefore, it is apparent that a good educator should acquire the knowledge of philosophy. The teacher can make decisions, develop a critical attitude to analyze, compare and synthesize the consequences of his educational actions. Above all, the teacher can

competently scrutinize the principles, laud practice of different schools of thought especially on school curriculum, pedagogy and administration by the knowledge of philosophy. It enables the teacher to acquire a balanced sense of judgment and good organisation of classroom and enhances effective learning through the choice of acceptable methods.

Philosophy of education helps the teacher/educator to better understand the Learning Outcome of his national policies on education. He can evaluate the worthwhileness of his nation's educational needs and achievement. It improves teacher's level of maturity, proper knowledge of the child and environmental demands.

The teacher with the knowledge of philosophy engages in any form of educational problems, issues and discussion and offers alternative options for actions. It enables the teacher to relate theory to practice. Nweke (1989:29) remarks "philosophy of education gives the teacher the professional tool and provides high quality performance in educational activities. It gives the teacher a personal intellectual education which he really needs more than others since the job of a teacher is mainly to stimulate the intellectual anxiety of the students." For the teacher, philosophy is very important in developing meaning and conventional wisdom in education issues.

Also, Okujagu cited Aminigo (1997:17) summarises the relevance of philosophy and philosophy of education of the teachers as follows:

- It helps professionalise the teaching job.
- It clarifies values and aims in education.
- It critically examines assumptions underlying all schools and educational practice.
- It enlightens the teacher as to the origin of educational difference.
- It rationalises pedagogical theories being used, examining them for their worthwhileness.
- It improves the teachers' work by helping them to clarifying their personal philosophies; offering them personal intellectual educational and enabling them to influence educational policies which they operate

SELF-ASSESSMENT EXERCISE 3.3

- Summarize the relevance of philosophy of education to the teacher.

Answers to Self-Assessment Exercise 3.3

- Your answer may include that the summary of the importance of

philosophy of education to the teacher/educator include:

- It helps professionalise the teaching job.
- It clarifies values and aims in education.
- It critically examines assumptions underlying all schools and educational practice.
- It enlightens the teacher as to the origin of educational difference.
- It rationalises pedagogical theories being used, examining them for their worthwhileness.
- It improves the teachers' work by helping them to clarify their personal philosophies; offering them personal intellectual educational and enabling them to influence educational policies which they operate.

3.3.4 Conclusion

Philosophy of education is the use of philosophical tools, theories, methods, and principles for the explanation and solutions of educational problems.

3.35 Tutor-Marked Assignment

- List four areas of relationship between philosophy and education.
- List the different ways of philosophy of education and discuss any of them.
- Summarize the importance of philosophy of education to the teacher.



3.5 Summary

In this unit, we have learnt about:

- Relationship between philosophy and education.
- Conceptions of education
- The importance of philosophy of education to the teacher/educator



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UNIT 4 THE GREAT PHILOSOPHERS I

Unit Structure

- 4.1 Introduction
- 4.2 Learning Outcome
- 4.3 Main Content
 - 4.3.1 Historical Background of Socrates
 - 4.3.2 Socrates major educational ideas
 - 4.3.3 Socrates Theory of Knowledge
 - 4.3.4 Concept of virtue
 - 4.3.5 The Dialectic Method
 - 4.3.6 The Doctrine of Reminiscence
 - 4.3.7 Plato
 - 4.3.8 Educational Contributions of Plato
 - 4.3.9 The importance of Plato's Education Ideas to Nigerian Education
- 4.4 John Locke
 - 4.4.1 John Locke Educational Ideas
 - 4.4.2 Method of Education
 - 4.4.3 John Locke's Idea of Curriculum
 - 4.4.4 Conclusion
 - 4.4.5 Tutor Marked Assignment
- 4.5 Summary
- 4.6 References / Further Readings



4.1 Introduction

In the last unit, you read about the relationship between philosophy and education, and the concept of education. You also read about the importance of philosophy of education to the teacher/educator.

In this unit, we shall move another step further to look at the works of some great philosophers with reference to education. This will emphasise the value of philosophy of education.



4.2 Learning Outcome

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

- Discuss the contributions of Socrates to education. Explain Plato's major educational ideas

- Describe John Locke's method of education



4.3 Main Body

4.3.1 An Historical Background Socrates (470-399 BC)

Socrates was born about the year 470 BC. His father was a sculptor while his mother was a midwife. His goal in life was to be a philosopher (teacher) and he indeed later became one of the first Athenian teachers. He did not put his thought into writing. But most of what was known about him is from the writing of two of his disciples - Xenophon and Plato.

Socrates lived a humble, disciplined and upright life. As Plato wrote about him, he was “the best of all of his time that we have known and more over the most wise and just”. You can see that his students liked him. He was a man who holds strongly to what he thinks is right and without changing his opinion.

4.3.2 Socrates Major Educational Ideas

The teachings of Socrates were based on ethics or moral philosophy aimed at solving the problems created in Athens then by the teaching of the Sophists (non-Athenian teachers who taught for some wages). But his teachings are important to us today.

4.3.3 Socrates Theory of Knowledge

The Sophists had taught that people come to know the truth by mere sense feeling or impression that knowledge is attained by perception. The Sophists would say “whatever seems to me right is right”. But Socrates' theory of knowledge asserts that knowledge is derived through concepts and that since reason is the source of concept, it follows that reason is the source of knowledge. You should understand that what he was teaching here is that, since reason is a common quality of all men, people should no longer depend on what they ‘feel’ in trying to come to the truth. They should rather depend on ‘reason’ which is the closest source of all knowledge of truth.

4.3.4 Concept of Virtue

- Socrates taught that “virtue is knowledge”. He believed that a man cannot act right unless he first knows what is right, that is, unless he appreciates the concept of right. Moral action (action that is

right) is thus based on knowledge. He went on to say that if a man possesses knowledge, he cannot do wrong because all wrong doings spring from ignorance. He also said that 'no man intentionally does wrong'. It is good you know the weakness of this theory. Many people's actions are governed not by reason, but by emotions (or feelings). People also deliberately do wrong, even when they know the right thing.

- Related to the above is another teaching of Socrates that virtue can be taught. This idea received support from Plato who said that all we need is to have knowledge of what virtue is, and it could be passed on to others by teaching.
- The third aspect of his teaching on virtue is that "virtue is one". Ordinarily, we talk of many virtues such as courage, justice, kindness, honesty, faithfulness etc. But Socrates believed that all these individual virtues have one source - knowledge. Therefore, knowledge itself that is wisdom is the sole virtue which embraces all others.
- The Dialectic Method (Socratic Method)

In passing on his ideas to people, he used one method - dialectic method which has come to be known as the Socratic Method. It is a method of seeking knowledge by question and answers. It involves the skillful use of leading questions. It has been used all over the world as an effective method of teaching.

The Doctrine of Reminiscence (Remembering): Socrates said that people learn by remembering or recalling what they knew previously but had been stored up in the mind.

The function of the teacher, therefore, is to bring out such knowledge by making the learner to think through questioning. In others words, students should be encouraged to think for themselves.

- **The Relevance of the Thought of Socrates to Nigerian Education**
 - Socrates teaching on moral agrees with what is contained on National Policy on Education 1981 and 2001 editions on "character and moral training and development of sound attitude".
 - The dialectic or Socrates method is used in teaching and learning today in Nigeria and it is also taught in teacher training. You can observe that you must have come across this method of teaching

somewhere along the line in your educational career.

- Reasoning which is an important part of education as you know is extensively used in our school system today. This is one of the important discoveries of Socrates.
- We will want you to emulate the disciples of Socrates who displayed their love for him in writing that Socrates was humble, disciplined and upright. These virtues you should also encourage.

SELF-ASSESSMENT EXERCISE 4.1

- What do you understand by dialectic method?
- Name two methods of teaching which Socrates taught which are relevant to education in Nigeria today?

Answers to Self-Assessment Exercise 4.1

- Your answer may include that it is a method of seeking knowledge by question and answer. It involves the skillful use of leading questions to extract knowledge.
- Your answer may include that they are reasoning and the dialectic method.

Now that you have studied Socrates, we are going to study one of his disciples called Plato.

4.4 Plato

He lived between 428 to 348 BC. He was a great philosopher who had a rich background. He attended one of the best schools in Athens. He was greatly influenced by Socrates his teacher. He loved Socrates so much that he emulated his life style. Some of you will be greatly influenced by us and we know you will love us as well.

Plato built a school in Athens called the Academy. He stayed in the Academy where he taught and worked as a philosopher. Plato wrote books. Some of which are the “The Republic” and “The Law”.

Now that we have looked into a brief background of Plato, let us go on to study his educational contributions.

4.4.3 Educational Contribution of Plato

- You will remember that the Sophists were mobile teachers whose idea Socrates followed. From the historical background you learnt

that Plato built a school called the Academy. This school included a dormitory, secondary and higher school. It was the first establishment of an organised school in the world. The western world emulated him, and today in Nigeria, we are practicing the same thing.

- Plato believed in state control of the education system. To Plato, this will bring proper organisation and supervision of teaching and learning. You know that this method is adopted in this country today. He suggested the appointment of a Director of Education, who is to be assisted by a committee of experts to advise him. The Director is to decide what should be taught, how it should be taught, and supervise the work of the teacher.

4.4.4 The Importance of Plato's Education Ideas to Nigerian Education

You have seen that in all the areas of education, Plato has influenced Nigeria. In the establishment and organisation of primary, secondary and higher school, Plato has influenced this country. He also influenced Nigeria in the area of Universal Primary Education. Equal education for boys and girls and the setting up of technical and vocational education.

• Plato's thought: A philosophy of reason

Plato was a Greek philosopher known and recognized for having allowed such a considerable philosophical work. The sensible world, according to **Plato** is the world of contingent, contrary to the intelligible world, which contains essences or ideas, intelligible forms, models of all things, saving the phenomena and give them meaning.

Plato often presented his doctrine in a particular form, that of dialogue in which **Socrates** occupied a more prominent that in fact the master philosopher, he embodied, in some sense, the "playmaker."

In drafting his work with dialogue so, Plato has thus demonstrated an important dimension inherent in the search for truth: it takes two (or more) and this mediation is only able to move us beyond the particular views to us access to the universal.

What is, indeed, a dialogue?

- When two people are face to face and confront two types of beliefs in a debate organized, this discussion is called for dialogue.
- But the dialogue itself is a basic aspect of the dialectic that we must now define and describe.

Plato, Love and Beauty:

The route to the essences can be understood as the dialectic of love, as Plato so aptly described in the Symposium.

- Indeed, the momentum toward love of beauty is in the eyes of the philosopher, a powerful instrument of access to truth.
- Intellectualized and discipline, love is confused with the Dialectic, which embodies the vitality and life.
- What, indeed, that love?
- It is a lack, shortage, poverty, which we reported our incompleteness and our emptiness, a yearning that we do not have an aspiration to beauty itself.
- Thanks to him we can, from bodily beauty and sensitive progress to the beauty of the soul, then to the occupation and laws.
- Finally, the ultimate step is the same idea of Beauty, in its purity and independence, which may reach the philosopher
- It is difficult to define this idea of Beauty.
- Forming a unity in itself, beyond the generation and corruption, it is characterized by the absolute purity, transcendence in relation to sensitive and other “mortal nonsense” ...
- ... Beauty is the ultimate disembodiment, the brilliance, and splendor of that which transcends the empirical and the absolutely concrete (Tim, 2017).

4.4.5 John Locke

John Locke unlike Socrates and Plato was not a Greek man. He was a European of British origin. He lived from 1632 to 1704. His father was a lawyer. This British Lawyer encouraged his son to study medicine. John grew up to become interested in philosophy and education. You know that this can hardly happen in Nigeria of today. John Locke wrote many books. In these books, he discussed issues like freedom and equality, human understanding, right of parents and the mind or mental faculty. He also wrote extensively on education. This is the area of our interest now.

4.4.6 John Locke's Education Ideas

In his education idea, John Locke was of the view that education should be made to suit the mode of life which the pupil is expected to live. In his postulation, he had classes of children in mind, these are, the children of the princes, the noble and those of the common man. He was interested in the physical, moral and intellectual development of the child.

He saw these faculties as complementary to the other, thus he asserted that without good physical health, mental achievements will not be

enjoyed and without sound mind, physical health alone will amount to nothing. This will lead to the production of sound mind in a sound body.

You know that the situation is not always as he advocated, this is because, there are deformed people who are doing very well intellectually. He recommended a process that will harden or toughen the child with regard to physical training. He does not believe that the wrongs of children should be over-looked; he insisted that children should be corrected in order to create and generate dependable behaviour in them. On his treatise "*Some Thoughts Concerning Education*", he emphasized that the knowledge taught during younger years are more influential than those during maturity because they will be the foundations of the human mind. Due to this process of associations of ideas, he stressed out that punishments are unhealthy and educators should teach by examples rather than rules.

This theory on education puts him on a clash with another widely accepted philosophy, backed by another brilliant mind

4.4.7 Method Of Education

John Locke advocated good education for the child. He said that they should be made to feel free, be at ease, active in class, yet disciplined. To Locke, the play way method of learning should be used. He was of the view that practical learning and the use of instructional materials should be encouraged.

These you know will arrest the attention of the student and they will understand better. Locke advocated the method of individualised teaching. This is a system in which the teacher finds out the differences in the children and adjusts himself to take care of these differences. Locke condemns the use of corporal punishment. He advocates the use of praise in the presence of others. He does not recommend the use of reward, instead, he advises that when a child misbehaves, that the teacher should reason or discuss with the child in private.

He condemned the idea of public school but recommended private school because of the risk of spoiling a boy's good character when the boy mixes with boys with bad character and because a teacher may not give individual attention to a pupil. You know that this does not obtain in Nigerian context. Here public and private schools are established side by side and yet individual differences are taken care of.

You have seen John Locke's method of education. We are now going to study his idea of curriculum.

4.4.8 John Locke's Idea of Curriculum

John Locke speculated that the child should not be exposed to all the available experiences but only to the one that are of use to him. He listed a number of subjects which include English, French, Latin, Arithmetic, Astronomy, Geometry, Geography and history. He said a child should choose the ones he considers useful. You know that this is in agreement with the career guidance where a student is guided to choose the subjects the student thinks will lead him to what he wants to study.

John Locke also suggested that accounts and manual trade should also be added. He is of the view that education should be concluded with an excursion. It is good you know that excursion is a very vital aspect of education, like he said, it makes you see the world around you. He speculated that the children of the poor should not be involved in academics. Instead, he said they should be apprenticed to some trade.

• Immanuel Kant and Idealism

They never lived at the same time, but history always put Locke and Kant on a dust up.

A famed German thinker, Kant (1724–1804) was an advocate of public education and of learning by doing, a process we call training. As he reasons that these are two vastly different things.

He postulated “Above all things, obedience is an essential feature in the character of a As opposed to Locke, he surmises that children should always obey and learn the virtue of duty, because children’s *inclination to earn or do something* is something unreliable. And transgressions should always be dealt with punishment, thus enforcing obedience. Also, he theorized that man, naturally, has a radical evil in their nature. And learning and duty can erase this.

SELF-ASSESSMENT EXERCISE 4.2

- Two books written by Plato are ----- and -----
- Give the reason why Plato advocated for state control of education?
- Mention the three methods of teaching advocated by John Locke?

Answers to Self-Assessment Exercise 4.2

- Your answer may have included The Republic and The Law.
- Your answer may have included that he saw this as a way of bringing about proper organization and supervision of schools and instructions.
- You may have said that they are the play way method, the

individualised method and the use of punishments, reward, praise and reasoning.

4.4.6 Conclusion

Children should be allowed to attend public or private schools depending on the choice of their parents and they should be exposed to all available experiences so that they can make choice.

4.4.7 Tutor-Marked Assignment

- Name two methods of teaching which Socrates taught which are relevant to education in Nigeria?
- Explain the importance of Plato's educational ideas to Nigerian education?
- Mention the three methods of teaching advocated by John Locke?



4.5 Summary

In this unit, you have studied about:

- Historical background of Socrates.
- Socrates educational ideas and his theory of knowledge.
- Educational contributions of Plato.
- The importance of Plato's educational ideas to Nigerian education.
- John Locke's educational ideas.
- John Locke's method of education and his curriculum.



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UNIT 5 THE GREAT PHILOSOPHERS II

Unit Structure

- 5.1 Introduction
- 5.2 Learning Outcome
- 5.3 Main Content
 - 5.3.1 John Dewey's Background
 - 5.3.2 Dewey and the Concept of Education
 - 5.3.3 Dewey and the Concept of Philosophy of Education
 - 5.3.4 Deweism and Education
- 5.4 Aims of Education
 - 5.4.1 Methodology
 - 5.4.2 The school
 - 5.4.3 The Teacher
 - 5.4.4 The Child
 - 5.4.5 The Curriculum
 - 5.4.6 Discipline
 - 5.4.7 Values
- 5.5 Critical Appraisal of Dewey's Ideas
- 5.6 Conclusion
- 5.7 Summary
- 5.8 Tutor Marked Assignment
- 5.9 References and Further Readings



5.1 Introduction

In the last unit, you read about Socrates educational ideas and his theory of knowledge. You studied educational contributions of Plato and John Locke educational ideas. In this unit, you are going to study about Dewey's concept of education, Dewey's philosophy of education and an appraisal of Dewey's philosophy of education and an appraisal of Dewey's ideas.



5.2 Learning Outcome

By the end of this unit, you should be able to: Explain Dewey's Background

- Discuss Dewey's Concept of Education
- Describe Dewey's Concept of Philosophy of Education Explain Deweism and Education
- Discuss a Critical Appraisal of Dewey's Ideas



5.3 Main Content

5.3.1 John Dewey's Background

John Dewey was born in Burlington Vermont (USA) on the 20th of October, 1859. He was an American great philosopher, scientist and educator who taught in many universities. Dewey was one of the proponents of pragmatism who believed that experimentation is a way of knowing. His philosophy of pragmatism is associated instrumentalism, experimentalism or reconstructionalism. In 1894, he was appointed Professor of philosophy and Chairman of the Department of Philosophy and Pedagogy at the University of Chicago. He published many books. On June 1, 1952, John Dewey about the age of ninety-three (93) years died of pneumonia.

Dewey (1859-1952), an American philosopher, psychologist and educational reformer, was a proponent of Educational Progressivism.

He held that education is a “participation of the individual in the social consciousness of the race”, and that it has two sides; the psychological, which forms the basis of the child's instincts, and the sociological, on which the instinct will be used to form the basis of what is around him. He postulated that one cannot learn without motivation.

5.3.2 Dewey and the Concept of Education

You have read through the background of John Dewey; you are now going to study his educational concept.

You have to note that, John Dewey first looked at education as fundamental method of social progress and reform and lauded intelligently guided development that is inherent in ordinary experience.

Therefore, to Dewey (1966) education is “the reconstruction or reorganisation of experience which adds meaning to experience and increase the ability to direct the course of subsequent experience”. The words such as experience, reconstruction, reorganisation, growth, development, reform, progress, intelligence and others are key concepts in Dewey's education. He therefore, sees education as a process of living.

It is life itself and not a process of growth with the purpose of developing the intellectual capacity of the individual.

5.3.3 Dewey and the Conception of Philosophy of Education

You have to understand that John Dewey's exploration on education is grounded in two important issues, first is the identification of philosophy with education and second the characteristics of what qualifies as education. For him philosophy has no practical importance or meaning except it is associated with education. Philosophy and education are closely related. Hence, education is the "laboratory" in which philosophic distinctions become concrete and are tested.

Dewey (1960) sees philosophy as the theory of education in its most general phases. He proceeded to describe philosophy of education thus:

Philosophy of education is not an external application of ready-made ideas to a system of practice having a radically different origin and purpose. It is only an explicit formation of right mental and moral habits in respect to the difficulties of contemporary social life.

Dewey sees philosophy of education as an application of philosophy to solve the problems of education. On the other hand, philosophical discussion of education rest on the fundamental question, what are the characteristic of what qualify as education? It is the place of philosophy to help education identify the characteristics of worthwhile education, hence philosophy of education.

SELF-ASSESSMENT EXERCISE 5.1

- What is John Dewey's concept of education?
- Describe Dewey's view of philosophy of education?

Answers to Self-Assessment Exercise 5.1

- Your answer might include that John Dewey looked at education as fundamental method of social progress and reform. He sees education as the reconstruction or reorganization of experience which adds meaning to experience and increase the ability to direct the course of subsequent experience. John Dewey sees education as a process of living. To him it is life itself and not a process of growth with the purpose of developing the intellectual capacity of the individual.
- Your answer might include that John Dewey sees philosophy as the theory of education in its most general phases. To Dewey Philosophy of education is not an external application of ready-made ideas to a system of practice having a radically different origin and purpose. It is only an explicit formation of right mental and moral habits in respect to the difficulties of contemporary

social life. He sees philosophy of education as an application of philosophy to solve the problems of education.

5.3.4 Deweism and Education

You have read through Dewey's concept of education and his concept of philosophy of education. You are going to study Dewey's educational ideas. These ideas are expressed under the following headings.

5.4 Aims of Education

John Dewey maintains that education is life and the aims of schooling are:

- To grow out of existing condition.
- To be tentative at least in the beginning and maintain flexibility.
- To always be directed towards a set of activities, an end in view.

5.4.1 Methodology

Dewey believes that an acceptable method should be activity oriented as to help the child develop initiative, reflective/critical thinking and sense of problem solving. He develops the following methods:

- Scientific or experimental method
- Play-way or activity method
- Object learning method
- Excursion method
- Project method and
- Inductive method

5.4.2 The school

To Dewey, the school is both the germinal and cellular structure of society; a process by which society grows and reproduces itself. Dewey (1938) clearly stated:

The school is primarily a social institution. Education being a social process the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race and to use his own powers for social ends.

The school organisation should be home extension and play-ground ideal to the child's real life situation.

5.4.3 The Teacher

The teacher should be a guidance and a director who carefully selects and constructs

learning experiences of the child. According to John Dewey, the teacher must:

- be intelligently aware of the capacities, needs and past experiences.
- allow the suggestion made to develop a plan and organised into a whole by the members of the group.

5.4.4 The Child

The ideal education should be child centred since he is the most important element in education. In Dewey's view, the child has four basic instincts or impulses namely: communication, inquiry, construction and artistic expression. These can make the child an active individual in learning activities which education must take cognizance of.

5.4.5 The Curriculum

The ideal curriculum should consider the interest and ability of the child so that it will be meaningful to him. The curriculum should always change and be subjected to constant review to meet the current and prevailing demands of the times. Education and curriculum should be child centred considering the needs of the child above all.

5.4.6 Discipline

Dewey believes that externally imposed discipline or a form of authoritarianism on the child is unhealthy and should be avoided. That discipline should be self-imposed or internally imposed, which the child will develop by cooperatively shared activity.

5.4.7 Values

Dewey disagrees with the idea of any static or constant value that education is value laden pursuit but all values are relative. A subject matter is only valuable as far as it is educative and useful in problem solving.

Self-Assessment Exercise 5.2

- What are Dewey's aims of education?
- According to Dewey, what should the curriculum look like?

Answers to Self-Assessment Exercise 5.2

- Your answer might include that the aims of education according to Dewey are as follows:

Education is life

- to grow out of existing condition.
- to be tentative at least in the beginning and maintain flexibility.
- to always be directed towards a set of activities
- Your answer may include that the curriculum according to Dewey should consider the interest and ability of the child so that it will be meaningful to him. The curriculum should always change and be subjected to constant review to meet the current and prevailing demands of the times. Education and curriculum should be child centred considering the needs of the child above all.

5.5 A Critical Appraisal of Dewey's Ideas

You have read through John Dewey's educational ideas and his philosophical ideas; you will not be reading through a critical appraisal of his ideas.

You know that Dewey was more interested in the means or instrumentality of attaining knowledge than in the evaluation of its validity. Experiment as the method of knowing was over-emphasized in the presence of other useful method. While necessity is the mother of invention, pure intellectual curiosity likewise stimulates the extension of knowledge.

Dewey's thesis lacks the evidence of operational thinking. It is a case of reflection involving deductive inference based on previous knowledge.

To this, Whitehead in Rusk (1969) says that there are two kinds of logic ignored by Dewey. The logic of discovery consists in weighing the possibility, in discarding irrelevant details, devising sequences and rules and testing hypothesis through properly devised experiments.

Really the process of discarding irrelevant details, devising sequences, rules and hypothesis formulation are relevant for discovery and experimentation which are not considered by Dewey.

Also apart from the moral concept which is relevant to the individual and the society, but overlooked by his thesis, the history of science which Dewey favoured does not really support him because advance in mathematical science have come about through deduction which he condemned.

In spite of these facts, Dewey still stands above many of his contemporaries in educational contribution. To crown it all education is growth leading to more growth and individual interest, abilities, experiences and capabilities should be emphasised but group or the interest of the society should be considered paramount.

- **Mortimer J. Adler and the Educational Perennialism**

Adler (1902- 2001) was an American philosopher and educator, and a proponent of Educational Perennialism. He believed that one should teach the things that one deems to be of perpetual importance. He proposed that one should teach principles, not facts, since details of facts change constantly. And since people are humans, one should teach them about humans also, not about machines, or theories.

He argues that one should validate the reasoning with the primary descriptions of popular experiments. This provides students with a human side to the scientific discipline, and demonstrates the reasoning in deed.

- **William James and Pragmatism**

William James (1842-1910), an American psychologist and philosopher, ascribed to the philosophy of pragmatism. He believed that the value of any truth was utterly dependent upon its use to the person who held it. He maintained that the world is like a mosaic of different experiences that can only be interpreted through what he calls as “Radical empiricism”. This means that no observation is completely objective. As the mind of the observer and the act of observing will simply just affect the outcome of the observation.

- **Nel Noddings and the Ethics of Care**

A notable American feminist, educationalist, and philosopher, Noddings (1929-Present) is best known in her work Ethics of Care. The Ethics of Care establishes the obligation, and the sense, to do something right when others address us. We do so because either we love and respect those that address us or we have significant regard for them. In that way, the recipients of care must respond in a way that authenticates their caring has been received. The same goes for education. As teachers respond to the needs of students, they may design a differentiated curriculum because as teachers work closely with students, they should respond to the students' different needs and interests. This response should not be based on a one-time virtuous decision but an ongoing

interest in the student's welfare

Jean Piaget and the Genetic Epistemology<http://reahguevarra.com/wp-content/uploads/2012/07/Jean-Piaget.jpg>

Piaget (1896-1980), a Swiss developmental psychologist and philosopher, was recognized for his epistemological studies with children, and the establishment of Genetic epistemology. It aims to explain knowledge, on the basis of its history, its sociogenesis, and particularly, the psychological origins of the notions and operations upon which it is based. Piaget concluded he could test epistemological questions by studying the development of thought and action in children. Because of this, he created Genetic epistemology with its own approaches and questions.

- **Allan Bloom and The Closing of the American Mind**

American philosopher, classicist, and academic Allan David Bloom (1930-1992) is notable for his criticism of contemporary American higher education in his bestselling 1987 book, *The Closing of the American Mind*. He stresses how “higher education has failed democracy and impoverished the souls of today's students.” For him, this failure of contemporary liberal education lead to impotent social and sexual habits of today's students and that commercial pursuits had become more highly regarded than love, the philosophic quest for truth, or the civilized pursuits of honor and glory.

- **Rudolf Steiner and the Anthroposophy**

Rudolf Joseph Lorenz Steiner (1 861-1925) was an Austrian philosopher and social reformer, and founder of Anthroposophy. His philosophy highlights a balanced development of cognitive, artistic, and practical skills. He divides education into three developmental stages. Early childhood, where teachers offer practical activities and a healthy environment. Elementary, which is primarily arts-based, centered on the teacher's creative jurisdiction. And Secondary, which seeks to develop the judgment, reasoning, and practical idealism.

5.5 Conclusion

Education is growth leading to more growth; and individual interest, abilities, experiences and capabilities should be emphasised but the interest of the society should be considered paramount.



5.6 Summary

In this unit we have learnt about:

- John Dewey's background

- Dewey and the concept of education
- Dewey and the concept of philosophy of education
- Deweism and education
- A critical appraisal of Dewey's ideas.

We have also studied other philosophers like Adler, M. J, William James, Nel Noddings, Jean Piaget, Allan, Bloom and Rudolf Steiner.

5.7 Tutor-Marked Assignment

- List Dewey's educational ideas and explain one
- What is John Dewey's concept pf education?



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MODULE 2

Unit 1	Curriculum: The Nature of Education in Nigeria
Unit 2	Metaphysics
Unit 3	Metaphysical Realism
Unit 4	Schools of Thought I
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UNIT 1 CURRICULUM: THE NATURE OF EDUCATION IN NIGERIA**Unit Structure**

- 1.1 Introduction
- 1.2 Learning Outcome
- 1.3 Main Content
 - 1.3.1 The Concept of Curriculum
 - 1.3.2 Curriculum Organisation
 - 1.3.3 The Nature of School Subjects
 - 1.3.4 Obstructing Balanced Curriculum
 - 1.3.5 Curriculum Integration
 - 1.3.6 Curriculum in the Eyes of John Locke
 - 1.3.7 Relevance to Education
- 1.4 Curriculum in the Eyes of John Dewey
 - 1.4.1 Relevance to Nigerian Education
- 1.5 Conclusion
- 1.6 Summary
- 1.7 Tutor-Marked Assignment
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**1.1 Introduction**

In this unit, you read about John Dewey's concept of education, his philosophy of education, and aims of education. You also read about his curriculum and discipline. In this unit, you shall move another step further to look at the concept of curriculum, curriculum organisation, the nature of school subject. This will help you further to understand the course.

In education, a **curriculum** is broadly defined as the totality of student experiences that occur in the educational process. The term often refers specifically to a planned sequence of instruction, or to a view of the student's experiences in terms of the educator's or school's instructional goals. In a study by Reys, Lapan, Holliday, and Wasman (2016) they refer

to curriculum as a set of learning goals articulated across grades that outline the intended mathematics content and process goals at particular points in time throughout the K–12 school program. Curriculum may incorporate the planned interaction of pupils with instructional content, materials, resources, and processes for evaluating the attainment of educational objectives. Curriculum is split into several categories: the explicit, the implicit (including the hidden), the excluded, and the extracurricular (Kelly, 2017).



1.2 Learning Outcome

By the end of this course, you shall be able to:

- Explain the concept of curriculum Discuss curriculum organisation
Explain the nature of school subject Construct a balanced curriculum Explain curriculum integration



1.3 Main Content

1.3.1 The Concept of Curriculum

One of the basic questions in education which must be asked by every school, every classroom teacher in every age and every country is “what should be taught? What should the student learn? And often it entails how it should be taught so as to produce the desired effect?

You should know that since the early decades of the twentieth century, scholars have attempted to define curriculum. Until now, there is no unified or unanimously accepted definition.

A classical definition of curriculum by Stanley and Shores states that curriculum is “a sequence of potential experience set up in the school for the purpose of discipline children and youths in group ways of thinking and acting. These set of experiences is referred to as the curriculum.

According to Tanner and Tanner, curriculum is the planned and guided learning experiences and intended learning experiences formed through the systematic reconstruction of knowledge and experience, under the auspices of the school for the learner’s continuous and willful growth in personal social competence.

Understand you that both definitions are attractive in presenting the elements of experiencing in the concept of the curriculum. In order words,

curriculum is not just a dead body of knowledge. However, the Stanley Shore's definition lacks a number of serious elements. For example, we want you to understand that it fails to include the elements of knowledge or accumulated wisdom of human kind and the personal effect on the growth of the learner, choosing to concentrate rather on the social dimension only. For taking care of these defects, the dimension given by Tanner and Tanner stands a better choice.

1.3.2 Curriculum Organisation

The strategy or principle that must necessarily be used in planning the curriculum, according to Paul Hirst and R. S. Peters, is "The Means-End Method". This refers to the use of the best means to achieve desired objective of the curriculum. The objective may be diverse in character and complex in their interrelations. In many other planning situations, no particular means is logically necessary for reaching the stated ends and the ends and the means can be characterised in complete independence of each other. This situation does not hold as far as planning a curriculum is concerned. The means employed are often closely interrelated with the ends so that the end cannot be characterised without appeal to the means. The means to the curriculum's objective consists of a programme of activities specifically selected and organised to bring about the forms of development that are desired.

1.3.3 The Nature of School Subjects

Learning Outcome pursued in modern education are multi-purpose and complex. You have to understand that any realistic attempt to achieve these Learning Outcome must break the enterprise down into a number of limited tasks of manageable proportions. Traditionally, this has been done by organising the curriculum into school subjects such as Arithmetic, History, English, Religious Studies and Woodwork. In these subjects, limited range of Learning Outcome, particularly appropriate for the expected Learning Outcome (ends) is planned within each unit. Regular period of time is usually allotted to these activities according to the importance attached to the Learning Outcome in each case.

We want you to appreciate that the important point about constructing curriculum unit, whatever their character may be, subject, topic, project or some other, is that they are constructed simply for educational purposes. They have no ultimate value outside the context.

SELF-ASSESSMENT EXERCISE 6.1

- | |
|---|
| <ul style="list-style-type: none">• Define curriculum• What is the purpose of constructing a curriculum? |
|---|

Answers to Self-Assessment Exercise 6.1

- Your answer may have included that a curriculum is a sequence of potential experience set up in the school for the purpose of discipline children and youths in group ways of thinking and acting. This set of experiences is referred to as curriculum.

OR

Curriculum is the planned and guided learning experiences and intended learning experiences formed through the systematic reconstruction of knowledge and experience, under the auspices of the school for the learner's continuous and willful growth in personal social competence.

- Your answer may have included that whatever the character of curriculum may be, curriculum is constructed simply for educational purpose.

1.3.5 Constructing Balanced Curriculum

The elements to be taken into account in constructing a balanced curriculum include:

- The nature of knowledge which human wisdom has got over the years.
- The nature of the learner, his ability and developmental stages as well as interests.
- The needs and demands of the culture and society - so that the learner may be armed with the information and formation, skills and attitudes necessary to fit into such a culture and society.

You have to know that these elements go to make a balanced curriculum which is one that takes care of all areas of human development such as physical, intellectual, emotional, social, spiritual, economic, political and cultural.

1.3.6 Curriculum Integration

The contemporary problem of knowledge explosion can be taught by the technique of curriculum integration. By this, the curriculum builder will take note of the connections between various subject areas and at the same time be selective in the quantity and quality of information to be included in the curriculum, making sure that the necessary basic elements of each area are not neglected. In each case, his eyes are on the objects necessary to make the student a fully developed individual and a relevant and functioning member of his society.

1.3.7 Curriculum in the Eyes of John Locke

3.1.1 Relevance to Education

John Locke laid emphasis on good method of education. According to him, the child should be made to feel free, be at ease, active in class, yet remains disciplined. He recommended practical learning and the use of teaching aids in instruction.

He believes that a child should not try to know everything, but only those which are of use to him. He listed a number of subjects for study e.g. English, French, Latin, Arithmetic, Astronomy, Geometry, Geography, History etc. But a child has to choose those which he considers useful to him. He asserts that education for the young should be concluded with an excursion to make him see the world around him.

For the children of the poor, there is to be no academic learning. Instead, they should be apprenticed to some trade.

3.1.2 Relevance of Locke's Curriculum to Nigerian Education

The educational ideas of John Locke have some relevance to the Nigerian educational system. The main educational aim of Locke which are, developing the child physically, mentally and intellectually are in agreement with the Learning Outcome of education in Nigeria.

Moreover, almost all the subjects recommended for study by Locke, with the exception of Latin, are included in the Nigerian curriculum. Again, Locke's recommendation for the children of the poor to be apprentices to some trade is in line with normal practice in Nigeria now. This is so because the high cost of education makes it impossible for the poor parents to educate their children to a level which can enable them to be gainfully employed. So, they resort to apprenticeship to one trade or another for their children.

Locke also supports private ownership of schools. This is a policy which the National Policy of Education also approves. This can be seen from large number of private schools springing up in our urban and rural areas.

Finally, Locke recommends a number of methods - play way methods, practical learning etc all of which are in use in most Nigerian schools. The only exception is the individualized method of teaching which has been difficult to implement in Nigerian situation. The main obstacle to this is the large number children classes at all levels.

1.3.8 Curriculum in the Eye of John Dewey

Dewey's ideas about the curriculum are not different from the other pragmatists. They advocate that the child's total experience that is the society around him, should be the basis of the curriculum. According to Dewey, the curriculum should consist of the study of the occupations and associations which provide man's basic needs. In following this curriculum, the "essentials" - namely food, shelter, clothing, household furniture etc should come first and the luxuries, second. He also said that the interest of the children should form the basis of the curriculum which should not be divided into subjects.

You should know that the curriculum as far as Dewey was concerned, is not a predetermined programme, that is, it should not be a fixed programme to be learned or taught one after the other. It is not fixed and should not be fixed. Rather it should be constantly revised according to the changing interests and life of the children. All these mean that children should be given freedom to engage in self-activity and develop self-initiative. They should not be bored in the classroom but should often be given freedom in class to engage in any activity of their choice. Dewey is opposed to the traditional liberal education because it is bookish. He is in favour of practical education. Learning should be mainly through practical experience. Discipline should not allow freedom of action.

3.7.1 Relevance of Dewey's Curriculum to Nigerian Education

Dewey's educational ideas have some positive influence on Nigerian education. It is of interest for you to know that Dewey's democratic approach to learning has made serious impact on Nigerian education.

Children are being given greater freedom of expression and action.

Corporal punishments are not really used, while teachers and school heads now welcome with greater understanding and sympathy the students' complaints or opinion. In short, there is a more democratic approach to discipline in schools and classrooms as Dewey advocated.

Finally, Dewey advocated for curriculum that will take care of the basic needs of the society and of the pupils. You should know by now that these basic needs are primarily, food, shelter, clothing and housing. In other words priority should be given to scientific, technical, and vocational education which can take care of these needs. As a response to this, the former system of education, the 6-3-3-4 system, came into operation.

Nigeria now operates the 9-3-4 System. This new curriculum is broad enough to enable each child discover and develop his special ability. You

can therefore, see the great influence of Dewey's educational ideas on Nigerian education.

SELF-ASSESSMENT EXERCISE 6.2

- What are John Locke's good methods of education?
- Name the two basic things recommended by John Dewey to be included in the curriculum

Answers to Self-Assessment Exercise 6.2

- You would have mentioned that the child should be made to feel free, be at ease, active in class, yet remains disciplined. Others are practical teaching and the use of teaching aids. A child should choose the subject which he considers useful to him. Education should be concluded with excursion to make him see the world around him.
- You would have mentioned that the two basic things recommended by John Locke are: the essential needs which include food, shelter, clothing and household furniture should come first and the luxuries which should come second.

1.5 Conclusion

The curriculum has solved the age long problem that has confronted the school, the teacher and the learner. This problem has always been "what should be taught?" "What should the student learn?" The curriculum has provided us what to teach and what to learn.

1.6 Summary

In this unit we have learnt:

- Curriculum Organisation
- The Nature of School Subjects
- Constructing a Balanced Curriculum
- Curriculum Integration
- Curriculum in the Eye of John Locke
- Its Relevance to Nigerian Education
- Curriculum in the Eye of John Dewey
- Relevance of Dewey's Curriculum to Nigerian Education

1.7 Tutor-Marked Assignments

- What are John Locke's methods of education?
- What is the purpose of constructing a curriculum?

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Unit 2 Metaphysics

Unit Structure

- 2.1 Introduction
- 2.2 Learning Outcome
- 2.3 Main Content
 - 2.3.1 The Concept of Metaphysics
 - 2.3.2 Division of Metaphysics
 - 2.3.3 Idealism
 - 2.3.4 Idealism and Knowledge
 - 2.3.5 Idealism and Value
 - 2.3.6 Idealist Aims of Education
 - 2.3.7 Intellectual Development
 - 2.3.8 Self-Realisation
 - 2.3.9 Character Development
 - 2.3.10 The Development of Society
- 2.4 Idealist Curriculum
 - 2.4.1 Idealist Method of Education
 - 2.3.2 How Idealist Influenced Nigerian Education
- 2.5 Conclusion
- 2.6 Summary
- 2.7 Tutor-Marked Assignment
- 2.8 References / Further Readings



2.1 Introduction

In the last Unit, you studied the concept of curriculum, the definitions of curriculum, the nature of school subjects, construction of a balanced curriculum, curriculum integration, John Locke's idea of curriculum and John Dewey's idea of curriculum. In this Unit, we shall move another step further to look at metaphysics, its meanings or definitions, the branches of metaphysics and how they understand the meaning of reality.

2.0 LEARNING OUTCOME

By the end of this unit, you should be able to: Define metaphysics

- Explain what the idealist's postulate is
- Explain how an idealist acquired knowledge Enumerate the idealists aim of education
- Explain what the curriculum of the idealist is all about

- Explain how the idealist method of education has influenced Nigerian Education

2.3 Main Body

2.3.1 The Concept of Metaphysics

The term ‘metaphysics’ is derived from two Greek words ‘meta’ (after) or (beyond) and ‘physics’ (physics) literally it means ‘after or beyond physics. And it originated with Andronicus, the editor of Aristotle’s works. After arranging the collection of Aristotle’s works dealing with physics, he did not know what to call the other works that followed. He then decided to simply call them ‘after physics’ (metaphysics).

Later metaphysics came to mean the science of being qua being, that is, the discipline which studies being precisely in its aspect as being again. It is the discipline which studies the essence of being. It tries to inquire into the ultimate nature of being itself as against existence and essence. It tries to find answer to such questions as what is the essence of being? what is the source of being of all beings? You know that we are now looking at the study of what cannot be perceived by the five senses.

- Metaphysics can be defined as follows: As that which does not appear to the sense, abstract concept, such as essence, existence, goodness etc. explanation of the nature of being or reality *per se*. **Metaphysics** is a traditional branch of philosophy concerned with explaining the fundamental nature of being and the world that encompasses it, although the term is not easily defined. Traditionally, **metaphysics** attempts to answer two basic questions in the broadest possible terms: What *is ultimately there*?
- What *is it like*?
A person who studies metaphysics is called a *metaphysicist* or a *metaphysician*. The metaphysician attempts to clarify the fundamental notions by which people understand the world, e.g., existence, objects and their properties, space and time, cause and effect, and possibility. A central branch of metaphysics is ontology, the investigation into the basic categories of being and how they relate to each other. Another central branch of metaphysics is cosmology, the study of the origin, fundamental structure, nature, and dynamics of the universe. Some include Epistemology as another central focus of metaphysics, but this can be questioned.

Prior to the modern history of science, scientific questions were addressed as a part of metaphysics known as natural philosophy. Originally, the term

"science" (Latin *scientia*) simply meant "knowledge". The scientific method, however, transformed natural philosophy into an empirical activity deriving from experiment unlike the rest of philosophy. By the end of the 18th century, it had begun to be called "science" to distinguish it from philosophy. Thereafter, metaphysics denoted philosophical enquiry of a non-empirical character into the nature of existence. Some philosophers of science, such as the neo-positivists, say that natural science rejects the study of metaphysics, while other philosophers of science strongly disagree.

2.3.2 Metaphysics Can Be Divided Into Idealism and Realism

These two areas of metaphysics are interested in reality. What is reality? These are the type of questions they ask. Reality to some goes beyond what we can see, touch or perceive – it could be spirit, mind and God.

What do you think reality is? That is what is real in your thinking. Other questions they ask are. What is the purpose of the world? Does this world have a destiny?

With regard to human life they ask, has human life any purpose? Or are we subjected to birth, growth, maturity, death and decay? Are we going to any where from here? What are your own opinions about these questions?

These are questions which these two areas of metaphysics try to answer. Now let us look at what idealism has to say.

2.3.3 Idealism

Plato was an exponent of idealism. Plato postulated the existence of the world of ideas which is a perfect world. To him, this material world is not stable, uncertain and changeable. But he said that ideas are unchangeable and lasting. He said that men should concern themselves with searching for truth. He defined 'truth' as 'perfect and eternal' and said that it could not be found in this material world because material things are imperfect and ever changing. What is your opinion about what Plato propounded? The Idealists said that mind is superior to matter in the sense that mind is material and therefore superior to material substances. They believed that the universe is the product of intelligence and will. They said that the order or harmony which we witness in our world is originated by a spiritual and eternal reality. The idealists do not deny the existence of the physical world. But what they are saying is that the material things of the world like houses, trees, or animals are not the ultimate reality because they are constantly changing. You can see their postulations. What is your opinion? Do you think that there is perfect world which is different

from this world?

2.3.4 Idealism and Knowledge

Idealists reject empirical knowledge, that is, they say that knowledge cannot be gained through the senses of touch, hearing, seeing or feeling.

Real knowledge to them consists in the reflection on the thoughts and purposes of the eternal and spiritual realities as expressed or embodied in the world of matter. To them valid knowledge is that which comes through reasoning. This is because they see reasoning as the aspect of the mind which can help us to know the forms of things. Another way of deriving knowledge according to them is through the sayings of wise men throughout the ages. This is because these sayings are the products of reasoning.

Idealists recognize a third way of gaining knowledge. This is through revelation by religious or prophetic leaders because such knowledge comes from God. You have seen their views about knowledge, do you accept it totally? Do you think that there are other sources of knowledge? If so, what are they?

Now that you have studied their sources of knowledge you will be reading about what they think values are.

2.3.5 Idealism and Values

Idealism believes that, values like goodness, truth, beauty, or honesty are fixed. This means that they are permanent and unchangeable. They do not depend on individuals, places, time or circumstances. They are not manmade but are natural, universal and constant. Plato said that the good life is possible only within a good society. In order to make this good life possible in any society, everyone must act in a manner that he would want all other people to act. Do you think that these values are actually fixed? Are they independent of people, places and time? Why do you think so? We are now going to look at their aims of education.

2.3.6 Idealist Aims of Education

Idealists maintain that education should emphasize the following Learning Outcome:

- **Intellectual Development**

Plato saw this world as shadow of the real world. He believed that truth cannot be found on this world. He said that truth or “perfect ideas” can be

found only in “philosophical wisdom” which can only be attained through intellectual development. For this, he recommended the study of subjects that can develop the mind or intellect.

- **Self-Realisation**

Idealists believe that education develop the “self”. In order words, education should lead to self-realisation. This is the concept of discovering who you are, what you can really do, your limitations and how you can fit into the society to which you belong.

- **Character Development**

To them the major aim of education is good character development. They emphasized development of good morals, sense of duty, loyalty and patriotism. In order to attain this, they argue that the school has to provide the pupil with worthy models, “from which they can mould their own characters.” Here the role of the teacher as a model from which the children can copy and develop their own character is emphasized. You can see that here; the teacher is seen as a model. Does it always apply in our own situation? In your opinion do teachers always serve as models?

- **The Development of Society**

It is their opinion that education should train every individual to use his ability for the benefit of the society.

SELF-ASSESSMENT EXERCISE 7.1

- Give two definitions of metaphysics
- What are Plato’s postulations about reality?

Answers to Self-Assessment Exercise 7.1

- Your answer may have included that metaphysics is the science of being qua being, that is, the discipline which studies being precisely in its aspect as being. It is the discipline which studies the essence of being.
- Plato postulated that this world is a shadow of the world of ideas. He said that reality exist in the world of ideas which is the true world. He said that men should concern themselves with the search for truth. He defined truth as perfect and eternal. He saw what exists in this world as shadows of the real things that exist in the world of ideas.

Now that we have studied the aims of education of the idealists, we shall be studying the curriculum of the idealists and their method of education.

2.3.7 Idealist Curriculum

You will agree that the idealist believe that the most important part of man's existence is the mind. They believed that this should be nourished and developed. The development of the mind comes through encouraging the child to think about various ideas such as truth, fair play and brotherhood. Idealists do not support teaching pupils' specific technical skills but rather encourages broad understanding or general education. So, they emphasise classical studies. But they are not opposed to science. So, they recommend subjects like mathematics, literature, arts, history, philosophy, grammar, religion and others. You see that the idealists do everything to the development of what they consider to be real that is the mind etc. Let us look at their method of education now that we have studied their curriculum.

2.3.8 Idealist Methods of Education

You know that idealists favour studies that provide deep knowledge. They also favour methods that can tap deep seated knowledge. This is why Plato maintains that the best method of learning is the dialectic method, method of questioning and discussion sessions which make the student think critically. The teacher should help the student to see alternative answers to questions to which they might have otherwise missed. Idealists also support the lecture method as a means of encouraging thinking or reflection over the points or facts raised. They do not believe in the passing on of information. The main purpose should be to help students understand the truth. They also recommended the project method which provides pupils with self-activity that would lead to constructive and creative work.

2.3.10 How Idealist Influenced Nigerian Education

You can see that the idealist's philosophy influences Nigerian education greatly. This is due to our colonial experience. Before Nigeria gained independence, our educational system which was based on the British system leaned heavily towards the study of classics and the art subjects.

Idealists aimed at given people a broad or general education rather than specialised knowledge. This agrees with the idealist curriculum.

Although the situation is gradually changing, the influence of idealism in giving broad education is still present in Nigeria.

It is interesting to find out too that practically all the aims of education recommended by the self realisation, character development and development of society are part of the aims and objective of education in Nigeria.

It is also true, also practically true that all subjects recommended by the idealists are taught in one level of education or another in Nigeria. Idealist insists on moral values are essential to the establishment of good life. You know that the Nigerian educational policy also emphasizes the inculcation of moral and spiritual values in inter-personal and human relations. The idealist method without exception is also in current use at various levels of education in Nigeria. One favourite method is the questioning method also called Socratic Method.

Finally, the idea of a teacher serving as an ideal model for the pupils was strongly stressed by the idealists. The ethics of teaching profession in Nigeria demand this and the idea is encouraged at all levels of Nigeria's education.

SELF-ASSESSMENT EXERCISE 7.2

- Mention the subjects emphasized by the idealists?
- Name two types of education method postulated by the idealists?

Answers to Self-Assessment Exercise 7.2

- Your answer would have included mathematics, philosophy, history, art, literature, grammar and religion.
- Your answer would have included the :
 - Dialectic method which is the method of questioning and discussing which makes the student think critically.
 - The other one is the lecture method in which the student is encouraged to think or reflect over the point raised.

2.5 Conclusion

The idealists assert that the mind is superior to matter in the sense that the mind is spiritual.

2.6 Summary

In this unit we have learnt:

- The concept of metaphysics

- The divisions of metaphysics
- Idealism and value
- Idealists aims of education

2.7 Tutor-Marked Assignment

- Mention the subjects emphasised by the idealists?
- Name two types of education postulated by the idealists?

2.8 References / Further Readings

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UNIT 3 METAPHYSICAL REALISM

Unit Structure

- 3.1 Introduction
- 3.2 Learning Outcome
- 3.3 Main Body
 - 3.3.1 Realism
 - 3.3.2 Scientific Realism
 - 3.3.3 Educational Implication of Realism
 - 3.3.4 Realist Aims of Education
 - 3.3.5 Realist Curriculum
 - 3.3.6 Realist Method of Education
 - 3.3.7 Realist Influence on Nigerian Education
 - 3.3.8 Naturalism
 - 3.3.9 Conclusion
- 3.4 Summary
- 3.5 Tutor Marked Assignment
- 3.6 References / Further Readings



3.1 Introduction

In the last unit, you studied about the definition of metaphysics, the postulations of the idealists and how knowledge is acquired. You also studied the idealists' aim of education and what their curriculum is, you also looked in their method of education and how it has influenced Nigerian education. In this unit we shall move another step further to look at the realists and their postulations. You will also study their curriculum, their method of education and how they have influenced Nigerian educational system.



3.2 Learning Outcome

By the end of this unit, you will be able to:

- Explain realism
- Say the educational implication of realism Enumerate realists aims of education
- Explain realists curriculum
- Explain realists influence on Nigerian education.



3.3 Main Body

3.3.1 Realism

Aristotle is an exponent of realism. He asserts that matter has an objective reality and that matter is the underlying principle of all things.

He said that for matter to become a reality, it must acquire a form. That it is only when matter acquires a form that it becomes a reality. He said that matter is the principle of potentiality. This means that matter is always in the process of becoming something. This form he said is the principle of actuality, that is, it is this form that makes matter a reality. Matter is actualised when it becomes a form. Looking at the above, you may ask, how he can explain the varieties of objects we have which he claimed where all matter. For instance, you actualise the form of a man, why does not matter actualise into one form since the principle underlying everything is matter? Aristotle postulated the pure form in order to escape the above problem. This pure form is the prime mover, the first cause or the unmoved mover. Do you think that the principle of the pure form can explain the various forms we have in the world? What is your opinion?

In rejecting the theory of Plato, Aristotle formulated the theory of Hylomorphism that is the theory of matter and form.

In conjunction with Scholastic, Aristotle postulated four causes which must come into play before an object will change into a form. These causes are material cause, formal cause, efficient cause and final cause.

Other realists differ from Aristotle in some ways. Philosophers like Herbert Spencer and John Locke postulated that matter is the ultimate reality. They say that things we experience with our senses such as hills, trees, animals, sand, water and man are simply not ideas in the mind of the observing individuals or even in the mind of an external observer. Rather they exist in themselves independent of the mind.

Other realists called religious realists represented by Thomas Aquinas assert that mind and matter form the composite. Man is a composite of body and soul. The spirit is more important and higher than the body. They argue that this is proved through revelation and reasoning.

3.3.2 Scientific Realism

Scientific realism came in the wake of the scientific revolution of eighteenth century. These scientific realists postulated that reality is limited to observable phenomena. Things do not exist apart from the ones we can

see, knowledge is also limited to only what we can perceive. Scientific realists eliminate suprasensible realities from the domain of what exists.

Scientific realism entered into education thought and practices through the theories of such eminent scholars as Francis Bacon (1561 – 1626).

John Locke, one of the scientific realists propounded the theory of *Tabula Raza* - literally it means clean slate. John Locke maintained that at birth, a child's mind is completely devoid of any knowledge. That what happens is that as the child develops by contact with his environment this originally empty mind is now filled with experiences gained from the surrounding. From the above you can conclude that a child may be good or bad depending on the type of ideas that the child got from his environment. If the above is true, do you think that a child can be blamed for any type of behaviour the child displays? Think about it, since it is the environment that is responsible for his behaviour.

This theory of tabula raza is opposed to the theory of innate idea, the theory which says that when a child is born, he is born with some ideas which he collected from the world of ideas; the teacher helps the student to discover this knowledge. This is why Socrates who propounded this theory sees himself as playing the role of the midwife who helps the child to deliver the knowledge.

SELF-ASSESSMENT EXERCISE 8.1

- What are the four causes which must come into play before an object will change into form?
- What is the theory of the tabula raza?
- What is the theory of innate idea?

Answers to Self-Assessment Exercise 8.1

- Your answer may include the four causes stated:
 - Material cause
 - Formal cause
 - Efficient cause
 - Final cause
- Your answer may include that the theory of the tabula-raza is the theory that a child's mind is like an empty slate at birth, that the environment fills up the mind with knowledge through the senses. It states that whatever a child becomes depends on the type of information he receives from his environment.

- Your response may include that the theory of the innate ideas, is the theory that states that a child's mind is filled with knowledge before the child is born. The duty of the teacher is to lead the child to deliver this knowledge he has acquired in the world of ideas.

Now that we have looked at realism and their postulations, let us now look into the educational implication of realism.

3.3.3 Educational Implication of Realism

Realists and realism have one fundamental tenet, that is, objects of the senses have true objective reality. Things exist independent of our thinking or knowing about them. Knowledge of only natural or observable phenomena is not enough.

Emphasis is laid on both sides of reality in education and these sides are the physical and spiritual. School subjects must include courses that embody transcendental knowledge and secular or empirical subjects or sciences.

In scientific realism, emphasis is laid on environmental influence that is, stimulating the senses as opposed to mental discipline. Emphasis is equally laid on the world of nature and with regard on how to exploit it in full, how to utilize it maximally and how to overcome it.

3.3.4 Realist Aims of Education

One of the aims of education of the realists is to provide man with all the knowledge, ideas and facts that can make him to survive in this world. Spencer called this "self-preservation". He said that the greatest aim of education is to make sure that all the things necessary for human beings to continue to live and to make progress in life are provided. This is why these realists recommend technical and scientific studies in order to produce technicians and scientists.

Another group, the religious realists maintain that the aim of education should be to bring man to the knowledge of God and obtain the salvation of his soul.

This they explained can be done in two ways:

- (i) By studying carefully the wonderful works of God in this world- such as the moon, the sun, the stars, the mighty oceans and waters of this world among others – and see how all these work in perfect order and harmony.

- They also recommend the teaching of morals and spiritual things through education. This will enhance the attainment of this aim.
- Finally, a third group of these realists (the classical realists) say that the aim of education for man is to produce well rounded and balanced ‘individuals. This means that education should make people moderate in behaviour, balanced in their judgments, reasonable in their actions and sociable people. All these aims helped them to prescribe their curriculum for education.

You have gone through the aims of education of the realists. You shall now read through their curriculum.

3.3.5 Realist Curriculum

Realists assert that education should be practical and help man to survive in this world. So they recommend technical and scientific studies that are the sciences and technical subjects. They also recommend other subjects like reading, writing, history, law, arithmetic, physics, astronomy, religious and moral instruction, optics and mechanics. They also recommend supplementary or leisure subjects like carpentry, dancing, riding or gardening. You can see from the above that education was aimed at equipping man to survive in this world.

3.3.6 Realist Method of Education

In our studies so far, you have seen that the realists stressed that education should be practical and useful for survival. You have seen also that they stressed orderliness in doing things – this is because God’s creation is in perfect order. Again, you have seen that they stressed the use of critical reasons aided by observation in education. Against this background, we can now examine some of the methods they recommended.

- Locke advocates that learning be made like a play and recreation for children. Here, we find the play way method being advocated. He thinks that play is a major aid in learning so that children will not be bored.
- Related to this is the activity method. Herbert Spencer recommends that learning should be full of activities for children. These should keep them occupied as much as possible. This means that, the teacher of such children should be very resourceful so that they can provide sufficient activities that can keep them going.
- Realists also recommend the lecture methods. This method to them is a means of exposing pupils to concrete facts or knowledge

about the world. Knowledge of these facts will then help them to reason critically and be able to attain the goal of self-realization.

- They recommended the didactic and object methods. They believed that the child remembers what he sees and touches but easily forgets what he hears. This method involves the use of variety of teaching aids – instructional materials such as pictures, charts, diagrams among others. These will train their senses, help them to build up concepts and aid them to remember.

We have now looked into the realist's method of education. Let us now look at how they influenced Nigerian education.

3.3.7 Realists Influence on Nigerian Education

Realist's philosophy has influenced Nigerian education in many ways:

- The establishment of several polytechnics, colleges and universities of technology and vocational schools all over the country agrees with the provision of knowledge for survival through scientific and technical studies.
- As far as methods are concerned, the lecture method, the play way method, the practical or activity method and the object study, all these which have been recommended by the realists are being used, all at various levels of education all over the country.
- The major subjects recommended by the realists are taught at one level of education or another in Nigeria.
- The realists recommend orderliness and planned system of doing things in the school. The realists teach that nature or the universe was made in perfect order and worked with regularity. They insist that this should be practiced in schools. This has influenced the present day practices in school. Examples are ringing of bells at the right times, having a regular time table for study, division of subjects into related subject groups such as humanities and sciences. You can see that these are important influences in education in Nigeria.

SELF-ASSESSMENT EXERCISE 8.2

- | |
|--|
| <ul style="list-style-type: none">• Mention three of the aims of the realists• In what three areas has the realists' method of education influenced Nigerian educational system |
|--|

Answers to Self-Assessment Exercise 8.2

- i. Your answer may have included that one of the aims of the realists is to provide man with all the knowledge, ideas, and facts that can make him to survive in this world.
- To bring man to the knowledge of God and obtain the salvation of his soul.
- To produce well rounded and balanced individual.
- Your answer may have included that
 - They influenced the method of lecture in the institutions in Nigeria, such methods as the play way method, the activity method and the object study method.
 - The major subjects recommended by the realist are taught in one level of education or the other in Nigeria.
 - The realists recommended orderliness and planned system of doing things in school.

3.3.8 Naturalism

Nature to them is beautiful, valuable and desirable, efficient and wonderful. They assert that there is no need for any artificial setting when nature itself is pure and simple. People should protect ideal existence of undiluted peace and calm, which the growth of human environments tends to destroy with uncontrolled materialists' tendencies. Man in his natural state is a simple, peaceable, happy and contented individual. Naturalism maintained that the main is not only noble but also a sinless person whose freedom from interference should be guaranteed to enable him develop his own nature.

According to them education is a process of socialisation and an instrument of national development when it is best utilised. They assert that nature is the best teacher that can help the child to develop the laws using the senses. Education is not a preparation for life, it is life itself.

Therefore, the main aim of education should be to promote the future happiness of the child. It maintains that developmental stages, individual differences and the child's levels of readiness should be considered, for effective learning. The curriculum should be broad based to accommodate the child's conditions for effective learning. Education should be child centred. The child should be shielded from the ills of the society by the

teacher. Natural environment should be preferred to organised school environment.

3.3.9 Conclusion

These schools of thought studied so far implicitly agreed to the importance of sense and knowledge despite their various believes.

3.4 Summary

In this unit, we have learnt about:

- Idealism as a school of thought
- Educational implication of idealism
- Realism as a school of thought
- Educational implication of realism
- Naturalism as a school of thought
- Educational implication of naturalism

3.5 Tutor-Marked Assignment

- What is the education implication of idealism?
- In your mind, what are the subjects the idealists will recommend?
- What are the assertions of the Naturalists?
- What is Tabula Raza?
- What is your view about this concept?

36 References / Further Readings

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UNIT 4 SCHOOLS OF THOUGHT I

Unit Structure

- 4.1 Introduction
- 4.2 Learning Outcome
- 4.3 Main Content
 - 4.3.1 Philosophical School of Thought
 - 4.3.2 Idealism
 - 4.3.3 Educational Implication of Idealism
 - 4.3.4 Assessment
 - 4.3.5 Realism
 - 4.3.6 Educational Implications of Realism
 - 4.3.7 Assessment
- 4.4 Naturalists
 - 4.4.1 Educational Implications
 - 4.4.2 Conclusion
- 4.5 Summary
- 4.6 Tutor-Marked Assignment
- 4.7 References / Further Readings



4.1 Introduction

In the last unit, you studied the definition of metaphysics, you saw that metaphysics can be best understood by looking at the ideas of the realists and the idealists in metaphysics. You read about their metaphysical views of education and how it has influenced Nigerian education.

In this unit, you will go a step further into schools of philosophy. You will be studying about idealism, realism and naturalism.



4.2 Learning Outcome

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

- Explain the assertions of the idealists
- Discuss the educational implication of idealism
- Describe the ideas of the realists
- Describe the educational implication of realism
- Explain the assertion of the naturalists
- Explain the educational implication of naturalism

4.3 Main Body

4.3.1 Philosophical Schools of Thoughts

Philosophical schools of thought have helped to solve the problems of education. These schools of thought are of two major divisions, they are classical schools of thought such as idealism, realism, naturalism, humanism and scholasticism and the progressives namely: pragmatism, existentialism and reconstructionism. These schools of thought as you will read about have systems of beliefs and values about the individuals and the society.

The classical schools believe in the existence of absolute and eternal principles of realities. They maintain that performance of unchanging and universal values should be emphasised by the educational system. The progressives believe that change is the essence of reality. They also believe that education is always in the process of development where no values could be fixed.

You have read about their believes, let us now look at these schools one after the other.

4.3.2 Idealism

We want you to know that the major proponents of idealism are Plato (427–347 BC), Rene Decartes (1596-1650), Augustine of Hippo (354-430 AD), Kant (1724-1804 AD) George Berkeley (1685-1753 AD) to mention but a few. You will understand that for the idealists, reality is beyond what you can see, notice or touch. Ideas are real, of cosmic importance or significance and are the ultimate realities.

You read that they asserted that matter is possibly known through the senses but its principles can only be understood by the mind. Therefore, ideas are eternal and unchanging. For them realities are fixed and unchanging in spiritual realms and hence the physical world of experience is a mere copy. They maintain that ultimate reality that is, the world of ideas is mental and spiritual. The physical world of our everyday experience is a shadow of the real. They maintain that values are absolute and constant no matter the situation. They assert that idea is inborn; this inborn idea is to be illuminated by education.

From the above, you will recognize that Plato and other idealists recognized the existence of ideas which is perfect world and the physical world which is the world of shadow. The former constitutes the ultimate and absolute reality, which is perfect, permanent and immortal, while later is imperfect manifestation of the real world or ultimate realities. They

believe that the spiritual nature of man is more important than the physical.

You have read through the basic tenets of idealism. You have understood their position with regard to ultimate reality. Now you are going to be exposed to the educational implications of idealism.

4.3.3 Educational Implication of Idealism

The Idealists greatly believe that education should not only be a process of developing the individual consciousness but also the spiritual self-education should encourage people to focus attention on lasting values or universal values. As far as moral order is fixed or universal, education must be for character development, the search for truth demands personal discipline. Idealists emphasize self-realization through educational process.

Education should eliminate the impediments for the possession of truths and goodness. It is the process of illuminating that which the child's mind already possesses.

The teacher carefully presides over the birth of ideas without really introducing any new idea but illuminates the minds. The teacher guides in bringing to light the ideas already inborn in the child. He is mature and nearer to the perfect ideal of personality by the virtue of his position, experience and knowledge and, therefore worthy of emulation. He is rightly regarded as a model of all that is sound, good and upright.

They believe that school/institution should provide proper direction, the right atmosphere and suitable environment for effective learning.

The idealists recommended dialectic method of learning, which emphasises effective and critical thinking. This should encourage in-depth knowledge, and understanding. It encourages activity method for the development of self realisation. The child is expected to participate in all learning activities and ask questions about society, people, events and ideas.

The idealist curriculum embodies those subjects that can improve the learner's intelligence and understanding and also enable him realise his spiritual potentialities.

We want you to understand that the idealism recommends subjects, which include:

- Mathematics
- Creative arts
- Language skills
- Scientific skills
- Normative skills and
- Aesthetic skills

In concluding this area, you should know that idealism influences current educational practices on the freedom of the child, the development of characters and personality development in modern education.

4.3.4 Assessment

What is your assessment of the postulations of the idealists? In assessing the idealists, we will assert that both the spiritual and the physical worlds are real. This means that sense is not purely inborn, there are sense experience got from gradual association with environment. That is man is born with certain innate abilities to acquire knowledge through interaction with his environment, but not that all he needs to know is already inherent in it.

True, man must develop the mind and intellect on lasting values which demand self-discipline and character training.

SELF-ASSESSMENT EXERCISE 9.1

- | |
|---|
| <ul style="list-style-type: none">• What is the educational implication of idealism?• What are the subjects embodied in the curriculum of the idealists? |
|---|

Answers to Self-Assessed Exercise 9.1

- Your answer may have included that a process education should be a process of developing the individual consciousness as well as spiritual self. It should encourage people to focus attention on lasting values or universal values. Education must be for character development, the search for truth demands personal discipline. Idealists emphasise self realisation through educational process.

Education should eliminate the impediments for the possession of truths and goodness. It is the process of illuminating that which the child's mind already possesses.

The teacher carefully presides over the birth of ideas without really introducing any new idea but illuminates the minds. The teacher guides

in bringing to light the ideas already inborn in the child. He is mature and nearer to the perfect ideal of personality by the virtue of his position, experience and knowledge and, therefore worthy of emulation. He is rightly regarded as a model of all that is sound, good and upright.

The idealists believe that school should provide proper direction, the right atmosphere and suitable environment for effective learning. The idealists recommended dialectic method of learning, which emphasizes effective and critical thinking. This should encourage in-depth knowledge, and understanding. It encourages activity method for the development of self-realization. The child is expected to participate in all learning activities and ask questions about society, people, events and ideas.

- Your answers may include that the idealist curriculum embodies those subjects that can improve the learner's intelligence and understanding and also enable him realize his spiritual potentialities. Idealism recommends subjects in the:
 - Mathematics
 - Creative arts
 - Language skills
 - Scientific skills
 - Normative skills and
 - Aesthetic skills

You have read through the assertions of the idealists and their contributions towards education. Now you will read through another school of thought called the realists.

4.3.5 Realism

The proponents of realism are Aristotle (156 – 162 BC), Thomas Aquinas (1225-1274 AD), Francis Bacon (1561-1626), John Locke (1632-1704), David Hume (1711-1776), Alfred Whitehead (1864-1947), Bertrand Russell (1872-1970) to mention a few.

You will understand that there are basically four types of realism namely:

- Religious Realism (scholastism)
- Material realism (materialism)
- Natural realism (Naturalism)
- Pragmatic realism (Pragmatism)

The realists as you will soon discover believe that the world is real. What you see and touch is real. Matter is therefore real. This reality is not only

fixed but also unchanging and is directed by definite laws. To the realist, matter is the ultimate reality and irrespective of being thought of. The world is governed by its own laws which the human mind has no control whatever.

Matter is all things. It is the real and beyond it nothing else is or can be. Hence ideas exist only in so far as they are situated in matter. We have the rational realists who hold that material things exist only because of a spiritual being giving origin to it, while the scientific or natural realists emphasise the materiality of the real and reject either the idea of any spiritual being or affirm that such reality exists. Values are absolute, fixed and unchanging.

The realists believe that the mind at birth is blank or empty (*tabula rasa*) but as the child grows various sense impressions are made to his mind. The sense experience is emphasized as the major source of knowledge. Therefore, it is an individual responsibility to discover thing or truth, hence they believe in fundamental scientific discoveries.

You have read through the postulations of the realists. You are going to read through their educational implications.

3.5.1 Educational Implications of Realism

Realism is in education because of the need for factual data and subject matter. They agree that the technicians and scientists should be developed. Their emphasis in education is placed in the acquisition of good habits and to live according to moral order, maintaining absolute moral value.

All educational enterprise should try to polish and write on the *tabula rasa* or blank mind with the real things. Education therefore, should introduce knowledge got from without not within. The mind of the learner is like an empty tank in a new motor car which must be filled with fuel from a filling station with bundles of knowledge by education. The teacher transmits and transports knowledge into the learner. Education is to transmit accumulated and verified body of knowledge as subject matter through the teacher who transmits it to the pupils to assimilate. The realists recommend authoritative method of teaching and learning. The child is meant to cultivate self discipline in his attitude to enable him absorb the truths contained in the subjects taught by the teachers.

Education is discipline centred and teacher oriented. The teacher is the representative of culture, the custodian of knowledge and hence the material things exist independent of the mind. It exists transmitter of basic truth to the child.

The curriculum as you will expect is society-centred not child-oriented because they believed that social interest and general needs are more vital than the individual interests and needs. You should now know that they emphasised broad based curriculum with some core subjects to which children are required to offer. These core subjects should be the same at all levels of education except in the progression of basic principles from the known to the unknown and simple to the complex.

As you have read through the educational implications of realism you are going to read through the assessment of their philosophical views.

3.5.2 Assessment

You should know that reality is composed of both material and spiritual entities. Education must transmit accumulated knowledge but in the sense of the learner being passive. The learner and the teacher enjoy their freedom as human beings. The learner's mind is not tabula rasa since he can interact with his environment.

The realists emphasize attainment of practical technicians and scientists while idealists uphold character development by which the search for truth demands personal discipline and an acceptable behavioural pattern.

SELF-ASSESSMENT EXERCISE 9.2

- Explain your understanding of the curriculum of the realists
- What are the postulations of the realists?

Answers to Self-Assessment Exercise 9.2

- Your answer may include that the curriculum of the realist is child centred. This is because the realists believe that the social interests and general needs are more vital than the individual interests and needs. They emphasised broad based curriculum with some core subjects to which children are required to offer. These core subjects should be the same at all levels of education except in the progression of basic principles from the known to the unknown and simple to complex.
- Your answer may include that the postulations of the realists are as follows: The realists believe that the world is real. What you see and touch is real. Matter is real. This reality is not only fixed but also unchanging and is directed by definite laws. To them matter is the ultimate reality and material things exist independent of the mind. It exists irrespective of being thought of. The world is governed by its own laws over which the human mind has no

control.

Matter is all things. It is the real and beyond it nothing else is or can be. Hence ideas exist only in so far as they are situated in matter.

The realists believe that the mind at birth is bland or empty (*tabula rasa*) but as the child grows various sense impressions are made on his mind. Sense experience is the major source of knowledge.

You have read about the realists as a school of thought. You have read about the postulations of the realists and the educational implications of the realists. We are taking another school of thought. This time you will be reading about the naturalists.

4.3.6 Naturalists

The chief proponents of the naturalists are Thales (16th century BC), Jean Jacques Rousseau (1712-1778) and Jean Heinrich Pestalozzi (1746-1827).

The naturalists believe that existence can be satisfactorily explained in natural or scientific terms. That is, whatever exists has natural interpretation and meaning. Thales maintained that nature holds the key to knowledge of the ultimate reality. Nature is real and the whole of reality can be expressed in nature. It is the sum total of objects on time, space and in natural law. You have to understand that to them, it is nature alone that exists and mind and reason emerge from it. Nature to them is beautiful, valuable and desirable, efficient and wonderful. Naturalists emphasize that necessary change results when it brings novelty. There is no need for any artificial setting, when nature itself is pure and simple.

People should protect ideal existence of undiluted peace and calm, which the growth of human environments tends to destroy with uncontrolled materialistic tendencies. Man in his natural state is simple peaceable, happy and contented individual. Naturalists maintain that the man is not only noble but also a sinless person whose freedom from interference should be guaranteed to enable him develop his own nature.

In Rousseau's view, it is the corrupt man and society that corrupts the man and distorts his natural self. Rousseau quoted by Okafor (1981) said:

Everything is good as it comes from the hands of the author of Nature: but everything degenerates in the hands of man. He will leave nothing as nature made it not even men. Like a saddled horse that must be trained for man's service he must be made over according to his fancy like a tree in his garden.

You have read through the postulations of the naturalists, we will still move a step further to study educational implication of their assertions.

3.6.1 Educational Implications

Having gone through the assertions of the naturalists, you will no doubt expect that the assertions will influence their views on education. As you will expect, the naturalists believe that the senses are important in learning process because knowledge is got from the senses. Educational procedure method must agree with and promote the laws of nature instead of violating them. Education should be given to the child according to the level of his maturity, considering the natural process of mental and physical growth.

Education is a process of socialisation and an instrument of national development when it is best utilized. But, that nature is the best teacher that can help the child to develop according to its laws using the senses.

Education is not a preparation for life. It is life itself. Therefore, the main aim of education should be to promote the future happiness of the child. It maintains that development stages, individual differences and the child's level of readiness should be considered, for effective learning. And curriculum shall vary and perhaps be broad to accommodate the child's conditions of effective learning. You have understood that child-centered education is highly recommended.

The child should be kept away from the corrupt society and persons by the teacher. Therefore, the teacher should be an observer and an organiser of learning materials and environment. He sets the learning environment allowing the child to learn from the known to the unknown within the natural frame work. However, organized school is not required rather natural environment ought to play the role of the school where the play way or the project method needs to be used. The naturalists oppose the use of corporal punishment, they hold tenaciously to discovery of child's interests, needs, abilities and environment.

The child is expected to be responsible for this opportunity and action, which he is meant to learn from, while punishment should be natural consequences of any given action. Philosophy of naturalism intends to bring man back to his full status of humanity believing that man can better utilize his freedom of thought and opportunity himself than being coerced to do so.

SELF-ASSESSMENT EXERCISE 9.3

- Summarise the assertions of the naturalists?
- What are the educational implications of naturalism?

Answers to Self-Assessment Exercise 9.3

1. Your answers may have included that whatever exist has natural interpretation and meaning. They assert that nature holds the keys to the knowledge of ultimate reality. That nature is real and the whole of reality can be expressed in nature. It is the sum total of objects on time, space, and in natural law.

2. Your answer may include that the Naturalists agree that knowledge is got from the senses. That educational procedure method must agree with and promote the law of nature, instead of violating them. Education should be given to the child according to the level of his maturity, considering the natural process of mental and physical growth.

4.6 References / Further Readings

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UNIT 5 SCHOOLS OF THOUGHT II CONTENT

Unit Structure

- 5.1 Introduction
- 5.2 Learning Outcome
- 5.3 Main Content
 - 5.3.1 Pragmatism
 - 5.3.2 Educational Implications
 - 5.3.3 Assessment
 - 5.3.4 Existentialism
 - 5.3.5 Educational Implications of Existentialism
 - 5.3.6 Assessment
 - 5.3.7 Reconstructionism
 - 5.3.7 Educational Implications
 - 5.3.8 Conclusion
- 5.4 Summary
- 5.5 Tutor Marked Assignment
- 5.6 References and Further Reading



5.1 Introduction

In the last unit, you read about some schools of thought notably, the idealist, the realist and naturalist. You also read about their educational implications. In this unit, you are going to read about other schools of thought which will help you to understand the topic further.



5.2 Learning Outcome

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

- Explain pragmatism
- Discuss the educational implications of pragmatism
- Discuss existentialism
- Explain the educational implications of existentialism Explain constructionism
- Discuss the educational implications of constructionism



5.3 Main Content

5.3.1 Pragmatism

You will come to know that pragmatism is the philosophical idea that asserts that change is dynamic and belongs to the essence of reality. You will discover that some of the proponents of realism are also proponents of pragmatism. Some of them are Francis Bacon (1561-1626) also in Realism, John Locke (1632-1704) also in Realism, William James (1842-1920) Charles Sanders Pierce (1839-1914) and John Dewey (1859 – 1952) to mention but a few.

The pragmatists refused the idea of any fixed and unchanging world of realities. They assert that change is dynamic and belongs to the essence of reality. They also believe that no value is absolute but all are relative and cautioned that man must not take anything for granted; rather he should critically examine everything by the use of intelligence. The sum total of what man experiences in the process of interaction between man and his environment is the genuine reality. The pragmatists assert that values are changing and changeable not constant or fixed. What might be valuable today might be valueless in future.

Pragmatism is a philosophical movement that includes those who claim that an ideology or proposition is true if it works satisfactorily, that the meaning of a proposition is to be found in the practical consequences of accepting it, and that unpractical ideas are to be rejected. Pragmatism originated in the United States during the latter quarter of the nineteenth century. Although it has significantly influenced non-philosophers—notably in the fields of law, education, politics, sociology, psychology, and literary criticism—this article deals with it only as a movement within philosophy (Shook and Margolis, 2015).

You should know that the pragmatists are also known as the experimentalists or instrumentalists. Pragmatism is not only an essential method of solving problems, but is also interested in the material benefits. William James like John Dewey asserts that theories considered applicable to the solution of problems must be one that could be subjected to test through experimentation.

Oroka (1990) summarises the basic elements of the pragmatic theory as follows:

- That there is reality in change. It does not believe in absolute and eternal ideas and values found in idealism, nor in the sense experience of matter as in realism. Rather pragmatism maintains

that ideas and values change with situations, time and place.

- That man is essentially social and biological in nature. Reality or truth results from the “interaction” of the human being with his environment.
- That there is relatively goodness and truth to be judged by the end result. It is the result and consequence of an action, which determines its goodness or truth conditions.
- That there should be the use of critical intelligence. The subjection of issues to critical analysis is inevitable in man’s ability to identify problems and find relevant solution to them.
- That the critical use of intelligence thrives best in an atmosphere permeated with democratic ideas.

You have read through the basic elements of the pragmatists. You are now going to read through their educational implications.

5.3.2 Educational Implications

You have read that pragmatism assert that change is dynamic and constant. In the same vain, they maintain that education should prepare the learner to cope with the changing modes of reality. They believe that it is the learner’s dynamic life that enables him to face the problem created by constant interaction with the environment. Education is therefore seen as life. So teaching in education becomes a teaching that leads to good life. This emphasises exploration and a discovery by the learner about his environment.

Understand that to the pragmatists, education develops in the learner the ability to make decisions in a dynamic world. Thus, the teacher’s responsibility is to construct learning situations that are conducive and suitable to a solution of problems that will help the child to better the understanding of his social and physical environment.

Appreciate that for them education develops in the learner the ability to make decisions in a dynamic world. Thus the teacher’s responsibility is to construct learning and suitable to a solution of problems that will help the child to better the understanding of his social and physical environment.

That education should be planned as to make the learner active in class while the teacher serves as a guide who assists to facilitate the process of

discovery in an exploration by the learner. The child in educational process should learn to depend on his personal interest and needs and be ready to provide solution to his problems. The teacher should provide rich experience that assists, guides and motivates the learner.

5.3.3 Assessment

You have read through the educational implication of the pragmatists, you are now going through the assessment of their beliefs.

As you have learnt, experience is the central concept in pragmatism. Dewey (1964) maintained that “all education proceeds by the participation of the individual in the social consciousness of the race”. You know that change is a reality in the dynamic world. The learner must be dynamic in response to the needs of changing times, places, and peoples.

However, man’s nature is both material and spiritual as against the pragmatic emphasis on the materialistic aspects only, it is not also true that all values are relative; some values are absolute such as love and justice. Change is real and it is the essence of reality based on some permanence.

Also, by way of planning, education should have some predetermined aims, which learning must strive to achieve. Learning must be related to relevant knowledge and experience or interest of the learner. The teacher must guide learning as an experienced person to select what is acceptable, valuable or desirable and worth knowing.

SELF-ASSESSMENT EXERCISE 10.1

- What do you understand by pragmatism?
- List some of the proponents of pragmatism?

Answers to Self-Assessment Exercise 10.1

- Your answer may have included that pragmatism is a philosophical system which asserts that change is dynamic and belongs to the essence of reality. It asserts that no value is absolute but all are relative and cautioned that man must not take anything for granted; rather he should critically examine everything by the use of intelligence. The sum total of what man experiences in the process of interaction between man and his environment is the genuine reality. The pragmatists assert that values are changing and changeable not constant or fixed what might be valuable today might be valueless in future.

- You have studied pragmatism, their tenets and educational implications of their ideas. You are now going further to study existentialism.
- The proponents of existentialism are Soren Kierkegaard, Martin Heidegger, George Kneallwe, Martin Buber, Ven Cleve Mori and Jean Paul Sartre to mention a few.
- Existentialism could be described as philosophy of existence, holding that existence precedes essence. It is concerned with the development of human conscious state considering man as thinking, feeling and acting individuals in the world.
- Man for the existentialists owes nothing to nature apart from his existence since the physical world has no meaning and no purpose outside man. The individual discovers his destiny and explores his own feeling and coordinates ideas to his existence. He is responsible to himself. Freedom of choice is his major responsibility and also his greatest problem.
- Your answer may include that the proponents of pragmatism are Francis Bacon, John Locke, William James, Charles Sanders Pierce and John Dewey.

5.3.4 Existentialism

An existentialist sees man as not only alienated, lonely but also caught up in an absurd and meaningless world. However, man is said to be a free and self-determining individual, unidentical with unique personality and unpre-determined existence. His existence preceded essence implying that man will first exist before defining or conceptualising himself.

You have read through the beliefs of the existentialists; you are going to read through the educational implications of their ideas.

5.3.5 Educational Implications

You know that education endeavours to enable man to ask and answer questions such as Who am I? Why am I here? Where am I going to or where am I going from here? Education primarily helps man to identify himself in all his frustration, fears, joy and hopes. It should make the individual accept responsibility for his own action. The teacher should impose any form of discipline so as to assist the learner prepare for self-development and self-fulfillment.

Education should enable the child to develop his ability, to decide

correctly, to discover himself and to acculturate the attitude of self-reliance.

The teacher assists the child to develop his unique potentials, act in his own unique way and learn according to his interest and desire. The teacher should liaise with the child's parents and thereby act as a counselor and an instructor.

The dialectical method is recommended because it gives opportunity for dialogue and recognizes the worth of the child. Role play is also acceptable for the purpose of enhancing the child's direct experience of the situation. The school should be the child's home extension which can create a conducive atmosphere for cultural and development of past experience.

The curriculum should create critical mind and freedom of choice. All subjects are equally important depending on child's interest. Therefore, the curriculum should include disciplines that guarantee freedom, needs and individual differences as he experiences them.

5.3.6 Assessment

You have read through the educational implication of existentialism, we are now going to assess their assertions.

Freedom is really important to man in his existence, but it should be exercised with great deal of caution, as not to infringe on another person's right. As you already know, the existentialists believe that man alone without assistance can make himself, if this is true there would be no need for living together in towns and villages. The environment has to play a vital part in making and unmaking man. The need for complementary living gives rise to the training of lawyers, teachers, doctors, carpenters and others like traders, farmers and fishermen.

Agreeably, the exercise of ability to choose among various opportunities, materials, actions etc are central and inevitable to man but there are certain actions or reactions that are beyond choice such as biological reaction, reflex actions, death, moral decision, some emergency situations and so on. It is therefore, erroneous to reduce everything in man's life to the exercise of choice.

SELF-ASSESSMENT EXERCISE 10.2

- | |
|--|
| <ul style="list-style-type: none">• Discuss the curriculum of the existentialists• Mention some of the proponents of existentialism |
|--|

Answers to Self-Assessment Exercise 10.2

- Your answer may include that the curriculum should create critical mind and freedom of choice. All subjects are equally important depending on child's interest. Therefore, the curriculum should include disciplines that guarantee freedom, needs and individual differences as the experience them.
- Your answer may include that the proponents of existentialism are Soren Kierkegaard, Martin Heidegger, Gerorge Knellwe, Martin Buber, Ven Cleve Mori and Jean Paul Sartre.

You have now studied about existentialism and all that it stands for. You have also read about the assessment of their assertions. We are now going to study another school of thought called the Reconstructionism.

5.3.7 Reconstructionism

The philosophy of Reconstructionism deals with the construction of the harmony between nature and man. Reconstructionism believes that nature which is in strife and tension needs to be reorganised, reconstructed and recorded. It shows that nature is sinful, bad, nasty, wicked especially as conditioned by the governing class. The Reconstructionists maintain that man needs a well-planned action for two reasons:

- Nature is perversely evil
- Man's nature is perpetually in crisis with the society.

They therefore, claim that society is constantly in strife and tension. Without a concerted effort, how can man change and restore the disrupted harmony between man and nature. For any society to achieve peace and harmony there must be deliberate change. The society and nature need a great deal of change for them to be responsive to the needs of man.

You have read through the assertions of the reconstructionism; we are now going to read through the educational implications of their believes.

5.3.8 Education Implications

You need to know that the reconstructionism believe that education can bring about the required harmony and social political order which nature through societal activity disrupted. Education assists man to identify the needs for changes and effect these changes. It helps in the modification of goals to restore the disrupted social and political harmony. Man is restored in the process to his original status. They in this regard believed that education alone could acclimatize man within a normative

environment. In any given society, a positive change and reconstruction can be possible if only education can be effectively reconstructed.

Plato in this same vein as he identified in the Republic, sees education as an instrument of effective reconstruction of an ideal state. Education in this wise becomes the fundamental tool for effective and continuous change for the better in a civilized society.

Also, the reconstructionists maintained that education is a cultural renewal. It aims at a better future. It plans for democratic order and attempts to bring about a positive change. The school must be culture bound and influence its new shape. It is believed that by method of inductive thinking, problem solving, group dynamism and group consensus major changes of physical and social structures and attitudes could take place. It is man or the group of people that control the process and imposes discipline in forms of punishments and rewards.

Note that for any real order and lasting changes to take place in the society, both in and outside school system the educator must act as the only right agent. He must purposefully act for social and political affairs. Education can effectively reform the social and political order if every educator acts as an agent. Education becomes relevant if it considers and blends thought and action, intellectualism with activism and theory with practice. Reconstructionism holds that school system should be structured and organized to help the society and be accountable to the needs of man in the society.

You have read through the educational implications of reconstructionism and all they said are the achievements of education. We are now going to assess their assertions.

5.3.9 Assessment

You know that reconstructionism over-emphasises social evaluation, determination of goals and values in education, and therefore proffers no principle of truth and goals. It neglects man and only over-stresses the place of the group/society. The school of philosophy demands too much from the learner who is still immature. The learner only needs mature guidance of the teacher in the education process. Pragmatism sees education as an instrument of social and cultural reform but reconstructionism desires for a change and social reform and moves beyond the demands made by pragmatic philosophers. And in the process makes too much romantic notion of what schools and educators can do and achieve.

SELF-ASSESSMENT EXERCISE 10.3

- Summarise the assertions of the reconstructionists
- What is your assessment of them believes

Answers to Self-Assessment Exercise 10.3

- Your answer may include that this philosophy is interested in dealing with the construction of the harmony between nature and man. The reconstructionists believe that nature which is in strife and tension needs to be reorganized, reconstructed and recorded. It shows that nature is sinful, bad, nasty, wicked especially as conditioned by the governing class. The Reconstructionists maintain that man needs a well-planned action for two reasons:
- Nature is perversely evil
- Man's nature is perpetually in crisis with the society.

They therefore, claim that society is constantly in strife and tension. Without a concerted effort how can man change and restore the disrupted harmony between man and nature. For any society to achieve peace and harmony there must be deliberate change. The society and nature need a great deal of change for them to be responsive to the needs of man.

- Your answer may include that reconstructionism over-emphasises social evaluation, determination of goals and values in education, and therefore proffers no principle of truth and goals. It neglects man and only over-stresses the place of the group/society. This school of philosophy demands too much from the learner who is still immature. The learner only needs mature guidance of the teacher in the education process. Pragmatism sees education as an instrument of social and cultural reform but reconstructionism desires for a change and social reform and moves beyond the demands made by pragmatic philosophers. And in the process makes too much romantic notion of what schools and educators can do and achieve.

5.3.9 Conclusion

These schools of thought emphasise the importance of education in bringing about a desired change in the society.

5.4 Summary

In this unit we have learnt about:

- Pragmatists assertions
- The educational implications of pragmatic ideas.
- Reconstructionists tenets
- The educational implications of Reconstructionists ideas
- Existentialists beliefs
- The educational implications of existentialism

5.5 Tutor-Marked Assignment

- List the proponents of existentialism
- Summarise the believes of pragmatism
- Assess the assertions of reconstructionism

5.6 References / Further Readings

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MODULE 3

Unit 1	Axiology
Unit 2	Logic
Unit 3	Logic and Reasoning
Unit 4	Freedom
Unit 5	Epistemology

UNIT 1 AXIOLOGY**Unit Structure**

1.1	Introduction
1.2	Learning Outcome
1.3	Main Body
1.3.1	The Concept of Axiology
1.3.2	Ethical Philosophy
1.3.3	Aesthetics
1.3.4	Political Philosophy
1.3.5	Axiology of Realism
1.3.6	Axiology of Idealism
1.3.7	Axiology of Pragmatism
1.3.8	Axiology of Existentialism
1.3.9	The Importance of Axiology to Education
1.4	Pragmatic Axiology of Education
1.4.1	Idealist Axiology of Education
1.4.2	Realist Axiology of Education
1.5	Conclusion
1.6	Summary
1.7	Tutor-Marked Assignment
1.8	References / Further Readings

**1.1 Introduction**

In the last unit we studied Epistemology and types of knowledge. We also looked at *a posteriori* and *a priori* knowledge, the need for knowledge in Nigerian schools. We studied vocation, formal and informal education.

Axiology is the science of inquiry into human values. This inquiry enables people to identify the internal valuing systems that influence their perceptions, decisions and actions – to clearly understand, “What do I value? How do I value, and how do I make value decisions?” (Schoof, 2017). Values do not give people a sense of what is or what is not but of what is valuable (able to have worth or merit) and what is not valuable

(Cicovacki, 2016). Axiology is the science of people's choice of basic fundamental values (Engle, 2017). It is a science that brings order to everyday moral decisions and value judgements – to people's value world (Hartman, 2016). Axiology tells people what to pay attention to, what is important to them, and it helps clarify their prejudices and biases. It measures how people think and perceive things rather than what they are thinking (Hartman, 2016; Schoof, 2017). "Natural science explains human behaviour. [The science of] axiology explains and measures the thinking [the valuing] that forms the foundation for, and leads to, human behaviour (Schoof, 2017).

• **Axiology, Values, Ethics and Problem Solving**

Within philosophy, axiology refers to the study of values, namely two kinds of values: ethics (good and bad) and aesthetics (beauty and harmony). Within ethics, value is the property of something or an action, reflective of its importance (Hart, 2016; Schroeder, 2018). Values form the backdrop against people's thinking, beliefs and perceptions; values underpin relationships and are invaluable, priceless and of deep importance to transdisciplinary work. People's values, spelt out or not, are embedded in everything they do, write, say, perform and create (Tella, 2018). Values profoundly inform people's behaviour and their (in)actions. Not surprisingly, axiology (the study of values and value judgements) is intended to link thinking (valuing) with action (Giuculescu, 2017). Hofkirchner (2018) equates axiology (envisioning a better world) with ethics and responsible activism, deeply influenced by values.

In this unit we shall study axiology, the branches of axiology and the points of views of schools of philosophy on axiology.



1.2 Learning Outcome

By the end of this lesson you should be able to: Explain the

- Concept of axiology
- Explain aesthetic philosophy
- Explain political philosophy
- Discuss the axiology of some schools of thought



1.3 Main Content

13.1 The Concept of Axiology

Axiology is derived from the Greek word ‘axios’ meaning worthy, and ‘logos’ meaning discourse. This is the branch of philosophy that deals with value- both intrinsic values and extrinsic values. Values are described as intrinsic when they are pursued for their own sake, while extrinsic values are pursued as a means to other ends. For instance medicine as a discipline can be said to have intrinsic value, when it is aimed at the improvement of the health of the society. It can be said to have extrinsic value when it is seen as a means of acquiring material wealth. Now you have studied the concept of axiology. You are now going to study the branches of axiology.

Axiology has three subsidiary branches of philosophy, which many philosophers would agree cannot be fruitfully and independently pursued without reference back to metaphysics. These branches are:

- Ethical philosophy
- Aesthetics
- Political philosophy

1.3.2 Ethical Philosophy

As you have learnt axiology is divided into three areas. One of which is ethics or moral philosophy. It is this moral philosophy that we mostly interested in this unit, though we shall briefly discuss the other areas of axiology.

Ethics is concerned with the rightness or wrongness of an action. These areas called moral philosophy is concerned with recommending concepts of right and wrong behaviour systematising and defending. Ethics is that branch of philosophy that deals with morality of human conduct. But the traditional view of ethics is to enable man live a well- rounded life guided by reason. Ethical theories are usually divided into three general subject areas: They are metaethics, normative ethics and applied ethics. Metaethics investigates where our ethical principles come from. And what they mean. Other vital questions which metaethics asks are:

Are these ethical principles social inventions? Do they involve more than expressions of our individual emotions? According to Okereke (2004) “Metaethics answers these questions and focus on the issues of universal truth, the moral values are objective in the sense that they exist in a spirit-like realm beyond subjective human conventions. They also hold that they

are absolute or eternal in that they never change, and that also they are universal in so much as they apply to all rational creatures around the world and throughout time. The most dramatic example of this view is Plato who was inspired by the field of mathematics. When you look at numbers and mathematical relation such as $1+1=2$, they seem to be timeless concepts that never change, and apply everywhere in the universe. Humans do not invent numbers and humans cannot alter them. Plato explained the eternal character of mathematics by stating that they are abstract entities that exist in a spirit-like realm. He noted that moral values also are absolute truths and these are also abstract, spirit-like entities. In this sense for Plato moral values are spiritual objects. Medieval philosophers commonly grouped all moral principles together under the heading of eternal truths which were also frequently seen as spirit-like objects.

Seventeenth century British Philosopher Samuel Clarke described them as spirit-like relationships rather than spirit-like objects. In either case, though they exist in a spirit-like realm a different order worldly approach, the metaphysical status of morality as divine command issuing from God's will, this view was inspired by the notion of an all-powerful God who is in control of everything. God simply will things and they become reality. He wills the physical world into existence, He wills human life into existence and similarly, and he wills moral values into existence.

Proponents of this view such as medieval philosopher William of Ockham believe that God wills moral principles such as "murder is wrong" and this exist in God's mind as commands. God informs human of these commands by implanting us with moral intuitions or revealing these commands in scriptures.

The second approach to the metaphysical status of morality follows the will of God, the role of reason in ethical judgments, and the meaning of ethical terms themselves."

Normative ethics takes on a more practical task, which is to arrive at moral standards that regulate right and wrong conducts. This may involve articulating the good habits that we should acquire, the duties that we should follow, or the consequences of our behaviour on others. Finally, you should understand that applied ethics involves examining specific controversial issues, such as abortion, infanticide, animal rights, environmental concerns, homosexuality, capital punishment and nuclear war. You may want to know that by using the conceptual tools of metaethics and normative ethics, discussions in applied ethics try to resolve these controversial issues.

You have learnt about what moral philosophy is all about, you will be

moving a step further other than the branches of this moral philosophy for a better understanding.

- **Metaphysics**

As you have learnt, the term ‘meta’ means after or beyond, and consequently, the notion of metaphysics involves a removed view of the entire project of ethics. We may define metaethics as the study of the origin and meaning of ethical concepts. Two issues are prominent here, they are:

- Metaphysical issues concerning whether morality exists independently of humans and
- Psychological issues concerning the underlying mental basis of our moral judgments and conduct.

- **Metaphysical Issues**

Metaphysics as you know is the study of the kinds of things that exist in the universe. Some of the things on the universe you know are made of physical stuff, such as stones and things are non-physical in nature such as thoughts, spirits and God. The metaphysical component of metaethics involves discovering specifically whether moral values are eternal truths that exist in a spirit-like realm, or simple human conventions. You know from our discussion that this topic is taking two general directions; one is about other world and the other about this world. Proponents of the other-world view typically hold.

In the skeptical philosophical tradition, such as articulated by Greek philosophers Sextus Empiricus, which derives the objective status of moral values. You have to understand that skeptics did not reject moral values themselves, but only denied that values exist as spirit-like objects or as divine commands in the mind of God. Moral values, they agreed are strictly human invention, a position that has since been called moral relativism. The first is individual relativism, which holds that individual people create their own moral standards. Friedrich Nietzsche, for example, argued that the superhuman creates his or her morality distinct from and in reaction to the slave-like value system of the masses. The second is cultural relativism which maintains that morality is grounded in the approval of ones society and not simply in the preferences of individual people. This view was advocated by Sextus and in more recent centuries by Michel Montaigne and William Graham Sumner. In addition to espousing skepticism and relativism, this ‘worldly’ approach metaphysical status of morality denies the absolute and universal nature of morality and hold instead that moral values in fact, change from society

to society throughout time and throughout the world. They frequently attempt to defend their position by citing examples of values that differ dramatically from one culture to another, such as attitudes about polygamy, homosexuality and human sacrifice.

- **Psychological Issues**

A second of metaethics involves the psychological basis of our moral judgments and conduct particularly understanding what motivates us to be moral. We might explore this subject by asking the simple question: “Why be moral? Even if I am aware of basic moral standards, such as do not steal, this does not necessarily mean that I will be psychologically compelled to act on them. Some answers to the question “Why be moral? Are to avoid punishment, to gain praise, to attain happiness, to be dignified, or to fit in with society.

1.3.3 Aesthetics Philosophy

Questions almost similar to those of the ethics arise in aesthetics. For instance, ethics considers whether beauty is a principle that exists independent of us or whether it is not a projection into the screen of an aesthetical natural world of our own feelings of appreciation and admiration. Hence, philosophers ask the question, what is beauty? When we say a thing is beautiful, what does this mean?

1.3.4 Political Philosophy

Ethics raises the questions on goodness, desirability or undesirability of things or acts of individuals or the society. In political philosophy, questions are raised about the origin and the purpose of the society what principles make a society a unitary whole? Why must a person obey the society? What is the best form of government? The attempt to answer some of these questions have the basis for the growth of different theories and forms of government such as democracy, socialism, communism, communalism, aristocracy, tyranny, despotism and theocracy.

You have read that axiology specifies the nature of value, it is also interested in kinds of value and value worthy of possession. Axiology seeks to answer the third general philosophical question, what is value? What we desire we value. An interesting theory of value suggests that values exist only to the extent that they are supported by the interest of the valuer. A value of interest to one person may not exist at all for a second person. In contrast, it is said that values have an existence independent of the valuer and his interest in this context values are universal and exist for anyone to possess.

In our pluralistic social world frustration and anxiety may be induced when man conducts himself according to the value structure of a group rather than acting as he would individually like to act by focusing upon the value, phase of a philosophy man may gain a conscious awareness of personality cherished value on which to base his behaviour. Lack of individual value clarity lends to conforming behaviour determined by group values. Behaviour of this sort may be frustrating when the group behaviour is contradictory to man's personally held behaviour values. The degree of frustration would be maximized when awareness of personal behaviour values is possessed in man's subconscious.

SELF-ASSESSMENT EXERCISE 11.1

- What do you understand by axiology?
- What is ethics all about?

Answers to Self-Assessment Exercise 11.1

- Your answer would have included that axiology is a branch of philosophy that deals with value- both intrinsic values and extrinsic values. It specifies the nature of value. It is interested in kinds of value and value worthy of possession.
- Your answer may have included that ethics deals with the question of peoples set principles or code of conduct. It inquires into the nature of good and evil right and wrong. It tries to analyse and justify the reasons for actions or to justify the action itself. Ethics asks whether the "good" and the "right are independent principles embedded in the nature of a thing which the mind recognizes.

Whether the good and the right are ends or ideals which the spirit of man aspires to acquire ethical philosophy is usually identified with the principles of truth, goodness and beauty. This is why it is called theory of value.

You have read through the concept of axiology and what axiology is concerned with. You have also read through the branches of axiology and what they are all about. We are going to move a step further to study what philosophical school of thought says concerning axiology.

1.3.5 Axiology of Realism

Regarding the axiology of realism, values are obtained from nature. As a result of observing nature, man comes to know natural laws which provide the basis for ethical and aesthetical value judgments. Values so derived from nature are permanent. Values will have a natural quality

rather than a supernatural quality. Assuming the universe is thus the standard of goodness; men who live in accordance with the general principles of nature are moral men. This universal standard for the determination of man's ethical structure is also the source of evil. Moral man is responsible to select the laws for nature which denote good and conduct himself by such laws. Nature provides the principles which govern the appreciation of beauty. Aesthetic is the reflection of nature.

1.3.6 Axiology of Idealism

What answer has idealism on the question of what is of value? What are the ethics and aesthetics of idealism? As presented in the context of supernaturalism, idealism has God as the standard of goodness. Moral man is he who lives according to the will of God. The inherent problem is that of moral man knowing the will of God. The assumption that morality is based upon the will of God is wide spread among the masses.

Idealists perhaps on a faith basis accept the will of God as expressed in his word (Bible) in the teaching of Christ and in the interpretation by the church.

The problem of evil has been troublesome to supernaturalism since ancient times. Discussions of the problem of evil cause attention to be directed toward the attributes of benevolence and omnipotence of God.

As omnipotent God is all powerful and could abolish evil, but in so doing he could not be benevolent. Thus, a benevolent God must be lacking in power. A discussion of the problems of evil is also a discussion of the conceptions of God, and therefore, it is a consideration relating to reality.

At the same time, a basic premise relating to the ethics of idealism is under consideration. God as the absolute perfection is both omnipotent and benevolent; one can see why the problem of evil has been most perplexing to idealism. Aesthetics in idealism becomes the logical out-growth of the ethics in idealism. Beauty is ascribed as the reflection of God. In other words, as man continually strives to become morally good by imitating God, he reflects the idea of God more and more. Such reflection of God becomes the aesthetics, the beauty of idealism.

1.3.7 Axiology of Pragmatism

Whereas idealists and realists believe that value remains fixed or permanent the pragmatists say that values are neither fixed nor permanent.

These values change with time and place and should therefore, be constantly reviewed. This means that no particular law should be seen as

binding on everybody at all times. For example, the law which says “Do not kill” according to them should not be rigidly obeyed. They believe that in certain circumstances it may be right to kill for example in order to save innocent lives or to defend oneself. To them value is decided by its usefulness. The test for anything is whether it works out well or not.

1.3.8 Axiology of Existentialism

Existentialists believe that man is the judge of what is of value to him. This means that value is permanent because it is the person who is interested in a thing who values it. This means that value is also subjective. Nobody willingly and knowingly chooses what is bad. One makes a choice after considering all possible factions including the consequences of choosing. Therefore, one should not be compelled to follow the “crowd” the majority opinion or the society’s traditions in one’s action. To allow the majority opinion to decide for one is to sell one’s freedom of choice.

Self-Assessment Exercise 11.2

- What is axiological assertion of the realists?
- What is axiology according to the pragmatists?

Answers to Self-Assessment Exercise 11.2

- Your answer may include that the realists assert that values are obtained from nature. Man knows natural laws by observing nature. These natural laws provide the basis for ethical and aesthetical value judgments. Values so derived from nature are permanent. They believe that values will have a natural quality rather than a supernatural quality. Moral men are therefore; those who live in accordance with the general principles of natural laws.

The same natural principles are also the source of evil. Moral man is responsible to select the laws for nature which denote good and conduct himself by such laws. Nature provides the principles which govern the appreciation of beauty Aesthetic is the reflection of nature.

- Your answer may include that the pragmatists asserts that values are neither fixed nor permanent. These values change with time and place and should therefore be “constantly reviewed. This means that no particular law should be seen as binding on everybody at all times. For example the law which says “Do not kill; according to them should not be rigidly obeyed. They believe that in certain circumstances it may be right to kill, for example in order to save innocent life or to defend oneself. To them, value is

decided by its usefulness. The test for anything is whether it works out well or not.

1.3.9 The Importance of Axiology to Education

Classical philosophies and educational philosophies specify positions regarding reality, knowledge and values. The classroom teacher should study philosophy not only for the purpose of gaining an understanding of terminology, but also for gaining an understanding of the various views regarding reality, knowledge and values within the major systems of thought.

It is necessary to study value or the nature of values as this would help the teacher in important choices in the school organisation. These choices or views can be categorised under the following:

1.3.10 Pragmatic Axiology of Education

The pragmatists maintain that values are subjective. The world is ever subject to perpetual change and values are not permanent but are determined by circumstances which may be social, economics, political, cultural, religions, etc. There is no absolute value. Every object is as valuable as the other. With regard to education the pragmatists asserts that curriculum must always change in order to be in agreement with changing realities. They have no special attachment of any subject.

1.3.11 Idealist Axiology of Education

The idealists believe or maintain in the objectivity of value. Values are perceived in hierarchical order, the spiritual values being of superior nature than material value. Because of the nature of spiritual reality, spiritual values are permanent and unchanging. In terms of educational practice, the idealist's emphasis that spiritual or religious subject should be made compulsory in the curriculum.

1.3.12 Realist Axiology of Education

The realists also maintain that values are objective; there is a hierarchy of value. They assert that material values are regarded as superior to spiritual values. There is no absolute value in so far as the world of enterprise is ever-changing because absoluteness required permanency.

In terms of educational practice, the realists lay emphasis on secular subjects and in sciences.

SELF-ASSESSMENT EXERCISE 11.3

- Name two importance of axiology to education?
- Mention the importance of idealist's axiology to education

Answers to Self-Assessment Exercise 11.3

- Your answer may have included that the classroom teacher should study philosophy in order to gain understanding of the various views regarding reality knowledge and values within the major systems of thought.
- Your answer may include that it is necessary to study values or the nature of values as this would help the teacher in important choice in the school organisation.
- The idealists assert the objectivity of values are perceived in hierarchical order the spiritual value being of superior nature than material value. Because of the nature of spiritual reality, spiritual values are permanent and unchanging. In terms of educational practice spiritual or religious subject should be made compulsory in the curriculum.

1.4 Conclusion

The study of value or the nature of value will help the teacher to make important choices in the school organisation.

**1.5 Summary**

In the unit we have learnt about:

- Concept of axiology
- The axiology of realism
- The axiology of idealism
- Pragmatist axiology
- Existentialist axiology
- The importance of axiology to education

1.6 Tutor-Marked Assignment

- What do you understand by axiology?
- What are the branches of axiology?
- What is the pragmatists idea of axiology?

- Of what value is axiology to education?



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UNIT 2 LOGIC

Unit Structure

- 2.1 Introduction
- 2.2 Learning Outcome
- 2.3 Main Content
 - 2.3.1 The Nature of Logic
 - 2.3.2 The Definition of Logic
 - 2.3.3 The Scope of Logic
 - 2.3.4 Intellectual/The Logic of Inquiry
 - 2.3.5 Formal Logic
- 2.4 Divisions of Logic
 - 2.4.1 Simple Apprehension
 - 2.4.2 Judgment
 - 2.4.3 Reasoning of Inference
- 2.5 Conclusion
- 2.6 Summary
- 2.7 Tutor Marked Assignment
- 2.8 References / Further Readings



2.1 Introduction

In the last unit you study about axiology and ethical philosophy. You also studied aesthetics and the axiology of major schools of thought and their relevance to education. In this unit you shall be studying logic to help you appreciate the subject the more.



2.3 Learning Outcome

By the end of this unit, you should be able to: Explain the nature of logic

- Discuss the definitions of logic
- Explain the scope of logic



2.3 Maincontent

2.3.1 The Nature of Logic

You have to know that philosophers more than most people strive to make their arguments well stated, since they place great importance on clarity

of ideas. It is for this reason they try to make their position clear, well-articulated and properly backed up. Understand that whatever statement they make, they ensure that they are rational. You have to know that it is logic that ensures and facilitates this attainment of these goals. Know that in order to clarify the beliefs we have about reality, the world around us, and other humans, we have to give reasons for them. We want you to appreciate that logic is primarily concerned with relation between the beliefs we express and the reasons we give as evidence for them.

2.3.2 The Definition of Logic

You have to know that logic is the science which directs the attainment of truth. The term “logic” is from the Greek word *logos*, which means “reasoned discourse”. Understand that its fundamental meaning is “speech” or “statement”, in the sense that each speech or statement consists of a coherent and rational arrangement of words. You have to understand also that the power of thinking is an instrument for knowing the why and wherefore of things, but thinking sharpened by skill in logic is an efficient instrument for scientific and systematic knowing. Logic may be defined as the science of good reasoning. Understand also that logic is defined as the science of the law of thought. In fact, some logicians refer to logic as the formal or necessary laws of thought. We want you to know that the reference to laws of thought suggests that there is a certain uniformity or agreement which exists and must exist in the modes in which all persons think and reason so long as they do not make mistakes or fall into self-contradiction or fallacy. The laws of thought are natural laws which we have no power to interfere with. They are not to be confused with the artificial laws of a country which can be violated by men or even altered by them to suit certain prevailing circumstances.

You have to know that in reasoning there are modes in which all person’s reason and think in accordance with whatever may be the subject. Thus if we consider Lagos, the metropolis, the most populous city in Nigeria, since metropolis is identical with Lagos, it follows necessarily that all minds think that metropolis is Lagos.

Understand also that logic can be seen as the science of the necessary forms of thought. A form is something which remains uniform and unaltered while the matter thrown into it may vary. A building of the same form may be constructed of either bronze, copper, iron wood, gold or silver. A building of the same form may be constructed of either brick, stone or wood. Just as we recognise these different forms and substances in tangible things, so do we observe in logic that the form of argument is one thing quite distinct from the various subjects or matter which may be treated in that form. In view of the above therefore, we may also say that logic is the science occupied with asserting and describing all the general

forms of thought which we must employ so long as we reason validly. You should know that it was from this that Immanuel Kant observed that the law of logic is not the Psychological law; logic is not concerned with the how of our thought, but how we must think.

TWO TYPES OF LOGIC

- **Informal logic**

Informal logic is the study of natural language arguments. The study of fallacies is an important branch of informal logic. Since much informal argument is not strictly speaking deductive, on some conceptions of logic, informal logic is not logic at all.

- **Formal logic**

Formal logic is the study of inference with purely formal content. An inference possesses a purely formal content if it can be expressed as a particular application of a wholly abstract rule, that is, a rule that is not about any particular thing or property. In many definitions of logic, logical consequence and inference with purely formal content are the same. This does not render the notion of informal logic vacuous, because no formal logic captures all of the nuances of natural language (McGin, 2017).

SELF-ASSESSMENT EXERCISE 12.1

- What is the nature of logic?
- Define and explain the meaning of logic?

Answers to Self-Assessment Exercise 12.1

- Your answer may include that the direct formal object of logic is relations. The indirect formal object of logic is judgment. Relation here indicates that one must find enough evidence to support a conclusion, thesis, one's position or the inference. Relation here has to do with two propositions (i.e. the major and minor premise). In logic therefore, relevant evidence must have to relate the propositions to the conclusion in such a manner that what is in the evidence is partially or entirely in the conclusion. For example
- All men are mortal John is a man
- Therefore, John is mortal

The proposition in the example showed enough evidence that John is mortal since he is a man and men have been established as being mortal.

The evidence provided is in the same universe of discourse with the conclusion reached. This logic seeks to identify the correct relationship between or among relatives through human reason. One can always reach a correct judgment based on the principle of relation in argument.

- Your answer may include that logic is the science which direct the attainment of truth. Logic again may be defined as the science of the law of thought. Logic is also referred to as the formal or necessary laws of thought.

The term 'logic' is from the Greek word 'logos' which means 'reasoned discourse'. Its fundamental meaning is 'speech or statement' In the sense that each speech or statement consist of a coherent and rational arrangement of words. The power of thinking is an instrument for knowing the why and wherefore of things, but thinking sharpened by skill in logic is an efficient instrument for scientific and systematic knowing. In reasoning, there are modes in which all persons reason and think in accordance with whatever may be the subject.

Logic can be seen as the science of the necessary forms of thought. A form is something which remains uniform and unaltered while the matter thrown in it may vary. Logic also is the science occupied with asserting and describing all the general forms of thought which we must employ so long as we reason validly. Immanuel Kant observed that the law of logic is not concerned with the how of our thought but how we must think.

2.3.3 The Scope of Logic

You have read through the nature of logic. You have also read through the definition and explanation of logic. You will be studying the scope of logic and the divisions of logic.

You will observe that the scope of logic embraces the type of thinking which logic is concerned with "it is that which can be expressed as reasoning, since all reasoning is thinking but not all thinking is reasoning.

You have to understand that reasoning, as a concept used in logic is an activity of looking for relevant evidence for whatever we say or do. This evidence must be correct for one to adopt any conclusion. It therefore, goes without saying that reasoning is the central theme of logic.

Understand also that the scope of logic incorporates the other two acts of the intellect- apprehension and judgment.

2.3.4 Intellectual/The Logic of Inquiry

You have to know that the logic of inquiry was formulated by John Dewey. The subject of this logic of inquiry is the act and process of inference. Know that the logic of inquiry seeks to establish the principles that men ought to observe in order to reach valid conclusions whereas formal logic is solely concerned with the forms of arguments. Thus, the logic of inquiry is prescriptive in that it recommends principles for men to follow. Know also that it is also descriptive since these are principles that people do in fact follow when they inquire successfully.

You have to note that Dewey had declared that “all logical forms arise within the operations of inquiry and are concerned with control inquiry so that it may yield warranted assertions.

You have to know that in resolving a problematic situation which is what it means to inquire, the following steps are to be taking:

- Definition of the problem
- Gathering of information
- Proposition of hypothesis
- Prediction of their consequences
- Verification of the latter experimentally
- Coordination of the findings.

2.3.5 Formal Logic

You will understand that formal logicians hold that logic is concerned only with validity of an argument. For an argument to be valid, it has to be self-consistent. You shall know that in that case the essential question about an argument is whether the conclusion is rightly drawn from the given premises. It does not matter to the formal logicians whether the premises from which the conclusion is drawn are true or false. In other words, the validity of an argument depends on its adherence to a given form. You should know that true and false do not enter into formal logic.

You should understand that the material logician on the other hand, maintains that logic is not only concerned with validity, but also with truth. It has to be ascertained whether the premises from which conclusion is drawn are true or false. In short, you have to observe that to think rightly we must think not only consistently but truly, we have to ask in the case of a given argument whether the premises are true, and if so whether they are sufficient to warrant the conclusion, and whether the conclusion agrees with the facts.

• Divisions of Logic

Now that you have read through the scope of logic in which you saw the logic of inquiry and formal logic, you will be reading through the divisions of logic in order to appreciate this topic the more the third judgment from the given two. An inference of the form which we have employed in this example is called syllogism. You have to understand that the two judgments given are called the premises. The judgment derived from there is the conclusion.

SELF-ASSESSMENT EXERCISE 12.2

- What are the two areas of the scopes of logic?
- Discuss any of these two areas?
- Name the three divisions of logic?

Answers to Self-Assessment Exercise 12.2

- Your answer may include that the two areas of the scope of logic include:
 - The intellectual or the logic of inquiry.
 - Formal logic
- Intellectual or the logic of inquiry was formulated by John Dewey.

The subject of the logic of inquiry is the act and process of inference. The logic of inquiry seeks to establish the principles that men ought to observe in order to reach valid conclusions whereas formal logic is solely concerned with the forms of arguments. Thus, the logic of inquiry is prescriptive in that it recommends principles for men to follow. Know that it is also descriptive since these are principles that people do in fact follow when they inquire successfully.

Dewey had declared that “all logical forms arise within the operations of inquiry and are concerned with control inquiry so that it may yield warranted assertions.

In resolving a problematic situation which is what it means to inquire, the following steps are to be taking:

- Definition of the problem
- Gathering of information
- Proposition of hypothesis
- Prediction of their consequences
- Verification of the latter experimentally

- Coordination of the findings.
- Your answer may include that the three divisions of logic are:
 - Simple apprehension
 - Judgment
 - Reasoning or Inference

2.5 Conclusion

Logic is the science which direct the attainment of truth



2.6 Summary

In this unit you have learnt about:

- a. The nature of logic
- b. The definition of logic
- c. The scope of logic

2.7 Tutor-Marked Assignment

1. What is the nature of logic?
2. What are the areas of the scope of logic?
3. Discuss one of the areas of the division of logic.



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UNIT 3 LOGIC AND REASONING

Unit Structure

- 3.1 Introduction
- 3.2 Learning Outcome
- 3.3 Main Content
 - 3.3.1 The Importance of Logic
 - 3.3.2 Four Main Importance of Logic
 - 3.3.3 Identification of Common Errors
 - 3.3.4 Avoidance of Errors and Fallacies
 - 3.3.5 Evaluation of Argument
 - 3.3.6 Solving Problems
- 3.4 Reasoning
 - 3.4.2 Deductive and Inductive Reasoning
- 3.5 Conclusion
- 3.6 Summary
- 3.7 Tutor-Marked Assignment
- 3.8 References / Further Readings



3.1 Introduction

In the last unit you studied about the nature of logic, the definition of logic, the scope of logic and the divisions of logic. In this unit, you will study the aims of logic reasoning, inductive and deductive reasoning.



3.2 Learning Outcome

By the end of this unit, you will:

- Explain the aims of logic
- Discuss logical reasoning
- Explain inductive reasoning
- Explain deductive reasoning



3.3 Main Content

3.3.1 The Importance of Logic

You have studied logic this far. Then we now ask you these questions – why do you study logic or of what importance is logic to you? Do you

think you can derive any benefit from the study of logic? These and other questions are what we shall be studying in this area.

You will soon identify four main areas of the importance of logic. These are the areas of the identification of common flaws in argument, avoidance of errors and fallacies, evaluation of arguments and answers to problems.

3.3.2 Four Main Importance of Logic

You will soon identify four main areas of the importance of logic. These are the areas of the identification of common flaws in argument avoidance of errors and fallacies, evaluation of arguments and answers to problem.

3.2.1 Identification of Common Errors

You have learnt that logic is the method used to identify correct conclusion from incorrect ones. Understand that in this connection, logic analyses arguments and breaks them into parts to ascertain the meaning of each part and their relation to each other. You have to know that when propositions are separated into premises and conclusion, the consistencies between the former and the latter which make for logicality ascertained. Know that through this process many arguments can easily be evaluated as to their validity. You can, with this also find that some very simple arguments are wrong. Without the knowledge of logic, you may likely pass the wrong judgment in every simple form or argument.

3.2.3 Avoidance of Errors and Fallacies

Logic will equip you with certain techniques and easily applies methods of testing correctness of many different types of reasoning including your own. You have to understand that this means that no student of logic can commit common logical fallacies and errors. Understand that one thing the avoidance of error either in writing or speaking does is that it facilitates understanding. You should know that through logic, we come to acquaint ourselves with common fallacies and errors. In communicating with others we avoid such fallacies and errors.

3.2.4 Evaluation of Arguments

You have to understand that an argument puts together, in a reasonable order, facts and bits of evidence so that we can arrive at a rational logical conclusion. This means that an argument may have many propositions and evidences. Understand that in evaluating argument some aspects are looked into to ascertain their validity. Questions could be asked about:

- the meaning and clarity of the key terms in the argument
- the reason behind the premises
- the soundness of the inferences

You have to understand that it is after we are examined the meaning of key terms, investigated the plausibility of assumptions and premises, and ascertained the soundness of the inferences, that we are in the position to evaluate the strength of the argument. Know also that on the other hand, conceptual arguments – arguments as they occur in news in newspaper, books, periodical, speeches, rather than as they are presented in the constructive models of logic texts can only be successfully assessed by applying the canons and the principles of logical analysis.

3.2.5 Solving Problems

As you have learnt above, nations, individuals and corporate bodies face problems of one kind or the other. Understand that some times solutions to such problems come after a critical reasoning and analysis of the problem and possible solutions. You have to understand that it was Socrates who held that “the unexamined life is not worth living”.

Know that the process of examining one’s life could lead to critical evaluation of one’s problems and finding solution to them. The importance of logic as you know is that it provides one with general tools within which one finds solution to his problems. These logical tools by their general nature, apply to a wide spectrum of individuals and professions.

SELF-ASSESSMENT EXERCISE 13.1

- Mention the four importance of logic
- Explain one of the importances of logic

Answers to Self-Assessment Exercise 13.1

- Your answer may include that the four main importance of logic are:
 - Identification of common errors
 - Avoidance of errors and fallacies
 - Evaluation of arguments
 - Solving or problems
- Your answer may include that one of the importance of logic is avoidance of errors and fallacies. Logic equips a student with certain techniques and easily applies methods of testing

correctness of many different types of reasoning including your won. This means that no student of logic can commit common logical fallacies and errors. One thing the avoidance of error either in writing or speaking does is that it facilitates understanding.

Through logic, we come to acquaint ourselves with common fallacies and errors in communicating with others we avoid such fallacies and errors.

3.3.6 Reasoning

You have studied the importance of logic and you have looked at the four importance of logic. You are now going to read about reasoning, induction and deduction.

You have to know that just as words are strung together to form sentences, so sentences can be strung together to form chains of reasoning. The links in such chains are usually words like ‘if’, ‘then’, ‘since’, ‘therefore’, ‘because’, and we have all studied and constructed such chains for ourselves many times. But we have become familiar with them gradually and we may not ever have paused to analyse closely exactly what is happening.

You have to accept that it will be convenient at this stage to introduce an example in order to illustrate various distinctions and definitions:

- If you move your mansion there, I can take it with my traditional title.
- If Mrs. James sits next to Mrs. Williams they will probably quarrel.
- If you go out in the midday sun without a hat in some part of the world you are likely to go sun stroke.
- James is a teetotaler and therefore, he does not drink whisky
- Since this figure is a parallelogram, its opposite sides are equal.

Understand that these are all elementary examples of reasoning of a type, which every one of us uses frequently. Let us consider one more details.

- If you move your mansion there, I can take it with my traditional title. Assuming that this is true, it is so because of the rules of chess and the position of the pieces on the particular board we are talking about. Know that the rules of chess might easily have been different but they are what they are, and starting from them as a

given one can arrive by chains of reasoning at conclusions which are quite certain, as to the possible consequences of certain moves. You have to understand that in a piece of reasoning of this type, the starting point or that which is given is called premise and that which is claimed to follow from it is called conclusion.

You know that there may of course, be more than one premise and the premise may be stated in words or they may not be. The stated premise is my opponent moving his castle, the unstated is both people taking part in the conversation are the rules of chess and the positions and the positions of the pieces on the board.

The conclusion is I can take it (your mansion) with my traditional title.

This particular bit of reasoning takes place in a closed system of thinking.

Once the rules of chess, including the ways the pieces move are understood. Nothing from outside can alter the certainty of the conclusion. It is not possible that someone should come from outside and say that he just found a knight that moves differently and which would therefore, not be able to take your castle. Or if such a person did come along; know that the complete and final answer to him would be that is very interesting but is not chess.

You have to understand that this kind of reasoning is called deduction. As the Latin derivation of the word implies, it is a process of drawing out what is already there in the premise.

You have to understand that in a closed system, such as chess, the conclusion if correctly drawn follow necessarily and are quite certain.

Reasoning may be defined simply as that act by which the mind proceeding from a judgment moves to a second judgment and from there to a third judgment which is the peak of our mental processes.

You have to know that reasoning which is referred to as inference is the act by which from two given judgment (premise) the mind passes to the third (conclusion) distinct from the two premises but implicitly combined in them.

Deductive reasoning requires one to start with a few general ideas, called premises, and apply them to a specific situation. Recognized rules, laws, theories, and other widely accepted truths are used to prove that a conclusion is right. The concept of deductive reasoning is often expressed visually using a funnel that narrows a general idea into a specific conclusion. In practice, the most basic form of deductive reasoning is the

syllogism, where two premises that share some idea support a conclusion. It may be easier to think of syllogisms as the following theorem: If $A=B$ and $C=A$, then $B=C$.

Deductive Reasoning in Theory: General Ideas Specific Conclusion
 Deductive Reasoning in Theory: A is B C is A Therefore, B is C.
 Deductive Reasoning in Practice: All muscles are made out of living tissue. All humans have muscles. Therefore, all humans are made out of living tissue.

Inductive reasoning uses a set of specific observations to reach an overarching conclusion; it is the opposite of deductive reasoning. So, a few particular premises create a pattern which gives way to a broad idea that is likely true. This is commonly shown using an inverted funnel (or a pyramid) that starts at the narrow premises and expands into a wider conclusion. There is no equivalent to a syllogism in inductive reasoning, meaning there is no basic standard format. All forms of inductive reasoning, though, are based on finding a conclusion that is most likely to fit the premises and is used when making predictions, creating generalizations, and analyzing cause and effect.

Inductive reasoning in Theory Specific Observations Broad Conclusion
 Inductive Reasoning in Practice My neighbor's cat hisses at me daily. At the pet store, all the cats hiss at me. Therefore, all cats probably hate me (Created Fall 2016 by Ronald Wilson).

3.1.1 Deductive and Inductive

You have to know that the major kinds of reasoning are inductive and deductive reasoning.

- **Inductive Reasoning**

You have to understand that inductive reasoning deals with the soundness of inference drawn for which the evidence is not conclusive. Appreciate that in inductive reasoning we talk of probability that is the conclusion drawn may be probably true.

You have to know that the issue of validity or invalidity of argument does not arise. An example of inductive reasoning is

Every Nigerian before 1850 has died
 Nigerian are still dying therefore,
 All Nigerians are mortal

You have to understand that the characteristics of inductive reasoning are:

- a. It depends mainly on experience
- b. It is reasoning (inferring) from effect to cause
- c. It is concerned with inferences from particular to general.
- d. Since it is an inference from particular assertion (premises) to general proposition, it cannot be conclusive.
- e. It does not deal with validity or invalidity of inferences.
- f. It is mainly based on probability.

• **Deductive Reasoning**

You have to know that deductive reasoning deal with inferences from the general or the particular classes of things. Understand that in deductive logic a proposition is derived from other propositions (premises) based on logical inferences. For example:

All Nigerians are mortal John is a Nigerian Therefore, John is mortal

You have to know that the characteristics of deductive reasoning include:

- It deals with validity or invalidity, that is it is either valid or invalid
- It is concerned with inferences from general to particular
- It is conclusive and not probable

SELF-ASSESSMENT EXERCISE 13.2

- Define reasoning?
- What are the characteristics of deductive reasoning?
- What is inductive reasoning?

Answers to Self-Assessment Exercise 13.2

- Your answer may include that reasoning may be defined simply as that act by which the mind proceeding from a judgment moves to a second judgment and from there to a third judgment which is the peak of our mental processes.

Reasoning which is referred to as inference is the act by which from two given judgment (premise) the mind passes to the third (conclusion) distinct from the two premises but implicitly combined in them.

- Your answer may include that the characteristics of deductive reasoning are as follows:
- It deals with validity or invalidity, that is it is either valid or invalid
- It is concerned with inferences from general to particular

- It is conclusive and not probable
- Your answer may include that inductive reasoning deals with the soundness of inference drawn for which the evidence is not conclusive. Appreciate that in inductive reasoning we talk of probability that is the conclusion drawn may be probably true.

The issue of validity or invalidity of argument does not arise. An example of inductive reasoning is

Every Nigerian before 1850 has died
 Nigerian are still dying therefore,
 All Nigerians are mortal

The characteristics of inductive reasoning are:

- It depends mainly on experience
- It is reasoning (inferring) from effect to cause
- It is concerned with inferences from particular to general.
- Since it is an inference from particular assertion (premises) to general proposition, it cannot be conclusive.
- It does not deal with validity or invalidity of inferences.
- It is mainly based on probability.

3.5 Conclusion

Reasoning is the act by which the mind proceeding from a judgment moves to a second judgment and from there to a third judgment which is the peak of our mental processes.



3.6 Summary

In this unit, we have learnt about:

The importance of logic which includes

- The identification of common errors
- Evaluation of arguments
- Solving problems
- Reasoning
- Deductive reasoning
- Inductive reasoning

3.7 Tutor-Marked Assignment

- Mention the four importance of logic
- Define and explain reasoning
- What are the characteristics of deductive reasoning?



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UNIT 4 FREEDOM CONTENT

Unit Structure

- 4.1 Introduction
- 4.2 Learning Outcome
- 4.3 Main Content
 - 4.3.1 Freedom
 - 4.3.2 The Concept of Freedom
 - 4.3.3 The Consequences of Freedom
 - 4.3.4 Conclusion
- 4.4 Summary
- 4.5 Tutor Marked Assignment
- 4.6 References / Further Readings



4.1 Introduction

In the last unit you studied the importance of logic, reasoning, deductive and inductive reasoning. In this unit, you will study about freedom, the historical background of freedom, the concept of freedom and the consequences of freedom.

Freedom, generally, is having the ability to act or change without constraint. Something is "free" if it can change easily and is not constrained in its present state. In philosophy and religion, it is associated with having free will and being without undue or unjust constraints, or enslavement, and is an idea closely related to the concept of liberty. A person has the freedom to do things that will not, in theory or in practice, be prevented by other forces. Outside of the human realm, freedom generally does not have this political or psychological dimension. A rusty lock might be oiled so that the key has the freedom to turn, undergrowth may be hacked away to give a newly planted sapling freedom to grow, or a mathematician may study an equation having many degrees of freedom. In physics or engineering, the mathematical concept may also be applied to a body or system constrained by a set of equations, whose degrees of freedom describe the number of independent motions that are allowed to it.

Free will

In philosophical discourse, freedom is discussed in the context of free will and self-determination, balanced by moral responsibility.

Advocates of free will regard freedom of thought as innate to the human mind, while opponents regard the mind as thinking only the thoughts that

a purely deterministic brain happens to be engaged in at the time (Bertrand, 2017).



4.2 Learning Outcome

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

Discuss the historical background of freedom Explain the concept of freedom

Discuss the consequences of freedom.



3.0 Main Content

4.3.1 Freedom: An Historical Background

People have valued freedom highly for a long time. Amongst the earliest references to it as an ideal is the writing of various Athenians of the fifth century B.C. And this is no accident, for Athens gave birth to democracy and traditionally democracy and freedom go closely. Pericles dwells upon the freedom of the Athenians in famous Panegyric on the city recorded by Thucydides.

Herodotus goes further to attribute Athens' sudden increase in power in the 5th century to her new found freedom. 'Proof', he suggests 'if proof were needed, of how noble a thing freedom is, not in one respect only; but in all respects'.

Evidence of the above can be seen from a number of political speeches, plays and novels throughout history.

The democratic Athenians were not only who were proud of their freedom. The Spartans also prided themselves of being free people. This is extraordinary because Sparta was a rigid authoritarian state. Plato had this to say about democratic government and its emphasis on freedom "that democratic people are free any one is allowed to do what he likes that being so everyone arranges his own manner of life to suit his pleasure". This implies greater varieties of behaviour than you will find in any other type of government. Plato went further to argue that being able to do what or like is not being free rather, he argues the truly free man is the self-controlled man- one whose passions, impulses and desires are controlled by reason. Laws in a community ideally uphold reasonable ends, and therefore, law is a necessary condition of the freed society. This one can say that Plato's social objective was freedom, but by this he

means personal liberty not in the sense of being allowed to do what one likes, but in a sense including freedom from arbitrary arrest and in general subordination only to laws devised in general interest.

4.3.2 The Concept of Freedom

You have read through the historical background of freedom. You have read about the views of philosophers like Thucidides and Plato. You are now to learn about the concept of freedom.

Rousseau at the beginning of the social contract said that man is born free, yet every where he is in chains. Here Rousseau is saying that just as man is born free, he is to remain free through out life. The question is what exactly does the claim that man is born free mean? In what sense is man born free in as much as man is born helpless. He is not born free to do very much, for surely it only makes sense to say that somebody is free to do such and such, if among other things he is able to do such and such. As a matter of fact, is man born free from all restrictions arbitrarily imposed upon him by other people? Even if it is allowed that man is born free. It would not follow logically that man ought to be free.

Many of us like Rousseau value freedom although it might be worth bearing in mind that we were brought up in, and live in a society that places considerable stress on freedom.

Some philosophers have tried to explain the concept of freedom. They point out that one can be free from various restrictions and impositions, and that one can also be free to do various things. They said freedom means the freedom to do some things like develop one's potential, 'realize one's personality or 'set up the rule of reason over one's desire and passions. If we think of freedom in this way, it obviously follows that restraints and restrictions may actually be necessary in order to promote freedom. Thus Bantock writes: What the attainment of true freedom involves is some measure of restraints, it is in fact, something to be realised, not something to be accepted."

Bantock wrote in relation to young children. He asserts that removing all restrictions from them is not much of an ideal and that by actually imposing on them in various ways we can positively contribute to their development and ultimately their freedom. By forcing the child to attend school, by compelling him to learn to read and write, by making him study literature, we may undoubtedly open up avenues for him in later life that would otherwise have remained closed; he will thus, as an adult, be free to do things that he would not otherwise have been free to do.

Freedom is defined as absence of restraint. But it does not follow that it

is sufficient to say that a free man is simply a man who is not subject to restraint. If freedom means absence of restraint, then it follows that there are different kinds of freedom. To be precise, there are as many kinds of freedom as there are kinds of restraint.

We may talk of physical freedom (i.e. the absence of physical restraints) psychological freedom (the absence of psychological restraints) moral freedom, legal freedom and so on. Now clearly it is conceivable that a man should be physically free but not psychologically free, and given that this is so it is plainly insufficient to say that a free man is one who is subject to no restraints. No man is literally free from all restraints. The question of whether a man is free or not is to some extent at least a question of degree.

SELF-ASSESSMENT EXERCISE 14.1

- Give some evidence of freedom in ancient Athens
- What are Plato's views on freedom?

Answers to Self-Assessment Exercise 14.1

- Your answer may have included that various Athenians of the fifth century B.C. wrote extensively on the value of freedom and this is because Athens gave birth to democracy and traditionally and freedom go closely. Pericles dwells upon the freedom of the Athenians in famous Panegyric on the city recorded by Thucydides.

Herodotus goes further to attribute Athens' sudden increase in power in the 5th century to her new found freedom. 'Proof', he suggests 'if proof were needed, of how noble a thing freedom is, not in one respect only; but in all respects'.

Evidence of the above can be seen from a number of political speeches, plays and novels throughout history.

- Your answer may include that Plato was a man who valued freedom and wrote much on it. Plato had this to say about democratic government and its emphasis on freedom "that democratic people are free any one is allowed to do what he likes that being so everyone arranges his own manner of life to suit his pleasure". Plato went further to argue that being able to do what or like is not being free rather, he argues the truly free man is the self-controlled man- one whose passions, impulses and desires are controlled by reason.

4.3.3 The Consequences of Freedom

You have read through the concept of freedom and the assertion of various philosophers. You will be reading through the consequences of freedom to give you a better understanding.

When we were discussing the concept of freedom we looked at one of the consequences of freedom. That was when we said that nobody should insist that children have any education, and nobody should impose any specific restraints on them such as the demand that they take exercise, eat healthy food or learn to count and read. You should think up a situation where children are given freedom in which all restraints are removed from them. If we were to do so, it would follow that we accepted that, if a child shows signs of developing into a bully he should not be guarded against it. It followed that we agree to refrain from any short-term imposition on the child designed to provide him with long term benefit. It will in practice inevitably lead to gross inequality and stratification of society. Since some with natural flair and curiosity would rapidly develop skills, knowledge and abilities, through their own choice, which would drastically mark them off from the weak and the dull. Surely, in the case of children there must be some curtailment of freedom.

Secondly, if no restraints are legitimate, then even among adults we shall perpetuate a situation that works to the advantages of various individuals. Restrictions on people's freedom to steal property, beat me up or kill me, are restrictions that I, for one, am pleased to benefit from. A world in which there are no restrictions would be a world in which only the strong survived.

If every individual is literally free to do as he chooses and is subject to no restrictions from his fellow citizens, either directly or indirectly through the process of law then nobody is entitled to stop him doing things like making a noise late at night, doing no work, paying visits to people, killing or stealing. You have to know that it is not only the *prima facie* wrong acts such as killing and stealing, that should raise an eyebrow here. The point is that if we take the demand that people be free to do what they choose to do at its face value, we run into difficulties, even with innocent acts like visiting people. For visiting people like most human activities impinges on other people. If I visit you, then I impinge on your freedom to say 'go away' and to close the door on me but if you chose the later course of action, then you are impinging on my freedom. It is no longer true to say that I am free to pay you a visit. In other words the notion of everybody being literally free to do as they choose is a logical impossibility, unless as a matter of fact every body's choices happened to coincide all the time.

SELF-ASSESSMENT EXERCISE 14.2

- List some of the consequences of absolute freedom on children
- What are the values of restrictions on children?

Answers to Self-Assessment Exercise 14.2

- Your answer may include that
- If a child is given absolute freedom avenues that would have opened in later life would have closed.
 - As adult he will be free to do things that he would not otherwise have been free to do.
 - Some children would develop into bullies.
 - It will lead to gross inequality and stratification of society.
- Your answer may include that:
 - Avenues that would have remained closed in later life will be opened.
 - The child will be free to do things that he would not otherwise have been free to do.
 - The child will be channeled into a good citizen.
 - Iniquity and stratification of society will be avoided.

4.3.4 Conclusion

Children should be guarded in life because of the benefits attached.

**4.4 Summary**

In this unit, we have learnt about:

- The historical background of freedom
- The concept of freedom.
- The consequences of freedom.

**4.5 Tutor-Marked Assignment**

- Discuss the Ancient Athenian views of freedom
- Discuss the consequences of absolute freedom to the adult

- What are Plato's views on the subject of freedom?



4.6 References / Further Readings

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UNIT 5 EPISTEMOLOGY CONTENT

Unit Structure

- 5.1 Introduction
- 5.2 Learning Outcome
- 5.3 Main Content
 - 5.3.1 Epistemology
 - 5.3.2 Types of Knowledge
 - 5.3.3 Revealed Knowledge
 - 5.3.4 Intuitive Knowledge
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 - 5.3.8 Aposteriori and Apriori
 - 5.3.9 Need for Knowledge in Nigerian Schools
 - 5.3.10 Liberal and Vocational Education
 - 5.3.11 Formal and Informal Education
- 5.4 Conclusion
- 5.5 Summary
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5.1 Introduction

In the last unit you read about freedom, the concept of freedom and the consequences of freedom. In this unit you will be reading about epistemology. You will read about types of knowledge and sources of knowledge, you also read about liberal and vocational education.



5.2 Learning Outcome

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

- Explain epistemology
- Differentiate between various types of knowledge
- Describe aposteriori and apriori knowledge
- Discuss the need for knowledge in Nigerian schools
- Distinguish between liberal and vocational education
- Differentiate between formal and informal education

5.3 Main Body

5.3.1 Epistemology

Epistemology is a branch of philosophy which is concerned with the theories of the nature of knowledge. It is concerned with the nature, the origin, the foundation, the method, the validity, the extent and the limits of human knowledge. Is knowledge entirely relative or can it really be objective? Is it possible to have absolute true and certain knowledge? Can man know anything for certain? It critically inquires into the essence, origin and limitations of knowledge.

Epistemology is the branch of philosophy concerned with knowledge. Epistemologists study the nature of knowledge, justification, the rationality of belief, and various related issues. Epistemology is the study of the nature and scope of knowledge and justified belief. It analyzes the nature of knowledge and how it relates to similar notions such as truth, belief and justification. It also deals with the means of production of knowledge, as well as skepticism about different knowledge claims. ([en.wikipedia.org > wiki > Epistemology](https://en.wikipedia.org/wiki/Epistemology))

Epistemology is the study of knowledge acquisition. It involves an awareness of certain aspects of reality, and it seeks to discover what is known and how it is known. Considered as a branch of philosophy, epistemology addresses cognitive sciences, cultural studies and the history of science. Moreover, epistemology explains why our minds relate to reality and how these relationships are either valid or invalid. It is needed in order to distinguish between the truth and falsehood as we obtain knowledge from the world around us.

Epistemology encompasses the construction of concepts, the nature of conditions and the validity of the senses. Because the study of epistemology enables us to think about the way we think, it is a useful method for evaluating the world around us. Accordingly, without epistemology, human beings would have no reason to believe in their thoughts and actions. Teachers would have no reason to give tests or assign class work because there would be no difference between truth and error. We need epistemology in order to accept reality and live our lives in successful pursuit of truth.

One of the major questions that we ask is: where does knowledge come from? Many philosophers have supposed that knowledge comes from reason. Thus, humans have the ability to reason, and, therefore, they have the power to know. Conversely, other philosophers have contended that humans only become knowledgeable when they experience life situations, such as watching a movie or playing an instrument. These philosophers

insist that man can only learn when he experiences life through his own senses. Further, there is a theologically-driven concept of knowledge, which suggests that knowledge is a God-given condition. <https://study.com/academy/lesson/epistemology-definition-examples-quiz.html>

Some philosophers have questioned the possibility of knowing any thing for certain. They have raised doubts as to whether there is such a thing as true and certain knowledge and have questioned the claim that such knowledge is attainable by man. According to these philosophers man cannot be sure of anything, he cannot be sure that he knows any thing, for certainly regarding anything is impossible. This view is known as skepticism. The first group of philosophers that maintain this view were the sophists. One of them called Gorgias, wrote a book in which he set out to prove three things first that nothing exists, second, that even if anything exists, it cannot be known for man cannot know anything, thirdly even if it can be known, it cannot be communicated to other people.

Another philosopher, Pvyhyho, founded a school of skepticism. Both he and members of his school desired the possibility of man knowing what things really are. The human mind cannot penetrate into the substance of thing or into the carious component with which things are made of.

Consequently, we can never know what thins really are but only the way they appear to us. But things appear differently to different people. I cannot say or know what anything is in itself, I can only say the way it appears to me, and you can only say the way it appears to you, nobody can know or say what it really is.

Relativism is a form of skepticism which denies objective view, universal knowledge or truth, and maintains that truth if entirely relative depending on the point of view from which it is perceived. Everybody sees things from his own point of view. What is true for me is true for me and what is true for me is true for me. What true when looked at from one point of view may not be true when seen from another point of view. Relativism thus denies that truth is objective and universal. You have seen the point of view of a skeptic and the point of view of relativism. We shall now go into types of knowledge. There are different types of knowledge. These are:

5.3.2 Types of Knowledge

5.3.3 Revealed Knowledge

This is a form of knowledge received from God through divine inspiration or revelation. Such knowledge is recorded in the Holy books.

5.3.4 Intuitive Knowledge

Unlike revealed knowledge which comes from external source, intuitive knowledge emanates from the knower. It is the knowledge that suddenly presents itself to the person in a moment of insight or moment of illumination. Here an idea or a solution to a problem or a conclusion suddenly erupts or breaks into consciousness. Intuitive knowledge is generally accepted on the basis of the insightful ability and imaginative vision of the author of the knowledge.

5.3.5 Empirical Knowledge

This is knowledge that can be obtained through the senses. Empirical knowledge differs from both intuitive and revealed knowledge; this is so because empirical knowledge is subject to experimentation and observation. Empirical knowledge is gained through the modern sciences and modern sciences adopt the method of testing scientific hypothesis by experimentation and observation. Empirical knowledge is confronted with the problem of the limitations of human senses, which are sometimes deceptive. Scientific conclusion cannot be drawn with absolute certainty but can be qualified as most probable. The assumption of the sciences is that the future must continue to be like past.

5.3.6 Rational Knowledge

This is knowledge obtained through reason, unlike the experimental method by which we obtained empirical knowledge. Rational knowledge is acquired through the operation of human reason alone without contact with the actual situation or events or state. For example if Peter is taller than Paul and Paul is taller than John. Then Peter must be taller than John. This is pure rational knowledge we have not measures them, it came from rational knowledge. Mathematics is based on rational knowledge

If $A > B$ and $B > C$, therefore $A > C$

The principles of formal logic and mathematics are typical examples of rational knowledge. We can only demonstrate the truth of these subjects by abstract reasoning. You will read authoritative knowledge.

3.2.5 Authoritative Knowledge

This is knowledge which an individual accepts on the basis of somebody's authority. Knowledge which comes from experts Example a morbid anatomist can assert the cause of somebody's death.

Self-Assessment Assignment 15.1

- What is skepticism?
- What is intuitive knowledge?

Answers to Self-Assessment Assignment 15.1

- Your answer may include that skepticism is the philosophical view that nothing can be known. It is the view that there is no certain knowledge. It asserts that there is no true knowledge. It state that man cannot be sure of anything, he cannot be sure that he knows any thing, for certainly regarding anything is impossible.
- Your answer may include that intuitive knowledge emanates from the knower. It is the knowledge that suddenly presents itself to the person in a moment of insight or moment of illumination. Here an idea or a solution to a problem suddenly presents itself to the person in a moment of time.

Now you have read through epistemology and some types of knowledge we are going to look into apriori and aposteriori knowledge.

5.3.7 Aposteriori and Apriori

You have seen that the Empiricists maintain that all knowledge are derived from experience and that there can be no knowledge which is not derived from experience. By experience they mean sense experience.

Knowledge derived from experience is known as posteriori knowledge.

And as you have read too all rationalist deny that knowledge is derived form sense experience, and maintain that reason alone can and does attain knowledge without any reference to experience, such knowledge acquired by reason alone independently of experience is known as a priori knowledge. Rationalist metaphysicians for example Plato, Plotinus, Spinoza, Leihniz, Hegel and others have presented the world with grandiose metaphysical theories about reality as a whole, about the ontological constitution of the universe, about another world and its relation to this world, about how the world came into being and its intimate destiny. But the Empiricists simply dismiss all these as Pseudo-knowledge since they are not based on sense experience and are not verifiable by experience. They reject the claim of the rationalists that man can acquire knowledge with his reason alone without reference to experience. Now that you have read through apriori and aposteriori knowledge let us look at the need for knowledge in Nigerian education.

5.3.8 Need for Knowledge in Nigerian Education

Knowledge is important. It is for the sake of knowledge that children are sent to school and schools are established so that children will acquire knowledge. Therefore one of the functions of a teacher is to seek knowledge and transmit that knowledge to his students. Education aims at helping the child to grow in experience. The teacher should encourage this by exposing the child to objects of knowledge. He can do this by performing experiments and drawing conclusions. The students can be encouraged to go on excursion to industries, agricultural institutions and airfields.

The realists emphasise the use of the senses for acquiring knowledge or learning. The teacher needs to train the physical senses of the students. For example, hearing, so that they can listen well in class; seeing, so that they can observe well; touching, so that they can know the qualities of matter.

The mind is active and always wants to find out things. It is not passive. Since the world is constantly changing, student should be to understand that they should not be on-lookers or observers. They can and should play a part in bringing about this change in the area of knowledge by experimenting.

Idealists emphasise the use of reason in learning. This is of great importance if the child must develop intellectually. The teacher needs to train the reasoning power of the students using the appropriate methods; Students should be encouraged to base their judgments or actions on reasons not on mere wishes or emotion. The dialectic or Socratic method of teaching can also be used in teaching to train students to think or reason.

Education should enhance ability to decide correctly achieve self realisation and self-reliance.

SELF-ASSESSMENT EXERCISE 15.2

- What do you understand by apriori and aposteriori knowledge?
- Give a reason why we should seek for knowledge

Answers to Self-Assessment Exercise 15.2

- Your answer may have included that apriori knowledge is knowledge acquired by reason independent of experience. Aposteriori knowledge is knowledge derived through the senses alone independent of reason.
- Your answer may have included that one of the functions of the

teacher is to seek for knowledge which we must transmit to the children.

Now we have studied apriori and aposteriori knowledge and the need for knowledge in Nigeria education. Let us now look into liberal and vocational education.

5.3.8 Liberal and Vocational Education

Liberal education can be defined as an education that enables a person to enjoy his leisure activities better. It may not necessarily prepare the individual for employment. On the other hand vocational education is an education that provides the learner with the knowledge, skills or competences needed for an occupation. Taken together, therefore liberal and vocational education could be defined as an education which prepares a person for the enjoyment and practice of an occupation, trade, vocation or profession. When a person derives a lot of enjoyment from his trade, he does it better, because he is happy doing it.

The encouragement given to vocational education is a new trend in Nigeria. In the past, emphasis was on white collar jobs. But you know that these jobs are no longer there for all graduates of the formal school system. Therefore, Nigerian Youth encouraged by the economic realities of the time, are now ready to accept vocational education and the type of employment opportunities attached to it. At present the National Directorate of Employment (NDE) and other government agencies encourage vocational education for young school leavers as a way of solving the problem of unemployment in Nigeria. For example, the NDE operates a National Open Apprenticeship Scheme under which Nigerian adolescents are trained in specific vocations. Examples of such vocations are auto-mechanics, carpentry, catering, hair-dressing, tailoring, printing, typing and shorthand. Opportunities for re-training or further training in specific vocations are also available for those already working. This is an example of non-formal vocational education.

This development has implications for the classroom teacher. At primary school level, the teacher should study his pupils and know their areas of interest. Specifically, teachers should know the one in which they are strong. They should advise the pupils to study at higher level only those subjects in which they are interested and good. At the junior secondary school level, the teachers should not compel vocation oriented students to transfer to the academic senior secondary school. Such students should be encouraged to go for vocational education. The teacher should explain to the students that they can also be as good as the professional lawyers, doctors, and engineers if they take their vocational studies very seriously. You have read through liberal and vocational

education, we are now going to study formal and informal education.

5.3.9 Formal and Informal Education

Formal education is a process of education backed by law, with definite places of learning, goals and method of learning. There are specific periods of the day and times of the year for learning. Teachers receive special training for this type of education. This is the type of education which the 9-3-4 system is expected to take off.

Informal education is a process of education which takes place through interaction with elders, age mates, and friends. There are no separate places or period of intensive training and anybody can serve as a source of knowledge. This education is a continuation of the past and links with the future. It is tailored to be relevant to daily living. It is pragmatic to the extent that it works and solves practical and changing life problems.

Informal education is comprehensive and integrated into life. It is not separated from daily social and professional life. Informal education is qualitative. It is for everybody. It is egalitarian. It is a process of learning the social life of the people. Sometime, informal education allows the freedom of choice of professional interest. The training is non-formal, involving for example the apprenticeship system. The whole community teaches the child informally. Such informal education takes place in the home, during social visits, at places of work and in the community at large. Informal education takes care of the up-bringing of young members of the society in the development of good characters, good social behaviour, acceptable habits and practice of customs and traditions of the community.

Teaching professional skills particularly under the informal education system, takes place in a relaxed environment. The teacher is sympathetic and helpful. May times, a child learns the profession of his father. The home becomes his learning environment. If he has to learn a different profession, he is apprenticed to a master in his chosen career.

SELF-ASSESSMENT EXERCISE 15.2

- What do you understand by liberal education?
- Define informal education

Answers to Self-Assessment Exercise 15.2

- Your answer may have included that liberal education can be defined as an education that enables a person to enjoy his leisure activities better. It may not necessarily prepare the individual for employment.

- Your answer may have included that informal education is a process of education which takes place through interactions with elders, age mates, and friends. There are no separate places or period intensive training and anybody can serve as a source of knowledge.

5.4 Conclusion

Knowledge is very important and knowledge is power. Therefore teachers should seek for knowledge and transmit the same to their pupils.



5.5 Summary

In this unit we have learnt that

- Epistemology is the theory of knowledge.
- There are different types of knowledge.
- Aposteriori is different from apriori knowledge.
- There is need for knowledge in Nigerian Schools.
- Liberal education is different from vocational education.
- Formal and informal educational re not the same.

5.6 Tutor-Marked Assignment

- Write short note on the one type of knowledge we have
- What is liberal education?

5.7 References / Further Readings

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