

**COURSE
GUIDE**

**PHL333
PHILOSOPHY OF EDUCATION**

Course Team Dr. Adetunji S. Oni (Course Writer) - Osun
State University, Oshogbo
Dr. O.O. Adegboyega (Course Editor) - NOUN
Mr. Chukwuemeka Nwosu (Copy Editor) - NOUN



NATIONAL OPEN UNIVERSITY OF NIGERIA

© 2022 by NOUN Press
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

Printed 2022

ISBN: 978-978-058-369-9

All rights reserved. No part of this book may be reproduced, in any form or by any means, without permission in writing from the publisher.

CONTENT

Introduction.....	iv
Course Aims	v
Course Objectives	v
Working through this Course	v
Study Units	vi
References/Further Readings/Web Sources	vi
Presentation Schedule	vii
Assessment	viii
How to get the most out of this Course	viii

Facilitation

INTRODUCTION

This course introduces the student of Philosophy to core issues in philosophy of education, the theme of philosophy of education, the relationship between philosophy and education; an examination of the basic concepts, principles, nature, goal and forms of education; various schools of philosophy, the implications of the various schools of philosophy for education; philosophic study of leading theories of education; the problems of education in Nigeria today and their implications for nationhood and national development.

Philosophy of education as an academic discipline is described as an aspect of field of philosophy which critically examines some philosophical questions in relating to aim, objectives, thesis, and nature of education. It is a practical branch of philosophy. The content generally entails the consideration of philosophy which of course is the parent discipline and it also examines educational practice. It is important for you to know that education, like other academic disciplines, philosophy should interrogate salient concepts in educational system and practice. Thus, philosophy of education as a unique branch of philosophy investigates such problems like aims: that is, questions such as ‘what are the proper aims guiding ideals of education?’ are raised. Also, is the question ‘what are the proper criteria for evaluating educational efforts, institutions, practices, and products?’

Philosophers across ages and other educational theorists have proposed various aims for ideal educational systems. Some of these aims include the ‘cultivation of curiosity and the disposition to inquire’; ‘the fostering of creativity’; ‘the production of knowledge and of knowledgeable students’; ‘the enhancement of understanding’; ‘the promotion of moral thinking, feeling, and action’; ‘the enlargement of the imagination’ etc.

The involvement of philosophy in human enterprise developed from the idea that it provides detail interpretation of fundamental issues and the events that are of great concern to humans. Thus, philosophy of education is concerned with the highly relevant task of specifying the ends that education ought to follow as well as the general means toward the attainment of those ends.

On these premises, and aside the first two concerns identified above as the major problems in philosophy of education, other concerns and problems as indicated by many scholars in the area of philosophy of education among which are Akinpelu (1981), Okafor (1988) include but not limited to the following; problems involving the authority of the state and of teachers, the rights of students and parents; the character of purported educational ideals such as critical thinking, and of

purportedly undesirable phenomena such as indoctrination; the best way to understand and conduct moral education; a range of questions concerning teaching, learning, and curriculum; and many other (Randalls:1998). All these are vital issues for assessment in attempt to understanding an ideal educational system. Thus, for better understanding of some of these fundamental problems and other related issues in education, the course shall and more examining some of the key concepts in education such as idea of education, individual' rights to education, education, training and indoctrination etc. These and others are addressed in this course.

COURSE AIMS

The aim of this course is to introduce students to some basic issues that are fundamental in education system. That is:

- i. To sharpen students' mental ability to act out of deep convictions with the good of education.
- ii. To produce critical and creative minds that will be able to generate ideas that will lead to the promotion of educational development.
- iii. To enable students to be able to state the aims of education, methods of education, develop curriculum, and analyse the role of the teacher as entailed in various theories in philosophy of education.

COURSE OBJECTIVES

This course aims to achieve the following objectives:

- (a) Identify some notable schools of thought and their contributions to Education
- (b) Examine the major proponents and theories of philosophies of education and theories of contemporary schooling;
- (c) State the aims of education, methods of education, curriculum, and roles of the teacher as advocated by each theory in philosophy of education and those of contemporary schooling;
- (d) Analyse contemporary policies and practices on educational issues in light of educational philosophies and theories of education.

WORKING THROUGH THIS COURSE

For maximum efficiency, effectiveness and productivity in this course, students are required to have a copy of the course guide, main course material, download the videos and podcast, and the necessary materials for this course. These will serve as study guide and preparation before

lectures. Additionally, students are required to be actively involved in forum discussion and facilitation.

STUDY UNITS

This course has 17 study units which are structured into 4 modules. Each module comprises of study units as follows:

Module 1 Idea of Philosophy

Unit 1	General Conception of Philosophy
Unit 2	Methods of Philosophy
Unit 3	Modes and Value of Philosophy
Unit 4	Philosophy and its Branches

Module 2 Nature of Philosophy and Education

Unit 1	Concept of Education
Unit 2	Aim and Objectives of Education
Unit 3	Idea of Philosophy of Education
Unit 4	Relation of branches of Philosophy to Education

Module 3 Selected Schools of philosophy in relation to Education

Unit 1	Naturalism and Education
Unit 2	Idealism and Education
Unit 3	Realism and Education
Unit 4	Existentialism and Education

Module 4 Prominent Philosophers and their Philosophy of Education

Unit 1	Plato's Idealism (427-348 B.C)
Unit 2	Aristotelian Realism (384-322 B.C)
Unit 3	Rousseau (1712-1778)
Unit 4	John Dewey's Pragmatism (1859-1952)
Unit 5	Whitehead's Philosophy of Education (1861-1947)

REFERENCES/FURTHER READINGS/WEB SOURCES

Akinpelu, J. A. (1981). *An Introduction to Philosophy of Education*, London: Macmillan Publishers.

Archambault, R. D., (Ed). (1965). *Philosophical Analysis and Education*. London: Routledge & Kegan Paul.

Bamisaie, O.A. (1989). *A Practical Approach to Philosophy of*

Education, Ibadan: AMD Publisher.

Curren, Randall (1998). "Education, History of Philosophy of." In *Routledge Encyclopaedia of Philosophy*. (Ed). E. J. Craig (pp. 222–31). London: Routledge.

Enoh, O.A. (2001). *Patterns of Philosophy*, Jos: Saniez Publication.

Kneller, G.F (1971). *Introduction to the Philosophy of Education*. New York: JohnWiley and sons inc.

Maheshwari V.K. (2019). *Concepts of Aims and Objective of Education*, New York:

Messerly John (2016). "Reason and Meaning", *The Value of Philosophy*, <http://www.Reasonandmeaning.com/2016/03/05>.

Okafor, F.C. (1988). *Philosophy of Education and Third World Perspective*. Enugu: Star Publishing Company.

Phillips, D.C. (2008). "Philosophy of Education." *Stanford Encyclopedia of Philosophy*. June 2008, <http://plato.stanford.edu/entries/education-philosophy/>

Rorty, A. (Ed). (1998). *Philosophers on Education: New Historical Perspectives*. London: Routledge.

The following links can be used to access materials online:

www.pdfdrive.net

www.bookboon.com

www.sparknotes.com

<http://ebookey.org>

<https://scholar.google.com/>

<https://books.google.com/>

PRESENTATION SCHEDULE

This course has two presentations; one at the middle of the semester and the other towards the end of the semester. At the beginning of the semester, each student undertaking this course will be assigned a topic by the course facilitator, which will be made available in due time, for individual presentations during forum discussions. Each presenter has 15 minutes (10 minutes for presentation and 5 minutes for Question and Answer). On the other hand, students will be divided by the course facilitator into different groups. Each group is expected to come up with a topic to work on and to submit same topic to the facilitator via the recommended medium. Both attract 5% of your total marks.

Note: Students are required to submit both papers via the recommended medium for further examination and grading. Both attract 5% of your total marks.

ASSESSMENT

There are two segments on assessment for this course. These are: Tutor-Marked Assignments (TMAs) and a written examination. You are expected to submit your assignments to your tutor as at when due for 30% of your total course mark. Afterward, a final three-hour examination accounts for 70% of your total course work. Together, all of these amount to 100%.

To avoid plagiarism, students should use the followings links to test run their presentation papers before submission to their tutors:

- <http://plagiarism.org>
- <http://www.library.arizona.edu/help/tutorials/plagiarism/index.html>

Similarity index for submitted works by student must **NOT EXCEED 35%**.

If the student is unable to check, the course facilitator will do this after retrieving the electronic format from their student. Similarity index for submitted works by student must **NOT EXCEED 35%**. Finally, all students taking this course **MUST** take the final exam which attracts 70% of the total marks.

HOW TO GET THE MOST OUT OF THIS COURSE

For students to get the most out of this course, she/he must:

- Have 75% of attendance through active participations in both forum discussions and facilitation;
- Read each topic in the course materials before it is being treated in the class;
- Submit every assignment as at when due; as failure to do so will attract a penalty;
- Discuss and share ideas among his/her peers; this will help in understanding the course more;
- Download videos, podcasts and summary of group discussions for personal consumption;
- Attempt each self-assessment exercises in the main course material;
- Take the final exam; and
- Approach the course facilitator when having any challenge with the course.

FACILITATION

This course operates a learner-centered online facilitation. To support the student's learning process, the course facilitator will, one, introduce each topic under discussion; two, open floor for discussion. Each student is expected to read the course materials, as well as other related literatures, and raise critical issues which she/he shall bring forth in the forum discussion for further dissection; three, summarise forum discussion; four, upload materials, videos and podcasts to the forum; five, disseminate information via email and SMS if need be.

**MAIN
COURSE**

CONTENT

Module 1	Idea of Philosophy.....	1
Unit 1	General Conception of Philosophy.....	1
Unit 2	Methods of Philosophy.....	12
Unit 3	Modes and Value of Philosophy.....	29
Unit 4	Philosophy and its Branches.....	39
Module 2	Nature of Philosophy and Education.....	52
Unit 1	Concept of Education.....	52
Unit 2	Aim and Objectives of Education.....	61
Unit 3	Idea of Philosophy of Education.....	74
Unit 4	Relation of Branches of Philosophy to Education.....	83
Module 3	Selected Schools of Philosophy in relation to Education.....	92
Unit 1	Naturalism and Education.....	92
Unit 2	Idealism and Education.....	100
Unit 3	Realism and Education.....	110
Unit 4	Existentialism and Education.....	119
Module 4	Prominent Philosophers and their Philosophy of Education.....	127
Unit 1	Plato's Idealism (427-348 B.C).....	127
Unit 2	Aristotelian Realism (384-322 B.C).....	136
Unit 3	Rousseau (1712-1778).....	145
Unit 4	John Dewey's Pragmatism (1859-1952).....	153
Unit 5	Whitehead's Philosophy of Education (1861-1947).....	160

MODULE 1 IDEA OF PHILOSOPHY

Unit 1	General Conception of Philosophy
Unit 2	Methods of Philosophy
Unit 3	Modes and Value of Philosophy
Unit 4	Philosophy and its Branches

UNIT 1 GENERAL CONCEPTION OF PHILOSOPHY**Unit Structure**

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Understanding Philosophy
 - 1.3.2 Non Philosophy versus Philosophy
 - 1.3.3 Descriptive Definition of Philosophy
 - 1.3.4 Distinction between a Layman and a Philosopher
- 1.4 Summary
- 1.5 References/Further Readings/Web Resources
- 1.6 Possible Answers to SAE

1.1 INTRODUCTION

This study unit introduces students of philosophy of education to conceptual understanding of the term philosophy. Bearing in mind that philosophy as an academic discipline is a wide field of study with numerous natures; we shall in this unit focus on the meaning of philosophy. Some definitions of philosophy shall be examined, the general conception of philosophy and its conception as an academic discipline i.e., as a field of study shall be discussed. We shall also pay attention to the various interpretation of philosophy from the technical perspective which is the aspect of philosophy that interests this course.

1.2 Intended Learning Outcomes

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

- discuss the complexities of the nature of philosophy
- discuss the various ways in which philosophy is interpreted
- discuss the kind of people that are referred to as philosopher
- explain the general understanding of the term philosophy
- distinguish between the general or popular conception of philosophy and the understanding of philosophy as an academic discipline.

1.3.1 UNDERSTANDING PHILOSOPHY

The word 'philosophy' is a simple concept in ordinary people's perception. Most people often think or believe that a straight forward answer can be provided when asked what philosophy is. But, on a second thought, it will be discovered that philosophy is a complex phenomenon when properly reflected on by a critical and rational being. Today the term "Philosophy" is often been misused by many people. As a matter of fact, one is tempted to believe that the term itself has been corrupted due to the wrong usage interpretation of it. Most people think of Philosophy as a "way of life", "view of the world", "theory about life", etc. This is the popular conception of philosophy. Generally speaking, when we wake up from our sleep and look around our environment, seeing the wonders of nature, we often reflect over the wonders displayed by the nature. This leads us into asking some fundamental questions on the display of designs that characterises nature, questions such as, why does the sun rise from the east and set in the west? Who created me and for what purpose? Am I a free being? Who taught me and how do I know what I always claim that I know? Is this the only world known to man or there is another one yet to be discovered? What can we do to improve the quality of man? Is there life after death? These and many more are fundamental questions begging for an answer in our mind as we look around us as human being. These and many others questions resolve to one basic concept which is "philosophy". These also imply that human being often resort to philosophy on fundamental issues of existence. Then the next question that comes to mind on this matter is: why is it that we see everything in life as philosophy, we resort to philosophy when things are wrong. It is obvious that in life things do necessarily not go on smoothly as planned or anticipated. At times we are perplexed, worried, disappointed or fascinated when we find ourselves in any of the states mentioned. It is as a result of this that we raise critical questions with the intention of discovering the truth or reality about our existence and the nature that we see. Also, to see if certain things that are not working out well as planned can be re arranged or reordered to ensure and enhance perfection in life. In doing this, it is believed that we are engaging ourselves in the art of philosophising. The essence of this exercise is to get to take the time to examine our philosophical world view. Socrates famously said 'the unexamined life is not worth living' and so it is not for any unconscious being. If we do not examine our own world views, we run a high risk of mismanaging our lives because we most of the time acting on false information. Thus, philosophy is seen as a way by which we are able to clear our thinking on issues regarding worldview. Plato in his work asserts that philosophy is a gift that gods have bestowed on mortal. This assertion by Plato may reflect man's ability to reason about the world as well as man's life within it.

As mostly recognised by various researchers in this area of study, there can under no circumstances be a dogmatic definition to philosophy, the justification for this is the fact that it is a field of study that asks question. It can be defined as a branch of human inquiry and as such it aims at knowledge and understanding. According to Waismann (2000), he asserts that: From Plato to Schopenhauer, philosophers agreed that the source of their philosophising is wonder, what gives rise to it is nothing rare but precisely those things which stare us in the face: memory, motion, and general ideas.

This implies that philosophy starts from what is called “wonder”, thus the first step in philosophical activity is this wonder that accompany man’s experimental contact with himself or the world around him. This wonder in turn leads to the various questions which are fundamental and revolve around humans, their existence and the world.

It is important to know that the understanding of philosophy does not contain in the value of the ends that it seeks, the knowledge and understanding it reveals. It is also worthy to note that philosophy does not establish definitive knowledge on the matters it investigates. However, we learn much from doing philosophy. Philosophy often clearly reveals why some initially attractive answers to some critical questions are deeply problematic. It also often frustrates our craving for straightforward convictions. According to Bertrand Russell (1978), the benefits of doing philosophy are immeasurable precisely because it frustrates our desire for quick easy answers to fundamental questions that confronts us. Denying us easy answers to such questions and undermining complacent convictions, philosophy liberates us from narrow minded conventional thinking and opens our minds to new possibilities. Philosophy often provides an antidote to prejudice not by settling big questions, but by revealing just how hard it is to settle those questions.

The popular use of the word philosophy refers to a term applied to almost any area of human life. It refers to some questions of life that expresses our general attitude or worldview. Examples of such questions are; what is your philosophy of life? What is the philosophy of your business? It also entails questions that bother on your philosophy of the use of money and so on. This popular use is often regarded as the misuse of the term philosophy. If this popular misuse of the word philosophy is accepted, then we may come into conclusion that anyone who thinks seriously about any subject is a philosopher. It also implies that the core academic discipline of study will be ignored and this popular use will also suggest that everyone is a philosopher. Invariably, a philosopher then will be anyone who says he is a philosopher.

Paradoxically, to conclude that when everyone is a philosopher implies that no one is a philosopher. It is on this premise that there is need to make a clearer distinction between what is philosophy and what is not.

1.3.2 NON PHILOSOPHY VERSUS PHILOSOPHY

From what we have discussed in 3.1, philosophy could be seen as a discipline that is generally misconceived and regarded as controversial. It is also believed by some people to be irrelevant to human society. Some people erroneously see philosophy as a discipline that is concerned only with abstract realities as well as a field of study that teaches non-existence of God. For such people, philosophy is mere speculations and has nothing to do with the physical world. Similarly, some people are of the opinion that the study of philosophy, especially in our tertiary institutions has no significant value. Thus, they think that students of philosophy are wasting their precious time in studying philosophy. Also, while some non-students of philosophy do not understand what philosophy students do in their philosophy classes, some other people have rejected philosophy on the ground that it plays no important role to human life and the development of human society. In discussing how some people regard philosophy it can be observed that “many men, under the influence of science or practical affairs, are inclined to doubt whether philosophy is anything better than innocent but useless insignificant and controversies on matters concerning which knowledge is impossible”. (Russell 1978)

What this suggests is that philosophy is seen by some individuals as practically useless discipline that deals with matters which are beyond the physical world.

The important point to note from the above different views is that they do not state what philosophy actually is. These views only state what philosophy is not. While many non-philosophy students are ignorant of what philosophy is all about, many people that is familiar to the word misuse the concept in their daily activity.

Generally speaking, as a field of study, philosophy is not a "Way of Life". Regarding philosophy as a “Way of Life” is a lay man conception. Although, human being may possibly develop his guiding principle as his motto of life, however, this does not translate to what philosophy is in absolute term. This is because, philosophy is more than mere theory about something and it is also more than a belief or a wish. Philosophy is not just deliberating about what could be or might be. It is therefore wrong to view philosophical activities as only guesses and mere speculations as some people would have us to believe. This form of opinion is degrading and absurd. Aside this, philosophy is not for every

human being, rather it is an activity for a rational being; a quest after wisdom. It is an activity of thought, a particular unique type of thought or style of thinking. It is not to be confused with its product. What a philosopher provides 'is a body of philosophic thought NOT a Philosophy'. A philosopher develops a philosophy, 'a quest after wisdom'. It is distinguished from mere opinion as there is need for a person's opinion to be supported by good reasoning. When someone makes utterance that will not or cannot be supported with good reasoning, such will be regarded as opinion. One can clearly states that Philosophy differs in a fundamental way from any of art, literature or religion, as its etymological meaning is "the love of wisdom," which implies a significant degree of objective knowledge, and this knowledge must be attained on its own terms or else it would be but another branch of science according to naturalist school thought. Hence the following can be itemised as some of what philosophy is not according to Messerly (2016):

i. **Philosophy is not simply whatever one believes about a matter:** Everyone can have a "believes" about something, of course, but this is not the same as philosophy as a discipline, activity or practice (i.e., approaching something philosophically).

ii. **Philosophy is not *just* concerned with thoughts and ideas:**

Actions and behaviour are important, In other words, philosophy is not just interested in "reflection" or "contemplation." It also values putting things to the (practical) test. For example, conclusions drawn from philosophical reflection and contemplation can have a significant impact on the structure and success of our government, legal, educational system.

iii. **Philosophy is not simply fancy speech or technical writing:**

The ability to present an argument clearly and concisely requires a person to have a certain level of command over her speaking (or writing). This may or may not involve "fancy words or "technical speech." But even if it does, this does not mean that philosophy is *nothing* more than its speech or writing. In the end, one should remember that a goal of philosophy (regardless of one's particular style) should be to make the unclear more clear.

iv. **Philosophy is not concerned with answers:**

While questions can certainly arise as a result of a discussion about a matter thereby leading to more questions than answers, the guiding light

of philosophy is still always reason and getting closer to truth about an answer still always a motivating factor. An answer that is in line with reason and supported by evidence is a better answer than one that lacks such qualities.

v. **Philosophy is not interested in telling people what to believe:**

Instead, what is of paramount import is helping people discover for themselves what they believe and why (and whether what they believe is justified). While a philosopher may have a particular belief about a matter, and may in the process of discussion share this view, her primary aim is assisting others give labour to thought.

vi. **Philosophy is not the same as debating or arguing:**

While philosophy involves debate and argumentation, it is not equivalent to such activities. Getting closer to the truth about a matter is an imperative of philosophy. Arguing a position just for the sake of arguing (i.e., engaging in discussion simply to “showcase one’s talents of rhetoric” or without regard to getting closer to the truth about something) is not the same as engaging in philosophy or philosophical discussion.

Generally speaking, what differentiate “what philosophy is” from “what it is not” is that philosophy challenges one to construct cogent argument and to evaluate the arguments of others critically. As different philosophical problems are dealt with on a daily basis, it may be discovered that there is no indubitable solution to some of these problems. Sometimes, absolute certainty may be achieved and a problem resolved, and at other times this may not be so. It is in this regard rather than asking whether a particular idea or theory is true, we should ask about the rational quality of the argument in favour of such idea or theory. This is because, philosophical problems are not solved via discoveries of unique answer to them, rather, philosophical problems are solved through the development of best arguments for accepting or rejecting different ways of answering these questions.

1.3.3 Descriptive Definition of Philosophy

To explain what philosophy is from the academic discipline, we shall employ the descriptive approach. The advantage of descriptive approach of definition for a given concept like philosophy is that it seeks to describe its functions, goals and reason for the discipline.

Historically speaking, going by tradition, the word philosophy was initially invented by Pythagoras, a Greek philosopher as well as a

mathematician, who lived during the sixth century B.C. thus, philosophy as an academic field of study started in 6th B.C. Pythagoras does not called himself a philosopher, rather whenever he is asked if he was a wise man, he responded in by saying “No I was not wise, but a lover of wisdom”. Hence the etymological meaning of the word philosophy is traceable to Pythagoras being a Greek, and from Greek language which are Philo and sophia. The combination of the two words lead to a definition that suggests that philosophy is the love for wisdom.

From time immemorial, there have been attempts to search and understand the mystery of the universe. A number of events and situations are yet to be interpreted and explained, the ultimate truth is yet to be found out. The continuous search for the truth led to the origin of philosophy and according to Aggarwal (1981); a love of wisdom is the essence for any philosophic investigation. Philosophy is an attempt to bring about a consistent explanation of the different realities around us. Philosophy involves the persistent effort of people to search for the truth in order to solve world problems. This implies that philosophy is a persistent effort of both ordinary and persistent people to make life as intelligible and meaningful as possible. It involves critical thinking, which is human activity. As a philosopher, one may wish to ask if this thinking is equivalent to those of animals or whether animals do think. But then the fact remains that even if animals do think, they do not operate at the level up to or equal to that of conscious human reasoning. The process of thinking in philosophy is not ordinary thinking, rather meaningful, critical, systematic and logical thinking. Philosophical thinking is usually directed towards solving crucial problems.

Although, it is very difficult to give universal acceptable definition of philosophy, yet there have been many definitions of philosophy suggested by different scholars which simply reflect their background, particular period or age and their understanding of the subject matter. There are three periods or ages of philosophy, and these are ancient, medieval, modern and contemporary periods. One truth about different definition of philosophy according to a particular age and the issue of no consensus definition on what philosophy is, makes the field of study ever living. It can be stated that while other field of disciplines such as science, physics, Economics etc only but exist, philosophy is regarded as the only existing field of study with current issues that relating to human existence and the nature of matters in the universe. While other disciplines or field of study is limited with their definite definition, philosophy is the only discipline with infinite definition. It can thus be deduced that an attempt to come up with a uniform or consensus definition to philosophy will surely be the end of philosophy, more so the end of human thinking. Oxford dictionary put the definition of philosophy as “a system of thought resulting from such a search for

knowledge". Thinking along the same line, Angeles (1984) defines it as "a speculative attempt to systematic and complete view of all reality. It is an attempt to determine the limits and scope of our knowledge, its source, nature, validity and value". However, Oladipo (2008:16) asserts that:

Our knowledge of the world, in spite of the giant strides that has been taken by science in the growth of knowledge is still limited, just as the resources (spiritual, intellectual and moral) available to us for coping with the challenges of life are characteristically inadequate. Given this situation, the ideas and ideals we live by are best regarded as tentative guides, which can be re-examined from time to time in the light of new knowledge or information and our understanding of our socio-cultural condition and its existential demands at any given time.

Oladipo in his view noticed that our worldview constitutes only a partial and incomplete understanding of the universe and our place as well as our role in it. To him, all these conception does not translate to believing that we live a meaningful and tolerable life. Living a meaningful and tolerable is the result of our critical thinking, constant and rigorously subjecting our beliefs, ideals and others to serious analysis and interrogation, which enables us to determine whether or not they are adequate as a foundation for actions and judgements. Going by Oladipo's position, philosophy is being defined as an activity not a look, an activity that involves human rational aspects of man.

Immanuel Kant also defines philosophy as an activity. In his assertion Kant claims that "you will not learn from me philosophy, but how to philosophise, not thought to repeat, but how to think (Shama and Hyland 1984:1). This shows that Kant defines philosophy as self-motivated enterprise which involves full human participation rather than being passive. In other words, philosophy is a field of study that one learns from it simply by doing it. To buttress this view Makinde (1996) conceive philosophy as an attempt to arrive at a reasoned answer to important questions. His definition shows the work of philosophers as people who attempt to find an answer to issues that confronts them in any field, philosophers begin to philosophise in an attempt to arrive at a reasonable answer on such important issue. Thus, Socrates was considered the wisest man among his contemporary because of his philosophical engagement on some important issues that occurs in within the state. Socrates did not pretend to know what he did not know. Through his philosophical reflection, he was able to show that philosophy is an activity that criticise and clarify the foundation of our belief. This indicates that philosophy by nature is a reflective enterprise as rightly observed by Omoregbe (1985: 1). To him, philosophy is not synonymous with dogmatism. Whosoever that calls himself or herself a

philosopher then must be someone that is bound to reflect on things that comes his way. It is on this premise that philosophers are refer to as “Great thinkers” meaning a set of people that engage in reflective activity.

From the above therefore, philosophy can be seen as a way of engaging in rational thinking in relation to reality with a view to evaluate the source, nature, validity and value of those phenomena. This position can be affirmed with Bertrand (1978:11) assertion that even though the questions that philosophy engages are insoluble, they are intrinsically worthwhile on their own. The reason for this is because, these questions enlarge our conception of what is possible, enrich our intellectual imagination, diminish the dogmatic assurance which closes the mind against speculation, but through the greatness of the universe which philosophy contemplate, the mind is rendered great and become capable of that union with the universe which contribute its highest good.

1.3.4 Distinction between a Layman And a Philosopher

At this juncture, it is necessary to make clear distinction between a layman and a philosopher. We may describe philosophers as those who seek for truth and are concerned with criticising questions and the validity of the answers provided. Philosophers have trained and disciplined mind and do subject everything to rational investigation. They do not accept issues or ideas hook-line and sinker neither do they jump into conclusion or take partial or parochial views. This implies that philosophers are those who engage themselves in arguments in a critical, logical and systematic ways. They are set of people that try to validate their conclusions in order to ascertain their coherence and consistency. Philosophers are not limited to specific profession or discipline. There are several individuals that are philosophers found in various academic disciplines. Also, in the history of philosophy, there are several key philosophers that did something else for a living. For instance, Baruch Spinoza was an optician; Gottfried Leibniz worked – among other things – as a diplomatic; David Hume’s was a tutor and historian while John Dewey was a university teacher. Thus, whether you have a systematic worldview or the right attitude, you may aspire to become a ‘philosopher’. A really good philosopher would want to interrogate beliefs, and any issues, for the philosopher is a seeker of knowledge and wisdom, and the more determined they are to discover answers for questions that they raise, the more productive they can be in philosophising.

SELF-ASSESSMENT EXERCISE

1. We may describe philosophers as those who seek for truth and are concerned with criticising questions and the validity of the answers provided (a) True (b) False
2. Immanuel Kant also defines philosophy as an activity.

1.4 Summary

Having examined various definitions and views on the subject matter, we can assert that philosophy is a method of reflective thinking and reasoned inquiry. It is a process by which philosophers consider problems and issues in a systematic manner of asking questions, criticizing, analysing and synthesizing or simply put, interrogating issues. So far in this unit, we have attempted to explain the concept of philosophy and relate it to human rational activity. It is a field that develops out of man's curiosity to understand the source of all things. Been humans with the ability to rationalise, explore, interrogate, the attempt to understand knowledge in its totality gave rise to specialised subject area which came out of the mother of disciplines which is known as Philosophy.

1.5 References/Further Readings/Web Resources

- Akinpelu, J.A. (1995). *An Introduction to Philosophy of Education*, London: Macmillan publishers.
- Angeles, P.A. (1984). *Dictionary of Philosophy*, New York; Barnes & Nobles Publishers.
- Makinde, M.A. (1996). *Philosophy and the Question of African Philosophy: A Monograph*.
- Messerly, John (2016). "Reason and Meaning", The Value of Philosophy, [http: www.Reason and meaning .com /2016/03/05](http://www.Reason and meaning .com /2016/03/05).
- Oladipo, O. (2008). *Thinking About Philosophy, A General Guide*, Ibadan: Hope Publications
- Omogbe, J.I. (1985). African Philosophy, Yesterday and Today" Philosophy in Africa, Bodunrin, P (ed), Ife: University Press.
- Plato (1965). *Timaeus*. Trans. H.D.P. Lee Baltimore: Penguin Books

Russell, Bertrand (1978). *The Problems of Philosophy*. London: Oxford University Press.

Russell, B. *Russell's Problems of Philosophy*. "The Value of Philosophy." <http://www.ditext.com/russell/russell.html>.

Shama, A.P. & Hyland. J. T. (1984). *Philosophy of Education for Nigeria*, Kaduna: Gbabeke Associates.

1.6 Possible Answers to Sae

1. (a)
2. Immanuel Kant

UNIT 2 METHODS OF PHILOSOPHY

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Idea of Methodology in Philosophy
 - 1.3.2 Philosophical Methods
 - 1.3.3 Characteristics of the Philosophical Method
 - 1.3.4 Various Philosophical Methods
- 1.4 Summary
- 1.5 References/Further Readings/Web Resources
- 1.6 Possible Answers to SAE

1.1 Introduction

Our main focus in this unit is to identify and discuss various methods of doing philosophy. All discourses have their specific method with which they carry out their activities, be it in natural sciences such as physics, biology and chemistry; or in social sciences like sociology, psychology and even in humanities like history, languages and many others. In the same way, philosophy operates with its unique method different from all the methods of the aforementioned disciplines. A common view among philosophers is that philosophy is distinguished by the ways that philosophers follow in addressing philosophical issues. There is not just one method that philosophers use to approach philosophical issues and questions and it is a fact that each method that may be adopted has its own uniqueness. It is therefore essential to examine various methods of doing philosophy. The unit will further discuss the value of philosophy in general.

1.2 Intended Intended Learning Outcomes

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

- discuss reasons why there is need to identify philosophical method
- identify various methods of philosophy
- explain the relevance of each method to philosophical development
- enumerate value of philosophy as an academic discipline.

1.3.1 Idea of Methodology in Philosophy

Three main approaches have been identified on how human beings have been a handle and understand the world around them. These process or approaches are, experience, reasoning and investigation. Experience involves drawing upon ones individually accumulated body of knowledge and skills derived from encounters and acquaintance with fact and events in the environment. The second that is, reasoning consists of three types which are deductive reasoning, inductive reasoning and the combined inductive (Cohen and Manon 1996). The idea behind this is that every activity of man is designed for success through an identifiable method. Philosophy as an academic discipline does not operate in a vacuum. One important thing to note is, for any meaningful inquiry, there is need for appropriate methodology. It is not possible for a mathematician to solve a given equation except a particular method is followed or adopted and similarly, a scientist cannot perform any meaningful, objective and acceptable experiment outside stipulated method. Therefore, to engage in philosophical activity the need for identification of method is necessary. Therefore, for proper understanding, it is necessary to discuss various methods of philosophy as identified by various philosophers. Before we proceed on this discussion, we recall Owolabi's (2004) assertion that the issue of methodology in philosophy is problematic in the sense that many scholars in science prefer empirical method rather than reflective method that philosophy is familiar with.

If we go by Owolabi's position, then some idea of what constitutes a specifically philosophical method call for examination. In doing this, it must first be made clear that a method in philosophy is perhaps distinct from methods in other disciplines and activities. Also, you must note that grouping of philosophical positions depend absolutely on 'their respective methodologies or concerns over content'. From inception of philosophy in sixth B.C till this current period, different philosophical questions and inquiry have came into view and different methods have surface in tackling those matters, depending on the schools of philosophy that is concern with the inquiry and the nature of issues under discussion. Identification of various methods of philosophy will help to learn the process of doing philosophy in a systematic way. Before going into the discussion of the proper methods of philosophy, there is need for us to conceptualise the concept of method, because it is an important aspect in philosophical inquiry.

The word method is derived from Greek language 'methodos', meaning "way after" or "road way". This implies that method is conceived as procedure or process to go about a particular activity. According to

encyclopedia of philosophy, “methodology is applied to process or art of investigation.” “It is a body of knowledge resulting from investigation.” Philosophically speaking, Plato was identified as the first philosopher to use the term ‘method’ in treatise titled *Plato’s republic*, while Aristotle gives the word a technical meaning. However, from the two philosophers’ connotation the word ‘method’ connotes; ‘way’, ‘reason’, and ‘mode’. This indicates that methodology according to these philosophers is used in three but related applications in philosophy:

- i. To logic or parts of logic, as inductive or axiomatic method.
- ii. To procedures of the sciences, as mathematical or experimental methods.
- iii. To modes of philosophising as Cartesian or phenomenological methods.

According to Kaplan (1973), ‘methods’ are ways of throwing light on issues, clarifying their presupposition and consequences, relating the potentially to the generalisation from the sources of particular techniques and to unfold the specific bearing of logical and metaphysical principles on concrete problem.

In sum, methodology is important in scholastic work simply because it enables one to argue that the selected approach is the most adequate for tackling the problems and objectives. More so methodology is a way of demonstrating that one knows where you are going even from the starting point, which is an indication that one is likely not to get lost in the course of the journey. It is the application of procedure towards acquiring answer to variety of questions in order to make intelligent decisions.

1.3.2 Philosophical Methods

Philosophical method can be described generally as the study and description of how to do philosophy. In its narrow sense; it is the process or way of getting deeper understanding to philosophical discourse. It is the way of proceeding from the known to the unknown, from a given starting point to final propositions in a determined field of knowledge. Every issue in philosophy is problematic and calls for clarification and it is also subjected to criticism. A single statement or sentence in a philosophical text must be understood in the context of the text, and this particular philosophical concept needs to be understood in terms of the philosophical tradition within which they exist. It is important to note that the way a question is framed determines the possible answer with specific method to it.

Philosophy being the way of the knowledge of Truth, its method must be in agreement with the nature of Truth. For instance, in Aristotle's definition of philosophy as the knowledge of truth; his methodology towards attainment of this truth is experienced based. However, a Greek philosopher called Gorgias is of the view that nothing exists, if it exists, it cannot be known by any means and if it is known it cannot be communicated using any approach (Grayling 1995). His position on the matter of having an agreed method on the nature of knowledge of truth is that there can never be an appropriate and absolute method of arriving at truth. However, Collingwood a British philosopher said that philosophical statements are answers to questions whose significance can be found only in connection with the original circumstance which gave rise to the questions in the first place (D'Oro, Giuseppina, 2002). The implication is that philosophical method is relative depend on the nature of concept under investigation. Hence, "there cannot be any absolute method through which philosophical method can be determined".

Mukerji's argument as express by Kaplan, (1973) on the matter is that, despite many real differences between any two thinkers, human limits exist, which do not change, irrespective of the position of the thinker. Liat (1951: 11) followed a similar line of argument when writing that "though the central problems of philosophy may be universally human and timeless, the setting of the problems and their solutions are determined by an appropriate philosophical method which might be historical, philosophical and cultural patterns".

In philosophy, the end always determines the nature of the means. In determining philosophical method, it must be ensured that the method to be adopted should not be lopsided, should not be biased to any particular or special dogma, but comprehend within itself the processes of reflection and speculation and at the same time be able to reconcile the deductive and the inductive methods of reasoning. Descartes (quoting Grayling (1995), gives an outline of the procedure he followed in philosophical enquiry:

The first of these was to accept nothing as true which I did not clearly recognize to be so; that is to say, carefully to avoid precipitation and prejudice in judgments, and to accept in them nothing more than was presented to my mind so clearly and distinctly that I could have no occasion to doubt it.

The second was to divide up each of the difficulties which I examined into as many parts as possible, and as seemed requisite in order that it might be resolved in the best manner possible.

The third was to carry on my reflections in due order, commencing with objects that were the most simple and easy to understand, in order to rise little by little, or by degrees, to knowledge of the more complex, assuming an order, even if a fictitious one, among those which do not follow a natural sequence relatively to one another.

The last was in all cases to make enumerations so complete and reviews so general that I should be certain of having omitted nothing.”

From the above therefore, philosophy as an academic discipline is not a discipline with fixed method, as we have in science. Philosophy applies a combination of several methods in order to achieve its ultimate goal which is critical reflection on human experience. For the purpose of this work, the following methods as identified by philosophers will be examined. These include: Socratic method, Inductive method, Deductive method, Dialectical method, Existentialist method, Phenomenological method, Analytical method, among others.

1.3.3 Characteristics of the Philosophical Method

Among the characteristics feature of philosophy are:

1. The predominant and most interesting characteristic of method of Philosophy is the promotion of Reason as a way to determine Truth in any field.
2. Philosophy is done primarily through reflection and does not tend to rely on experiment, although the methods used to study it may be analogous to those used in the study of the natural sciences.
3. Philosophical method helps to correct the commonsense notions of the unreflective mind and thus becomes a great universal remedy for the tribulations of life caused by ignorance and impotency on the part of man.
4. Philosophical method is a critical reflection on what is implied in experience, in order to enable man to come in direct contact with it. The common man takes the world to be physical in its constitution, isolated from his own subjective self, and believes in the independence of the laws of Nature over which he seems to have no control, but through philosophical method, a rational man takes critical reflection on those things that a common man takes for granted.

1.3.4 Various Philosophical Methods

There are varieties of philosophical methods as identified by different schools of philosophy that can be adopted in the process of philosophising, but it must be made cleared that each identified method

is traceable to either one school of thought or with a particular age or tradition of philosophy. On this premise, let us examine philosophical method from two broad traditions:

- philosophical method from western school of thought and tradition; and
 - philosophical method from the African school of thought and tradition.
- **Philosophical Methods From Western School Of Thought And Tradition**

Speculative Method

There is no doubt saying that philosophy as an academic discipline started from Athens in Ionia city state of Miletus. The intellectual development reached its pinnacle in Athens as the various outpouring of Greek thought converged there during the fifth century B.C. The age of Pericles saw Athens at the peak of its cultural creativity and political influence. Pre-Socratic philosophers had been relatively isolated in their speculations. Now in Athens such philosophical speculation became more representative of the city's intellectual life as a whole, which continued to move toward conceptual thought, critical analysis, reflection, and dialectic. However, the word speculative is used by Kant and Hegel in different forms, while Kant in his expression used the word negatively as the metaphysical thinking that pretends to know facts beyond the realm of possible experience. He refers by it to the likes of Descartes, Spinoza, Leibniz. Hegel uses the expression "speculative thinking" in a positive sense as a thinking that bridges all the gaps until every item is necessarily connected and explained. Hegel in his assertion described speculative method as a new method of philosophy. To him, "new treatment of philosophy on a new method which will be recognized as the only genuine method identical with the content is called speculative method. It is method that comprehends the development of all natural and spiritual life as resting solely on the nature of the pure essentialities which constitute the content of logic (Kenley 1970).

Dialectic Method

This method has to do with reasoning through rigorous dialogue as a method of intellectual investigation intended to expose false beliefs and bring forth truth. The dialectic method was first used by Socrates and Plato and it was essentially a method of discussion and debate. This method entails a situation where the participants in a dialogue progressed from one point to another, each one disputing the point made by the other until they could reach an undisputable point. The strategy is

in form of questions and answer. It was to take up chronological leading questions with the person one is holding discussion with, relentlessly analysing one by one the problems associated with each answer provided for the questions asked. The intention behind finding fault in each answer is to bring out the flaws and inconsistencies inherent in a given belief or statement. Every attempt to make known or define the essence of something were rejected one after another as being either too wide or too narrow. Such analysis often ended in complete mystification. Yet such times it was clear that philosophy was concerned less with knowing the right answers than with the demanding attempt to discover those answers. To practice philosophy in the dialectic method was continually to subject one's thoughts to the criticism of reason in earnest dialogue with others. Genuine knowledge was not something that could simply be received from another, but was rather a personal achievement, won only at the cost of constant intellectual struggle and self-critical reflection.

However, in Hegelian philosophy, dialectic takes a different turn. The kind of dialectic in Hegel's philosophy is both epistemological and ontological. The method of dialectic in Hegelian philosophy involves **thesis-antithesis-synthesis**. The thesis, antithesis and synthesis are only different 'moments' in the movement of thought resulting in both continuity and difference. Thus, the very birth of the thesis is the birth of the antithesis as well as the synthesis.

Dialectic is not a onetime movement. It does not stop once a synthesis is reached out of a thesis and an antithesis. It moves on to a higher level in the next stage to a new moment when the synthesis of the previous level itself becomes the new thesis which generates its antithesis and from which yet another synthesis emerges. This new synthesis is made up of something of the previous synthesis and something from its antithesis which is added to it. This novel synthesis again becomes the thesis for the next level of dialectical movement and it goes on like this.

Cartesian Method

Descartes bothers on the question of certainty. He was fascinated by the question of whether we could know anything for certain. He attempted to distinguish between certainty and truth. For him, certainty is a state of mind, whereas truth is a property of statements which usually relates to the way things are out there in the external world. He was of the opinion that any claim to truth is determined by our being grounded in certainty and that is when one knows that one had hold of the truth. This suggests that the pursuit of truth involves the pursuit of certainty.

His intention was to see that the method he was looking for would be one which not only delivered the goods in the form of worthwhile conclusions but could also defend itself against the criticism of sceptics. So, he engaged himself in what might be called 'pre-emptive scepticism', an 'attempt to put the foundations of knowledge beyond the reach of scepticism'. Rene Descartes did it in three stages.

1. First, he laid aside things that just on ordinary commonsensical grounds one might possibly find doubtful. For instance, he reminded himself of such well-known facts as that straight stick can look bent in water. But he wanted to go beyond such ordinary kind of doubt.
2. He doubted that at any given moment he was awake and perceiving anything at all. For he had often dreamt in the past that he perceived things, and when he was dreaming, he had thought that he was seeing people, or tables, or whatever, around him. But, of course, he had woken up and found it was all illusion.
3. He imagined a malign spirit whose sole intent was to deceive him as much as it could. However, the point at which the doubt stops is the reflection that he is himself engaged in thinking. No malicious demon can ever make one to believe that one is thinking when one is not. If one has a false thought that is still a thought. So, his fundamental first certainty was 'I think, therefore I am' (Cogito ergo sum).

Empiricist Method

The empiricist method of philosophy was advocated by the three British empiricists, Locke, Berkley, and Hume. They held that 'all essential truths about the world were discoverable only by physical or empirical experience'. Thus, reason jettisoned and empirical experience was espoused as the only way by which truth can be discovered. John Locke was the one who set the tone for empiricist method by affirming the foundational principle of empiricism: 'There is nothing in the intellect that was not previously in the senses' (Nihil est in intellectu quod non antea fuerit in sensu). 'All knowledge of the world must rest finally on human's sense experience'. He also contended that through the combining and compounding of 'simple sense impressions' or 'ideas' (defined as mental contents) into more complex concepts, the mind can arrive at sound conclusions. He defended the position that the mind is at first 'a blank tablet, (tabula raza) a passive receptor of its experience'. "The mind possesses innate powers, but a not innate idea as cognition begins only with sensation".

Critical Method

Immanuel Kant at his time was faced with two intellectual challenges. First, reconciling the scientists claim to certain and genuine knowledge of the world with the claim that experience can never give rise to such knowledge; the second was to reconcile the claim of religion that human beings were morally free with the claim of science that nature was entirely determined by necessary laws. These conflicting claims have generated serious intellectual crisis of profound complexity. These crisis Kant attempted to resolve with his method, which has been described as weighty in its consequences. According to Kant (Grayling (1995:32), the human mind only structures sense data and does not passively receive them. Humans, therefore, know objective reality to the extent that reality conforms to the fundamental structures of the mind. 'All human knowledge of the world is channelled through the mind's own categories'. The necessity and certainty of scientific knowledge are embedded in the mind's perception and understanding of the world. The mind does not conform to objects; rather, objects conform to the mind. Human can attain certain knowledge of the world, not because one has the power to penetrate to and grasp the world in itself, but because the world is saturated with the principles of one's own mental organisation. Hence, human could know things only as they appear, not as they are in themselves. A genuine philosophical method should investigate the formal structure of the mind and analyse the nature and limits of human reason. Although reason cannot decide matters transcending experience, it can determine what cognitive factors are intrinsic to all human experience and inform all experience with its order (Grayling 1995).

Analytical Method

Analytical method of philosophy refers to various contemporary methods of analysing the language of philosophy. This method is associated with the analytic philosophers. Analytic philosophy is also known as; 'philosophical analysis,' 'logical analysis,' and 'scientific philosophy.' The philosophy has various names like 'logical positivism,' 'scientific empiricism,' and 'neo-positivism,' and it developed the 'verification principle,' as the criterion by which can be known. The criterion simply holds that truth consists in its capacity of being verified by sense experience. The second branch of analytical philosophy is 'linguistic analysis', which emphasizes the analysis of the language used in philosophy. The verification principle and language analysis are not incompatible; both can be found in one movement.

Pragmatic Method

Pragmatism is a philosophical method founded by three American

philosophers: Charles Sanders Peirce, William James and John Dewey. Peirce argued that the function of inquiry is not to represent reality, but rather enable us to act more effectively. He was critical of the 'copy theory' of knowledge that reigned in philosophy since the time of Descartes. He was one of the first philosophers to show that the use signs are essential to thought. Peirce' thought was further extended by James, whose *The Principles of Psychology* (1890) broke with the associationism of Locke and Hume. To James, 'Truth is what 'works,' and not merely an idea of a harmony between thought and the things, since one could make a judgment about this only by means of thought and the things are accessible only within thought. 'Ideas are true to the extent that they help us to enter into satisfactory relationships with other parts of our experience.' James and Dewey both wanted to reconcile philosophy with Darwin by making human being's pursuit of the true and the good (cultural evolution) continuous with the activities of the lower animals (biological evolution). However, Dewey criticized the Cartesian notion of the self as a substance which existed prior to language and culture, and substituted an account of the self as a product of social practices. Dewey, whose primary interests were in cultural, educational and political reform rather than in specifically philosophical problems, developed the implications of pragmatism for ethics and social philosophy (Rorty 2000).

Phenomenological Method

The main objective of the phenomenological method is the enlarging and deepening of the range of our immediate experience under the watchword 'to the things themselves'. Its interpretation may vary; but the common concern is that of giving the phenomena a fuller and fairer hearing than traditional empiricism has accorded them. Negatively it expresses a revolt against an approach in philosophy that takes its point of departure from crystallized beliefs and theories handed down by a tradition which often perpetuates preconceptions and prejudices. In this respect phenomenology stands for a kind of rebellion against the trend in modern science which begins with simplifying abstractions and ends with a minimum vocabulary of scientific concepts.

Deconstructive Method

In a deconstructive reading the text in question is shown to harbour contradictory logics which are standardly ignored. Very often it is a matter of locating certain clearly-marked binary opposition (as for instance between nature and culture, speech and writing, concept and metaphor, or philosophy and literature) and showing that their order of priority is by no means as stable as the text seeks to maintain. That is to say, there is counter-logic at work whereby those distinctions can be

shown to break down, or to generate a reading markedly at odds with author's overt intent. This leaves open the possibility that texts may mean something other and more than is allowed for by any straightforward appeal to the authorial intention.

Transcendental Method

Transcendental method is a way of reflecting upon and interpreting the previous conditions of the possibility of an act of knowledge. Such a way of interpreting was espoused by Kant in his *Critique of Pure Reason*: The method aims at discovering and explaining the knowledge which is a priori and which makes possible every knowledge of objects. This knowledge is not explicitly available before all other kinds of knowledge. "It is a pre-knowledge, a basic knowledge, which is implicit in every kind of empirical knowledge, and it can be made explicit only through a reflection upon the previous conditions of the possibility of empirical knowledge by both transcendental reduction and transcendental deduction". "Transcendental reduction is a thematic uncovering of the conditions and presuppositions implied in the immediate data of consciousness." It is a return from that which is thematically known to that which is unthematically co-known in the act of consciousness. Transcendental method is a return to that which is pre-known (pre-apprehended) as a condition of the act. In another form, transcendental deduction is the movement of the mind from this previous datum uncovered reductively. In transcendental deduction, the mind deduces *a priori* the empirical act of consciousness, its nature, its possibility and its necessity from the previous datum uncovered reductively. In other words, reduction proceeds from a particular experience to the conditions of its possibility; whereas deduction proceeds from these conditions to the essential structures of the same experience. These movements are in constant interaction, influencing each other.

Retortive Method

This form of method is credited to St Augustine. Augustine tried to answer the problem of certainty with this so-called method of retorsion. He held that the skeptics are mistaken in assuming that certainty of knowledge is impossible and that human can achieve only "probable knowledge," i.e., ideas whose validity is highly probable. Since any degree of probable knowledge implies an approach toward completely certain knowledge, the assumption of probably valid truths presupposes the existence and attainability of absolute truths. If the skeptic argues that no real objects of his sensory experience exist, nevertheless he cannot doubt the fact that his perception does exist. The person who doubts all truths is caught in a logical dilemma, Descartes asserts that

one must exist in order to doubt; in fact, no matter what else one doubts, one proves one's own existence through the act of doubting. Thus, Descartes came up with his aphorism "cogito ergo sum" I think therefore I am.

Scholastic Method

The scholastic method – this method can be described as a process of synthesizing different methods in attempt to derive unadulterated results. It is a creative synthesis of several previous methods. Thomas Aquinas further supported the Augustinian view of certainty. Srinivasa in his work claims that Thomas was certain of concepts having their foundation in sense perception. He accepted Abelard's view of the relationship between universals and particulars, including the Aristotelian thesis that Plato's universals can be found only in particular things which thus become actualities detectable in sense experience. For Aquinas too, the universal nature, the essence, of a thing exists immanently in the object itself as part of the real world, but this universal characteristic (this substantial form of an object) is also an idea or concept separated from its object when it is abstracted by the human mind. As a part of the real world, the universal essence never exists independently of its object (Srinivasa2004).. Yet, before nature was created, these universals (essences) existed in the mind of God as ideas which God used in creating the universe. Thus, the Moderate Realism of Aquinas accepts not only Aristotle's view that universals exist in individual objects (universalis in re) but also asserts that universals exist in the mind of God prior to the particular objects (universalia ante rem) and in the mind of human (as concepts) after the particular object has been created (universalia post rem). Thus, truth is understood as the conformity between mind and object (Srinivasa2004).

Philosophical Method from the African School of Thought And Tradition

Since the inception of modern philosophical tradition, several questions have been raised by different scholars on whether there can be a philosophy that is orientated in African tradition. The question of "what is African philosophy?" "Is there any unique method of doing African philosophy?" and many more have developed great challenges confronting African philosophy. The demand for an authentic mode of doing philosophy in African way thus becomes imperative for the African philosophers. Owolabi (2002) asserts that for any enterprise to be sincerely African in orientation, it must manifest the philosophy of indigenous culture of Africa that is laying claim to. Owolabi's position is that there is necessity for African philosophy to be identified with its own methodology before it can be classified as an academic discipline.

The problem of developing a universal acceptable methodology of philosophy is not alien to African philosophers, since issue of methodology is among familiar issues in philosophy; it is even among the persistent issue in western philosophy. Although, what we call western philosophy is the philosophical investigations of the pre-Socratics (Thales, Anaximander, Anaximenes, Pythagoras, Heraclitus and so on), Socrates, Plato, Hegel, Whitehead and so on, yet they were able to come up with an approach of doing their philosophy. But it seems that the same cannot be said of African philosophy. Oladipo (2006:22) summarised the philosophical enterprise in Africa into a collective, and communal framework. However, for African philosophy to have its root on a firm ground, some methodologies have been identified by the African philosophers. For the purpose of this unit, three methodologies shall be discussed.

Ethno-philosophical method

Ethno-philosophical method could be understood as a branch of the more general ethno methodology which is a phenomenological approach to interpreting everyday cultural expressions as a guide to philosophical research into, and interpretation of, socio-cultural contexts of participants' practices and speech. For ethno-philosophers, true African philosophy is characterised by traditional African thought and research into or about such traditional views. Thus, the ethno-philosophical method can be described as “the process which involves sifting through pre-colonial or traditional African oral literature such as myths, folklore, proverbs, etc., to derive philosophical elements from them”. Placide Tempels (1959) who is identified as the proponent of this method is of the view that African philosophy is somehow interwoven with idioms proverbs and practical cultural life, upon which philosophy is built to derive philosophical elements from them. This position can be identified in his work on Bantu Philosophy. Generally ethno-philosophical method adopts communal thinking system as the appropriate way of carrying out philosophical enterprise.

Philosophical Sagacity

The method of philosophical sagacity was developed and propagated by scholars such as Odera Oruka, Olubi Sodipo, Barry Hallen and Marcel Griaule. The basic principle of Philosophic Sagacity is that in both traditional and modern Africa there exist women and men, illiterate and literate, who commonly engage in philosophical reflection on various problems of human life and nature in general (Odera 1990). By his philosophical thinking Odera Oruka holds that each an individual is a thinking being but our level of thinking is not equal in the community.

The method generally involves identifying individuals who are thought of as repositories of communal history and knowledge, interviewing such individuals and corraling philosophical ideas from their responses to the questions being asked – usually from a philosopher. This method usually involves a lot of field activities as the interviewer must search and reach out to those they have identified as sages. Though, some have often equated "Sage Philosophy" with "Philosophic sagacity," Odera Oruka did not. He distinguished between two wings of Sage Philosophy:

- (1) Being the folk or popular sagacity, and
- (2) Being the philosophic sagacity.

While the former expresses well known communal maxims, aphorisms and general common-sense truths, the latter expresses the thoughts of wise men and women that transcend popular wisdom and attain a philosophic capacity (Odera 1990). Fayemi (2012) identify some uniqueness in this method when he asserts that on the one hand, philosophical sagacity method sought to disprove the negative implication of ethno philosophy (which is that there is the existence of African philosophy without identifiable African philosophical figures). On the other, it sought to affirm that indigenous sages meet the requisite features of philosophy as identified by advocates of the professional or Universalist school in African philosophy.

Hermeneutics method

The hermeneutic method was originally developed in Western thought by the German philosopher Hans Gadamer. Although, it is mainly of Western origin, it is also a relevant method in African Philosophy. Hermeneutics seeks to interpret (philosophical) text in such a way as to make clear and meaningful the claims contained in such given text (Gadamer, 1976). It also takes into consideration the intention, context, etc., of the writer of such a text in order to understand the text and the point of view contained therein that was otherwise not explicitly stated. In so doing, the philosopher has a better understanding of literature and the context in which it is to be understood.

SELF-ASSESSMENT EXERCISE

1. The _____ method – this method can be described as a process of synthesizing different methods in attempt to derive unadulterated results.
2. _____ method could be understood as a branch of the more general ethno methodology which is a phenomenological approach to interpreting everyday cultural expressions as a guide to philosophical research into, and interpretation of, socio-cultural contexts of participants' practices and speech.

1.4 Summary

Philosophy is worth studying as a discipline because it examines some fundamental questions which affect human existence and the existence of others in the world. In an attempt to provide an answer to some of these questions, an appropriate methodology is required. As a rational and conscious being, a fix methodology is not adequate for any philosophical inquiry, however different methods identified in this unit has really helps in building the strength of philosophy. Various methods identified have serves as an eyes opener for reason why philosophy should be seen as a rigours field of study. So far in this unit, an attempt has been made towards identification of various methods of doing philosophy. Conceptual understanding of the word was put into consideration first in the unit; here we gave an attempted definition, characteristics of philosophical methods. Having categorised method into two broad perspectives; philosophical method from western school of thought and tradition; and philosophical method from the African school of thought and tradition, some methods under each school of thought were later discussed.

1.4 References/Further Readings/Web Resources

- Cohen, L. (1996). *Research in Education* (4th ed). London and New York: Routledge.
- Fayemi, A.K. (2012). H. Odera Oruka and the Question of Methodology in African Philosophy: A Critique: Thought and Practice: *A Journal of the Philosophical Association of Kenya (PAK) New Series, Vol.4 No.2*, December 2012, pp.185-204
- Grayling A.C. (1995), *Knowledge and Reality*, London: Oxford University press
- Heidegger, Martin (1980). *What is Philosophy?* Tr. William Kluback and Jean T.Wilde. Plymouth: Vision.
- Kaplan, A (1973). *The Conduct of Enquiry: Methodology For Behavioural Science*, Chandler, San Francisco.
- Kenley, R.D (1970). *Hegel's Phenomenological Method, Review of Metaphysics, Vol xxiii no 4*, ff. Google Scholar.
- Magee, Bryan (1987). *The Great Philosophers*. Oxford: Oxford University Press.
- Norris, Christopher (1998). "Deconstruction," In: *Routledge*

Encyclopedia of Philosophy. (Ed.). Edward Craig, Vol.2. London and New York: Routledge.

Odera Oruka, Henry (1990). *Sage Philosophy: Indigenous Thinkers and Modern Debate on African Philosophy* (Philosophy of History and Culture, Vol. 4), E. J. Brill [ISBN 90-04-09283-8](https://doi.org/10.1007/978-90-04-09283-8)

Owolabi, K (2002). “The Quest for Method in African Philosophy: A Defense of The Hermeneutic–Narrative Approach” *The Philosophical Forum*, Vol xxxii, No 2.

Owolabi, k.A (2004). How to write Grant-winning proposal in Humanities (special Reference to Philosophy), In: *Repositioning The Arts Faculty For Excellence, A Publication of The Faculty of Arts* Olabisi Onabanjo university, Ago-Iwoye

Rao, Srinivasa 2004). “Philosophical Method in Indian Philosophy,” in *Philosophical Methods: Through the Prevalent to a Relevant*. ed. Johnson J. Puthenpurackal. Bangalore: Asian Trading Corporation.

Rorty, Richard (2000). “Pragmatism”, in *Concise Routledge Encyclopedia of Philosophy*. London and New York: Routledge.

Spiegelberg, Herbert (1994). *The Phenomenological Movement*. London: Kluwer Academic Publishers.

D’Oro, Giuseppina (2002). *Collingwood and the Metaphysics of Experience*, London and New York: Routledge.

1.6 Possible Answers to SAE

1. Scholastic;
2. Ethno-philosophical

UNIT 3 MODES AND VALUE OF PHILOSOPHY

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Idea of Philosophical Modes
 - 1.3.2 Types of Modes in Philosophy
 - 1.3.3 Comparative between Analytic and Speculative Mode of Philosophy
 - 1.3.4 Value of Philosophy
- 1.4 Summary
- 1.5 References/Further Readings/Web Resources

1.1 Introduction

There have been different misconceptions as regard the nature, scope, task and the subject-matter of philosophy by the people and this is calling for further clarification. While some perceive philosophy as merely theoretical field, some agreed that this field of study is an activity that deals with human existence. It is on this premise that our focus in this unit is to bring to limelight the mode of philosophy where we discuss mode and task to philosophical issues. The unit will further discuss the value of this field of study to general life and human existence.

1.2 Intended Learning Outcomes

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

- explain why philosophy is regarded as human activity
- discuss different modes of philosophy
- enumerate some functions of philosophy
- identify and state the utility value of philosophy.

1.3.1 Idea of Philosophical Modes

In our previous unit, an attempted conception of what philosophy ‘is not’ and ‘what it is’ was critically discussed. One would have concluded that once the issue of definition is resolved, other matters relation to philosophy is solved. However, this is not the case, on like some other disciplines, which are concerned mainly with close concepts. Philosophical concept is an open-ended discipline in which an attempted resolution gives birth to further philosophical investigation. This may be due to misuse of language, vagueness in expression, improper analysis which lead to illogical conclusion and many more. This is the basis

upon which philosophy is regarded as an activity.

Philosophy as a discipline is more of an activity rather than a body of passive knowledge. In other words, we learn philosophy by philosophising. That is why it is referred to as an activity; one can then raise the question of how to identify the attributes of activity in this field of study. In the expression of a prominent modern philosopher; Whitehead, philosophy is a series of adventures of ideas. The adventures cover all areas of human life and beyond, it employs a variety of approaches, methods and styles with the primary instrument of reasoning. As a reasoned pursuit of fundamental truths, a search for total, complete understanding, and a critical study of principles of conduct, philosophy is of necessity concerned with and relevant to every other branch of learning and every area of life. In other to have wisdom and philosophical knowledge, the philosopher considers everything as subject of study. However, in order to avoid being captive to the frame of reference within which we live and think, every field of study, every view of life, and every picture of reality deserves to be made subject of philosophical study. But this cannot be understood except the mode of philosophy is well formulated. The subject matter of philosophy consists of the concepts, views, modes and techniques.

Generally speaking, mode of philosophy can be described as the property of philosophy. It can be described as attribute or the property of a substance, just as we are aware of property of “matter” or take for instance if we were asked to give mode of say “water” it implies that we are to provide the properties of “water” which include: odourless, colourless and so on. Modes of philosophy therefore, are those attributes or those things in it that make philosophy what it is. As earlier stated, philosophy is not like any other fields, while it gives birth to these fields, yet, its unique modes distinguish it from others. While Descartes defines the term mode, using substance, as a thing that does not depend on anything else for its existence, it is those attributes in its primary stage, thus is the concept of mode of philosophy. (Han van. 1999). Spinoza on the other hand, formulates the doctrine of Attributes and Modes when he attempted an explanation of existence. He defines attributes as that “which the intellect perceives as constituting the essence of substance” (Elwes 2017).

There is a controversy as to what according to Spinoza is the exact relation between Substance and Attributes; whether the attributes are merely what our understanding ascribes to the substance or do they possess any reality apart from the knowing subject? Does Spinoza mean that the attributes really constitute the essence of substance, or does he mean that the substance is the abstract and indeterminate unity and attributes are ascribed to it by the human intellect?

By mode, according to Spinoza, “it means the modification of the Substance or that which exists in and is conceived through something other than itself.” The modes are, therefore, the actual finite objects of the universe” (Elwes 2017). They exist in the Substance and are conceived through the Substance. They have no independent reality of their own. In fact, Spinoza’s theory of modes is founded on a presupposition that— the world of modes follows with geometrical necessity from God or substance. But this presupposition is only a baseless imagination.

From an idea, what follows necessarily is also idea of the substance, not the reality. However, in its generic speaking, mode of philosophy is a “how” rather than a “what.” Philosophy showcases its qualities. While property like a quantitative determination of something is a “what” or essence. A mode of philosophy is “way” in which philosophy as an academic discipline exists.

1.3.2 Types of Modes in Philosophy

We can identify three modes of philosophy. These modes are:

- Speculative modes of philosophy
- Analytic modes of philosophy
- Prescriptive modes of philosophy

Speculative Philosophy

This is the mode of philosophy which systematically contemplates about and upon all things. It is limitless as it deals with the real things as well as the abstract things. Primarily, speculative mode of philosophy is interested in the search for order, wholeness and linkages in the realm of experience. We can recollect how the first philosophers in the Ionia city state began their philosophy. Their philosophy began with wonder, these philosophers speculate into reality. They wanted to discover the law that governed the universe. Not only that, they also searched for explanation of life and creation. Through their pure reasoning, they were able to come up with result, thus it was a typical example of speculative philosophy. The Ionia philosophers wanted to understand the mystery of creation through speculative means. Generally, Speculative philosophy is the type of philosophy which tries to bring together all the sciences that as biological, physical and social sciences. It starts to inquire about the nature of different phenomena. To speculate is to go beyond the experience, it is guessing in other words. For example, when one asks such questions like: is there an immortal soul? Is there life after death? Speculative concept is something that cannot be examined

scientifically. It contains things that no one can see. Speculative modes of philosophy can however be divided into two which are metaphysics speculative, and epistemology speculative.

Analytic modes of philosophy

Analysis reminds us that words have more than one meaning, and things called by the same name may really be different concepts. The clarification of concepts is often a prerequisite to a proper understanding of a problem which, in turn, is a prerequisite for dispelling confusion and providing a satisfactory answer to some of philosophy's ultimate questions. Analytics mode of philosophy is thus concerned with the meaning of words. It tries to analyse the meaning of words such as education, teaching, training, indoctrination learning, curriculum, intelligence and many others. In order to separate these into components, an analysis is involved. This aspect of philosophy endeavour to shows where appropriate and how inconsistency may come into logical presentation of matter through the use of certain words. In order words, analytics philosophy examines issues and problems which are discussed in the world of education (Akinpelu 1981).

Prescriptive modes of philosophy

Prescriptive philosophy is the kind of philosophy that looks to explain how the world is. It is typical of the grand metaphysical systems of Continental philosophy; it rejects sensory evidence and instead seeks to use pure reason to say how the world *must* logically be.

In this place, prescriptive philosophy seeks to set standards, ground or criteria for the judgement of values, conduct and art (Kneller 1971). Prescriptive philosophy seeks to establish the objectivity or subjectivity of concepts such as good and bad, right and wrong, beautiful and ugly and so on. This implies that prescriptive philosophy seeks to establish some fundamental laws judging which actions are worthwhile and which are not. Take for instance, why should education be concerned with judgment of values?

1.3.3 Comparative Between Analytic And Speculative Mode of Philosophy

Analytic philosophy and Speculative mode of philosophy tends to differ in certain things. The following are the differences between the two modes. While analytic mode of philosophy focus is on logic, language, it aligns itself with the empirical sciences. In analytic philosophy, it inquires into the meaning of the concept we use and try to avoid to use vague terms that do not fit into their logical, linguistic and empirical

methods. For example, square is a figure in equal sides. The language which used is clear and gives us clear meaning of the concept.

But in speculative philosophy, philosophers tend to use terms that do not fit with our simple experience of the world in other words, they use abstract words. For example, 'Is there an immortal soul?' The concept is an abstract one, as it requires one to go beyond experience in order to find the truth of the concept. Another difference is that the concept of analytic philosophy can be examined scientifically, that is, through checking its validity. But in Speculative philosophy, its concept cannot be scientifically examined. , because it contains things that cannot be seen by anyone it is unscientific philosophy for example, is there an immortal soul?

This concept is abstractive because no one can see a soul, and so scientific method cannot be applicable. Also, in speculative philosophy seeking for new observation in the fact that through observing things not that deeply but only observing since there is no why questions in speculative philosophy but in analytic philosophy it analyses statements to break down the philosophical concepts to make clear understanding of the concepts for example husband is a married man, therefore a husband is analysed concept while a married man is the analysis of the concept.

In a way, though the speculative and analytic philosophy differs, but both speculative philosophy and analytic philosophy assemble on helping to bring together the science subjects like physics, biology as well as chemistry and social sciences. Also, it enables the mind to critically reflect on issues before it makes a judgment. It enables man to make clarification of what is right and what is wrong as well as making minds in quick understanding of issues. Analytic philosophy is the type of philosophy which examines the bases claims of religion science and ethics. It is also called linguistic philosophy. The following are the roles and functions of analytic philosophy, its emphasis is on the study of language and logical analysis of concepts.

Analytical philosophy analyses the fundamental assumption of all science. The claim of physical science, social science or religion; for instance, the assertion "All bachelors are unmarried" does not require any knowledge about the world to conclude that this proposition is true because the terms "bachelors" means someone who is unmarried. In analytic philosophy, efforts are directed towards clarification. As human beings, there are needs to clarify various issues in our lives, we need to clarify the ideas, concepts and an assumption that embodies our existence.

Primarily, analytic philosophy is used to describe philosophy that proceeds via analysis by seeking to understand the composition of its subject matter out of simple components. Analytic philosophy provides the statements (analytic statement) that are true merely by virtue of definitions of their terms. Examples of analytic statements are “Frozen ice is water”, Bachelors are unmarried men”, No addition meaning or knowledge is contained in the predicate that is not already given in the subject. Analytic statements are redundant statements whose clarification relies entirely on definition.

1.3.4 Value of Philosophy

One of the most fundamental questions that have confronted philosophers throughout the ages is the value of their theoretical vocation. Most especially, the question(s) is directed towards the worth and relevance of philosophy to addressing societal problems. This quest for disciplinary relevance is understandable because philosophy itself is traditionally seen as an attempt to provide rational answers to important questions of life and existence. However, there are diverse views on the questions about the value and relevance of the discipline of philosophy. While some scholars contend that philosophy was only relevant in the past and no longer relevant in this contemporary era of ever-growing science and technology, some people on the other hand erroneously see philosophy as a discipline that is concerned only with abstract realities. For such other people, philosophy has nothing to do with the real world. It is seen as mere speculations that have no practical significance. On several occasions, young students of philosophy, other non-students of philosophy and some parents have posed some questions such as: What is the value of philosophy? What role does philosophy play in our contemporary world? Why must I (you) study philosophy? What do I (you) stand to gain by studying philosophy? Can philosophy actually put food on my/our table? The questions are too numerous to mention.

The simple answer we shall give to all the commonly raised questions on the relevance of philosophy is that philosophy has a significant role to play in human life in particular and the society in general. However, it is a great disappointment that a field of study that ought to be the benchmark for human intellectual development has been relegated by many people and the effect of neglecting or relegating it to the background gives room for the many problems Nigerian society (as with some other underdeveloped nations of the world) is battling with. For sure, philosophy brings about authentic human relationship which is needed for national development. This assertion will not be clearer unless we examine the value of philosophy from various perspectives in relation to human existence in the society and to educational development.

Philosophy and its Socio-Political Value

Among some of the fundamental issues and questions that preoccupy human's mind revolves around, the essence of the state, why an individual must obey the government, what should be the role of government to the citizens, and vice versa, can there be a just society, and so on. These and many more are issue that philosophy attempt to investigate in relation to human society. It is so important that Aristotle describes man as a being by nature a political animal living in the community. It is natural for man to live in a state. Thus, for Aristotle as cited by Garuba (2007), "he who lives outside the state or who doesn't need a state is either a beast or an angel". In regards to this, each and individual is a product of community, where the well being of an individual is mostly based on determinant according to the community well being. The value of philosophy in human socio-political existence cannot be underestimated in human community, as a field of study that is critical by nature; philosophy critically examining process of attainment and keeping an ideal society.

As far back as the time of Plato and Aristotle, philosophers have been concerned with the identification of the ideal political and socio-economic principles that would best enhance the development of society and the promotion of human welfare. This value is still maintained in the enterprise of philosophy till present period. The principle of some of these philosophers serves as the guiding principles of the diverse sectors of society. To a larger extent, philosophy may be rightly described as social architects of the society because it designs the general social framework which condition the structure of societies and the kind of activities embarked upon in the society. Take for instance the works of philosophers like John Locke, Jacques Rousseau, and many more constitutes the theoretical base upon which the liberal democratic institutions of the west are founded

Philosophy as an Instrument of Liberation

Philosophy is valuable for its effects on those desires to know more and those who study it. That is one of the reasons why it is defined as the love of wisdom. Some people often assert that philosophy is "life changing" and that particular philosophers have made such an impression on them that they feel "liberated" by them. Today many people discuss philosophers such as Descartes, Plato Machiavelli and others western philosophers, likewise African scholars like Sophie Oluwole, Julius Nyerere, Olubi Sodipo among others as philosophers that orientate their mind towards life. The most important value of Philosophy is that 'it makes us realise that we are all prisoners of our

own comprehensive doctrines'. Much like the prisoners in Plato's allegory of the cave, philosophers may feel that they have only seen shadows of reality prior to their philosophical journey. It is possible that we all believe all that we see around us are real, that the world is black and white or that there is a little substance that make up the world, it is possible for most of us to be dogmatic to every belief system, until we have the courage to ask deep questions about the simplest, but most important questions in life like: "why do we exist?" "What happens when we die?" "What is a good life?" "What is happiness?" "Why does the sun rise every morning and set every evening?" The effect of asking such questions is that it broadens our mind and world. And philosophy is exactly doing that. Omoregbe (1999) affirms that philosophy attempt to rationally find an answer to some of these fundamental and basic issues about the ultimate reality of human existence when we reflect on our experience.

Philosophy as General Problem-Solving Skills

The study of philosophy enhances a person's problem-solving capacities. Although, philosophy is a field of study without a stable answer to any arising question, yet through its tools it attempts to resolve problem identify with skills. Students of philosophy are well equipped with intellectual skills more than a lay man. Through its general solving skills, it tries to expose the pros and cons about an issue to enable the individual attempt solutions to the problem at hand. It helps us to "analyse concepts, definitions, arguments, and problems. It contributes to our capacity to organize ideas and issues, to deal with questions of value, and to extract what is essential from large quantities of information." It helps us, on the one hand, 'to distinguish fine and subtle differences between views and, on the other hand, to discover common ground between opposing positions. Also, the knowledge of philosophy helps us to 'synthesiza variety of views or perspectives into one unified whole.'

Relevance of Philosophy to the Society

Philosophy has always played a special role in the establishment and formation of the outlook of a person. It is the main function of the orientation of a person in the worldof nature and society. Everyone at some points in their life are faced with the need to choose and thereby exercises their freedom. Philosophy helps man to make the right choice. Engaging the world of values, it creates value theory to solve the problem of choice. It provides a scale for assessing phenomena, establishes a hierarchy of values and promotes their revaluation in a changing world. It is important to know that the history of mankind is knowledge history in itself and world around, which is based on

practical activities. Now, there are profound changes in the content of public practice in the conditions of search of the solution of new problems and therefore there is a need for development of the theory which has to not only reflect correctly, but also define an orientation of modern social development. Philosophically minded person imagines the main trends of the development of the world, society and knowledge. The person can also correlate his/her life with these trends and to understand his/her place in this development. Philosophy forms the worldview of people, as it largely determines their behaviour and approaches to decision-making in a particular problem. Philosophy plays a significant role in solving global problems. Its main function is to form a world view and to also have an indirect influence on the development of practical solutions.

Philosophy and Other Disciplines

Philosophy cannot be disparaged in our ability to understand other disciplines. Many important questions about a discipline, such as, 'the nature of its concepts' and 'its relation to other disciplines,' are philosophical in nature. Philosophy of science, for example, is needed to supplement the understanding of the natural and social sciences that derives from scientific work itself. Philosophy of literature and philosophy of history are of similar value in understanding the humanities, and philosophy of art (aesthetics) is important in understanding both the visual and the performing arts. Philosophy is, moreover, essential in assessing the various standards of evidence used by other disciplines. Since all fields of knowledge employ reasoning and must set standards of evidence, logic and epistemology have a general bearing on all these fields.

SELF-ASSESSMENT EXERCISE

1. The study of _____ enhances a person's problem-solving capacities.
2. Pick the odd choice: (a) Sophie Oluwole, (b) Immanuel Kant (c) Julius Nyerere (d) Olubi Sodipo

1.4 Summary

Philosophy is a field of study that is very unique in nature. It is unique in the sense that it is a field of study that gives room for individual being to determine subject to critical reason, an ideal mode of expression to any philosophical discourse. Its property has given a wider view to see its relevance to all aspect of human existence. The study of philosophy helps us to enhance our ability to solve problems, our communication

skills, our persuasive powers, and our writing skills. Our focus in this unit so far has been based on mode and value of philosophy. Attempt was made to clarify the concept of mode which signifies the attribute of philosophy which differentiates it from any other field. Here three modes of philosophy were discussed, which are (i) Analytics, (ii), Prescriptive, and (iii), Speculative modes. Moreover, value of philosophy was also explained.

1.5 References/Further Reading/Web Resources

Akinpelu, J.A. (1981). *An Introduction to Philosophy of Education*, London: Macmillan Publishers.

Gauga O.P. (2007). *An Introduction to Political Theory*. New Dehli: MacmillanPublisher Ltd.

Elwes R. H. (2017). The Ethics: Ethica Ordine Geometrico Demonstrata by Benedict de Spinoza HTML version.

Enoch, O.A. (2001). *Patterns of Philosophy*, Jos: Saniez Publication.

Enoch, O.A. (1995). *Introduction to Philosophy of Education*, Jos: Midland publication
Kneller, G.F. (1971). *Introduction to the Philosophy of Education*, New York: John Wiley and Sons inc.

Omogbe, J. (1999). *Knowing philosophy*, Ikeja: Joja Publication Ltd.

Ruler, Han van. (1999). “‘Something, I Know Not What’. The Concept of Substance in Early Modern Thought.” In : *Between Demonstration and Imagination: Essays in the History of Science and Philosophy Presented to John D. North*, (Eds). Lodi Nauta and Arjo Vanderjagt, 365-93. Leiden: Brill.

1.6 Possible Answers to SAE

1. Philosophy;
2. (b)

UNIT 4 PHILOSOPHY AND ITS BRANCHES

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 The Subject matter of philosophy
 - 1.3.2 History of philosophy
 - 1.3.3 Metaphysics
 - 1.3.4 Epistemology
 - 1.3.5 Ethics
 - 1.3.6 Logics
 - 1.3.7 Sub-branches of Philosophy
- 1.4 Summary
- 1.5 References/Further Readings/Web Resources
- 1.6 Possible Answers to SAE

1.1 introduction

Philosophy is an academic discipline that exercises reason and logic in an attempt to understand reality, more so answer fundamental questions about knowledge, life, morality and human nature; this justified the claim that classified philosophy as the root of all knowledge more so the mother of all discipline. As an academic discipline its tentacle spread across all areas of studies. Like a tree, philosophy spreads with different branches; these branches of philosophy shall be discussed in this unit. Knowledge of philosophical branches will add more significant value to our previous knowledge discussed in the last unit where value of philosophy was discussed.

1.2 Intended Learning Outcomes

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

- identify the main traditional branches of philosophy
- explain the relevance(s) of each of these branches to individual human existence
- discover the contributions of all the branches of philosophy to humanknowledge
- state the interconnectivity that exist among all the branches discussed.
- discuss how different views on the major branches of philosophy led to the formulation of world views or philosophical schools of thought.

1.3.1 The Subject Matter of Philosophy

A prominent modern philosopher; Whitehead described philosophy as a series of “adventures of ideas”. The adventures of ideas cover all areas of human life and beyond. (Henning 2015). Philosophy also employs varieties of approaches, methods and styles with the primary instrument of reasoning. As a pursuit of fundamental truths, a search for total, complete understanding and a critical study of principles of conduct, philosophy is of necessity concerned with and relevant to every other branch of learning and every area of life. In order to have a wisdom and philosophical knowledge, philosophers therefore consider everything also as subject matter of study for philosophy. However, since in order to avoid being captives to the frames of reference within which we live and think, every field of study, every view of life, and every picture of reality therefore deserves to be made a subject of philosophical study. Thus, the subject matter of philosophy includes the concepts, views, issues, problems, methods and techniques.

Philosophy as a field of study takes nothing for granted, makes no assumption, and permits no idea to escape critical scrutiny. By making use of its branches, it begins with an investigative curiosity about what things are, why they are, how they came to be, what could become of them and so on. The questions that arise from this searching (e.g. what is democracy, what form of government can be rationally justified, what is the nature and extent of human knowledge, must we always have evidence in order to know, what is life, can we have knowledge of everything, how should one live his or her life and so on) concerning each of the major aspect in human existence. All these and many more are some of the subjects of interest in philosophy and they are identified and resolved by making used of its fields. These issues and interest are treated under various branches and sub-branches of philosophy which often overlap. However, this overlapping is to be expected since the fields are all concerned with the same totality of experience and understanding. However, there are crucial differences in the aims and the approaches of these branches of study.

The main areas of the study in philosophy include metaphysics, epistemology, ethics, logic and aesthetics. There is also History of philosophy; philosophy of mind, philosophy of education, philosophy of law, and so on. These branches of philosophy shall be given elaborate analysis.

1.3.2 History of Philosophy

You must understand the history of philosophy as the fundamental part of philosophy. It describes the life bone of philosophy and this is because, it discusses and also keeps record of the beginning and growths or development of philosophical inquiry. Under the history of philosophy, you will study philosophers' works both major and minor and their whole philosophical contributions during their periods in the development of philosophy. This historical period in the history of philosophy is categorise into different epoch which include the Ancient, Medieval, Early Modern, Modern, and Contemporary periods and their notable philosophers. It must be stated clearly that in the history of philosophy, each period is identified with a particular philosophy.

You also need to note that the history of philosophy “seeks to understand great figures, the influences of others on them and their influence on others, their contributions to the intellectual outlook of their time and works as well as their importance and relevance to contemporary issues.” You must also understand the history of philosophy to be concerned with separate study of development of philosophy in a single nation and continent, races or from one standpoint or according to the orientation. This is why we talk of Greek philosophy, European philosophy, African philosophy, Eastern philosophy and so on. The history of philosophy provides you the opportunity to know major movements and periods within a nation, race, continent or culture. Examples of these are British empiricism, German idealism, continental rationalism, and African pluralism. The period also includes international movements which have a substantial history such as existentialism, phenomenology, and Marxism.

The central focus of this branch of philosophy is that “the historian of philosophy is interested in the factors that influence the growth and change of ideas.” Thus, history of philosophy attempts to show “how philosophy and society are mutually related, how the great debates continue to be kept alive and relevant from age to age among the human race.” It also provides ‘an insight into the other sub-branches of philosophy’. This is because, “the historian philosophy in his historical study soon becomes exposed to and involved in the substantive issues and problems dealt with by the philosophers or period of his study and he comes to see the various interconnections of such issues and problems in different dimensions in various areas of learning”. The history of philosophy reveals many of the foundations of human civilisation and indicates the options and directions available for moving forward, in the struggle to answer satisfactorily the question of human life.

1.3.3 Metaphysics

According to Encyclopaedia of philosophy, “metaphysics is two Greek words which literally means “after the things of nature”, obviously, beyond empirical world”. In the course of your study, you would have read in some literatures that Aristotle is the father of metaphysics, but you need to know also that the word “metaphysics” was not from Aristotle himself, the word was introduced by his pupil Andronicus of Rhodes. This was after his arrangement of all the works of Aristotle under various headings like physics, Logic, politics, etc., and he did not know what to call the other works that cannot be grouped under these headings because the nature of the works does not conform with those already arranged, he then concluded to call it meta-physics, that is beyond physical or physics. But let me tell you here that metaphysics has many concepts and it is from these concepts that we have various definitions. Critically speaking, metaphysics can be defined as “a philosophical study whose object is to determine the real nature of things, to determine the meaning, structure and principle of whatever is. In other words, it can be summarised as the study of reality”. In his view, Munitz (1979) defines metaphysics as the quest for a view of the world and of man’s place in it which is arrived at and supported in a critical and logical way. By Munitz’s definition of metaphysics you will understand metaphysics to mean the study of empirical world. However, you need to know that metaphysics goes beyond the study of empirical world; it only uses the ‘empirical world as the instrument of knowledge for the study of reality’.

Metaphysics is an enigmatic field of study that goes beyond the physical world. According to Tim (2004). Metaphysics is concerned not only with the nature of things that exist in space and time, but also with the nature of things that might not. It is concerned, for example, ‘with the nature of so-called abstract entities, entities such as numbers, sets, and propositions’.

Metaphysicists have “traditionally been concerned with making the world intelligible; they have devoted attention to the construction of systems which purport to describe nature of the world as a whole”. What you must understand about metaphysicians is that they claim to make ultimate statement about ‘reality and nature of things. This is why metaphysics is described as the study of being or reality. Thus, metaphysics attempts to explain the nature of the real world, the nature of existence.

It is also important for you to know that metaphysics allows human beings to think curiously about this world and the world beyond. Perhaps, we should note here that the idea of metaphysics makes us to

hold the view that there are two possible worlds; the world of appearance and the world of reality, in other words the world of belief and the world of knowledge. This is why metaphysics is sometimes described as the theory of nature. It is the theory “about the nature of man and the nature of the world in which man find himself”. There are lot of questions concerning “the nature of man and his existence”, “the purpose of man on earth”, “the existence of God and the problem of evil in the world”, “where and how soul is located”, these and many more are some of the issues metaphysics try to investigate. Viewing it this way, we can say that metaphysics has as its central concern the fundamental structure of reality as a whole. The concerns of its investigations are therefore “not confined to the realm of living things (as are biology’s investigations) or to the realm of mental states (as are psychology’s) or to the realm of the physical (as are physics’s)”.

As we discuss the meaning and nature of metaphysics, you need to know that one of the fundamental and crucial issues in metaphysics centred on the legitimacy and relevance of metaphysics. While some have argued that the legitimacy of metaphysics rests on a controversial thesis about truth, namely, that truth is, “single and indivisible”, in other word, this is the thesis that truth is universal and non-relative, some other people have denied this view. Those who deny this thesis are of the opinion that “what is true for one culture or historical epoch might not be true for another, or that different cultures or historical epochs might have, or find themselves in, different and even incommensurable realities”. However, permit me to observe here that this sort of disagreement can also be seen as a metaphysical one. This is because; to have this sort of dispute is to have “a dispute over the fundamental nature of reality”. We need not settle the dispute to see that we are doing metaphysics as soon as we have the dispute. Among other issues examine in metaphysics include:

- Concept of space and time
- Concept of appearance and reality
- Concept of permanence and change
- Problem of evil and existence of God
- Universal and particular, etc.

However, in this modern period, the subject matter of metaphysics is being reviewed and philosophers have been focusing on reconstructing metaphysics away from the ancient philosophers’ conceptions and analytic philosophy is given birth to from metaphysics which is basically the “anti-metaphysics”. Analytical philosophy is known to be “a method of approaching philosophical problems through analysis of the terms in which they are expressed.” This is associated with Anglo-American philosophy of the early 20th century who raised three

challenges against metaphysics which include:

- Scientific (logical)
- Pragmatical
- Phenomenological

1.3.4 Epistemology

Generally speaking, Epistemology; one of the traditional branches of philosophy is an umbrella term used to describe the study of philosophical problems that has to do with human acquisition of knowledge. Epistemology attempts to answer important questions such as:

- Is knowledge possible or is it just belief?
- Is science truly objective and beyond doubt?
- Are there things we cannot doubt?
- How much evidence is needed for us to be certain of what we claim to know?
- Can we trust our senses?

The history of epistemology can be dated back to the days of Plato and Aristotle and it is from the Greek words episteme (knowledge) and logos (word/speech/study). "Epistemology is 'the study of how you know, what true knowledge is and what it is founded on', 'what is/are the differences between knowledge, belief and opinion', and 'whether you can know anything at all with certitude'". So, you will observe that epistemology as a major branch of philosophy wants us to be continually questioning what you think you "know," and wants every human being to be asking themselves what the basis of the knowledge they lay claim to.

It is important for you to know that every field of human inquiry and knowledge can be traced back to epistemology. Thus, epistemology is a branch of philosophy that questions the claims to knowledge in any inquiry of knowledge yielding venture with the ultimate aim of eliminating the possibility of error in acclaimed possession of knowledge.

You must also note that several philosophers have come up with different theories about the nature of knowledge, Plato, Aristotle, Francis Bacon, Descartes, Thomas Hobbes, St Augustine, Kant, John Locke and many more have propounded various theories about the nature of knowledge. Plato even came along to discuss what knowledge is and where it can be found. From there philosophical analysis, we

deduce that the major issues that are discussed in epistemology can be divided into:

- i. The nature of knowledge and the general conditions that must be satisfied by any genuine claim to knowledge.
- ii. What is the scope, extent, means and avenues to knowledge?
- iii. What is the standard or criteria by which we can reliably judge the truth and falsity of our knowledge?
- iv. Whether it is even possible to acquire knowledge at all, is absolute knowledge possible.
- v. The issue about knowledge in other disciplines.

1.3.4 Ethics

Ethics is a branch of philosophy that is concerned with actions and behaviour of man in the society. Etymologically, ethics is from the Greek word “ethos”, which implies character or personal character. It is the branch of philosophy that deals with an investigation into the nature of a virtuous life or the right way of to live. “Ethics is concerned with understanding and evaluating the character of individuals”. It studies “moral values and standards by which we ought to live”. It is important for you to know that ethics is sometimes refer to as ‘Moral philosophy’. Also, you must understand that the problems of ethics or moral philosophy are one which everybody seems to be familiar with and these problems arises from questions that relate to human conduct and are usually ask in everyday life. Among the questions it asks are; “is abortion right?” “Should I cheat during examination?” “Should I tell the truth or not in the face of danger?” “What is the good life for man?” “Is there a standard of right by which all human actions can be judged?” “If such a single standard exists, on what basis will it be determined?” “What does goodness or badness of human conduct mean?” “Does right conduct imply curbing our natural desire, or seeking their fulfilment, or some other alternative?” “What is duty?” “What is obligation?” “How should human being conduct themselves in the society?” “What general ideas should they pursue?” These and many other related questions are questions on ethics or moral.

1.3.5 Ethics

Whereas morality concerned with “habits, manners and social manners”, “ethics on the other hand is a philosophical study of how human beings should conduct themselves in the society”. Hence, we can conclude that ethics is a discipline that studies morality.

Classifications of ethics

Ethics can be classified into 3, and these are:

- a. Descriptive ethics
 - b. Normative ethics
 - c. Meta-ethics
1. **Descriptive ethics**-This kind of ethics is concerned with the existing moral behaviour of a community/ society. It basically “relies on what is perceived as good or bad i.e., moral codes-It does not judge; it only describes.” It asks the question; “How ought we to act?”-It does not ask; “How do we act?”
 2. **Normative Ethics**-Normative ethics seeks to identify and formulate ethical norms and standards. It focuses on articulating the character of good behaviour to be acquired. It is characterized by the “ought”. It examines the consequences of human actions.
 3. **Meta-Ethics**- this kind of ethics attempts to determine, if moral claims have clear essential meaning. Attempts are made to analyse and explain the norms of ethical claims and values. An example is the philosophers’ inquiries into the legality of abortion, the rightness or otherwise of self-killing (euthanasia).

The summary of all I have said above is that ethical action is an action that is performed by a moral agent, i.e. a normal person who can reason correctly and can also take responsibility for his actions. Also, an ethical action is an action that can attract blame or praise.

1.3.6 Logic

Etymologically, logic is derived from the Greek word *Logos* which means study, or discourse. Logic as a branch of philosophy is concerned with the various forms of reasoning and how to arriving at genuine conclusions. It is the science of critical reasoning and explains rules and principles that guide human reasoning or thought. “It is a set of rules and techniques for distinguishing good reasoning from bad”. “Logic develops precise criteria for evaluating reasoning and develops methods for applying those criteria to particular instances; it includes the system of statements and arguments”. “As one of the major branches of philosophy, logic tries to avoid the imaginary or assumptions without real logical proof.”

Although, there have been arguments among philosophers on whether logic should be a branch of philosophy or not. These arguments have been based on the perception that “critical discussions, analyses, evaluation, appraisal and many others which characterise philosophical

field presuppose logical reasoning”. What this suggests therefore is that every philosophical enquiry demands logical reasoning and mental processing.

Logic, theoretically, is enunciating the principle of reasoning. Reasoning is about thinking thus, logic is about man’s mode thinking as an individual being. It therefore means that logical principles enhance and strengthen man’s thinking skills or man’s habits of thought. The core of logic has always been the study of inference. Logic is the study of methods and techniques or principles of distinguishing correct and incorrect reasoning Copi, (1978), This imply that the study of the principles of reasoning especially of the structure of propositions as distinguished from their content and of method and validity in deductive reasoning is the major concern of logic.

Perhaps, you should be informed that to a great extent, the knowledge of logic will enable you to acquire the art of logical reasoning and judgment. All rational human being thinks, even though not all thinking may be qualified as rational or correct reasoning. The discovery of logic in as an academic field enhanced rational thinking. To share in the word of Copi (1978: 12), if thought refers to any process that occurs in people’s mind, not all thought is an object of study for the logician, all reasoning is thinking but not all thinking is reasoning.

1.7 sub-branches of philosophy

Social Philosophy

Social Philosophy is one of the main and important branches of Philosophy. It is the thoughtful consideration of human society. It gives insight into the actual activities of human beings in the society. Social philosophy is the study of questions about social behaviour and interpretations of society and social institutions in terms of ethical values.

Aesthetics

Aesthetics is the branch of philosophy which is concerned with definition, structure and role of beauty, especially in the art. More broadly, scholars in the field define aesthetics as “critical reflection on art, culture and nature. The term “aesthetic” has been used to designate an experience, the quality of an object, a feeling of pleasure, classicism in art, a judgment of taste, the capacity of perception, a value, an attitude, the theory of art, the doctrine of beauty, a state of the spirit, contemplative receptivity, an emotion, an intention, a way of life, the faculty of sensibility, a branch of philosophy, a type of subjectivity, the

merit of certain forms, or an act of expression. It is more scientifically defined as the study of sensory or sensori-emotional values, sometimes called judgments of sentiments and taste.

Philosophy of Education

Fairly self-explanatory. A minor branch mainly concerned with what is the correct way to educate a person.

Philosophy of History

Fairly minor branch (not as minor as education), although highly important to philosophers like Hegel and those who followed him, most notably Marx. It is the philosophical study of history, particularly concerned with the question whether history (i.e., the universe and/or humankind) is progressing towards a specific end?

Philosophy of Law

Also called Jurisprudence, it is an allied branch of philosophy that study issues in law, attempting to discern what the best laws might be, how laws came into being in the first place, attempting to delimit human laws from natural laws, whether we should always obey the law, and so on. However, it must be clarified that Law isn't often directly dealt with by philosophers.

Philosophy of Mathematics

Concerned with issues such as, the nature of the axioms and symbols (numbers, triangle, operands) of mathematics that we use to understand the world, do perfect mathematical forms exist in the real world, and so on. Principia Mathematica is almost certainly the most important work in this field.

Philosophy of Language

This is one of the ancient branches of philosophy which gained prominence in the last century under Wittgenstein. Basically, philosophy of Language is concerned with how our languages affect our thought. Wittgenstein famously asserted that the limits of our languages mark the limits of our thought (McGuinness 1961).

Philosophy of Religion

Philosophy of religion is concerned with fundamental issues relating to Man and God and the existence of God. Philosophy likes to use reason

as the ultimate authority.

Philosophy of Science

This is also Sub – branch of Philosophy that focuses on the Study of science and other related issues concern with whether scientific knowledge can be said to be certain. Apart from the study of works of science, philosophy of science deals with some fundamental questions in science such as: (a) can science really explain everything, (b) Does causation really exist, (c) Can every event in the universe be described in terms of physics and so on.

SELF-ASSESSMENT EXERCISE

1. _____ is an allied branch of philosophy that study issues in law, attempting to discern what the best laws might be, how laws came into being in the first place, attempting to delimit human laws from natural laws, whether we should always obey the law, and so on.
2. _____ is derived from the Greek word *Logos* which means study, or discourse.

1.4 Summary

In conclusion, we have discussed all the relevant content about branches of Philosophy, along with other important details. To put it exactly, “Philosophy is a comprehensive activity that is undertaken mainly because of the unyielding desire to search for the truth and equally an effort to know the hidden realities truths about themselves”. Students who are in Philosophy programs are engaged in a pursuit of asking, answering, and resolving problems traceable to any of the branches of philosophy. This unit has so far examined the main and sub-branches of philosophy and the subjectmatter of each. It can be stated that all these branches geared towards the same goal of philosophy which is the attainment towards rational, critical, systematic and objective study of man and nature. In short, all the branches of philosophy promise knowledge, wisdom and understanding of things in the universe for the betterment of who seek for it.

1.5 References/Further Readings/Web Resources

Brian, G. Henning (2015). Recovering the Adventure of Ideas: In Defense of Metaphysics as Revisable, Systematic, Speculative Philosophy

[The Journal of Speculative Philosophy Vol. 29, No. 4, 2015](#)

Copi, I. M. (1978). *Introduction to Logic. (5th ed.)*. London: Collier Macmillan Publishers.

Edward, P. (1967). *Encyclopaedia of Philosophy, vol5 and 6*, London: the Macmillan and Free Press Ltd.

McGuinness, B & Pears D. Trans (1961). *Ludwig Wittgenstein, Tractatus Logico-Philosophicus*, London: Regan Paul, Trench, Trubner & Co.

Munitz, K. (1979). *The Ways of Philosophy*, London: Macmillan Publisher.

Nyarwath O. (2010). *Traditional Logic: An Introduction*.

Kahane, Howard. (1968). *Logic and Philosophy*. California: Wadsworth pub.

Tim, B. (2004). *Philosophy of Mind and Metaphysics*, California State University, Northridge Spring.

<http://www.evphil.com/philosophy-101.html>

https://en.wikipedia.org/wiki/Outline_of_philosophy

https://www.philosophybasics.com/branch_logic.html

<http://www.philosophy.vvriias.com/About-Philosophy>

1.6 Possible Answers to SAE

1. Jurisprudence;
2. Logic

END OF MODULE EXERCISES

1. The _____ method – this method can be described as a process of synthesizing different methods in attempt to derive unadulterated results.
2. The _____ method was originally developed in Western thought by the German philosopher Hans Gadamer.
3. Philosophy being the way of the knowledge of Truth, its method need not be in agreement with the nature of Truth (a) True (b) False
4. Philosophy as a discipline is more of an activity rather than a body of passive knowledge (a) True (b) False
5. _____ is an umbrella term used to describe the study of philosophical problems that has to do with human acquisition of knowledge.

MODULE 2 NATURE OF PHILOSOPHY AND EDUCATION

In our previous module, an attempted conceptualisation on the concept of philosophy was done. We explained what constitute philosophy as an academic discipline, what philosophy is not, the mode of philosophy and its value to human knowledge. The last unit of the module focused on the branches of philosophy, where various branches were identified, among which is philosophy of education, identified as one of the sub-branches of philosophy. These sub-branches of study deal with the application of philosophical methods and its tools to investigate and synthesis issues discuss in these field of study (philosophy of education, philosophy of Law, philosophy History etc). It is on this premise that the focus of module two will be concerned with nature of philosophy of Education. This module will therefore introduce you to the meaning of education, the aim and goals of education, what philosophy of education entails, the relationship that exist between one main branch of philosophy; which is theory of knowledge (Epistemology) and education.

Unit 1	Concept of Education
Unit 2	Aim and Objectives of Education
Unit 3	Idea of Philosophy of Education
Unit 4	Philosophy of Education and other Branches of Philosophy

UNIT 1 CONCEPT OF EDUCATION

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 General Overview on the Concept of Education
 - 1.3.2 Clarification Between Concept of Education and Other Similar Concepts
 - 1.3.3 Functions of Education
 - 1.3.4 Attributes of an Educated Person
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

1.1 Introduction

Education is an indispensable factor in any human society, whether in term of individual self actualisation, socio-economic exigencies, national development, or international relation. But education like other important enterprises needs philosophy and this also explain the

conception of philosophy as under labourer discipline. Philosophy is employed in the field of education to clarify and conceptualize some basic concept relating to the subject matter of education. This unit will therefore introduce to the concept of education as that which goes beyond the narrow view of some people's assumption that education is basically based on what goes on within a four-wall room. The unit will also lead you to the important of specifying the ends that education ought to follow in an attempt to meet up with the its proposed goal in the society

1.2 Intended Learning Outcomes

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

- discuss the meaning of education
- analyse the origin of education
- explain the purpose of education inhuman society
- identify the different forms of education.

1.3.1 General Overview on The Concept of Education

One of the features that differentiate human being and more so, makes him/her unique from any other living creatures is his conscious ability. "Human's consciousness serves as tools for their learning ability to get acquaintance and learn for themselves things around them in their activity, through the process of consciousness come into conclusion to what he calls education". When talking about education people often confuse it or reduce it to mere schooling. To those who thinks or feels this way, what come to mind when the word education is mentioned is places like schools or colleges. The problem with this is that "while looking to help people learn, the way a lot of schools and teachers operate is not necessarily something we can properly call education". Although, different interpretation and misconception has been given to the word "education" by different people. However, you must understand from this beginning that education is not an activity that is undertaking for its own sake. But then, it is an activity that leads to the attainment of certain form of knowledge.

There are quite different views about what education should be for. This does not only depend on peoples' understanding but also and more importantly, depending on the values and conceptions they have about what education ought to achieve. It is actually difficult to make a clear statement about what the purpose of education should be, or what education is? However, for academic purpose and clarity of this unit, as a student of philosophy some clarification on the above purpose can be

made.

The word education as a field of study derives its root from the Latin word “educere” (to form or train) and “educare” to lead out. Beyond the etymological definition of education, attempts have been made to define education from different perspectives. Right from Plato’s era till date, the definition of education has been very problematic just like the definition of philosophy. Ordinarily, education dominates the whole life of an individual from cradle to the grave or birth to death. Education is a continuous process which goes on throughout one’s life. It is an endeavour from the womb to the tomb. Tuijuman (1986) calls it structured learning from cradle to grave, this implies that the concept of education can be viewed as “a learning process in human life. This learning process must pass on survival skills to individual members of any society”. It is those skills learned, which will in turn lead to human development. Like it was mentioned before, the approaches of individual scholars determine the scholars’ definition of education. For instance, Education could mean training of the entire person to enable him not only to be able to read, write and calculate or to be proficient in job, but also to enable him to fit himself for a living in a society. In this regard, Akinpelu (2005) viewed education as a process of initiating an individual into the larger society. In another sense, education involves the bringing of a child in the community and constantly training him to adjust himself to the changing world around him (Fasanya 1981). It is a special way or means by which human beings move away from the level of ignorance. You can also view education as the means of “socializing employed by human beings”. From the above, education as a process indicates that it is a life process. So, in a way, we can maintain that education begins from birth and only ends when one departs from this world.

Education could also refer to any act or any experience that has a formative effect on the mind, character or physical appearance of the individual. In the same sense, it has been asserted that education is the art of training a person intellectually, morally and physically. It is described as the best legacy that parents could give to their children. It gives young members of the society the ability to learn about the expected behaviour of the society; “they learn the rule of polity”. Education also serves as a means by which the society ensures its stability. Thus, it is the sum total of the culture which a society deliberately gives its younger generation in order to qualify them and raise the level of improvement it has attained’ (Fasanya 1981).

What we are saying here is that education is a purposeful activity. It is often carried out with the aid of a teacher or educator who uses a particular method to teach the learner something desirable. “It is a

process of inviting truth and possibility, of encouraging and giving time to discovery". It is, as John Dewey (1976:10) put it, a social process that is a process of living and not a preparation for future living'. In this view, educators look to learning and being with others rather than acting upon them. Their task is to train (*educere*), to bring out or develop potential both in themselves and others. It is an activity that takes place in the society; as man constitute what is referred to as society. According to Durkheim (1956) claimed that:

It is society as a whole and each particular social milieu that determine the ideal that education realises. Society can survive only if there exist among its members a sufficient degree of homogeneity, education perpetuates and reinforces this homogeneity by fixing in the child from the beginning, the essential similarities that collective life demands. But on the other hand, without certain diversity all cooperation would be impossible; education assumes the persistence of this necessary diversity by being itself diversified and specialized.

If you digest Durkheim's position well, then you will understand his position suggest education to mean "an instrument in man's hand that is use for the purpose of organizing an individual and the social self, the **I** and the **We** into disciplined, stable and meaningful unity". "It is a process by which the individual acquires the many physical, moral, social capacities demanded of him by the group into which one is born and within which one must function."

What you will learn from the above discussion is that education is a broader concept, and attempts to define it goes beyond the activity that goes on in the classroom. It is also more than the process of knowing how to read and write. Each definition will only reflect the perception of the individual on what the subject matter of education is taken to be by such individual. But then, some of the fundamental question that raised by philosophers of education include:

- a. who is an educated person, if the concept of education is not really about reading and writing?
- b. who should teach and what should be learned? if agree that education is solely based on training of the mind to knowing the truth?

It is important to let you know at this point that whatever attempt that we may make to answer the above and other related questions from philosophical point of view, a consensus cannot be reached on the subject matter. This is basically because there are different philosophical views as there are many schools of thought in philosophy of education.

1.3.2 Clarification Between Concept of Education And Other Similar Concepts

An important question you should ask yourself is if education means the same thing as training and learning. First, I would like you to note that **education** is not the same as **training**, although, training is one of the ingredients of education. “A person who has been taught to repair refrigerators, drive an automobile, or play basketball can be said to have received training, but such training per se does not constitute education”. “Training can be described as scheme designed to generate expertise for skills needed to perform a particular job or series of jobs. It prepares the trainee for work and life”. It is attained generally through “practical exposure to job, or informal institutions established for the purpose of providing exposure to required skills. The emphasis in training is on practical work and demonstration”.

Similarly, while **learning** is a necessary part of education, not all forms of learning lead to education. Monkeys, birds, and rats can learn from experience, and they can even be trained, but we would not say they can be educated. This is probably because they lack the form of intelligence unique to human beings that is crucial for learning the kinds of things that are central (Mohanani 2010). Isaac Asimov, as quoted by Mohanani (2010) sums up the distinction between humans and animals as follows:

Man ... has certain attributes that no animal has. He has the capability to remember the past in great detail, to foresee possible futures in almost equal detail, to imagine alternatives, to weigh and judge in the light of past experience, to deduce consequences from premises – and to base his behavior upon all of this by an act of 'free will'

Education is therefore the process of actualizing what is unique to the human mental potential.

1.3.3 Functions of Education

The role of education in a meaningful human society cannot be underestimated. Education is essential for every society and individual. It is life itself and not a preparation for life. All persons in the society have their inborn characteristic and qualities that are peculiar to the individual. It is imperative for these qualities to be developed for the improvement of the society. Thus, education plays the vital role of harmonizing individual qualities for overall social and national expansion. It enables an individual to become conscious of his highest self and goal. According to Swift (1969), there are at least four functions of education in society. The key functions and roles of education

towards individual, society and country are as discussed below:

- i. education inculcate value and standard of the society
- ii. maintenance of social solidarity by developing in children a sense of belonging to the society together with a commitment to its way of life
- iii. transmission of value which comprises the social heritage
- iv. development new knowledge

Aside these basic functions of education as indicated by Swift, education performs other function to an individual and the society as a whole. Some of these functions also include:

- (1) Development of inborn potentialities - Education helps a child to develop the inborn potentialities imbibes in the child.
- (2) Modifying behaviour - Education further helps to modify the past behaviour through learning and through different agencies of education.
- (3) All-round development - Education aims at the all-round development of child- physical, mental, social, emotional, and spiritual.
- (4) Preparing for the future - After completion of education the child can earn its livelihood getting proper education, which has productivity. The education should be imparted according to the own interest of the child.
- (5) Developing personality - The whole personality of the child is developed physically, intellectually, morally, socially, aesthetically and spiritually through education, He is recognized in the society.
- (6) Helping for adjustability - Man differs from beast, Man has reasoning and thinking power. Through education he tries his best to adjust with his own environment.

1.3.4 Attributes of An Educated Person

The question of ‘who is an educated person?’ is a fundamental question usually asks by philosophers. To many people in the street, what qualify a person as an educated person is based on the numbers of certificate or the level of one’s stages of school the person attended. However, this criterion has shown that all these are not sufficient enough to make the person to be categorized as an educated being. The

question that should then be asked is what should a person do to be regarded as an educated person? To answer the question, let us consider the following as some of the attribute of an educated person: Generally speaking, there are attributes that one sees in a person before such is pronounced as an educated person among which include:

1. To be considered educated, a person should have undergone a process of learning that results in enhanced mental capability to function effectively in familiar situations in personal and intellectual life.
2. The person should possess the general knowledge needed for making informed rational decisions and inferences on familiar and fresh situations in personal and intellectual life.
3. He should possess mastery of the general thinking abilities required for making informed intelligent decisions, estimates, assessments, and inferences
4. Such individual should be capable of independent learning that facilitates coping with and adapting to the changing environment
5. He should be capable of using language clearly, precisely and effectively for epistemic purposes.

To these ends, we can describe an educated as a person who at least:

1. is sensitive to the psychological, physical, moral and social or cultural environment in which they find themselves, showing respect and caring at all times;
2. has a clear understanding of his or her own values, wants and preferences without wishing to impose these on others;
3. is independent and not under any control or influence in carrying out his actions and thoughts and can take responsibility for his or her total well-being despite that he lives in a community;
4. is harmonizing, meaning that the person will be comfortable in their own skin, able to acknowledge their own feelings and the feelings of others without condescension.

But what can you make out of all the above discussion? You will see that to say that a person is educated implies that such person receives training, he or she then possesses both fundamental principles and complementary practical skills and achieves the independent thinking status.

SELF-ASSESSMENT EXERCISE

1. The role of education in a meaningful human society can be underestimated. (a) True (b) False.
2. _____ is essential for every society and individual.

1.4 Summary

We can conclude this unit with the understanding that education is not solely based on formal form of knowledge acquired in the classroom with some people described as indoctrination, but a combination of both formal and informal process in human life. Education is about liberation and not indoctrination. In the study unit, the concept of education was discussed. We asserted that education is not synonymous with indoctrination or teaching process. Rather it has to do with any act or any experience that has a formative effect on the mind, character or physical appearance of the individual. We further identified functions and some features of an educated person.

1.5 References/Further Reading/Web Sources

- Akinpelu, J.A. (2005). Themes in philosophy of Education for Teachers, Ibadan: TafakPuplications.
- Dewey, J. (1976). *Experience and Education*. New York: Collier Books.
- Durkheim, Emile (1956). *Education and Sociology*. New York: Free Press.
- Fasanya, Moses (1981). “*Education in Nigeria*” in Adaralegbe (ed). A philosophy forNigeria Education, Ibadan: Heinemann educational Book Ltd.
- Mohanan, K.P. (2010). Who is an Educated person, Ingredient of Educatedness, NewYork: Collier Books.
- Swift, D. (1969). *The Sociology of Education*. London: Routledge and Kegan Paul.
- Tuijuman (1986). *Recurrent Education and Social Economics Success Institute of International Education, Stockholm: University of Stockholm.*

1.6 Possible Answers to SAE

1. (b);
2. Education

UNIT 2 AIM AND OBJECTIVE OF EDUCATION

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Concept of Aim and Objective of education
 - 1.3.2 Difference between Aim and Objective
 - 1.3.3 Historical development of Education
 - 1.3.4 The Stone Age concept
 - 1.3.5 The Ancient Greek Education
 - 1.3.6 The Roman Education
 - 1.3.7 The Middle Ages Education
 - 1.3.8 Aim and Objectives of Western Education
- 1.4 Summary
- 1.5 References/Further Reading/Web Sources
- 1.6 Possible Answers to SAE

1.1 Introduction

Concept of education does not come into limelight without having its desire goal. The purpose of this unit is to examine the aim and objective of education as it is wellknown that philosophical questions are so much focus on justification. Our concern in this unit shall be guided with the question ‘why education?’ To answer this question, we shall examine the justification for education. We shall also attempt critical analysis of the aims and objectives of education using historical and developmental analysis to discuss how education achieves these objectives.

1.2 Intended Learning Outcomes

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

- discuss the historical stages of education
- explain the aim and objective of each historical period
- discuss the convergence and divergence view on the objectives of each education period
- state the rationale for educating people.

1.3.1 Aim and Objectives of Education

Generally speaking, aim and objectives are two separate concepts that are interconnected. In some cases, people use these concepts together with the belief that they both signified same mission. But the truth of the matter is that the two concepts complement each other. While objectives in its simple term means “tense towards an immediate or short-term

interest or outcome, the aim on the other hand is a long term futurist goal". Education is a purposeful activity it started or instituted for a reason, describing education as an activity implies that each aspect of it has some aim that it pursues. This means that there is a close relationship between an activity and its aim. The question that follows is the question on the idea of "aim" how do we define aim as a concept in education.

By 'aim' in this context, we mean a conscious purpose which we set before us, while launching upon any activity. Before man takes any plan, the determination of an aim is essential, that is why Socrates in his aphorism even asserts that "an unexamined life is not worth living". Socrates is of the opinion that when man examine his existence on earth, he will be able to work towards his reason for existence which is his aim for existence. This means that when man do not set aim for himself, his life will lack any sense of initiative and direction. Such life will remain unthinkable. In the same vein, education is also unthinkable without aim. If there are no aims "the educational process would not take place because an aim is a pre-determined goal which inspires the activity of education". Aim in actual sense is its basic directions; "it has a long-range perspective which reflects aspirations and ambition of the entity". In the word of John Dewey (1976: 15), "An aim is a foreseen end that gives direction to an activity or motivates behaviour". Ignorance of right aims destroy or demoralize educational system and this in all cases has effect on the result in the physical, intellectual and moral weaknesses of human society. Therefore, there is a great necessity of aims in education in order to:

- i. Keep the teacher and the taught on the right direction.
- ii. Measure our success and failure. It is necessary to assess the outcome.
- iii. Provide efficient administration and equipping.

1.3.2 Difference between Aim and Objective

The word aim is often misconstrued with objective, as they talk about what an individual or entity may want to achieve. However, the following points are important as identified by Maheshwari (2019), so far as the difference between aim and objective is concerned:

- i. The term aim can be described as the ultimate goal, which an individual or the entity strives to achieve. The objective is something a person or entity seeks to achieve, by continuously chasing it.
- ii. The aim of the entity reflects its long-term outcomes while its

objectives indicate the short-term targets of the entity. This indicates that Aim is long term statement of purpose that may be achieved over a long period of time, say one or more years. Objectives on the other hand are bound in a short and specified time say one teaching learning period or during teaching learning of one chapter.

- iii. Philosophy provides base to aims, while psychology provides base to objectives.
- iv. Aims are broader in sense. It implies that one may need to state a number of objectives to achieve one aim. In this sense objectives are narrower.
- v. Aims relates with general direction or intent of an individual or institution. Objectives are specific goal of an individual or institution.
- vi. Aim is a foreseen end. Objectives are influenced by aims the aim is related to the mission and purpose whereas objectives are concerned with the achievements.
- vii. Aim answers the question, what is to be achieved? Unlike objective which answers, how it is to be achieved?
- viii. Aims are not time bound, i.e., there is no time frame within which the aim of the entity must be achieved as it is hard to say accurately, how much time it will take to achieve. On the other hand, objectives are always accompanied with a time frame, within which it must be achieved.
- ix. The most important difference between these two is on measurability. Aims may or may not be easily observable and measurable. (Maheshwari 2019).

1.3.3 Historical Development in Education

Having examined different perceptions on the concept of education in our previous unit as background to the concept, it will be more rational if will consider the genesis and the nature of education, this will help your understanding of the subject matter. It is important for you to know that since the first era of human society to modernism, postmodernism and metamodernism in contemporary societies, human thought centered on a particular thought and the form of education considered differs. Therefore, a thematic study of the origin of education as an academic field will make you to understand and identify the aims and objective of education from one epoch to the other.

1.3.4 The Stone Age Concept

The beginning of education can be traced to the Stone Age era. This period the early man had discovered how to express himself in terms of drawing, model and symbols before he developed speech as a means of communication and used words to help in thinking. According to the archeologists' discovery in France and Spain, the early man lives in a cave, and there were remarkable cave drawings of wild animals. The early man was able to do a lot with their hand before he could write or make articulate speech. Thus, the Stone Age was era of pictures and symbol as instrument of education. We can follow the use of pictorial, model and symbolical language in a readily accessible way in the Old Testament of the Bible.

More so, early man started the dance drama depicting the movement of different animals in the bush, which the early man displays during their ceremonies. While the masquerades are fond of wearing masks depicting the spirits and heavenly beings during ritual, counting on the other hand was done with the aid of twigs, pebbles, sticks etc. we can then affirm that education in the Stone Age aims towards familiarisation of man and his mind to things of nature. During this period reading was done only through picture. Thus, education in the period of Stone Age is through simulation which deals with training of the mind.

1.3.5 The Ancient Greek Education

The form of education in the ancient Greek period was divided into two parts; these are Spartan education and the Athenian education. These two parts of Ancient Greek have divergence opinion in relation to education. We must remind ourselves that the origin of philosophy is from this Greek city state. You must also note that while the Spartan education was authoritarian in nature and it is directed towards physical development, the form of education in Athenian on the other hand was democratic in nature and it was centered on mental development of the child.

The purpose of education in Sparta was to produce and maintain a powerful army. This is one of the reasons that Spartans education teaches us to learn one thing and learn it really well. That is exactly how they became such great warriors. Till this day, the famous city-state of Ancient Greece is well-known for their crafting some of the greatest warriors we have ever known. Among the prominent member of this school is the man called **Leonidas** (540-480 BC), the legendary king of Sparta, His name meant either *the son of a lion* or *like a lion*.

Sparta boys entered military school when they were about six years old. They learned how to read and write, but those skills were not considered very important except for messages. Military school was tough, on purpose. Because the Spartan government wanted Spartans to be tough and strong, they weren't given enough food or clothing, so they were encouraged to steal, but if they were caught, they were beaten. That was the Spartan way: Lie, cheat, steal, and get away with it, or else be killed or punished. The boys were often hungry and often beaten. These skills could save their life someday. Nearly everything in the Spartan educational system was about war and battle. While the Spartan girls went to school to learn to be warriors, their school was not as brutal, but all girls in ancient Sparta could wrestle and fist fight and handle a weapon. They were taught how to kill. The Spartans believed that strong women produced strong babies. Besides, the women might have to defend the city if the men were away at war.

One of the most interesting characteristics of the Spartans is that they weren't particularly interested in riches. They felt that a rich and flashy lifestyle didn't necessarily lead to a good life. If the luxury offered some kind of utility, then they would admire and accept it. If not, they often opted for an austere lifestyle. What we can learn from the Spartans is to be a little more determined through to the finish line in pursuit of goals.

Education in Athenian City State

In the Athenian Greek city-states, the purpose of education was to produce a good citizen which is the opposite of what was going on in Sparta. Athens was the main educational, intellectual and cultural centre of Ancient Greece. The main purpose of education in Ancient Athens was to make citizens trained in the arts, and to prepare them for both peace and war. It was aimed at the cultivation of the students' physical, mental, and moral qualities. Children were trained in music, art, literature, science, math, and politics. In Athens, for example, boys were taught at home until they were about six years old. Then boys went to school, where they learned to read and write. They learned to play a musical instrument, usually the flute or the lyre. They learned the poetry of Homer. They learned how to debate and how to give a persuasive speech. They studied science and math. After high school, they attended military school, where they learned to be good warriors. Boys did not graduate from all the schooling they were required to take until they were about 20 years old. But Greek girls did not go to school. They were taught at home by their mothers. If their mother could read and write, they taught their girls how to do the same, as well as teaching them how to cook and sew and run a household. The objective was to prepare girls for being a stay-at-home mum, to look after and educate their children just as they had been educated.

1.3.7 The Roman Education

The idea of education in Rome was purely traditional. This traditional form of education is also known as informal form of education. It is a form of education that existed before the advent of colonial master. As a matter of fact, this form of education was never organized hence the British called it in all sort of name: they called it primitive education, barbaric, informal etc. we described this traditional system of education as traditional because it relied solely on oral tradition of passing on information or facts from one generation to another. It is also based on parental influence that is, parents were the teachers and homes were the schools. However, in the ancient Roman education, it had in its curriculum the laws of the land, religion and morality. These three things were greatly considered in their traditional education.

The Romans were strong believers in corporal punishment. One popular saying was: "A man who has not been flogged is not trained." (Taiwo, 1980). The main form of punishment was being hit with a leather whip. Terence in his view disagreed with this approach and argued: "The man who keeps to the path of duty through fear of punishment will be honest just as long as he thinks he'll be found out. If he thinks' he can get away with something undetected, then he'll be back to his tricks. But the man who is attached to you by affection is anxious to treat you as you treat him, whether you're there or not. A man who can't do this should admit that he cannot control children." (Maheshwari 2019). Thus, as the head of the family, father is held in high esteem in ancient Rome and therefore had a great role to play in educating the child. According to Barclay (1959), the father had the power of life and death of the child, and indeed when a child was born, it was laid at the feet of the father. In most cases, boys in the Ancient Rome followed the vocations of their father while in rich families boys went to important functions, including state affairs with their father, through this the boy learns and started to take interest in and indeed learn the affairs of the state. The following are what you can deduced as the goals of the Romans form of education that is to prepare the young generation to:

- Take over after their parents.
- Education was primarily (but not only) for the male members of the upperclasses, the Elite.

In Ancient Rome, education was focused on the 3 R's: reading, 'writing, and rhetoric. They had to study languages (Latin and Greek), history and philosophy. Schools existed, but wealthy Romans would often have private tutors or pedagogues, who were usually Greek, for their sons. They would also learn the Greek Language, if they had any sense, and

many would travel to Greece to continue their studies in Rhetoric there. The lesson from this is that education in Ancient Rome directed towards the harmonisation of body, art and soul.

1.3.8 The middle Ages Education

The middle age education can be described as the period around 500AD to 1500AD. What dominated the teaching of the early ages was an element of the believers' authoritarianism. During the early period, knowledge was preserved by the monasteries; and although the monks did little more than copy Greek and Latin manuscripts and especially of the church fathers, they educated the few people who were privileged to be close to them. The belief that monkhood could be the education model was at the forefront of this period, Asceticism, assiduous reading of religious literature, eliminating addiction to the worldly goods, self-control of desire, thought and actions were the crucial human virtues that were inherited by the middle age education.

The art of educating the people during the Middle Ages was generally done by the Churches. A large number of Cathedrals were involved in educating young boys. They were provided free education in the usual educational institutions. But when it comes to educating the girls, they were taught only basic reading and writing at home only. Some of the most popular subjects taught to the students are Liberal Arts, Latin, Grammar, Logic, Rhetoric, Astronomy, Philosophy, and Mathematics. Monks, priests, and bishops of all religions took up the task of teaching and imparting education and its pattern was mainly religious.

During that time, there were no modern pen and papers to write as seen in today's education system. Students and Scholars used a bone or ivory for writing their notes on tablets made up of wood. These tablets were coated with green and black wax. The teachers and propagators of education have first written books. In those times, parchments were used as papers. These parchments were made up of animal hides which were dried before making the parchments. Moreover, a special type of ink was used to write, these inks perfectly set on the parchments which was made from animal hides. During those times, Quill pens were used to write and this is generally made up of bird's feathers.

The education system in the Middle Ages led to the introduction of Algebra and Decimal Number System. During this time, there was also the introduction of Classic Poetry and translation of books from other cultures of the world. This led to the people's quest to get more knowledge, and more and more people from all stages of life wanted to get themselves educated. Education was so much popular in the Middle Ages that some of the world's best invention was made during the time.

Also, a large number of medical books and trade books also came into existence during the period. Furthermore, Bishops, Monks, and Priests were the main educators during the time. They prefer to educate the upper-class students while the lower-class students were rarely educated. This was because the entire society was based upon the feudal system of society. Most of the lower-class people and peasant work for the upper-class people for their living, they even engage their young children at work and this proves that at Middle Ages education was also meant for the upper-class students and the children belonging to the peasant class were unable to reap the benefits of education. Moreover, during that period, it is advantageous to have education only for the ruling class, since they were able to rule over the lower-class people. The educational institutions kept the poor class people away from having education so that they get subdued by the ruling class people. Moreover, the tuition fees charged for education were very high and it was impossible for the poor class people to even afford it. As a whole, the education system of the Middle Ages was meant to keep the poor class people uneducated and poorer.

Educating people during the Middle Ages was quite a tough task because during the time of wars and battles, the classes were disturbed in monasteries, churches and thus studies were stopped during a particular period of time.

1.3.9 Aim and Objectives of Western Education

For quite some years now, western education is ranked to be the best system of education. Its value and impact can be seen in all part of the world till this present period. It is regarded as western education because it is an educational system that is derived from the west, which now finds its way to all parts of the universe. Education, according to western thought “is a deliberate and organized activity through which the physical, intellectual, aesthetic, moral and spiritual potentialities of the child are developed, both in the individual as an individual being and also as a member of society so that he may lead the fullest and richest life possible in this world and finally attain his ultimate end in the world to come”. Western education aims towards “replacement of primitive African style of learning with modern methods, while that of African emphasis on oral tradition”. It emphasises formal method of classroom education for all and sundry and is based on communication in writing, reading and numeric. According to Okafor (1988: 122):

The call for modern educational aims which must be adequately comprehensive in scope, as well as relevant to the live and aspirations of those whom the school purports to educate becomes precious stone clear.

However, the history of western education in Nigeria was traceable to Portuguese traders who came to Benin in the early part of the 15th century. The early Portuguese taught the children of the Oba of Benin then, but the form of education given aimed towards promoting their religion along trade with the people. It was noted that while the early missionaries were attempting to increase introduction of education through evangelical activities, the chiefs most especially around Calabar only want their children to be taught measurement and trading. Within the period of the Portuguese, it must be clearly stated that no meaningful development of western education which was not accepted took root until late 18th and 19th centuries. However, the history of meaningful western education in Nigeria is traceable to the activities of Christian's missionaries which started around 1842. This was established by different educationists among which include: Taiwo, (1980), Adesina (1988), Fajana (1978), and Fafunwa (1974).

The development in Nigeria was highly motivated through the missionaries such as Catholic mission society, church missionary society and Christian missionary society. Fafunwa (1974) affirms that each denomination emphasised its own importance and spread no pain at proving that one denomination was better than the other. The objective of the early missionaries was to convert people to Christianity, but notice that it will be impossible except through formal educational process that will encourage reading and writing. Upon that is the building of mission schools was conceived alongside with the objectives.

To a larger extent, according to Taiwo, (1980), western education has outstanding positive effects in Nigeria educational system among which include:

- i. **Independence.** Quality education helped Nigerians obtain independence from their colonial masters. Our ancestors had to gather enough knowledge before they realised they could fight for their freedom, and this is how Nigeria became an independent republic. This is a very important achievement.
- ii. **Relationship with other states.** Nigeria has found common grounds with the rest of the world and has received universal recognition due to western education. A good example of this is the literary Nobel Prize won by Wole Soyinka. Nigerians can participate in international competitions and show themselves in positive lights thanks to western education.
- iii. **Enhancement of living standards.** The living conditions of modern Nigerians are indeed much better than those of our ancestors from the pre-colonial era. We are not lagging behind

the rest of the world because we can now apply modern solutions in our everyday life issues. For example, the use of modern birth control methods; in the past, families grew very large and this did not always come with a lot of advantages.

- iv. **The development of technology and science.** This helps us develop from primitive standards of life. Various technological developments made it possible to make life more comfortable. Bridges, roads and other objects of modern infrastructure are being built thanks to western education.
- v. **Prospects for the future.** Western education has not yet exhausted its potentials; it holds a lot of things that we can use to improve our future. There is a good chance that over time living conditions will become even better and Nigeria will be as improved as the most developed countries of the world.

Having examined various aim and objectives of education according to different epoch, one fundamental question that philosophy will be interested to ask here is whether there can be only one aim of education will be acceptable to all people for all time. As an answer to this question, we can say that there may not be any possible universally acceptable aim of education. However, there are certain factors affecting the educational aims that need to be considered. Some of which include:

- There is individual difference in ability, aptitude, needs, and prospects for which educational aims are to be determined accordingly.
- Ideological differences exist with respect to man's life and its work. It builds up different philosophies of life and the aim of education is to be adopted accordingly.
- The socio-economic situation of a country urges people to emerge educational aims differently to solve their problems. Educational aims are socio-economically need- based.
- Political ideology adopted by the government and the principle of people's administration worked out may give their setting of the educational aim. The state is to determine the aim of education accordingly.

Furthermore, man's world of thought and action is greatly influenced by the geographical and topographical situation in which we live and develop. Such a situation can create, sustain, and direct man's way of life and vocation quite differently.

Time is a powerful factor in bringing about changes in educational aim. With the changes in time human values, outlook and need use to change

that give effect to changing educational aim.

The above points are the determining factors of what the aims of education could be in any human society. Thus, it is obvious that there can be no universally acceptable aim in education. Aside, man's world of thought and action cannot be guided in the same direction towards a single aim. As a result, many educationists have advocated various types of education for the overall development of an individual.

SELF-ASSESSMENT EXERCISE

1. Time is a powerful factor in bringing about changes in educational aim (a) True (b) False
2. The Spartans believed that strong women produced strong babies. Besides, the women might have to defend the city if the men were away at war (a) True (b) False

1.4 Summary

The concepts of 'aim' in education are not static but dynamic in nature. Changes in time and situation bring about changes in human knowledge, experience, needs, values, and attitudes. New values and attitudes emerge as a consequence, based on a new philosophy of life. Aim and objectives of education from historical development should, therefore, be viewed as the dynamic and progressive concepts in the continuous process of human development. The unit has so far considered an important issue in education which focuses on the aim and objectives of education. In the unit, we attempted definitions of the two concepts. Historical method was also used to state the objectives of education starting from the Stone Age till the Modern period. We finally conclude the unit with a philosophical question of universality of aim of education, thus the position of impossibility of universality of aim was reached.

1.5 References/Further Readings/ Web Sources

- Adesina, S. (1988). *The Development of Modern Education in Nigeria*, Ibadan: Heinemann Educational Books Ltd.
- Fafunwa, A. (1974). *History of Education in Nigeria*, George Allen & Unwin Ltd, Great Britain.
- Maheshwari, V.K. (2019). *Concepts of Aims and Objective of Education*, New York:

Okafor, F. C. (1988). *Philosophy of Education and Third World Perspective*. Enugu:Star publishing Company.

Taiwo, C.O. (1980). *The Nigerian Educational System Past, Present and Future*, Lagos: Thomas Nelson nig, Ltd.
www.vkmaheshwari.com/https://cactusporpoise.weebly.com/ancient-athens.html www.spartacus-educational.com
<https://www.legit.ng/1133033-western-education-nigeria-advantage-disadvantage.html>

1.6 Possible Answers to SAE

1. (a);
2. (a)

UNIT 3 THE IDEA OF PHILOSOPHY OF EDUCATION

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Idea of Philosophy of Education
 - 1.3.2 Scope of Philosophy of Education
 - 1.3.3 Relevance of Philosophy of Education
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

1.1 Introduction

Philosophy and education are two distinct concepts that have been conceptualized in our previous units of this course. These two concepts are so crucial in human intellectual development to the extent that vital issues relating to human understanding of the world and its nature cannot be well treated outside the disciplines; such matters are subjected to these areas of knowledge for evaluation. The synopsis of this is that watertight relationships exist between philosophy and education. There is no doubt saying that education is an indispensable factor in human and societal development, likewise the role of philosophy in human and societal development cannot be undervalued. Philosophy if conceived as an under-labourer field of study as well as second order must attempt a critical examination of issues in education. Our focus in this unit is therefore to critically conceptualize the idea of philosophy of education; as one of the sub-branches of philosophy and also examine the relevance of philosophy to education and some of the issues and challenges relating to philosophy of education.

1.2 Intended Learning Outcomes

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

- distinguish between general perceptions of what philosophy of education is from technical view of philosophy of education
- discuss the scope of philosophy of education
- highlight the importance of philosophy of education to our concrete life
- explain reason(s) for the studying of philosophy of education.

1.3.1 Idea of Philosophy of Education

Whenever the concept philosophy of education is mentioned, two interpretations come to mind; just like the concept of philosophy itself. It is a field of study that can be conceived from two different perspectives. Although, philosophy of education is connected with general philosophy partly by its purposes, it is still more connected more directly with philosophy by its methods. In the first instance, philosophy of education was traditionally developed by philosophers like: Aristotle, Augustine, and John Locke, which reflects as part of their philosophical systems, in the context of their ethical theories.

Philosophy of education can be viewed from general notion which is other wise refer to as common view of philosophy of education. According to Adesina (1988) philosophy of education is regarded as the common-sense notion of what education ought to be. It refers to the personal view or attitude concerning the ideal education. It could also refer to the preferred slogans concerning education such as 'education for self-reliance, education for gender equity' etc. In a school setting, it refers to the school motto, in most cases; these philosophies are varied, vague and are not based on systematic thought of what type of man they want to produce. It could even be referring to as Education commission reports contain general philosophical perspectives about education. This implies that philosophy of education from the common sense perspective varies and could refer to various principles guiding the establishment of a place (Fafunwa 1974). Thus, we hear some people say that philosophy of education of this establishment is that one must greet every passer-by with the word "God bless you" or "Bless you" this means the slogan of their education. It is even common for some teachers or head of some schools to explain the motto of their school as their philosophy of education; thus, we see or hear some expression like: "*for the truth and knowledge*", "*for academic development and character training*" and so on. All these view fall short of idea of philosophy of education as an embody parts of philosophy. The above expression can be categorized as vague conception of philosophy of education, because they are not based on systematic thought. The common-sense conception on philosophy of education even explains why some people recite the five national policy of education each time the question of philosophy of education of Nigeria is asked.

The other conception of philosophy of education is that aspect which is technical in nature. It is the aspect of philosophy that "focuses on the application of philosophical analysis in educational thinking and practice". That is philosophy of education serves as "a method of identifying educational problems and a source of suggestions from established relevant branches of philosophy on how to solve these

problems”. We can also describe Technical or professional philosophy of education as “the aspect that refers to the thorough and in-depth reflection on education”. This is done by making use of philosophical methods, tools and techniques in investigating problems of formal schooling. In this case, ‘the process’ as well as ‘the product’ amounts to philosophy of education. This means that the process of asking questions and criticizing issues in education as well as development of a clear statement of a positive and more rational alternative in education comprises of philosophy of education.

Technical philosophy of education is an integral part of formal philosophy. It is “the exclusive domain of professional philosophers and of academic scholars concerned with the study of education”. It is basically/largely Western in orientation attributed to Western philosophers and educationists such as Comenius, Locke, Rousseau, Pestalozzi, Dewey, etc. Philosophers of education, then, are concerned with a scrutiny of what is said about education by those who practice it and by those who theorize about it.

John Dewey (1976), once said that since education is the process of forming fundamental dispositions toward nature and our fellow human beings, philosophy may even be defined as the most general theory of education. Here Dewey was thinking that philosophy is the most general normative theory of education. According to John Dewey in his view, he stresses the central position of educational study and its importance in philosophy thus:

If we are willing to conceive education as a process of forming fundamental intellectual and emotional dispositions toward nature and fellow men; philosophy may even be defined as the general theory of education. This shows that philosophy and education intimately linked. Philosophy of education as a distinct branch of mainstream philosophy has undergone considerable modifications and developments. Modern philosophy of education combines the analytical approach with more traditional philosophical concerns in education (Dewey 1976).

This implies that looking at the concept of philosophy of education from the technical view, it is an attempt to provide thorough and hard looks at the educational system. In his opinion Akinpelu (1981) maintains that both the process of analysis and reflection are what the professional mean by philosophy of education.

In philosophy of education, typical philosophical questions on education are raised. Such questions include the following among many others: what is education? What is the quality of education? Can we have both quality and quantity in education? Should all students learn the same

thing? What standards should schools strive to achieve? Should education be: for all people or for some? Is education for intellectual development or for specific skills? Is education for religious or secular aims or for both? What should be the goal of education, for an end in itself or as a means to an end? Is education meant for training of the mind or for applying the mind? How do we determine an educated person?

Philosophy of education is essentially a method of approaching educational experience rather than a body of conclusions. It is the specific method which makes it philosophical. Philosophical method is critical, comprehensive and synthetic. In summary, philosophy of education is a philosophical process of solving educational problems through the use of philosophical method, from a philosophical attitude to arrive at philosophical conclusions and results. Thus, it aims at achieving general as well as comprehensive results.

Philosophy of education is worth studying like philosophy in the sense that it is a sub branches of philosophy that attempts to expose human intellect to some basic fact that man takes for granted. Among other importance of this field of study include:

- It helps educator to develop the ability to think clearly and link education to humanity and society
- Philosophy does not provide all answers but a means of enquiry and see beyond ourselves.
- It helps teachers analyse problems and seek alternatives solutions to them.
- Studying philosophy of education enables teachers recognize the philosophical perspectives of educational theories and practice according to the changing society.
- Knowing how to ask and interpret philosophical questions helps teachers build their educational philosophies and defend their philosophical views.
- Philosophy frees the teacher's imagination and controls his intellect to apply his mind systematically to issues of education that have been clarified and refined. He will become an effective teacher.
- Personal educational philosophies and schools of philosophy help teachers plan goals, curricular focus and perceived roles.

We can see from the above points that philosophy of education is a rational enquiry field of study in which philosophical methods are applied to educational matters and related problems in coherent, systematic and consistent way. It is a branch in philosophy that tries to examine the relevance of different schools of philosophy such as

realism, idealism, pragmatism, naturalism and others to education.

1.3.2 SCOPE OF PHILOSOPHY OF EDUCATION

The scope of philosophy of education is confined to the field of education. It is concerned with the problems of education among which include:

a] Aims and Ideals of Education

Philosophy Education critically evaluates the different aims and ideals of education. Just as it was discussed in our previous units, the aim and objectives of education is historically derived. These aims and ideals have been propagated by various philosophers at different times. They are character building, human making, harmonious human development, preparation for adult life, development of citizenship, utilisation of leisure, training for civic life, training for international living, achieving social and national integration, scientific and technological development, education for all, equalizing educational opportunities, strengthening democratic political order and human source development, etc. These and other aims of education presented by educational thinkers at different times and climes are scrutinized and evaluated. Thus, philosophy of education critically evaluates different aims and ideals of education to arrive at.

b] Interpretation of Human Nature

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

c) Educational Values

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

d] Theory of Knowledge

Education is related to knowledge. It is determined by the source, limits, criteria and means of acquiring knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functions of philosophy of education is related to theory of knowledge.

(a) Education, national life and the various components of the system of education

One of the most important contributions of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship between, the state and education, economic system and education, curriculum, school organisation and management, discipline etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgment everywhere are determined by philosophy; therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

1.3.3 Relevance of Philosophy of Education

Philosophy of education as we have discussed earlier is fundamental to educational practice in human society. Some of its values or relevance are discussed below:

i. Determining the Aims of Education

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

ii. Harmonizing old and new traditions in the field of education

As a result of social development, the old traditions become outdated for the people in the society. These old traditions are replaced with new traditions. But this process of replacement is not always smooth. It is usually confronted with opposition from certain orthodox sections of the society. At the same time, it must be kept in mind that every 'old' is not outdated and every 'new' is not perfect, therefore, there is the to

coordinate the two in order to maintain harmony between the old and the new traditions. This function can be performed by philosophy of education

iii. Providing the educational planners, administrators and educators with the progressive vision to achieve educational development

Spencer has rightly pointed that only a true philosopher can give a practical shape to education. Philosophy of education provides the educational planners, administrators and educators with the right vision which guides them to attain the educational goals efficiently (Burbules 2000). Preparing the young generation to face the challenges of the modern time:

Social commentators have represented the present period of history with different names. For some, it is the information age and for others it is post modernity, high modernity or even the age of uncertainty. One more addition to this list may be that 'present age is an age of Globalisation. This watchword has had its implications in the social political, economic fabric of the society of which education is a part. Philosophy of education is a guiding, steering and liberating force that helps young people and society at large to face the challenges that are introduced by the various ages of development up to the modern time.

SELF-ASSESSMENT EXERCISE

1. One of the most important contributions of the philosophy of education to the cause of education is the corruption of criteria for deciding the relationship between, the state and education, economic system and education, curriculum, school organisation and management, discipline etc. (a) True (b) False
2. _____ can be viewed from general notion which is otherwise referred to as common view of philosophy of education.

1.4 Summary

From what you have learnt in this unit, philosophy of education can simply be seen as an applied field of study that makes use of the tools, methods and scope of philosophy in solving and resolving those fundamental issues in education. Philosophy of education by its nature helps in the development of critical mind. It is that sub-branch of philosophy that harps on the use of logical reasoning in the development of education. It is a vital tool for the survival of man and national

development and reconstruction. In this unit you have learnt about the two notions of philosophy of education. In the course of our discussion, we explained the commonsense view and the technical view of philosophy of education. You have also been introduced to, the reasons why philosophy of education should be studied. You also learnt about the scope of philosophy of education and the relevance of philosophy of education. The next units of this course will focus on the relationship between other branches of philosophy and education, from where the relevance of philosophy of education will further be made clearer.

1.5 References/Further Readings/Web Sources

- Adesina, S. (1988). *The Development of Modern Education in Nigeria*, Ibadan: Heinemann Educational Books Ltd.
- Burbules, N.C. (2000). "Philosophy of Education." In *Routledge International Companion to Education*, (Ed.). Bob Moon, Miriam Ben-Peretz, and Sally Brown. New York: Routledge.
- Chandra S. S., R. Sharma & Rejendra K. (2002). "Philosophy of Education." New Delhi, Allantic Publishers.
- Chakraborty, A. K. (2003). "Principles and Practices of Education." Meerut, Lal Book Depot.
- Dewey, J. (1976). *Experience and Education*, New York. Horace Lovelight *Encyclopedia of Philosophy* of Ed.: www.educao.pro.br/links.htm
- Fafunwa A. (1974). *History of Education in Nigeria*, George Allen & Unwin Ltd, Great Britain.
- Maheshwari V.K. (2019). *Concepts of Aims and Objective of Education*, New York:
- Okafor, F. C. (1988). *Philosophy of Education and Third World Perspective*. Enugu: Star publishing company.
- Stanford Encyclopedia of Philosophy: www.plato.stanford.edu/http://www.objectivistcenter.org/cth--409-FAQ_Philosophy.aspx
- Taiwo, C.O. (1980). *The Nigerian Educational System Past, Present and Future*, Lagos: Thomas Nelson nig, Ltd.
- The Center for Dewey Studies: www.siu.edu/~dewyctr/

1.6 possible answers to SAE

1. (b)
2. Philosophy of education

UNIT 4 PHILOSOPHY TO EDUCATION AND OTHER BRANCHES OF PHILOSOPHY

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Metaphysics and education
 - 1.3.2 Epistemology and education
 - 1.3.3 Ethics and Education
 - 1.3.4 Axiology and education
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

1.1 INTRODUCTION

By now you would have seen the role that philosophy plays in education and more importantly as it affects the aim of education, the objectives of education and all that education entails. Therefore, there is no doubt in saying that Education is the best means for the propagation of a Philosophy, more so is the fact that educational matters are subject matters of philosophical enquiry. John Adams says, “Education is the dynamic side of Philosophy (Prichard,1976). It is the active aspect of philosophical belief, a practical means of realising the ideals of life. This indicates that philosophy plays a prominent role in educational development. The importance of this field of study is made manifest through its branches. Our focus in this study unit therefore is to examine the relationship between education and other branches of philosophy as well as the impacts of these branches on educational development.

1.2 Intended Learning Outcomes

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

- discuss the contributions of epistemology to education
- state the relevance of metaphysics to education
- identify various conditions of knowledge, criteria of knowledge and scope of knowledge
- explain the important aspect of axiology to education.

1.3.1 Metaphysics and Education

Philosophy and education are two different fields of studies but closely linked together, because without any rational thinking prior to

education, the whole educational process is directionless. In spite of diverse conception on the two concepts, Philosophy and Philosophy of education, we can still legitimately see the significance of philosophy on educational philosophy. Going by the nature of philosophy it is well established that it is a field of study that is based on curiosity in its attempts to acquire an unquestionable knowledge. Its curiosity in gaining more knowledge is what gives birth to all other fields of study. This makes it to be recognized as mother of all disciplines. The relationship between the branches of philosophy and education cannot be undervalued, although it is of the view that both seek for knowledge which is the core value of human, but the reality is that in our society today, education is confronted with diverse problems which is having implication on child and societal development among which include moral laxity, societal intolerance, insecurity, unemployment among others. The relationships between the branches of philosophy to education attempts to re-modify issues in education, and as well provide a limelight to educational philosophy. The various areas which different individual take interest in speculating in philosophy of education are explained as follows.

From our previous discussion of metaphysics as one of the traditional branches of philosophy we described it as the study of reality. There are at least four sub-branches of metaphysics that attempt to address the question of the nature of reality. These four branches are: Cosmology, Ontology, Anthropology and Theology Let us examine each of these and then try to see how metaphysics manifest itself in education.

Cosmology

Cosmology deals with the origins of the universe. The main views of the origins of the universe can be seen as “a continuum for the universe was created or design by God or the other extreme that everything about the universe has happened by accident as is commonly viewed by evolution. A middle “ground along this continuum would be theistic evolution, which states that a divine being used evolution to create the world”. “The belief an individual has about cosmology affects other aspects of their life, education, and how they interpret what they experience”. For example, an atheist scientist sees nature and is awed by the random movement of natural selection to create such beauty. However, a theist would see the same evidence in nature and be led to the conclusion that God has created a beautiful climate. When these two sides meet, they cannot agree because they have different assumptions or beliefs about origins and interpret what they see based on these beliefs (Ruskin. 1989).

Ontology

Ontology is the study of existence. This is probably one of the harder positions to understand. However, ontology deals with such ideas as whether reality is physical or spiritual, or a combination of the two. In addition, Ontology addresses whether reality is orderly and stable. People's beliefs about being can impact on how they approach life. If there is nothing there is no reason to care or do anything. However, if there is something beyond this life and life was created with purpose this will alter a person's behaviour as they consider how they may be held accountable for their actions.

Anthropology

Anthropology is the study of man. Some questions that anthropology focuses on in particular are the relationship between the mind and the body. Is it the mind or the body the primary agent of behaviour? Other questions include examining whether people are good or evil or morally neutral. Lastly, anthropology addresses the question of the freedom people have. Do people have choice or is their behaviour determined by their environment? The nature vs nurture argument is an old argument about the condition of man. The ultimate question is who is responsible for the actions that people take. The answer to this question revolves around views of the will. (Ruskin1989).

Theology

Theology is the study of the nature of God and plays a profound role at least indirectly in all philosophy. Atheists strongly believe there is no God, as such, the support primarily science as a way of understanding reality. Theists believe there is a God or gods and this natural affects how they view reality. Even among theists there is disagreement over how many gods there are. Polytheists believe in many gods while monotheists believe in one God. Pantheists believe god(s) is in everything and that they are gods. The position a person has on God can change how they view the world. Monotheists often believe in having a relationship with one God in order to prepare for the reality of death in this life and the promise of living forever. Polytheists tend to have a contractual quid pro quo relationship with many different gods in order to do better in this world now and smooth the transition to living another life via some form of reincarnation.

Relationship between Metaphysics and Education

Metaphysics manifest itself in many ways in education. In terms of

cosmology and theology, most schools support the idea that “the world came about by chance and that life evolved from almost nothing billions of years ago”. This is related to theology in that most schools doubt the existence of God being openly atheistic in nature or may at most be agnostic in nature. In a non-Western context, gods or polytheism is acknowledged and accepted in everyday life but traditional science and atheistic origins of the universe are generally taught in school. This can lead to a dual world view at times.

In terms of ontology and anthropology, the views on ontology vary from one culture to another culture in education. In the West, the spiritual aspect of man is not acknowledged in education due to the focus on science. However, this is beginning to change with the emphasis on mindfulness and meditation in public education. In the East, there is a more open view towards the spiritual nature of man. In terms of education, students are generally taught that man is inherently good but may be corrupted by his environment and culture. In the East, education teaches that man is good by nature but may make mistakes.

Thus, Metaphysics allows students to think more abstractly, and besides, it makes them think more critically about life. More so, that metaphysics assists in enriching students’ view of life. Metaphysics is not meant to be studied solely as an intellectual pursuit. A student of metaphysics does not attempt to solve all questions materially. They are taught to accept that which happens obviously, even when no scientific explanation can account for it. It is taught as a branch of philosophy in many academic colleges and universities today as "Speculative Philosophy." “It is only through philosophy, that we can truly examine what education actually entails, by so doing philosophy table the way forward for education”. Hence “education can only be possible and meaningful by way of metaphysic and intimately through philosophy”. Generally, metaphysical theories influence education in several ways. “They influence both the content and methods of teaching; philosophy of education explores these assumptions and establishes their validity or otherwise in education. So, the philosophy of education provides solid foundation for the activities of the educator.”

1.3.2 Epistemology and Education

As earlier discussed in our previous module, the word “epistemology” is derived from the Greek words which are “episteme” and “logos” which are interpreted as theory of knowledge. Prichard (1976) describes knowledge as *sui generis* and as such cannot be explained. This position shows that knowledge is sum total of definition and explanation of phenomena, it cannot be defined. In spite of various arguments on the nature of knowledge, philosophers have come up with an attempted

definition. The most commonly accepted definition of knowledge is that which Plato examines the three conditions for knowledge which is then defines as “knowledge as justified true belief” (JTB). The definition of knowledge as justified true belief according to Plato point out three facts which are:

- i. Knowledge relies on perception or sensation
- ii. Knowledge deals with certain which belief
- iii. Knowledge relies on rational account and ground of itself.

Generally, we can summarised the above explanation of the idea of knowledge into three,

1. Factual knowledge (propositional knowledge): knowledge that
2. Knowledge by acquaintance; knowledge how
3. Knowledge by description.

There are generally four sources of knowledge; intuition, authority, rational induction, and empiricism.

- i. Intuition is knowledge that is gained through a feeling or thought that might turn out to be true.
- ii. Authority is a source of knowledge that you gain from your parents, or a book that tells you that this is the way things are and that.
- iii. Rational induction is a source of knowledge by reasoning and proofs. This type of knowledge comes about by supposing one thing and then giving a proof of it, or any other way you want to do a proof.
- iv. Empiricism is knowledge gained through careful observation, manipulation of variables through the scientific method, repeating research designs, and taking in data to interpret.

So, epistemology wants us to be continually questioning what we think we "know," and wants us to be asking ourselves what our knowledge is founded on, etc

Like Epistemology, education also presupposes ideas about the sources and nature of knowledge as well as the search for the truth. “Indeed, an educator’s main concern is the intellectual development of the student. Even in the area of moral, physical, health, and civic education, the educator must be guided by valid and reliable knowledge”. In order for education and especially the educator to make the most use of

epistemology, it is important that the educator knows the different types of knowledge. Thus, the relationship between epistemology and education is inseparable in human search for knowledge. Epistemology in education focuses on planning, development and organisation of the curriculum which entails the selection and structuring of various domains of knowledge to be transmitted.

1.3.3 Ethics and Education

Ethics as earlier discussed impacts the behaviour and permit an individual to make the right options. It is the branch of philosophy that study the morality of human action. The significance of ethics cannot be disregard in any level of life it's important that they are practised in the area of Education.

Ethics in Education is important because it assists to run the system smoothly. Ethics sets the standards of what is acceptable and what is not, therefore, protecting the interest of both teachers and students. Ethics is appraised as the section of the human right to Education. The motive of ethics education is not directly learning ethics for its purpose. Its objective is to deploy this body of knowledge for two motives. The first motive is to grow intellectual dimensions that will authorize people to recognize ethical dimensions of issues and address ethical issues in the field. The second purpose of ethics in education is important to develop critical thinking skills, intentional on one's purposes, particularly the ability to reflect and the theoretical and practical effect of personal and collective human actions. Nowadays, ethics has an essential place in all fields of life. Education is also a basic method of human life. So, in education, ethics has a very vital and productive role. To become a better citizen, ethics should be put as a way in the educational system. Ethics in Education is a broad term for learning experience deliberate to help students grow ethically, whether in terms of expanded ethical awareness and understanding or greater motivation to act ethically in the whole world.

Ethics in Education is very crucial for all the students and learners because it helps to develop the personality of students. Its roles in Education assists in the management of educational system and help to make sure that these habits positively take part in human well-being. Ethics therefore is concerns with the scope of morality in education and the justification of educational programme and policies.

1.3.4 Axiology and Education

Axiology is the branch of philosophy that considers the study of principles and values. It is derieved from the Greek word *axia* and it is

the field of philosophy that investigate process of making choice. Most of the time we admire or cherish a particular product; such as car, phone, cloth even we admire a particular man or lady than the other. Also, there is something we like and some hated, at times some like watching locally produce film while some prefer foreign movies. All these happen because we value one thing more than others. Value here can be defined as the worth and appreciation given to an objects, things or person. Enoch (2001) describes axiology as that branch of philosophy that is concerned with various criteria, which underlie the choice we make, or factors that affect our desires.

In axiology, education is more than just about knowledge but also quality of life. “It is a value which is appreciated by human being; it is what every human being desire in his life.” John Ruskin(1989) maintains that “Education does not mean teaching people to learn what they do not know, but it mean teaching them to behave as they do not behave.” - An educated man is a cultured man. A person who has acquired knowledge through education process is “expected to conform to the moral standard of his society and is expected to act with fitness and adhere to the elementary rule of morality to do well and abhor evil”. Education is intrinsic good because it is preferred rather than lack of it. No human being is ready or make sacrifice to be deprive of this. “It is also a value of extrinsic when we view it from the material things or instrumental end.”

Generally speaking, the relationship that exists between axiology and education cannot be underestimated; it serves as a core value to educational system without which education will be meaningless. Since education in this modern era is linked with human survival; what makes man relevant in the society, is the value place on the form or status of education that shows the category of his or her worth.

SELF-ASSESSMENT EXERCISE

1. The relationship that exists between axiology and education cannot be underestimated (a) True (b) False
2. Metaphysics does not manifest itself in many ways in education (a) True (b) False

1.4 Summary

There is no hesitation in saying that education without philosophy is like setting fire on water. It is these branches of philosophy that are indeed helping in bringing goals of education into limelight on daily basis without which the goal of an educated man and other issues relating to

education might be controversial in the society. The links between education and these branches cannot be underrated in gaining new idea. One thing you must note is that philosophy helps an educated person to “develop mind to reason correctly and rationally thereby removing from him the veil of ignorance”. This it does through the use of the branches, in the sense that we use our brain to try and make sense of certain things, which gives birth to new ideas. In essence, philosophy is essential not only for proper human development in general whether we like it or not, we cannot escape philosophy; because “on whatever road of knowledge we travel, philosophy lies in wait for us”. In this units you have learnt about the relationship between the various branches of philosophy and education. The contributions of all these branches to education and how impactful they are on the educated person and the development of the society were also discussed. Thus, philosophy through its branches is fundamental to the idea of education in any human society.

1.5 References/Further Readings/Web Sources

- Enoch, O.A. (2001). *Patterns of Philosophy*, Jos: Saniez Publication.
- Kneller, G.F. (1971). *Introduction to the Philosophy of Education: (2nd ed.)*. New York: John Wiley and Sons, Inc.
- Omogbe, J.I. (1999). *A Simplified History of Western Philosophy, vol. 1*, Lagos: Joja Educational Research Publication.
- Omogbe J.I. (1999). *Metaphysics without Tears*. Lagos: Joja Educational Research publication.
- Omogbe, J.I. (1999). *Knowing Philosophy*. Lagos: Joja Educational Research Publication.
- Prichard, M. (1976). *Doing Philosophy: An introduction through Thought*, USA: McGraw-Hill Higher Education Book Co.
- Ruskin. John (1989). *On the Philosophy of Higher Education*, New York: McGraw-Hill Book, Co.

1.6 Possible Answers to SAE

1. (a)
2. (b)

END OF MODULE EXERCISES

1. While learning is a necessary part of education, not all forms of learning lead to education (a) True (b) False
2. Education could also refer to any act or any experience that has a formative effect on the mind, character or physical appearance of the individual (a) True (b) False
3. Philosophy of education provides original ideas regarding all aspects of education particularly educational aims and policies. (a) True (b) False
4. In terms of ontology and anthropology, the views on ontology vary from one culture to another culture in education. (a) True (b) False

MODULE 3 SELECTED SCHOOLS OF PHILOSOPHY IN RELATION TO EDUCATION

This module is in furtherance to our previous discussion on philosophy and education. Having examined the relevance of the branches of philosophy to education, there is still more to discuss on how philosophy and philosophers of different epoch have contributed to discourses on the idea of education. In this view, our discussion in this module shall focus on various schools of philosophy in relation to education. It must be well stated from the onset that it is impossible for us to discuss all schools of thought in philosophy, because philosophy is well known as an open-ended field. For the cause of this course, we shall limit our discussion in this module to the under listed schools of philosophy and see how each school considered philosophy of education; the role of education, the role of individual, the teachers and the goal of education among others.

Unit 1	Naturalism and Education
Unit 2	Idealism and Education
Unit 3	Realism and Education
Unit 4	Existentialism and Education

UNIT 1 NATURALISM AND EDUCATION

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
- 1.3.1 Idea of Naturalism
- 1.3.2 Naturalism and Education
- 1.3.3 Roles and Importance of Individual in Education
- 1.3.4 Relevance of Naturalist Conception of Education
- 1.4 Summary
- 1.5 References/Further Readings/Web Resources
- 1.6 Possible Answers to SAE

1.1 Introduction

Philosophy of education is never regarded as a contemporary discipline or a mere field in philosophy; it is one of the fields of study that is as old as philosophy itself. From the inception of philosophy to the contemporary time, there have been diverse philosophical perspectives on issues relating to human existence in particular and nature in general. You must understand that groups of philosophers that share or have the same philosophical ideas are regarded as school of thought in philosophy. One of such school of 'naturalism'. Thus, in this unit we

shall examine the concept and nature of naturalism and their idea of education.

1.2 Learning Outcomes

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

- identify some of the prominent philosophers that belongs to this school of thought
- explain the philosophy of naturalism
- discuss the subject matter of naturalism on education
- list the relevance of the naturalist's school of philosophy to educational.

1.3.1 The Idea of Naturalism

In philosophy, naturalism is the idea or belief that “only natural laws and forces (as opposed to supernatural or spiritual ones) operate in the universe”. But, as the terms nature and natural are themselves used in more than one sense, the term naturalism is also far from having one fixed meaning.

Naturalism has been described as the oldest school of thought as far as western education and philosophy is concerned. Naturalism as a philosophical ideology can be traced to the time of the Ionian philosophers of the 6th century B.C. The proponents of naturalism then were Leucippus (500BC), Epicurius (341-279BC), Jean Jacque Rousseau (1712-1778), Jean Henrich Pentalozzi (1746-1827). This school of philosophy separate nature from God. In other words, their idea is that the universe is self-existing, self-explanatory, self-operating and self – directing. This implies that nature does not require any high-power assistance. Naturalism believes that human life is controlled by the operation of nature rather than any superpower or divine force. The naturalist principle is that man's ethical values, compulsions, constraints, restraints and activities can be accounted to super natural sanctions.

They also hold that “man can attain his highest good under natural conditions without expectation of a natural destiny and reward”. According to Enoh (1995), naturalism is seen as representing simplicity and order and they declare that true living is only possible to the extent that man aligns himself completely with the simple and peaceful ways of nature.

What should understand as the naturalist theory is that;

- a. nature is the only real thing
- b. nature is the key to life and everything in life owes its existence to the law of nature
- c. individuals are more important than the society
- d. People accept social system so as to prevent and avert chaos rather than because the system is good or profitable.

1.3.2 Naturalism and Education

Naturalism stipulates that education should ensure an adjustment between individual and the society as well as between man and nature. In the modern time, the aim of education is based on the needs, interests and aspirations of the child and the society.

Principles of Naturalism on Education:

1. Nature is the ultimate reality. So, the child should be encouraged to learn with nature.
2. The child is free to learn whatever they want.
3. Senses are the gateway of knowledge.
4. Negative education should be encouraged and traditional teachings should be discouraged.
5. The child centered education should be supported while the bookish knowledge should be opposed.
6. Science education is to be supported and promoted while faith in soul is to be abhorred.

The following are the curriculum framing principles of Naturalism:

1. Principle of child centered education that means curriculum should be framed according to the needs, interest, and aptitude of students.
2. Principle of flexibility that seeks a flexible curriculum according to the need.
3. The principle of activity and play or activity curriculum should relate with the life-based curriculum.
4. Principle of life centeredness that means of the people.
5. The principle of scientific study.
6. Principle of broad-based curriculum with equal emphasis on past, present and future.

7. Moreover, naturalism gives importance to the subjects like Nature study, Agriculture, Gardening, Art, Craft, Botany, Geology, Geography etc. (Akinpelu,1981).

Naturalism condemned the traditional methods of learning which emphasized learning. It rather advocates a more positive method which will expose the child to more practical and actual experiences. Rousseau acknowledged that children grow according to nature's plan, which urges them to develop different capacities and modalities at different stages. Rousseau believes that it is vital for us to give nature the chance to guide the child's growth. (Moore, 1982). Thus, methods of teaching according to naturalists as identifies by Adaralegbe (1992) include:

1. Learning by doing method in order to ensure active involvement of students in the teaching learning process.
2. Play way method.
3. Learning by experience or activity method.
4. Self-government and self-effort of students to learn by themselves.
5. Observation method where students observe their surrounding environment, peoples, things and learn from his observation.
6. They follow different methods of teaching according to the interests, capacities and aptitude of the child.
7. Others: Apart from this method naturalists adopt Dalton Plan, Kindergarten, Excursion method, Montessori method, Experimentation method etc.

1.3.3 Roles and Importance of Individual in Education

Roles of Teachers in Naturalism Education

1. Teacher must be a friend of the child.
2. Also, teacher should behave sympathetically and affectionately towards the children.
3. Particularly, nature is the Supreme teacher.
4. The teacher should understand about the child, his needs, interests etc.
5. Teacher is called to be a stage setter who gives the stage to students to learn by themselves.
6. Teacher should create and facilitate learning situations or environment so that students learn themselves, (Akinpelu, 1981).

Roles of Children in Naturalism Education

The school of naturalism posits that by nature there are some children that are naturally good. These children should be given maximum

freedom to do and learn whatever they desire and like. They should not be influenced by the teacher or parent. For example, a parent who is a medical doctor may like one of his children to become a medical doctor like him, whereas such child may be gifted in agriculture or may desire to be an engineer. Going by naturalist school, the child should not be forced or influenced; they should not also preach to the child the principle of morality or so, because in this situation going by nature a gifted child according to the naturalist, knows better than the parent. Punishment should be out of the way of the process of learning but they also maintain that the child should be allowed to suffer the natural consequence of his action. Thus, children acquire learning by doing and through experience and impulses of nature. To the naturalist, nature is the best guide for the pupils. Therefore, to the naturalist school, education should create a condition under which the natural development of the child can take in a natural way. In this regard, it maintains that education should do away completely with the bookish model of it which hampers the natural development of the child.

1.3.4 Relevance of Naturalist Conception of Education

From what you have studied about the naturalist conception of education, you would understand that their philosophy exerts some influence on the idea of education. These influences can be seen as advantages and disadvantages on the aim and policies of education. For instance, naturalist gives full freedom to the child to perform as well as learn whatever he likes. This in a way prevents a kind of imposition on a child with respect to what he/she should learn and the desire of the parents. It has been observed many times that some are not impose on their children what they should learn even when it is obvious that the child lacks the ability to cope with what is imposed by the parent. The child therefore is not of himself or herself but rather a reflection of the parent's wills and selfish desire. This depicts the lack of freedom by the child and it also reflects the lack of freedom of the society. Such ideas however, may restrict the principle of punishment and reward both in the child and the society.

Further advantages of Naturalism on Education include the following:

1. It gives the child a very important place in the educational process. It treats a child as a child, and not as an adult. The child is good and pure at the time of birth.
2. Further, it considers nature as the best teacher in whose company the child learns better because society is full of evils.
3. Also, it considers individual interests, aptitudes, inclination, needs and capacities while structuring the curriculum.

4. It prepares and encourages the child to engage in experimentation, discoveries and inventions.
5. It motivates the child to acquire more knowledge in natural environment.

However, it is imperative for us to know that the naturalist idea is not free from absurdities. Some of the perceived problems and disadvantages of their philosophical ideology on education are identified by philosophers of education which include Bamisaiye, (1989), Okafor (1988) and the rest. Some of the disadvantages identified are enumerated below:

1. Nature centered study makes the child unsocial with no feeling of social service.
2. Naturalism ignores the spiritual world and considers the material world only.
3. Naturalism lays stress on solution for the present needs and problems of an individual and neglects his future needs and problems. As a result, it has failed to prepare the child for future life.
4. Naturalism advocates unrestricted freedom for the child to develop himself naturally. This is undesirable and harmful for the child.
5. It minimises the role of the teacher in the educative process.

Therefore, the teacher is merely an observer, sympathetic guide and helps in structuring experience for the child.

SELF-ASSESSMENT EXERCISE

1. _____ is seen as representing simplicity and order and they declare that true living is only possible to the extent that man aligns himself completely with the simple and peaceful ways of nature.
2. Going by naturalist school, the child should not be forced or influenced; they should not also preach to the child the principle of morality or so, because in this situation going by nature a gifted child according to the naturalist, knows better than the parent (a) True (b) False

1.4 Summary

Naturalists' position on education is one of the crucial issues that must not be taken for granted in philosophy of education. It is considered as a school of thought that emphasizes that man should go back to nature before he can acquire knowledge of things. For man to understand nature, it is necessary that we must understand the individual. This implies that education should tend towards promoting and satisfying individual needs. The educational program of the society should be determined by nature. Thus, the individual's mental and physical exploits are of equal importance. If man must be helped to develop and conform to his nature, self-education should then be natural, education should be natural means, and it must not entail any form of coercion. In this study unit, you have studied naturalism as one of the schools of philosophy of education. Here we tried to define naturalism as that school of philosophy that opines that nature is the key to life. That is, everything in life owes its existence to nature. Other things you have learnt are the aim of education according to the naturalist which claimed that education should ensure an adjustment between individual and the society as well as between man and nature. The unit also introduced you to the many benefits and problems of the naturalists' philosophy on education.

1.5 References/Further Readings/Web Resources

- Enoh, O.A. (1995). *Invitation to Philosophy of Education*, Jos: Midland Press Nig. Ltd.
- Akinpelu, J. A. (1981). *An Introduction to Philosophy of Education*. London. Macmillan Company.
- Adaralegbe, A. (1992). *A Philosophy for Nigerian Education*, Ibadan: Heinemann.
- Okafor, F.C. (1988). *Philosophy of Education and third world perspective*, Enugu: Star Publishing Company.
- Moore, T.W. (1982). *Philosophy of Education: An Introduction*, London: Routledge and Kegan Paul.
- Bamisiaye, R. (1989). *A Practical Approach to Philosophy of Education*, Ibadan: AMD Publishers.

1.6 Possible Answers to SAE

1. Naturalism
2. (a)

UNIT 2 IDEALISM AND EDUCATION

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Philosophical Notion of Idealism
 - 1.3.2 Idealism and Education
 - 1.3.3 Roles and Importance of Idealist School to Education
 - 1.3.4 Members of Idealist School
 - 1.3.5 Relevance of Idealist Conception on Philosophy of Education
- 1.4 Summary
- 1.5 References/Further Readings/Web Resources
- 1.6 Possible Answers to SAE

1.1 Introduction

One of the schools of epistemology that is as old as philosophy itself is the idealist school of thought. The idealist school, which can be traced back to Plato a Greek philosopher, plays a significant role in the history of philosophy, to the extent that all philosophical inquiry will never be concluded without making reference to this school of thought. In the same vein, the idealist philosophers have greatly contributed to discourses in education in different ways. In this unit therefore we shall be discussing meaning of idealism, the relation between idealism and education. You will also learn about the relevance of their philosophy to education most especially as it affects our current educational system.

1.2 Intended Learning Outcomes

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

- discuss the divergence between naturalism and idealism schools
- the importance of self-consciousness in educational development
- the significance of class grouping as postulated by the idealist.

1.3.1 Philosophical Notion of Idealism

Philosophically speaking, idealism is derived from the word “Idea”. Thus, to some philosophers “*ideaism*” is more appropriate than idealism. Whichever words being used by the philosophers, idealism as a philosophical school is one of the oldest philosophical systems dated as far back as Plato’s days. You will recall from what you have studied under epistemology, Plato’s claim that man’s knowledge is basically “a recollection of the ideas which the soul had known in the perfect world-

of- ideas before it was buried in the human body”. This was explained through his concept of “allegory of the cave” in his treatise on the ideal state as explicated in his book “*The Republic*”.

Basically, Idealism is the philosophy that tries to explain “all existence in terms of the mind and its working”. As some idealists put it; idealism is the name which has come to be used for all philosophical theories that gives priority to mind. By mind, the idealists sometime mean the spiritual elements in man; “a man’s personality or the man himself as different from his body”. The most common meaning is that of “mental” or “spiritual” element. Given these views, we can summarise idealist views to mean that “the ultimate features and elements of reality are ideas in their most perfect interpretation”. The idealist philosophy suggests that “the basic stuff of reality consist of ideas not the physical or material or any kind of object or power”. This school of philosophy is also associated with rationalism. Thus, an idealist is much more likely to be a rationalist.

According to Plato, the objects of knowledge are not the things of the material world, but the ideas or Forms in the world of ideas, the things of this world as opine by Plato are simply reflections or shadow of these Forms. That is, “every object of our experience is not in a pure state of its reality, but it is a shadow or replica of the real things which are already exist in the world of idea”. Hence, for Plato, there exist two different worlds, which are “world of idea” and world of the “ordinary experience”. While the former constitutes “ultimate and absolute reality imbued with perfection, permanence and immutability, the latter is limited, changeable and imperfect manifestation of the real thing”.

According to Berkeley, the objects of knowledge are ideas. The things of this world which we think are materials things are in actual fact ideas and they exist only in so far as they are perceived. Hegel holds the same view with the idealists’ position, he asserts that the things of this world are appearances or manifestations of the absolute spirit manifesting itself in various forms, and since man himself is also a manifestation of the absolute spirit, human knowledge, especially philosophical knowledge is the self- consciousness of the absolute spirit becomes conscious of itself, and comes to know itself through human (philosophical) knowledge (Onigbinde, 1999:45). In Hegelian idealism, the subject and the object of knowledge are identical and the subject-object duality is removed.

According to Okafor (1988) idealism tries to lay emphasis on the primacy of ideas, concepts, the universal and the metaphysical. The idealists believe that “man is a spiritual being who exercises free will and is responsible for all his actions and inactions. Man can therefore

not be studied as an object because he is a spiritualbeing”.

Forms of Idealism

What are the forms of idealism? Idealism can be viewed from different approaches which include:

- i. **Subjective Idealism**, this expresses those only ideas can be known or have any reality (also known as solipsism).
- ii. **Critical or transcendental idealism**, to them, the phenomenal world, constituted by the human understanding, stands opposed to a world of things- in-themselves developed by Kant, this theory argues that all knowledge originates in perceived phenomena which have been organized by categories.
- iii. **Absolute Idealism**, this group holds that all objects are identical with some idea and the ideal knowledge is itself the system of ideas. It is also known as Objective Idealism, and is the sort of idealism promoted by Hegel. Unlike the other forms of idealism, this is monistic – there is only one mind in which reality is created.
- iv. **Platonic Idealism** is the view that there exists a perfect realm of Form and Ideas and our world merely contains shadows of that realm.
- v. **Objective Idealists**, such as Plato, think that ideas are essences, which have an independent existence.
- vi. **Religious idealism**: the chief proponent of this group is, Augustine who asserted the idea that learning comes from within and that a person is responsible for his learning.

1.3.1 Idealist and Education

Idealism is perhaps the oldest systematic philosophy in Western culture, dating back at least to Plato in ancient Greece. Of course, philosophy and philosophers existed before Plato, but Plato developed one of the most historically influential philosophies of education. From ancient time to the modern era, “idealism has been a dominant philosophical influence, and even though that influence has waned at times, it is still a major philosophy and stands as an alternative to our contemporary materialist culture”. In terms of American philosophical thought, “idealism has a long history, and educational ideology in the nineteenth century was

greatly influenced by German idealism”.

In the idealists’ philosophy of education, education is regarded as “a process of development in a person, particularly his conscious and spiritual self”. It is important for you to know that “the self” or the “individual personality” is very important in the idealist’s metaphysics; hence “the process of education is very much the efforts of the individual to develop that self. It is what individual learner makes of what is presented to him that constitutes his knowledge and education, the ultimate responsibility for learning rest with the individual learner”. This is in agreement with the respect for his individual freedom and dignity.

Education, therefore, is “to focus on the soul with a view to helping it recollect as much of that knowledge as possible”. The dialectical or Socratic method of teaching in which the learner responds to suitably framed questions, enables the learners to “discovers” and increases his own knowledge. This original philosophy of Idealism has however been more elaborately developed and systematized over the ages. It reached its peak in the nineteenth century, but its influence on education is still evident in the twentieth century.

1.3.3 Roles and Importance of Idealist School to Education

Roles of the School

The school as an educational institution according to this school of thought exist “to provide the right atmosphere and proper direction for the growth of the personality of the individual, to enlarge his personality by increasing his knowledge and to cultivate his aesthetic taste”. It is meant to ‘frame pupil’s character, and to equip him with suitable skill’. (Akinpelu 1981) The school is to make available to the tender mind of the child “the best products of the culture which will inspire him to learn them, and to help him to develop the various capacities of the mind such as intelligence, love of knowledge, aesthetic skills”. More so, to appreciate beauty and nature, his spiritual nature by which he will move nearer to the divine nature and live a good religious and moral life.

In his view by Okafor (1988), another importance of the school is that it helps individual to see his knowledge as but only an integral part of a much larger whole. If a child reflects that his knowledge is imperfect and incomplete, just as he himself is not perfect, he will be more inclined to be humble and tolerant, and to interpret events in the context of the whole system instead of looking at it from his personal point of view alone.

Suggested Curriculum

In order to achieve the objectives of idealism system of education as indicated by the idealist school of thought, the curriculum is structured to emphasize those subjects that will improve his intelligence and his understanding and enable him to realise his spiritual potentially.

Subject that goes beyond immediate vocational and economics use to be the more important subjects since it will bring spiritual development of the person, mostly four basic skills should be represented in the curriculum;

- i. Language skills this will introduce the students to culture
- ii. Scientific skill; this will have to survive physically
- iii. Normative skill; which has to do with moral conduct and proper relationship with his fellow men and religion which relates him to his God.
- iv. Aesthetic skill; this as to do with the appreciation of literature, arts and nature in general.

Roles of Teacher and Students

Both teacher and pupil are equally important in the idealists' scheme of education. The pupil is regarded as first and foremost, an individual with a personality of his own, though an immature one. The real activity of learning is to be done by him. Therefore, self-learning would seem to be done by him, self-learning would seem to be the best for the child which would at first seem to rule out the teacher. But this is not the case, the teacher is inevitable in the system, teachers perform many functions. Teacher must awaken and stimulate the mind of the child until it has acquired self-discipline to learn by himself. (Akinpelu:1981).

Teacher must respect the personality of the pupil as the centre of learning and must be a friend and a guide to him.

1.3.2 Idealist Method of Teaching

The best method of teaching according to the idealist has been described as Dialectical Method or Socratic Method (Akinpelu 1981). This is a method of questions and answers in which the mind of the child is exercised. Dialectical system of education is a form of cooperative argumentative dialogue between individuals, based on asking and answering questions to stimulate critical thinking and to draw out ideas and underlying presuppositions. In the Socratic Method, the classroom experience is a shared dialogue between teacher and students in which both are responsible for pushing the dialogue forward through

questioning (ibid). The "teacher," or leader of the dialogue, asks probing questions in an effort to expose the values and beliefs which frame and support the thoughts and statements of the participants in the inquiry, the inquiry is open-ended. There is no pre-determined argument or terminus to which the teacher attempts to lead the students.

Importance of Socratic Method

1. The Socratic method uses questions to examine the values, principles, and beliefs of students.
2. The method focuses on moral education, on how one ought to live.
3. The method demands a classroom environment characterized by "productive discomfort. Because there will be real tension among the interlocutors.
4. The Socratic method is better used to demonstrate complexity, difficulty, and uncertainty than at eliciting facts about the world.

Members of Idealist School

Who are some members of this idealist school? Plato, Socrates, Quintilian, Comenius, Thomas Aquinas, Hegel, etc.

Plato (427- 348 BC) was an Athenian and a disciple of Socrates, the Father of philosophy. He was particularly disturbed by the Athenian care free attitude to education, particularly by the absence of special training for the rulers of the state. He considered the administration of the state a technical matter for which a specialist training is needed, just as a doctor or a lawyer needed to be specially trained to be allowed to practice.

The task of education according to Plato is to make each person perform competently and efficiently, the functions of division to which each belongs and it is with this in his mind that he set up his educational system which is based on individual ability and competence. Naturally, according to Plato's view education must be state planning, it must be state-financed, controlled and organized; no proprietorship. Also, there is no place for sex-based discrimination, since the allocation of duty is not based on sex criteria. Hence, education is equally for men and women. All children are to be reared together and educated together for nursery, kindergarten and primary education at the end of which they would be streamed according to their talents or natural abilities

demonstrated and observed. Thus, Plato's educational policies encourage the following:

1. principle of division of labour;
2. principle of professionalization
3. principle that education is a powerful instrument for reconstruction of the state and for social, political and economic development
4. secularism in education.

Plato was the first to divide education into the formal levels which we now commonly use, and to assign to them appropriate ages and curricular contents.

The level advocated by Plato were the nursery/ kindergarten for ages three to six which was to be devoted to play and games; followed by elementary stage for seven to ten years of ages, with curriculum made up of games and sports, basic elements of reading and storytelling about the gods of Greek mythology for moral and spiritual development. The secondary level for ages eleven to seventeen was more rigorous, and its curriculum was a good balance of gymnastics and music education. Some of the subjects to be included were; introductory mathematics, literature, and music.

The content of the higher education was such as to aid abstract reasoning, and these consist of higher mathematics, astronomy, dialectic and philosophy. This would occupy a student from the age of twenty to thirty-five, and it was only for those whose natural talents had marked them out as predominantly rational, and therefore qualified to be trained as philosopher kings.

Role of Education in Plato's Theory

1. the role of education in Plato theory was to develop the child so that he may become the best adult of its types
2. it was to promote the reasoning ability of the person since that is the best and highest element in man
3. It was to inculcate in all wisdom for practical living, good moral conduct and concern for the social welfare of his fellow citizen.
4. To foster in individuals who were capable of it, the ability for intellectual and theoretical engagement.

Relevance of Idealist Conception on Philosophy of Education

- i. Idealists see man at the central of learning over nature as considered by the naturalist
- ii. It gives importance to man and his intellectual skill.
- iii. Idealists give much importance to the 'self' of the individual
- iv. Idealists give full support to the principle of Unity in Diversity
- v. They have given more importance to ideas over the objects and material or later.
- vi. It avoids the present realities and prepares the child for the next world
- vii. Idealism lays more emphasis on thinking and mental activities.

This increases the importance of intellectualism

SELF-ASSESSMENT EXERCISE

1. The best method of teaching according to the idealist has been described as _____
2. _____ was the first to divide education into the formal levels which we now commonly use, and to assign to them appropriate ages and curricular contents.

1.4 Summary

Idealism as a philosophical theory has greatly contributed to education most especially in this present world which is full of stresses, conflict, envies and material struggles. The need for idealistic education is essential for peaceful living of human being as the emphasis of this school of philosophy is on humanities. The strengths of idealism is that it encourages thinking and cognition, promoting cultural learning, and providing for character development of students. Teachers are considered valuable parts of the educational process who should strive to provide a comprehensive, systematic, and holistic approach to learning that stresses self-realisation. It is therefore interesting to note that practically all the subjects recommended for study by the idealist are taught at all level of educations which shows the level of relevance of this school of philosophy to education. This unit examined the

concept of idealism. We define it as the school of philosophy that tries to explain all existence in terms of the mind and its working, in other word assume idealists put it; idealism is the name which has come to be used for all philosophic theories which give priority to mind. We also discussed the variants of idealism, which are: subjective, platonic, transcendental, objective, religion and absolute idealism. The unit also discussed the philosophical position of the idealist on education as well as the role, group classification and the relevance of idealism to philosophy of education.

1.5 References/Further Readings/Web Resources

- Adaralegbe, A. (1992). *A Philosophy for Nigerian Education*. Ibadan: Heinemann.
- Adejoh, M.J. & Targema, L. (2009). *Introduction to Philosophy of Education*, Benue: Selfers Academic Press Ltd.
- Akinpelu, J.A. (1981). *An Introduction to Philosophy of Education*, London. Macmillian Company.
- Heidegger, Martin (1989). *What is Philosophy?* Tr. William Kluback and Jean T.Wilde. Plymouth: Vision.
- Kneller. G.F. (1971). *Introduction to the Philosophy of Education*, (2nd ed.). New York: John Wiley& Sons, Inc.
- Magee, Bryan (1987). *The Great Philosophers*. Oxford: Oxford University Press.
- Ogbinaka, K (1995). *A Window into philosophy*, Lagos: Obaroh &Ogbinaka publisher.
- Onigbinde, A.O. (1999). *What is philosophy*, Ibadan: Frontline Resource Ltd.
- Okafor, F.C (1988). *philosophy of Education and third world perspective*, Enugu: StarPublishing Company.
- Rorty, Richard (2000). "Pragmatism", in *Concise Routledge Encyclopedia ofPhilosophy*. London and New York: Routledge.

1.6 Possible Answers to SAE

1. Dialectical Method or Socratic Method;
2. Plato

UNIT 3 REALISM AND EDUCATION

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Philosophical notion of Realism
 - 1.3.2 Realism and Education
 - 1.3.3 Roles and importance of Realist school to Education
 - 1.3.4 Members of Realists School
 - 1.3.5 Relevance of Realist philosophy on philosophy of Education
- 1.4 Summary
- 1.5 References/Further Readings/Web Resources
- 1.6 Possible Answers to SAE

1.1 Introduction

Realism is a school of thought that is directly opposite to idealism in philosophy. Having examined the central argument of the idealist philosophy in the previous unit, there is needed to assess another school of thought in an attempt to differentiate their philosophy of education. In this unit we shall examine the concept of realism and the central argument of the school as well as the relevance and contributions of their doctrine to educational development.

1.2 Intended Learning Outcomes

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

- discuss the concept of realism as a philosophical idea
- identify some of the prominent members of this school of philosophy
- analyse the realist conception of education
- differentiate the difference between idealism and realism philosophy
- explain the relevance of realism philosophy to education.

1.3.1 Philosophical Notion of Realism

What does the idea of realism means? Realism is another traditional philosophical thought dated back to the time of Aristotle. It re-originated and retaken to mean different concept as year goes by. The first and the most important principle in the realist's metaphysics is that "matter or objects which we see exist absolutely". As a matter of fact, it is believed that "the world exists by itself and as a reality, independent of whether there are human beings to know it or not". The realists assert

that for a person to claim that he knows an object, that object must have existed prior to his knowing it. Thus, it is a philosophical doctrine that “the world is real as it is presented to us in experience”. In other word, the realists contend that the things of the world are not mere reflections or manifestations of immaterial realities, on the contrary, they are real, they have objective existence and they themselves are the objects of human knowledge.

Aristotle, a student of Plato was the first to propose the idea of reality and this is why he was called father of realist. In his doctrine, Aristotle rejects Plato’s theory of the world of form or world of idea and maintains that the things of this world are objects of knowledge and that our idea is formed from them through the process of abstraction (Omogbe 1999:48). According to realism principle, man in his environment in this cosmos can perceive sharp and clear, the objects of his experience and not just the shadow or replica of the real object (Onigbinde 1999). This assertion by the realists is an antithesis to the idealist perception of the real things in the world. To the idealist theory objects of knowledge are in the world of ideal while thing we claim to be those objects are mere replica. But Aristotle maintains that there is just one world, this world is not a shadow but the real one, a world of genuine reality, made out of composite of matter and form.

Furthermore, the principle of realism affirms the orderliness of the world. Realism maintains that law and orders prevail in the universe. In other word, the world is not chaotic; it is orderly, stable and well-constructed or structured. The night follows the day as regularly as the raining season follows the dry season (Bryan 1987).

Forms of Realism

Realism is of two types these are:

- i. naive realism
 - ii. scientific realism
- i. **Naive realism:** this is a philosophical principle that believes physical objects are as real as they appear to the senses. In other word, “naive realism maintains that the senses provide us with reliable information about external objects”.
 - ii. **Scientific realism:** this holds that the real goes beyond the physical objects to include the reality of such scientific facts like the existence of theoretical entities like atoms, neutrons, forces etc. To the scientific realism, the school does not believe in the existence of free will, it is of the opinion that individual’s actions are

determined by the immediate physical and social environment. (Onigbinde 1999).

But there are realists representing the different epochs of philosophy and their types of realism identified are as follow:

- i. Classical realism which is champion by Aristotle
- ii. Religious realism in which St Thomas Aquinas is identified with. This is also referred to as Thomism.
- iii. Scientific realism, which is identified with John Locke.
- iv. Contemporary realism among which we have people like Herbert Spencer, Francis Bacon among others.

It can be well stated that modern realism was fashioned by the philosophers Francis Bacon (1561–1626) and John Locke (1632–1704). In his view, Locke supposition that everything we know comes from experience and from reflecting on that experience. Man is not born with any innate or preconceived ideas, but rather a blank slate. More so, Bacon attempted to change the structure of realism from deductive reasoning to an inductive approach. Bacon is of the opinion that inductive approach would reform realists' thinking from a specific idea in the physical world to a more general assumption, ignoring preconceived notions. Bacon therefore identified the origins of our preconceived notions, encouraging humanity to disregard these ideas.

1.3.2 Realism and Education

There is no doubt saying that Realism has greatest impact on educational philosophy, because it is the foundation of scientific reasoning. Realist educators encourage students to “draw their observations and conclusions from the world around them, rather than confining themselves to an analysis of their own ideas”. They are objective, believing in a systematic approach to order and classified knowledge, building on previously learned information. They are less likely to encourage their students to seek the truth in literature and ideas, instead encouraging them to seek the truth by testing learned principles on the world around them.

In the view of the realists, education is in one sense the process of developing the capacities of a man to enable him to know the truth as it is. The ultimate aim of education is the achievement of the knowledge of the nature and the inner workings of the universe, so that the learner may consciously adjust himself to what is real. In more specific term, it is to help the individual learner to form habits, dispositions and tendencies to search for the truth, to grasp it, enjoy it and use it in every aspect of his life. These truths are contained in his culture; they have

accumulated over the ages and contain the best of the wisdom of past generations. Thus in another sense, education is essentially the transmission of inherited culture from one generation to another so that there may be cultural continuity.

Realists see education as both the transmission of specific cultural values and the subsequent development of the child's ability for further learning. From the above analyses one can summarise the focus of realist to include:

- i. Cultural communication
- ii. understanding of God
- iii. Inculcation of appropriate skills and knowledge
- iv. Self-understanding
- v. Scholarly improvement.

Aim of Realist Philosophy to Education:

Education being considered as an endless activities in the society is considered to face and achieve the following aim:

- i. To achieve Basic and essential knowledge with a no-nonsense approach
- ii. To Understand the material world through inquiry
- iii. To Develop the physical and mental powers of the child
- iv. To Prepare the Child for happy and successful life
- v. To Develop and training of senses
- vi. To understand the study of science and the scientific method

In his view, Franklin (quoting Kneller. (1971:18) has given following activities for achieving happiness in life through realism education:

Activities related to language

- Activities concerned with hygiene
- Citizenship activities
- Social activities
- Leisure activities
- Religious activities
- Vocational activities
- Activities of mental health
- Activities related to vocational behaviour
- Activities related to race-preservation

The Role of Curriculum

The curriculum, according to the realists is essentially the whole scale of the culture of the society, reduced to size and expressed in different disciplines and subject matters. There is what the realists call a basic core curriculum, which contains “the essential truths and to which every child should be exposed in the course of his school education”. This core curriculum should be the same for all levels of education only that it should start with the simple, basic principles and increase in details and complexity as the levels rise higher and higher (Akinpelu: 1981).

The purpose of curriculum is not just the acquisition of information about the culture, but more still the development of the intellectual skills and habits to discover the orderliness and stability that exists in the world. The curriculum contents will consist of literacy and numeracy skills which will enable him to enter into these aspects of his culture that are in written form (Adaralegbe, 1992).

In the scheme of the realist, education is discipline-centred, and it is also teacher-centred. In view of the fact that there are certain basic truths to be transmitted and the teacher has knowledge of some of these truths, his role is very crucial in education. While the developmental stage of child is to be taken note of, the teacher has to be loyal to his discipline and to present the truths of his discipline as faithfully as possible; it is the duty of the learner to assimilate or absorbs the truths presented to him. The child has to learn the habit of self-discipline so as to be able to master the subject (Adaralegbe 1992).

1.3.3 Roles and Importance of Realist School To Education

Roles and Importance of Teacher

The realists describe teacher as public figure and therefore rate high in education. The realist teacher is of a dual personality. As a teacher, he must recognise all the demands of the pupil. He must feel that every aspect of teaching should be dominated by reality. His sole aim as a teacher is to place before the pupil the clear, distinct and systematic knowledge of science in an impersonal manner. The teacher will regard knowledge as one and universal, and religion. The realist teacher then tries to present the knowledge of the subject matter before the pupil in such a way as to make himself one with it, he stands for truth. The teacher has great reverence for fact. Therefore, while presenting the subject, he must keep his personality away from teaching, that he does not express his personal liking or disliking for particular points. The realist teacher desires to make discoveries in his chosen fields and tries to communicate the same to his pupils in an impersonal way. So, in

order to be a successful teacher, even on realist lines, a teacher must humanize his science; otherwise, if the subject is left to itself, it may mean one thing to one student and another to another. Thus, Realists emphasize moral and religious education of the child. For this type of education, discipline is essential and a pre-requisite condition. The realist school advocates self-discipline to effect smooth adjustment of the child with external environment, the teacher only inspiring and encouraging sympathetically

Roles of School in Realism Philosophy

Realists have different views about school. Some Realists do not feel any need of school at all. They prescribe wide travelling, tours and teaching by private tutors as the best means of education. On the contrary, other Realists emphasize the importance of school and class teaching. School to the realists is regarded as a mirror of society reflecting its true state of affairs. As such, the school should not only include, in its work, all the activities going on in society, but it should also be well-furnished and equipped with all the necessary aids and device for effective observation and experimentations by children. According to the realist, the school is an agency which meets the needs of the child and the demands of society as well. In fact, it is school only which provides for the fullest development of the child according to his nature and needs.

1.3.3 Members of Realists School

Among the philosophers that belong to this school of philosophy include: Aristotle (384-322BC), St. Thomas Aquinas (1225-1274AD), and 15th and 16th century philosopher among which include: John Locke, David Hume, etc.

Aristotle's notion of Philosophy of Education

Aristotle emphasized that the child must be involved in the action, he must practice what he has learned repeatedly until it becomes a part of him. This was particularly so in the acquisition of practical wisdom. The method of breaking in, enunciated by Aristotle is very important in moral education or education for character and civic duties; it is not enough to tell a child what he should know or do, but the teacher needs to make him do the good act repeatedly until he cultivates the habit of doing it naturally. From his conception, it can be pointed out that his philosophy of education points out that the mind of the child at birth is impressionable and hence that the influence of instruction can make it the best of its type. Also, it was from Aristotle that we got the aim of education as self-realisation, or the realisation of the potentialities of the

individual.

1.3.4 Relevance of Realist Philosophy on Philosophy of Education

To a larger extent, the contributions of realism philosophy to philosophy of education cannot be underestimated both in the society and in individual. This is the school of thought that takes discipline both in the pupils and the teacher sacrosanct. It interests in the intellectual development of individual cannot be over emphasis. There is opportunity for discovery, which promotes specialisation and efficiency in an individual based on the fact that it is scientific and technological oriented. Realism represents the reality of the world; it has truth that is aligned to the knowledge acquired. Realism exists in school in order to reveal the existing reality of the world, while the human mind represent the external world but does not duplicate it. From the above study, the following relevance can be identified:

- i. Education should be geared towards assisting the child in discovering reality.
- ii. Education should enable the child to be intellectually well balanced in harmony with his physical and social environment.
- iii. Value is well-known and purpose established by reason.
- iv. School is the mirror of the society. It is a miniature form of society and it presents the real picture of the society. Academic and literary subjects are not sufficient to fulfil the needs of the society.

SELF-ASSESSMENT EXERCISE

1. Plato is a realist (a) True (b) False
2. Aristotle is not a realist (a) True (b) False

1.4 Summary

Realism is in favour of training of teachers before they get involve in teaching. It believes that teachers should have full knowledge of the subject matter, psychology of learners and the scientific way of delivering education. The teachers must encourage the learners to observe and experiment the natural objects and phenomena so that learners will be able to find out new facts with respect of construction of knowledge. Teacher should inform learners about the scientific discoveries, inventions and researches in different fields of knowledge.

Realism as one of the major school of philosophy provides a new light and wisdom which produces remarkable changes in the principles and practices of education. It should be mentioned that in the realm of Philosophy, the doctrine of Realism has been pronounced since the time of Aristotle and the notion of Realism is evident in the educational philosophy. Our discussion in this study unit was based on realism school of philosophy and its relation to educational system. Among the topic discussed so far are:

- i. The idea of realism, where different forms of realism were discussed.
- ii. The connection between realism and education.
- iii. The roles and importance of realists philosophy to education.
- iv. Some members of realists school, and
- v. The relevance realist philosophy on philosophy of education.

1.5 References/Further Readings/Web Resources

Adaralegbe, A. (1992). *A Philosophy for Nigerian Education*, Ibadan: Heinemann.

Adejoh, M.J. & Targema, L. (2009). *Introduction to Philosophy of Education*, Benue:Selfers Academic Press Ltd.

Akinpelu, J.A. (1981). *An Introduction to philosophy of education*. London. Macmillian Company

Heidegger, Martin (1989). *What is Philosophy?* Tr. William Kluback and Jean T.Wilde. Plymouth: Vision.

Kneller. G.F. (1971). *Introduction to the Philosophy of Education*, (2nd ed.). New York: John Wiley & Sons, Inc.

Magee, B. (1987). *The Great Philosophers*. Oxford: Oxford University Press.

Ogbinaka, K. (1995). *A Window into Philosophy*, Lagos: Obaroh & Ogbinaka Publisher.

Omogbe, J. (1999). *Knowing Philosophy*, Ikeja: JoJa Publisher Ltd.

Onigbinde, A.O. (1999). *What is philosophy*, Ibadan: Frontline Resource Ltd.

Okafor, F.C. (1988). *Philosophy of Education and Third World Perspective*. Enugu:Star Publishing Company.

Rorty, R. (2000). "Pragmatism" In: *Concise Routledge Encyclopedia of Philosophy*. London and New York: Routledge.

1.6 Possible Answers to SAE

1. (b);
2. (b)

UNIT 4 EXISTENTIALISM AND EDUCATION

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Idea of Existentialism
 - 1.3.2 Members of Existentialist School
 - 1.3.3 Existentialism and Education
 - 1.3.4 Existentialist Approach to Education
- 1.4 Summary
- 1.5 References/Further Readings/Web Resources
- 1.6 Possible Answers to SAE

1.1 INTRODUCTION

This unit attempts to examine another school of philosophy known as Existentialism, although Akinpelu in his work maintains that there are existentialists but no philosophy of existentialism. This might be said to be true, but “only to the extent that there are various filaments of the philosophy and that the existentialist philosophers are generally against labelling people or putting them under general categories”. Be that as it may, there are some philosophers that originated this school of thought. It is our concern in this unit to therefore identify the central argument of this school of philosophy, identify some members of this school and their philosophical thought or conception of education in general. Thus, we shall focus on what should be the roles of the teacher, students, society and school in accordance with existentialism philosophy.

1.2 Intended Learning Outcomes

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

- explain the concept of existentialism
- put in plain words characteristics of existentialism
- categorize the proponents of existentialism and their views
- deliberate on some themes in existentialists’ philosophy of education
- describe the problems and the contributions of the existentialism to the discourse of education.

1.3.1 Idea of Existentialism

Existentialism as a philosophical theory is derived from the word “existence”, which means ‘to be conscious of one’s life’, and this is one of the reasons it is referred to as philosophy of existence. Existentialism as a philosophical theory “is a way of philosophising in such a process

that opens one to different conviction about the world and man's life in it". It is concerned with the way human being live his life individually in this life rather than in abstract. Existentialism is mainly a philosophical thought that emanated in Europe before the turn of the twentieth century, but became popular after World War II (1939 – 45). It is regarded as a current school of thought in philosophy. During the 18th century, "reason and nature" were given more importance, "objectivity" was very much emphasized, and thus leading to "industrial and technological developments and science was given utmost importance as against human". From the scientific viewpoint, man was regarded as an object .in other words, man became a slave to machines in a developing industrial society. Against this backdrop, a group of people now referred to as existentialism emerged as a "protest against the society and asserted the supremacy of individuality of man".

However, existentialist philosophy is not a creation of any single philosopher, and cannot be credited to a particular philosopher. This is suggesting while it is often said that "there are existentialists but no philosophy of existentialism". The existentialist writings are scattered in the works of many philosophers. However, because of some of his philosophical works that influence existential thought, Kierkegaard is considered the 'father of existentialism.

For the existentialists, 'existence' proceeds 'essence'. The existentialist school emphasises on human freedom and responsibility. The school is concerned with human being in their concrete existence and for this reason, the existentialist will emphasis "this man" rather than man in general. Each human person has his unique identity or existence, such that he is thinking, feeling acting and chooses for himself the best values. Knowledge for the existentialist is base on individual or a person's experience. The most authentic knowledge is therefore the self-discovered knowledge, for them the environment, culture, emotion etc are basic source of knowledge. Education for them is the development of our capacity to make choice and to enable the individual to realise himself. Education then is to raise the ego in man that is, to make man develop his will-to-power.

Existentialism has emerged and developed as a reaction against idealism. Existentialist philosophers are highly critical of idealism and conceptualism. They criticize idealist's contention about universal element and man's good being subject to general good. They regard the search for essence a mistaken pursuit and according to them it is not the essence but existence which is real. (Heidegger, 1989) The existentialist argues that existence comes before man is set with value or essence. Man defines himself in his own subjectivity, and wanders between choice, freedom, and existential anxiety. Existentialism believes that

humans have no pre-ordained purpose. Therefore, each of us is free to choose how we wish to live our life, and what our life's purpose shall be (Duignan, 2011). In his view, Guignon (2013:38) writes that “existentialists hold that humans have no pre-given purpose or essence laid out for them by God or by nature; it is up to each one of us to decide who and what we are through our own actions”.

The most fundamental principle in the existentialist philosophy is that man is free and self-determining individual. Man has a unique personality which is not duplicated in any other man. This makes him an individual and what differentiates him from the mass of faceless people. He is a free being; man has the capacity to choose and being free in what he wants to be. To every choice that man makes, there are the inevitable consequences for which he must bear full responsibility since in every conceivable situation man can always choose, he must hold himself fully responsible for whatever consequences follow from his choice.

According to Kneeler (1971), man owes nothing to nature but his existence alone. Thus, his existence precedes his essence in the sense that man must exist before he is to be anything in life. Every experience inside or outside must be interpreted in terms of man as individual. Since every individual determines his own value, therefore education should be an individual process. Every person should be the centre of educative process. Individualism should be encouraged and every individual should be responsible for his action.

1.3.2 Members of Existentialist School

The existentialist writings scattered in the works of many philosophers, the important ones of which are: Friedrich Nietzsche (1844–1900), Soren Kierkegaard (1815 – 1855), Gabriel Marcel, Martin Heidegger (1889 – 1976), Jean Paul Sartre (1905 – 1980), Karl Jaspers, Abbagnano, Bardyaev and Albert Camus etc. In American education, such people as Maxine Greene, George Kneeler, and Van Cleve Morris, are well-known existentialists who stress individualism and personal self-fulfilment.

Soren Kierkegaard (1815 – 1855) is considered the ‘father of existentialism’. His ideas are outlined below.

Rejection of organized religion: Kierkegaard believed that organized religion tried to assign meaning and order to a disorganized world. He found this to be inauthentic and intellectual overreach. Some things about life cannot be explained because they are simply absurd.

Free will: Kierkegaard also believed all humans have the freedom to

choose how to live their lives. These people are obliged to choose how they will live their own lives.

Despair and anxiety: Kierkegaard also believed that the absurdity of life and our responsibility to choose meaning for ourselves will likely lead people into despair.

Jean-Paul Sartre (1905 – 1980), is considered as the single biggest existentialist philosopher by the modern philosophers. According to Sartre, “Man is nothing else but what he purposes, he exists only in so far as he realises himself; he is therefore nothing else but the sum of his actions, nothing else but what his life is” (Omoregbe, 1999). One needs to note that themes such as freedom, decision, and responsibility are prominent in all existentialist philosophers and Sartre emphasised more on these in his existentialist philosophy. These matters constitute the core of personal being. It is the exercise of freedom and the ability to shape the future that distinguishes man from all other beings that we know on earth. It is through free and responsible decisions that man becomes authentically himself. (Guignon, 2013). However, Sartre believed:

There is no fundamental meaning to life: Humans were not made for any purpose.

Existence precedes essence: We exist, and now that we exist, we must choose our essence (our purpose and identity).

Condemned to be free: We all must make decisions in our lives. Even making no decision is a choice made out of our own free will.

Bad faith: Bad faith occurs when we lie to ourselves to reassure ourselves. We often tell ourselves that we have no choice in a situation to make ourselves feel better. However, Sartre thinks we always have free will and should acknowledge this at all times (Onigbinde 1999).

1.3.3 Existentialism and Education

Existentialist argues that knowledge can only be achieved through experience and it is subjective since it is part of the world. According to the existentialist school of philosophy, “education should make a man subjective and make him conscious of his individuality, it is important to recognise the “self” in order to understand his being”. The school rejects traditional approach to education. It rejects the existence of any source of objectives, authoritative truth about metaphysics and epistemology, instead individual are responsible for determining for themselves the truth or otherwise of any matter.

Existentialism is concerned principally with liberal education, that is, a system of education that sets man free from his isolation and his anonymity; that free his mind from the confusions that prevent him from seeing his situations and his powers. The existentialist proposes a more individualistic notion of education, that is, the “unfolding of the individual as a whole in the situation in which he finds himself. The existentialist emphasizes situations such as “tragedy, guilt, suffering, and, death, which happen to the individual rather than the group”. Nietzsche voiced the same view against “the general all genuine aims for education” in which the individual is lost sight of as an individual.

According to existentialist, education should make man “subjective and should make him conscious for his individuality or ‘self’”. Being self-conscious, “man will recognize his ‘self’ and he will get an understanding of his ‘being’”. Individuality lies on self-realisation, a motivating force, from an existential perspective; a sense of self-identity is gained by how an individual relates to and values his or her relations. The purpose of education is to build character, to optimise potential and creativity and to enhance the quality of life through knowledge, and then from an existentialist perspective bureaucratisation needs to be replaced by humanisation. Thus, education should be directed towards making the individual person to realise the best that he is capable of. It is to help the individual to realise the contingency of his existence to face the categories of this contingency: dread, anguish, anxiety and fear resolutely and courageously and finally prepare him to meet death with pleasure.

Since man is not equal by nature, every individual is unique. Education must therefore develop in a person this uniqueness. It must cater for individual differences. According to Koirala (2011), Education must make pupil aware of the infinite possibilities of his freedom and the responsibilities he must bear in life. The most important aim in education therefore is the becoming of a human person as one who lives and makes decisions about what he will do and be. “Knowing” in the sense of knowing oneself, social relationship, and biological development, is all the parts of becoming. Human existence and the value related to it is the primary factory in education. In the opinion of existentialist philosophers, Education should train men to make better choices and also give the man the idea that since his choices are never perfect, the consequences cannot be predicted. In short, the objective of education is to enable every individual to develop his unique qualities, to control his potentialities and cultivate his individualities. (Koirala, 2011).

1.3.4 Existentialist Approach to Education

Existentialists condemn most of the approaches being use in education as barbaric in nature. By their concession, a person is a self-conscious being who should be free to decide for himself or herself. Educator should be friendly in nature that is there mainly to guide the learner in his self-discovery. The existentialists therefore assert the following as the best approach in education.

- i. Educators Should Help Students Find Meaning For Their Lives
- ii. We Should Not Force 'Right' Way To Live on the Students
- iii. Teachers Should Encourage Students To Exercise Individual Choice
- iv. Students Must Learn That Their Choices Have Consequences
- v. Students Need To Accept Responsibility For Themselves Regardless Of TheirCircumstances
- vi. Expression of an Authentic Self Should Be Encouraged (Koirala, 2011).

SELF-ASSESSMENT EXERCISE

1. Existentialists encourage most of the approaches being use in education as barbaric in nature (a) True (b) False
2. According to the _____school of philosophy, "education should make a man subjective and make him conscious of his individuality, it is important to recognise the "self" in order to understand his being".

1.4 Summary

Existentialism as a philosophical idea was revolutionary, dynamic and passionate, it changed the way of thinking and brought to forefront the cause of individualism. Moreover, its views on education may seem dramatic but taken in right sense and moderation is necessary in today's materialistic society. In this unit, we have discussed the philosophy of existentialism and its subject matter which is the self or individualism. The philosophy of existentialism brought man, his existence, his emotions and his subjectivity into forefront; they were forerunners of individualism and uniqueness of each man. The views of various exponents of existentialism and the themes they brought out makes their philosophy better understood. The philosophy of education of existentialism speaks about aims, curriculum, the role of teacher, method of teaching, learning experiences and approaches to education.

1.5 References/Further Readings/ Web Resources

- Ajayi, T. (2004). *Freedom, Choice and Responsibility* (WAJOPS: vol.7, AECAWA Publication (2004).
- Curtis S.J. (1968). *Introduction to Philosophy of Education*, London University, Tutorial Press.
- Dewey John (1961). *Introduction into Philosophy of Education*, Free Press New York.
- Duignan, B. (2011). *The History of Western Ethics*. New York: Encyclopaedia Britannica Publishing. ([Google books preview here](#)).
- Guignon, C. (2013). Existentialism. In: Craig, E. (Ed.) *Concise Routledge Encyclopedia of Philosophy*. London: Routledge. ([Google books preview here](#)).
- Heidegger, Martin (1989). *What is Philosophy?* Tr.William Kluback and JeanT.Wilde. Plymouth: Vision.
- Koirala, M.P. (2011). Existentialism in Education, *Academic voices: A Multidisciplinary Journal* 1(1), 39-44. Doi: [https://doi.org/10.3126/av.\(free access\)](https://doi.org/10.3126/av.(free%20access)).
- Kneeler, G. F. (1971). *Introduction to philosophy of Education*. New York: John Wileyand Sons.
- Sharma R.N. (2001). *Philosophy and Sociology of Education*, Surjeet Publications New Delhi.
- http://shodhganga.inflibnet.ac.in/bitstream/10603/63628/7/07_chapter%202.pdf • <https://www.slideshare.net/renilyntanduyan/philosophy-ofexistentialism>

1.6 Possible Answers to SAE

1. (b);
2. Existentialist

END OF MODULE EXERCISES

1. Naturalism condemned the traditional methods of learning which emphasized learning (a) True (b) False
2. _____ acknowledged that children grow according to nature's plan, which urges them to develop different capacities and modalities at different stages.
3. The best method of teaching according to the idealist has been described as Dialectical Method or Socratic Method (a) True (b) False
4. The realists describe teacher as public figure and therefore rate high in education (a) True (b) False
5. According to Marcel, We exist, and now that we exist, we must choose our essence (our purpose and identity). (a) True (b) False

MODULE 4 PROMINENT PHILOSOPHERS AND THEIR PHILOSOPHY OF EDUCATION

In this module you will be introduced to some philosophers and the different schools of thought they belong to in philosophy of education. The relevance of their philosophical position to educational development shall also be examined. Some of the prominent philosophers we shall consider in this module are; Plato, Aristotle, Rousseau, John Dewey and Whitehead.

- Unit 1 Plato's Idealism (427-348 B.C)
- Unit 2 Aristotelian Realism (384-322 B.C)
- Unit 3 Rousseau (1712-1778)
- Unit 4 John Dewey's Pragmatism (1859-1952)
- Unit 5 Whitehead's Philosophy (1861-1947)

UNIT 1 PLATO'S IDEALISM (427 - 348 B.C.)

CONTENTS

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Plato's View of Truth in Relation to Philosophy of Education
 - 1.3.2 Plato's View of Virtue in Relation to Philosophy of Education
 - 1.3.3 Plato's View of Knowledge in Relation to Philosophy of Education
 - 1.3.4 Plato's View of Leadership in Relation to Philosophy of Education
- 1.4 Summary
- 1.5 References and Further Readings/Web Sources
- 1.6 Possible Answers to SAE

1.1 Introduction

This unit understudies one of the pioneers of idealist school of thought as furtherance to our previous studies in the last module. Plato's idealism principle sheds more light on the relevance of idealism to education. Taking a philosophical perspective on his theory, this unit takes a deeper look on the relevance of Plato's philosophy to educational system. However, it must be clearly stated that his Idealism can be understood in relation to his theory of Forms or Ideals. This theory states that, in addition to the material world, "there exists an eternal realm which contains immaterial Forms, of which material objects and their qualities are imperfect copies or instantiations". In other words, the material

world is a shadow of the world of Forms; participates in the universal idea of beauty in the Forms” (Kotsonis, 2019). This view of reality which incorporates both the material and immaterial or the eternal realm of Forms or Ideals is what is referred to as Platonic Idealism.

1.2 Intended Learning Outcomes

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

- state plato’s view of truth in relation to the philosophy of education
- explain plato’s view of virtue in relation to the philosophy of education
- evaluate plato’s view of knowledge in relation to the philosophy of education
- express Plato’s view of leadership in relation to the philosophy of education

1.3.1 Plato’s View of Truth In Relation To Philosophy of Education

Plato in his very famous works ‘The Republic’ expounded on the notion of truth. According to him, people should concern themselves primarily with the search for truth. His reason for this is because “truth is perfect and eternal, it cannot be found in the world of matter, which is imperfect and constantly changing”. Plato is of the opinion that “Mathematics demonstrates that eternal truths are possible and that such concepts as $2 + 2 = 4$ or that all points of a perfect circle are equidistant from the centre, are said to have always been true even before people discovered them and always will be true”. Mathematics shows that universal truths with which everyone can agree may be found, but mathematics constitutes only one field of knowledge. Plato believed that we must search for other universal truths in such areas as politics, society, and education; hence, the search for absolute truth should be the quest of the true philosopher.

Truth is a very important subject-matter in philosophy. Its epistemological status has been a matter of debate for a very long time. Some philosophers believe truth is ‘relative’ - meaning that it differs from people to people and culture to culture. While others claim that truth is ‘objective’ - meaning that it is never changing and remains the same for all people. For Plato who is an idealist, “our thoughts and claims are about that world. We think and talk about the world”. He believes that the world exists objectively and independently of the ways we think about it or describe it. This means that truth is objective and it is not dependent on individual opinions. In fact, holds truth to be more or

less like mathematics that present facts and nothing more.

The above claim shows that eternal truths exist in the realm of Ideas and not in physical world. This is why Truths can exist in the mind, but they cannot be perceived by the senses in the physical world. "Truth is not subject to the 'sensible' world because it is eternal and unchanging whereas things in the sensible world are constantly changing and even going out of existence". Thus, we can think of a particular object 'tree' and still retain in our minds the universal idea of tree (treeness). We can think about an individual person we know and still have that universal idea of person (personness). To this effect, there is "no single person who encapsulates the entire concept or idea of a person or 'human being', yet the idea 'human being' describes all human beings: so the idea is more complete and thus 'truer' and everlasting, compared to the people who live and die in the natural world". Plato believes that the sensible world we perceive through our senses can only present shadows, corrupted photocopies or incomplete versions of Truth. (Avendano,2020).

In *The Republic*, Plato wrote about the separation of the world of ideas from the world of matter. The world of ideas has the Good as its highest point and the source of all true knowledge. The world of matter which is the ever-changing world of the senses is not to be trusted. People need to free themselves from any attachment with matter so that they can advance toward the Good. This, Plato believes can be done by transcending matter through the use of what he calls 'the dialectic'.

Dialectic is a form of critical discussion in which one moves from mere opinion to true knowledge. The dialectic is a situation where all thinking begins with a thesis, or point of view, such as 'War is bad or unjustifiable and immoral.' This view can be supported by pointing out that war causes people to be killed, disrupts families, destroys cities, and has adverse moral effects. As long as we encounter only people of beliefs like our own, we are not likely to alter our point of view. When we encounter the antithesis or opposite point of view that 'War is good,' however, we are forced to re-examine and defend our position. Arguments advanced to support the notion that war is good might include the belief that war promotes bravery, helps eliminate evil political systems, and produces many technical benefits through war-related research. Simply put, the dialectic looks at both sides of an issue. Whoever that is interested in getting at the truth of the problem of whether war is good or bad, then will engage in a dialogue in which both advancement and retrenchment or the giving up of ideas might occur. Plato believed that given ample time to argue their positions, the two discussants would come closer to agreement, or synthesis, and therefore closer to truth which might be that war has good and bad

aspects. Those who simply argued to win or who did not maintain a critical perspective could not accomplish this kind of dialectic. For this reason, Plato thought that preparation in the dialectic should involve a lengthy period of education.

Truth in relation to education from Plato's perspective must be objective and should not be dependent on individual opinion. This is why the curriculum must represent this truth where education must be tailored to suit the mental capability of every child. In like manner, the quality of education given to members of the society must be one where standard is not compromised in favour of the privileged ones in the society. This form of education must therefore be without discrimination.

1.3.2 Plato's View of Virtue In Relation to Philosophy of Education

Plato provides his account of virtue in two different works, 'The Protagoras' and 'The Republic'. In the Protagoras Plato, through Socrates, argues that virtue is knowledge. The argument begins with the premise that 'everyone wants what he or she believes to be good'. From this it follows that when a person does something wrong or bad it cannot be because they want to do it, knowing it is bad, it must be that they want to do it, believing it to be good.

Plato's argument here is that people do evil out of ignorance. What separates the virtuous person from the un-virtuous person is not a desire for what is good because everyone desires what they think to be good. Rather, the knowledge of what the good really is, is the distinguishing factor. On this account, Plato's conception of human virtue is reducible to knowing the good, and being able to correctly choose the actions that bring about the most good.

When viewed on the surface level, Plato's other account of virtue, as presented in 'The Republic' seems to have nothing in common with the view offered in the Protagoras, but after careful review, it can be seen to be in agreement with the concept of virtue as knowledge. Plato begins with an argument concerning the human soul. He argues that there are at least three distinct components of the soul which he calls; reason, appetite, and spirit. "Appetite is the part of the soul that is animal like, lusting for bodily pleasures and itches, reason that which is concerned with calculation and rational thought, and spirit the part associated with emotions". After having established the various parts of the soul, Plato then makes the claim that virtue lies in keeping the components of the soul in the correct relations. Reason should guide the soul, making decisions and determining what is wrong and right, spirit should follow

reason and provide motivation, and appetite should obey. Virtue on this account seems to be “nothing but a magic proportion or some sort of balance of the soul, having nothing to do with knowledge or decision making”.

Earlier on in this study, we stated that Plato distinguishes three different kinds of conflicting desires in the human psyche that the soul has three parts such as; the rational, the spirited and the appetitive parts. The rational part was said to desires epistemic goods such as; truth and wisdom, the spirited part desires honour and reputation and the appetitive part has desires of a bodily nature such as the desire to eat and drink. Plato’s description of the rational part of the soul is an indication that he was the first to think of intellectual virtues. Rational desires are dispositions to pursue rational goods and thereupon constitutive of intellectual virtues. In order to reach the object of their rational desires one must excel intellectually; that means that one must develop intellectual virtues. According to Plato, if an agent lacks rational desires, then he or she cannot excel intellectually. Consider, for example, an agent who has no rational desires and is solely interested in pursuing ways to satisfy his or her unnecessary appetitive desires. Such an agent cannot be intellectually virtuous; such an agent is not motivated to excel intellectually.

1.3.1 Plato’s View of Knowledge In Relation To Philosophy of Education

Plato’s doctrine of ‘Knowledge is Reminiscence’. It is closely connected with his theory of the soul. This theory affirms that the soul of the human being is immortal and knows the truth before entering the body. This is why man gradually remembers what the soul already knew when it inhabited the world of ideas, but which the soul, already being in the human body, buries in the depths of being the knowledge, which is gradually remembered with the physical realities or objects of the sensible world (Omogbe, 1999).

Plato’s conception is that the soul is immortal and that it is capable of transmigration from one body to another until it finally gains liberation. The soul remembers what it knew before, this means that the soul exists before the birth of the human being and will not cease to exist after his death. According to Plato, true knowledge must come from the soul as a necessary truth that cannot be denied without running into contradiction. An example of this is “mathematical truth, such as two plus two equals four” or “a triangle is not a rectangle”. These truths are not subject to individual opinion.

According to Plato, the immortal soul, on its own, once had knowledge of certain concepts prior to its ‘imprisonment’ in the human body. He also conceives of the soul as having had access to the world of Forms and thus, as having knowledge of the perfect objects in that world. This knowledge is regarded by Plato as true, eternal and perfect, taking after the attributes of the Forms (Onigbinde 1999). It is this knowledge that a person recollects anytime he or she reaches to the soul as demonstrated by Plato with the uneducated slave-boy who was able to solve mathematical problems using such appropriate methods as the dialectics (Majeed, 2014).

1.3.2 Plato’s View of Leadership In Relation To Education

Plato is famously known for the saying that, “the wise shall lead and rule, and the ignorant shall follow”. He introduced a systematic model for administering a state. In his view, the purpose of the state is to educate people to become ‘good’. Thus, the State has mainly a moral function in people’s life (Kotsonis. 2019). According to Plato, the State is like a human body where the parts complement each other and act in harmony.

Plato believes that one of the reasons why states appear to be useless is the lack of competent leaders. In his view, only a philosopher knows what is best for the State and also has the strength to act according to that knowledge. So, the philosophers have to be Rulers, philosopher-kings. Plato defines a philosopher by setting out an account of knowledge and belief and then contrasting the philosopher who has knowledge with the non-philosophical man who at his best has only a true belief or opinion. Plato was disappointed in the way states are managed because their leaders do not have any knowledge about the ultimate purposes of the state, neither do they have moral strength to act according to common good. A good leader, Plato believes is beneficial to his subjects in the same way a good doctor is to his patients. One of the most important tasks on the leader is to take care of the education of the people. The ideal state, according to Plato, shall have four main virtues which are; prudence, courage, temperance and justice. Plato was dissatisfied with rulers who lacked knowledge and moral strength to act according to the common good – in other words, rulers motivated by self-interest were not strong leaders. Plato proposes instead that states should be governed by philosophers and *be a lover of wisdom*, which is the meaning of the Greek word, *philosophia*.

Leadership is a duty of *philosopher kings* who acquire the techniques and skills for the *art of ruling*. An ideal state, according to Plato, “can

never grow into a reality” until “philosophers become rulers in this world or until those we now call kings and rulers really and truly become philosophers, and political power and philosophy thus come into the same hands. Only philosophers are morally and intellectually suited to govern and lead. Morally because they are interested in and have a passion for truth and learning, while showing no interest in the temptations of gaining power for the sake of power. Intellectually because they are able to attain knowledge on the *ideal forms* of virtue, beauty, and the good (Ludert 2017).

SELF-ASSESSMENT EXERCISE

1. Plato’s _____ has the Good as its highest point and the source of all true knowledge.
2. An ideal state, according to Plato, “can never grow into a reality” until “philosophers become rulers in this world or until those we now call kings and rulers really and truly become philosophers, and political power and philosophy thus come into the same hands (a) True (b) False

1.4 Summary

The Dialectical method is very important in education as seen from Plato’s conception. We were able to show above that it is a form of critical discussion in which one moves from mere opinion to true knowledge. For this reason, education must be directed towards attaining true knowledge via dialogue. Those who should teach must possess the rational ability to organise themselves and their students to put the appetites under control just like the Philosopher-Kings. So, Plato defines a philosopher by setting out an account of knowledge and belief and then contrasting the philosopher who has knowledge with the non-philosophical man who at his best has only a true belief or opinion. You have learnt in this unit, the relationship between Plato used his philosophy to emphasise the relevance of education in the realisation of truth, knowledge, virtue and good political leader in the society. It was pointed out that the basic aim or goal of a political society is to educate the citizens to be good persons. Education is to lead the people to acquire the virtue that will in the end profit the society.

1.5 References/Further Readings/Web Resources

- Alkis Kotsonis (2019). The Platonic conception of intellectual virtues: its significance for virtue epistemology. *Synthese*.
<https://doi.org/10.1007/s11229-019-02189-7>
- Glanzberg, M. "Truth". *The Stanford Encyclopedia of Philosophy*, (Summer (2021) Edition), Edward N. Zalta (ed.). forthcoming URL = <https://plato.stanford.edu/archives/sum2021/entries/truth/>.
- Immanuel, Kant (1960). *Education*. Translated by Annette Charton. (Ann Arbor:University of Michigan Press) .
- John, Alison (nd). Human Virtue in Plato and Aristotle. Retrieved: 3/5/2021 from; <http://www.hep.upenn.edu/~johnda/Papers/Virtue.pdf>
- Ludert, J. (2017). What Plato can Teach Us About Leadership, <https://www.cityu.edu/what-plato-can-teach-us-about-leadership-part-1-of-2/>
- Majeed, H. M. (2014). *Plato's Theories of knowledge and Education*. UJAH: Unizik Journal of Arts and Humanities. Vol. 15. No. 1.
- Ospina Avendano, D. (2020). Plato's Theory of Recollection. Retrieved; 2/5/21 from toolshero:<https://www.toolshero.com/personal-development/plato-theory-of-recollection/>
- Tuomo, Takala (1998). Plato on Leadership. *Journal of Business Ethics*. DOI:10.1023/A:1005789531144.

1.6 Possible Answers to SAE

1. World of Ideas;
2. (a)

UNIT 2 ARISTOTLE’S REALISM (384 - 322 B.C)

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Aristotle’s idea of Truth in Relation to Philosophy of Education
 - 1.3.2 Aristotle’s idea of Virtue in Relation to Philosophy of Education
 - 1.3.3 Aristotle’s idea of Knowledge in Relation to Philosophy of Education
 - 1.3.4 Aristotle’s idea of Leadership in Relation to Philosophy of Education
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

1.1 INTRODUCTION

In Philosophy of Education, realism is known to be a theory which is in favour of learning by direct experiences. “It discourages any mode of learning that involves mechanical repetition of things as a way of remembering them without actually having knowledge of them”. In other words, “it prefers hands-on experience for the purpose of learning”. It supports the idea of connecting classroom learning with reality on the ground. Aristotle’s Philosophy of Education is a form of realism which holds the belief that we should study logic, critical thinking, and the scientific method to teach students to perceive and understand reality. This is because he believes that the job of schools is to teach students about the world around them. In unit therefore, you will be learning about the concepts of truth, virtue, knowledge and political leadership that are fundamental in Aristotle’s philosophy and their relationship with education as espoused in Aristotle’s philosophical discourse.

1.3 Intended Learning Outcomes

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

- state aristotle’s view of truth in relation to the philosophy of education
- explain aristotle’s view of virtue in relation to the philosophy of education
- evaluate aristotle’s view of knowledge in relation to the philosophy of education
- express Aristotle’s view of leadership in relation to the philosophy of education.

1.3.1 Aristotle's View of Truth In Relation to The Philosophy Of Education

On truth, Aristotle says that “to state of something which is the case that it is not the case or of that which is not the case that it is the case is false, and to state of that which is the case that it is the case and of that which is not the case that it is not the case is true”. (Cohen.1999). Aristotle is known to frequently couch his discussion of truth in terms of linguistic statements and says that, language and thought are closely related. He believes that both can be tied to judgment and naturally emerge together in the cognitive development of humans, and are intentional insofar as assertions purport to indicate something. Aristotle claims that the components of language are signs and symbols of the components of thought (Hestir. 2013).

Realism is the idea that things exist independent of the human mind. Also, ultimate reality exists in the physical world, which is the world of material objects. Truth therefore is that which is observable through the senses. Aristotle's view of truth is aimed at understanding objective reality through the diligent and unsparing scrutiny of all observable data. (Omogbe 1999). He believed that to understand an object, its ultimate form which is not subject to change had to be understood. For example, a tree exists whether or not a person is aware of it. A tree can exist in the mind of an individual without being physically present, but ultimately, the tree shares properties with all other trees. This shared ideas or properties constitute the Form of a tree which makes it distinguishable from any other thing in such a way that whatever possesses these properties of treeness, is known as a tree (Onigbinde 1999).

Aristotle in his understanding of education followed Socrates and especially his teacher Plato and, accordingly, opposed philosophy to dialectics and sophistry. As a means of attaining truth, Aristotle introduced the teaching of logic as a formal discipline in order to be able to reason about physical events and aspects. According to Cohen, the exercise of rational thought is viewed as the ultimate purpose for humankind. For this reason, he stated that the realist educational curriculum emphasizes the subject matter of the physical world, particularly science and mathematics (Cohen 1999).

1.3.2 Aristotle's View of Virtue and The Philosophy of Education

Aristotle spells out his account of virtue in the *Nicomachean Ethics*. Beginning with a discussion of what people mean when they use the notion of virtue in their everyday language and then expanding these

ideas to the general case, Aristotle reaches several conclusions on virtue, and in particular what it means for a human to be virtuous.

The virtue of something, Aristotle contends, is whatever makes the thing do its essential action or function, well. “The essential function or action of a particular object is simply that which makes the object what it is” (Rostankowski 1983). For a knife, it is the ability to cut, for a house the ability to provide shelter and security, for a general the ability to win at war. Human virtue is therefore, that which makes humans perform their characteristic function or action well. The characteristic action of humans, the action that is unique and essential to being human, is living a human life in accordance with reason. He goes on to show that what enables a human to perform his action well, that is what enables humans to live in accordance with reason well, is a certain state of being or of character. (Omogbe 1998). This state of character, according to Aristotle, has to do with a person’s responses to pleasures and pains under various situations. “The virtuous person knows the best course of action, takes this course of action, and feels pleasure, or at least no pain, as a result of taking this action” (Alison 2013). Human virtue then, for Aristotle, is this state of the human soul, that is, the state of the human soul such that the person in this state chooses the correct actions, at the correct times, for the correct reasons.

Education serves as a foundation for not only pursuing the political life, but also for any type of profession. Aristotle charges each polis with the responsibility of educating the children because “every state has a single aim [and] there must also be one and the same education for all citizens” (Politics, 1337a22-23). If the citizens of the polis deliberate about certain affairs that may or may not happen within the community, then having an equal and common education for all will help them in achieving a shared conception of morality. Consequently, it is the responsibility of the polis to educate its children. Aristotle argues that governments who do not educate their young weaken the structure of the government. A citizen “should regard himself as belonging not to himself but to the state.

Aristotle mentioned two primary intellectual virtues which are **philosophical wisdom** and **practical wisdom**. Practical wisdom involves an awareness of the particulars while philosophical wisdom involves the highest objects of knowledge which are not human affairs. Aristotle made a description of some intellectual virtues which are; technical knowledge, scientific knowledge, philosophical wisdom, practical wisdom etc. All these virtues can be found to a greater or lesser degree in an individual. (Cawthon. 2013).

Technical Knowledge: which is also translated as ‘skills’ or ‘art’, is the

knowledge of how to make things. It is aimed at producing a good or providing a service, similar to purposive-rational action.

Scientific Knowledge: is the knowledge of theories and methods, and the ability to make conclusions on the basis of analyses. In modern terms, we can speak of educated people as scientifically knowledgeable. It is worth noting that knowledge of theories and methods and analytical skills does not imply leadership abilities. A hard-working, skilled, and effective manager, for example, may not be up to task in new situations that require decision-making abilities.

Philosophical Wisdom: is the knowledge of universals and of what follows from them. Aristotle believed that philosophical wisdom is the most finished of the forms of knowledge, yet limited by the fact that it is a state of mind reflecting a person's own view of the world and by the philosophers' lack of interest in practical matters.

Practical Wisdom: requires special attention because of its significance for understanding the complexity of leadership. Practical wisdom includes a mix of intertwined and equally important layers. It involves knowledge, perception, decision making, purposive action, grasp of the rational and the irrational principles, character, virtue, experience, promotion of one's own personal interests, understanding of others and endorsing their interests, intuition, and transcendence.

1.3.1 Aristotle's View of Knowledge In Relation to The Philosophy Of Education

According to Stanley (2017), Aristotle's theory of knowledge is best understood by examining the treatises called the *Organon*. The treatises in question were called the *Organon* because Logic was thought to be a method or discipline useful as a tool in all inquiries, whatever their subject matter. This is why in the traditional ordering of the Aristotelian corpus the *Organon* comes first. Science is thus for Aristotle a knowledge of the why, the reasons for true statements. It is knowledge of the dependence of true statements on more fundamental truths, on first causes.

Science is for Aristotle not the mere observation of facts, it is not mere observation or sensing. The process of acquiring scientific knowledge involves observation of the fact that something is the case. He noted that science brushes aside what is irrelevant, extraneous and incidental. It observes what is accidental about the particular instances observed, and states what is essential to being that kind of thing or event. Science thus states its reason why it states what that kind of thing really is. Science is thus demonstration. It demonstrates its conclusions from the beginnings

of demonstration and of explanation, from beginning of demonstration. Hence for Aristotle every science comprises three factors which are; that about which it establishes some theorem or conclusion, what it establishes as conclusions and that from which it demonstrates its conclusions.

1.3.4 Aristotle's View of Leadership In Relation to The Philosophy Of Education

In The Nicomachean Ethics, Aristotle provided us with a vivid description of what an individual should strive for in life, which many have applied in all walks of life, including leadership. One other important quality that Aristotle recognizes is experience. Experience he believes does matter in educational leadership positions. If one does not have experience, then their advice will be vain and unprofitable. Aristotle believes that successful people have learned from both positive and negative experiences to make them the great leader they are. This is no different in the field of education where educational leaders should learn from others as well as their own failures to become better and eventually proven leaders.

According to Michael Nelson (2015), sound decision making is another quality which is important for leadership positions. Effective leaders must be sound in their decision making when making key decisions affecting the organisation. Aristotle noted this by saying that, 'everything that is done by reason of ignorance is not voluntary; it is only what produces pain and regret that is involuntary' (Omorgbe 1998). One who makes sound decisions should receive input or feedback from all the necessary stakeholders from inside and outside an organisation. Carefully thinking about what's best for the whole instead of self, seemed to be one of the insightful thoughts from Aristotle's work. In education, one often hears how the students should be first in every decision that affects a school. Successful leaders not only consider the students but the teachers and overall community as well (Akinpelu 1981). Important decisions need input from everyone, not just a select few. In education, a leader must carefully plan and decide which items will help raise student achievement without wasting important financial resources.

Aristotle's realism is evident in his conception of leadership where he contends that our passions must be tempered or controlled by the mind. What he means is that the irrational must be directed by the rational, that there must be balance in decision making. For this reason, the *golden mean* became Aristotle's guide for the achievement of excellence. He noted that nothing must be done in excess. Whether our action be toward the moral virtues of courage, temperance, and self-respect, or the

intellectual virtues of art, scientific knowledge, practical wisdom, philosophic wisdom, or intuitive reason, excellence lies at the mean. It lies between the extremes. Appropriate virtuous activity, however, should not be determined as if it were a mathematical calculation, for it is not an objective mean. Instead, the golden mean must be understood relative to the situation in which one finds oneself. It must be reflective and thoughtful. It must be rational. It must lead to realistic action. Thus, the virtuous leader is one, who, through deliberation, blends action with knowledge and in doing so, achieves happiness.

SELF-ASSESSMENT EXERCISE

1. Aristotle mentioned two primary intellectual virtues which are _____ and _____.
2. Aristotle does not charge each polis with the responsibility of educating the children because “every state has a single aim [and] there must also be one and the same education for all citizens” (a) True (b) False

1.4 Summary

Aristotle’s realism which has been shown to be very practical encourages the teacher to organise and present content systematically within a discipline, demonstrating use of criteria in making decisions. Teaching methods should focus on mastery of facts and basic skills through demonstration and recitation. Students must also demonstrate the ability to think critically and scientifically, using observation and experimentation. Curriculum should be scientifically approached, standardized, and distinct-discipline based. In the *Nicomachean Ethics*, a popular book written by Aristotle which was mentioned above, Aristotle draws a clear distinction between moral and intellectual virtues both in what concerns their function and in what concerns the methods through which agents develop them. He then proceeds to argue that since the human soul has two different parts, there are also two distinct kinds of virtue; moral and intellectual. According to Aristotle, the locus of the moral virtues is the appetites and intellectual virtues are states by virtue of which the soul possesses truth. Moreover, he argues that intellectual virtues owe their growth to teaching, while moral virtues are acquired through a process of habituation and mimesis. This unit examined the relevance of Aristotle’s Philosophy of Education in relation to his school of thought; realism, which holds the belief that we should study logic, critical thinking, and the scientific method to teach students to perceive and understand reality. This is because he believes that the job of schools is to teach students about the world around them. Truth as we have seen above in his work is that which is observable through the senses.

Aristotle's view of truth is aimed at understanding objective reality through the diligent and unsparing scrutiny of all observable data. In education, one often hears how the students should be first in every decision that affects a school. Successful leaders do not only consider the students but the teachers and overall community as well.

1.5 References/Further Readings/Web Resources

Allan, D.J. (1970). "The Philosophy of Aristotle." Oxford University Press. New York.

Aristotle's Politics. Translated by Hippocrates G. Apostle and Lloyd P. Gerson (1986). Iowa: The Peripatetic Press.

Aristotle's Nicomachean Ethics. Translated by Hippocrates G. Apostle. The Peripatetic Press. Iowa: 1984.

Blake, Hestir. (2013). Aristotle's Conception of Truth: An Alternative View. *Journal of the History of Philosophy*, vol. 51, no. 2.

Burnet, J. (1967). *Aristotle on Education*. Cambridge: Cambridge University Press.

Barnes, J. (Ed) (1995). *The Cambridge Companion to Aristotle*. Cambridge University Press. University of Geneva: 1995.

David L. Cawthon (2013). Aristotle on Leadership: Free from the Tyranny of Passion.

Garver, E (2006). *Confronting Aristotle's Ethics: Ancient and Modern Morality*. University of Chicago Press. Chicago: 2006.

Hursthouse, R. (1999). *On Virtue Ethics*. Oxford University Press. New York: 1999.

John Alison. (2013). Human Virtue in Plato and Aristotle. Retrieved: 3/5/2021 from;
<http://www.hep.upenn.edu/~johnda/Papers/Virtue.pdf>

Leo Nora M. Cohen (1999). *Four General or World Philosophies*.
OSU-School of Education.
<https://oregonstate.edu/instruct/ed416/PP2.html>

Michael, Nelson (2015). Aristotle and Leadership. ResearchGate. Retrieved from:
<https://www.researchgate.net/publication/318280859>.

Omeregbe, J. (1998). *Ethics: A Systematic and Historical Study*, Lagos: Joja Educational Research and Publisher Ltd.

Rostankowski, C., Velasquez M. (Eds). *Ethics: Theory and Practice*, USA, Prentice-Hill Inc.

Stanley Sfekas. (2017). Aristotelian Fundamentals of the Practice of Knowledge and Information. <https://www.researchgate.net/publication/317341518>

The Paradoxes of Leadership: The Contribution of Aristotle. 2006 SAGE Publications London. 460. www.sagepublications.com

1.6 Possible Answers to SAE

1. Philosophical wisdom and Practical wisdom;
2. (b)

UNIT 3 ROUSSEAU’S PHILOSOPHY AND EDUCATION (1712 - 1778)

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Nature in Rousseau’s Philosophy of Education
 - 1.3.2 Stages of Child Development in Rousseau’s Philosophy of Education
 - 1.3.3 Rousseau’s Educational Methods.
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

1.1 Introduction

In this unit, you will learn about another important philosopher; Jean Jacque Rousseau. We shall focus in his idea of nature as espoused in his philosophy of education. We shall further discuss his analysis of education and stages of child development as well as his educational method. Rousseau argues that his empirical method of education is best for children since everything that enters into the human understanding comes through the senses.

1.2 Intended Learning Outcomes

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

- explain the concept of nature in Rousseau’s philosophy of education
- evaluate the stages of child development in Rousseau’s philosophy of education
- analyse Rousseau’s educational methods.

1.3.1 Nature In Rousseau’s Philosophy of Education

For Rousseau, the main aim of education was the attainment of fullest natural growth of the individual which leads to a balanced, harmonious, useful and natural life. Education is meant to help the child to lead an enjoyable, useful and natural life. Rousseau’s theory of education emphasized the importance of expression to produce a well-balanced and freethinking child. He believed that “if children are allowed to develop naturally without constraints imposed on them by society they will develop towards their fullest potential, both educationally and morally”. Rousseau is known as the father of early childhood education. As a result of his educational viewpoint, “early childhood education

emerged as a child-centered entity rich in unlimited, sensory- driven, practical experiences”. “Active participation in drawing, measuring, speaking, and singing also emerged as a result of Rousseau’s educational viewpoint”. In point of fact, many elements of Rousseau’s educational principles remain as a dominant force in early childhood education.

In Rousseau’s description of Nature as described by Akinpelu (1981), he noted that nature being the chief teacher consists of tendencies or capacities that are unaltered by habits or prejudices. The education from nature consists in the spontaneous development of natural endowments and capacities. It implies enfoldment of natural powers. Rousseau believes that the influence of social contacts and various institutions and groups form the source of education for man. We receive education from the social environment and physical environment helps man acquire knowledge and gain experience of nature. Rousseau believes that in order to have a perfect harmony education from man and things should be subordinated to that of nature, for we have no control over nature as nature is the main teacher.

Rousseau identified some very important focus of education thus;

- i. Firstly, that education was the attainment of fullest natural growth of the individual, leading to balanced, harmonious, useful and natural life.
- ii. Secondly, the education is to help the child to lead an enjoyable, useful and natural life. He believed that if children are allowed to develop naturally without constraints imposed on them by society they will develop towards their fullest potential, both educationally and morally.

This natural development should be child-centered and focused on the needs and experiences of the child at each stage of development. The crux of his philosophy is ‘Naturalism’ and thus, the keynote of his philosophy was to have a Natural State, a Natural man and a Natural Civilisation (Jamwal. 2017). He thought that all the ills and miseries of the people are due to the apparent departure from the state of nature. This is why he stated as we mentioned previously that “everything is good as it comes from the hands of the author of nature but everything degenerates in the hands of man”.

1.3.2 Stages of child Development In Rousseau's Philosophy of Education

In Rousseau's opinion the original nature of the child can be preserved by careful control of his education and environment based on an analysis of the different physical and psychological stages through which the child passes from birth to maturity. Child development can be divided into five different stages.

The Stage of Infancy

This is the first stage which ranges from birth to about two years when the infant would have been weaned. Here, Rousseau posits that children should be given more real liberty and less power, to let them do more for themselves and demand less of others. The major aim here is "to ensure that children are taught from the very early stage to put their desires and wishes under control and not go beyond the reach of their powers. This will make them able to overlook that which is not in their power". (Adejoh,2015): This will prepare the child in good time to know how "to exercise of his powers properly, be his own master and follow the dictates of his will as soon as he has a will of his own"(Akinpelu 1981). According to Rousseau, 'children's first sensations are wholly in the realm of feeling'. They are only aware of pleasure and pain. We are born with a capacity for learning, but know nothing and distinguish nothing. The mind is cramped by imperfect half-formed organs and has not even the consciousness of its own existence (Okafor 1988). Even the movements, the cries of the new born child are purely mechanical, quite devoid of understanding and will. The method of nature had to be followed in everything. Thus Rousseau, with impassionate pleading, recalled mothers to their natural duties, and even made it fashionable to breast feed their offspring.

The Age of Nature

This is the second stage which ranges from two to ten or twelve years (Akinpelu 1981). During this period, the child receives only a 'negative education'. By this negative education, Rousseau did not maintain that there should be no education at all, but that there should be one of a different kind, from the normally accepted educational practices. Rousseau claimed that positive education was that type of education which formed the mind prematurely, and which instructed the child in duties that belonged to man. Negative education according to him, was that education which perfected the organs that are the instruments of knowledge, before giving the knowledge directly (Okafor1988). It further prepares the way for reason by the proper exercise of the senses. Negative education does not imply a time of idleness. It does not give

virtues, but protects the person from vice. It does not inculcate truth, but protects one from error. It helps the child to take the path that will lead him to truth, when he has reached the age to understand it. It will also help him to take the path of goodness, when he has acquired the faculty of recognizing and loving it. The first education, then, should be purely negative. It consists, not in teaching the principles of virtue and truth, but in guarding the heart against vice and the mind against error.

The Pre-Adolescence Stage

This is the third stage, with the ages of children ranging from about twelve or thirteen to about fifteen years. At this stage, the child's strength increases far more rapidly than his needs (Akinpelu 1981). The urge for activity now takes a mental form and there is greater capacity for sustained attention with less distraction. Rousseau believes that our real teachers are our experiences and emotions and man will never learn what befits a man except under its own conditions (ibid). A child knows he must become a man and all the ideas he may have as to man's estate are so many opportunities for his instruction, but he should remain in complete ignorance of those ideas which are beyond his grasp. This is the period in life in which the strength of the individual is greater than his needs. The sex passions, the most violent and terrible of all, have not yet awakened. He is indifferent to the rigours of weathers and seasons, and braves them light heartedly. His growing body heat takes the place of clothing. Appetite is his sauce, and everything nourishing tastes good. When he is tired, he stretches himself out on the ground, and goes to sleep. He is not troubled by imaginary wants. What people think does not trouble him. Not only is he self-sufficient, but his strength goes beyond his requirements (Adaralegbe 1992). Only when the child has reached the aged of twelve, does reason begin to stir, and the time for its uninterrupted development is exceedingly brief. When the strength of youth is augmented out of proportion to his needs, reason awakens in order to furnish guidance, for this is the function of the rational life.

The Stage of Puberty

Rousseau believes that by the time a child is fifteen, his reason will be well developed, and he will then be able to deal with what he sees as the dangerous emotions of adolescence, and with moral issues and religion (Akinpelu 1981). At this stage, Rousseau still believes that the child should be shielded from societal pressures and influences so that the natural inclinations of the person may emerge without undue corruption. He proposes a gradual entry into community life. This is because the mind of the child is limited to a low level of experience. He knows things but does not know their relation to others or to man. He does not know himself, and in the consequence, he cannot judge others. He is,

accordingly, incapable of social and religious experience. It is because of this reason that he cannot comprehend and appreciate the meaning of life (ibid). The world of the spirit, morality, art, and philosophy is as yet sealed to him. Nevertheless, these are the interests that raise mankind above the level of the savage.

The Stage Adulthood

Here the ages ranges from about twenty to twenty-five years. The adult learns about love, and is ready to return to society after such a lengthy preparation against its corrupting influences (Akinpelu 1981). Rousseau subscribes to a view that sex differences go deep and are complementary. He believes that education must take account of this. The man should be strong and active while the woman should be weak and passive (Okafor 1988). The one must have both the power and the will while it is enough that the other should offer little resistance. From this difference comes a contrasting education. They are not to be brought up in ignorance and kept to housework. Nature means them to think, to will, to love, to cultivate their minds as well as their persons; she puts these weapons in their hands to make up for their lack of strength and to enable them to direct the strength of men. Thus, we see that the education of the boy begins with radical naturalism and individualism, but ends by evolving a romantic idealist. The education of the girl, however, remains hopelessly traditional (Okafor 1988).

1.3.3 Rousseau's Educational Methods

In proposing his method of education, Rousseau opposes strict dogmatism and compulsory indoctrination of students. He advocates conforming to the natural nature of students, through a variety of teaching activities, while stimulating their interest in learning and enhancing their sensory knowledge. Rousseau's teaching methods can be summarised in the following points as noted by (Lu Yawei; 2019)

- i. Rousseau insists that students should conform to their natural nature, encourages children to come into independent contact with things and explore the truth, and by highlighting the focus of different stages of education. He believes that it is also necessary to cultivate children's sensory experience through certain teaching activities. Rousseau recognized the uniqueness of children and attached importance to the physical and mental health development of children, rather than treating children as small adults, but as children, as previously believed in the concept of negative education. He regards children as an independent, important and special group and attaches importance to their natural nature, which provides important enlightenment for

learning development and child psychology in later generations. Starting from humanitarianism, Rousseau demanded to love and respect children.

- ii. Rousseau strongly opposed compulsory education and advocates stimulating students' interest and cultivating the ability of autonomous learning in educational practice. Rousseau advocates respecting the natural nature of students as the premise to develop students' sensory talent. He emphasised the importance to the practical function of education to cultivate self-supporting as well as coordinated development of social and natural persons.
- iii. Rousseau stressed that educators should play an exemplary role in educational activities, education should not be limited to words, but should be taught through practical action. In order to promote active learning and standardized teachers' activities, he posits that we should pay attention to personality and stimulate interest in education. Rousseau's theories on educational methods provide important methodological guidance for learning development in later generations.

SELF-ASSESSMENT EXERCISE

1. In proposing his method of education, Rousseau endorses strict dogmatism and compulsory indoctrination of students. (a) True (b) False
2. In Rousseau's opinion the original nature of the child can be preserved by careful control of his education and environment based on an analysis of the different physical and psychological stages through which the child passes from birth to maturity (a) True (b) False

1.4 Summary

Rousseau's gift to later generations is very rich and instructive. He believed that nature is supreme and there is nothing beyond and behind the nature. He believed in natural consequences. He believed in isolation of individual than society. He was totally against the society. He had laid stress on negative education. He had no place for positive virtues. He believed in free discipline, free personality and free education. He had not given the higher place to the teacher. He was anti of physical punishment. He was the champion of dignity of man. He has stated that man born free, but everywhere he is in chain. He had full faith in natural man, natural civilisation and natural state without any corruption, corrupt rulers and social classes. He has stated that God

makes all things good man meddles with them and they become evil. He did not like artificiality. His philosophy is totally based on natural things and natural man. In the course of this unit, we were able to show that Rousseau's conception of education emphasizes development of the child's natural powers from within, not an accretion from without, in a spontaneous manner in a free atmosphere. More precisely, it is the expansion of natural powers. Rousseau marked three teachers of education of a man-Nature, Men and Things. These can also be known as the three sources of education. We were also able to show that Rousseau desires for a child to have no other guide than his own reason by the time he is educated. He believes that men can attain this freedom and independence of thought through naturalistic education. Rousseau does not deny that men need nurturing to overcome feebleness and to develop intelligence and judgment. He understands education to come from three sources such as nature, men and things.

1.5 References/Further Readings/Web Sources

- Adaralegbe, A. (1992). *A Philosophy for Nigerian Education*, Ibadan: Heinemann.
- Adejoh, M.J. & Targema, L. (2009). *Introduction to Philosophy of Education*. Benue: Selfers Academic Press Ltd.
- Balbir, Singh Jamwal (2017). Rousseau and his Educational Philosophy. Scholarly *Research Journal for Interdisciplinary Studies*.
- Jean-Jacques, Rousseau (nd). *On Nature, Wholeness and Education*. Available at <https://infed.org/mobi/jean-jacques-rousseau-on-nature-wholeness-and-education/>
- Lu, Yawei (2019). Exploring Jean-Jacques Rousseau's Nature Education Thought from Emile. *Advances in Economics, Business and Management Research*, vol. 82.
- Maheshwari, V.K. (2014). *Rousseau- On the Development of the Person*. <http://www.vkmaheshwari.com/WP/>
- Okafor, F.C. (1988). *Philosophy of Education and Third World Perspective*, Enugu: Star Publishing Company.

1.6 Possible Answers to SAE

1. (b)
2. (a)

UNIT 4 JOHN DEWEY'S PRAGMATISM (1859-1952)

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Dewey's Pragmatism
 - 1.3.2 Dewey's Democratic System of Education
 - 1.3.3 Dewey's Pragmatism and Method of Education
 - 1.3.4 Dewey's View on School Curriculum
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

1.1 Introduction

In this unit, our discussion centered on John Dewey who was a leading proponent of the American school of thought known as pragmatism. This is a view that favours of a naturalistic approach that viewed knowledge as arising from an active adaptation of the human organism to its environment. Dewey promotes pragmatism, a theory which holds that reality must be experienced. This is why he believed that human beings learn properly through a practical approach. Dewey championed the claim that education is life and emphasised that education is not a preparation for life, but that it is life itself. Our discussion therefore examines the pragmatic approach of John Dewey's philosophy of education on child, school and societal development.

1.2 Intended Learning Outcomes

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

- explain Dewey's Pragmatism
- analyse Dewey's Democratic System of Education
- evaluate Dewey's Pragmatism and Method of Teaching
- explain Dewey view on School Curriculum.

1.3.1 Dewey's Pragmatism

Pragmatism is a theory which holds that the truth or meaning of an idea or a proposition lies in its observable practical consequences rather than anything metaphysical (Bamisaye1989). The basic claim of a pragmatist therefore is, if it works, then it is probably true. This view is hinged on the position that reality changes. For this reason, as well, whatever works will also change and no one can claim to possess any final or ultimate truth. Pragmatism is a practical, matter-of-fact way of

approaching or assessing situations or of solving problems. Sakshi, Rajesh and Jyoti (2018) noted that, even though, pragmatism as a philosophical movement began in the United States of America in the late 1800s, its roots can be traced back to British, European, and the ancient Greek philosophical traditions. One important element of this tradition is the development of world-view with regards to scientific revolution. The background of pragmatism can be found in the works of such people like Francis Bacon and John Locke. For Dewey, a democratic society must be mobile and dynamic; it is a society in which teachers know that what works for one student might not work for another. He believed that experience is not a mental state that is within us; instead, we are within experience. For Dewey, a democratic society is not one that makes provisions for equal participation in its good for all its members. This kind of society involves flexible readjustments of its institutions through interactions among the different forms of life. Pragmatic philosophy therefore is a practical philosophy that has no fixed or absolute standards. This is so because man always creates new values and education should aid him in doing so.

1.3.2 Dewey's Democratic System Of Education

In Dewey's perspective, a democratic system of education is one where the children will be trained to think, to act, to develop qualities of initiative, independence and of an intelligent citizen. Children will actively participate in the learning process and they will not be passive recipients of knowledge. In a democracy, the child's views will be honoured.

Dewey's writings on democracy and education express his philosophy of education as a way of social reform. He saw education as a means of serving the democratic process through making corrections in the economic evils and by obtaining political ends that would lead to progression of a society. This is why education for Dewey is the culmination of his political ideas. The shaping of a society in which the common goods among which are the knowledge and social intelligence, are distributed fairly among all who participate in that society. Dewey was concerned about the schools because of his belief that freedom alone was no solution and that learning needs a structure and order that must be based on a clear theory of experience, not simply the whim of teachers or students.

Dewey emphasised that individuals are capable of achieving self-realisation by utilizing their peculiar talents to contribute to the well-being of their community. It is for this reason that Dewey pointed out that the important task of education in a democratic society was to help children develop the character, the habits and virtues that would enable

them to achieve self-realisation. Generally, he believed that schools were failing to provide an environment in which self-realisation could be attained because most schools employed highly individualistic methods that called upon all the students in a classroom to read the same books simultaneously and recite the same lessons. In these conditions, Dewey noted that the social impulses of the child atrophied, and the teacher was unable to take advantage of the child's natural desire to give out, to do, and that means to serve. In this kind of system, social spirit was replaced with positively individualistic motives and standards such as fear, emulation, rivalry, and judgments of superiority and inferiority, and as a consequence, the weaker gradually lose their sense of capacity and accept a position of continuous and persistent inferiority while the stronger grow to glory, not in their strength, but in the fact that they are stronger. Dewey argued that in order for a school to foster social spirit and develop democratic character in children, it had to be organized as a co-operative community.

1.3.3 Dewey's Pragmatism and Method of Teaching

The principle of philosophy of pragmatic method of teaching is practical utility. In this method, the child is the basic concern. Sakshi, Rajesh and Jyoti (2018) noted that Pragmatic method is an activity-based method and that the essence of pragmatic method is learning through personal experience of the child. To a pragmatist, education means preparation for practical life, education is not so much about teaching the child things he ought to know, but about encouraging the child for him or herself to learn through experimental and creative activity. Learning by doing makes a person creative, confident and cooperative. Sakshi, Rajesh and Jyoti (2018) also noted that the pragmatic method is socialistic in nature. This means that learning should be thoroughly purposive and aimed at fulfilling the purpose of life.

The method employed by the pragmatist teacher is experimental because the pupil is required to discover the truth for himself. To facilitate this discovery the application of the inductive and heuristic methods of teaching is necessary. Sakshi, Rajesh and Jyoti (2018) noted that experiences should be planned to arouse the curiosity of children to acquire knowledge. Textbooks and teachers are not so much important in pragmatic education. Their position is secondary in the teaching-learning process. They are required to suggest and prompt only. The teacher suggests problems, indicates the lines of active solution and then leaves the students to experiment for themselves. The child learns for himself. Pragmatic education is thus auto-education or self-education.

Dewey's methodology of teaching as noted by Aliya (2015) should lead to the purpose of teaching. As teaching and learning is pedagogical, the

subject-matter should be planned in effective ways. He clearly states that, the subject-matter of the learner is not identical with the formulated, the crystallized, and systematized subject-matter of the adult. The subject-matter alone is not a guarantee of learning and development; rather, the teacher should plan and connect the subject-matter to the students, keeping in consideration the needs, desires, interests, and cognitive development of the students. Dewey's main concern was a disparity between the experiences of child and the kind of concepts imposed upon him. He believed that this gap curbs a child's natural experiences and abilities, forcing him to follow the dictates of a formal education. Dewey, as noted in 3.1 above is critical of the traditional or progressive education which imposes concepts, such as the right of free expression or free activity as these tenets of education also impose ideas upon a child. Dewey was deeply inspired by the vision of a liberal free society and realised the pressing need of freedom and equality, emancipation from social bounds to liberate individual and society from the structures of power.

In the process of learning by experience, Dewey says, the starting point is a particular problem situation, because the problem itself is the provocative element in the experience that calls upon the mind and puts it into operation. Having in mind that the development depends on the exposure to difficulties that should be overcome through the engagement of mind, Dewey believes that the key method in the process of learning is problem solving. Problem situations should be connected to actual child experience and within the child's abilities for their resolution. Since earliest ages, children work on projects, individually or in groups, in school laboratories that enables them to develop their intelligence and manipulative skills. The aim of such an activity is not to give students analytical knowledge about the subject, but to stimulate their curiosity and research spirit. Hence, learning methods should be active and inquiry based and the accumulation of information and principles must be subordinated to the development of intellectual self-control and ability to identify and solve problems. Experience is the link between the method and the curriculum, between the action and the object upon which it is acted.

Pratima (2020) noted that in Dewey's philosophy of education, teaching-learning process is a social and bi-polar process. Learning takes place as an interaction between the teacher and the taught. Pragmatism gives priority to the taught. Similarly, between the thought and action, it gives priority to action. They prefer practical over theory-based teaching-learning process. The pragmatists have completely discarded the conventional method of teaching and laid emphasis on the invention of new methods. The whole emphasis of method of teaching in pragmatism is on child, not the book of the teacher or the subject. The

dominant interest of the child is 'to do' and 'to make'. The method should be flexible and dynamic. Pragmatists believe that minds of different children are different. Hence, we cannot have a fixed method of teaching which can be useful to all situations. Learning by doing and the project methods have an important place in the methods of teaching proposed by the pragmatists. Pratima (2020) also noted that all learning must come as a product of action since learning by doing makes a person creative, confident and co-operative.

1.3.4 Dewey's View on School Curriculum

Dewey is of the view that curriculum should not be imposed upon the students; it should be designed in such a way that it has the capacity to allow individual differences among the students and value their experiences. Dewey's curriculum theory is based on anthropological, psychological, and social-philosophical perspectives that hold a child to be like an organism and this organism is searching for stimuli in order to grow. According to Elena (2016), Dewey posits that;

- Broader curricular programmes are needed and emphasis should be placed in the total development of the person as being equally important as the intellectual and the academic.
- The teacher is a guide and director he steers the boat, but the energy that people it must come from those who are learning. The more a teacher is aware of the past experience of students of their hopes, desires, chief interests the better will be.
- The teacher is engaged not simply in the training of individuals but in the formation of the proper social life. In this way the teacher always is the prophet of the true God.

Curriculum represents central issue in Dewey's school and key concept in his educational theory. He believes that the starting point is the child who creates his experience in transaction with the surrounding environment. This is why his concept of curriculum is different from the traditional one, which is perceived as a set of systematized information that is carefully packed in subjects and is independent from the child's experience (Akinpelu 1981). Hence, traditional school is separated from the real life and becomes place for listening. In such a situation, knowledge becomes formal, static, and dead, while the child is treated as immature, superficial being with egoistic, impulsive and confused behaviour (Ibid). Despite the fact that Dewey criticized traditional separation of the curriculum from child's experiential learning, he didn't reject the idea of systematized knowledge (Ibid). The education should follow the path that leads from child's individual

experience towards cumulative experience of the human kind. In this way, the child and the school curriculum build together the unity of the educational process. Dewey pays great attention to the relationship between the child and the curriculum, trying to overcome the separation between the two fundamental factors in the educational process, between an immature, undeveloped being and certain social aims, meanings, values incarnate in the matured experience of the adult (Bamisaye 1989).

SELF-ASSESSMENT EXERCISE

1. Dewey downplays great attention to the relationship between the child and the curriculum, trying to overcome the separation between the two fundamental factors in the educational process, between an immature, undeveloped being and certain social aims, meanings, values incarnate in the matured experience of the adult (a) True (b) False
2. Dewey is of the view that curriculum should not be imposed upon the students (a) True (b) False

1.4 Summary

Dewey's philosophy of education is pragmatic in nature. He believes that life is dynamic and subject to constant change. This is why he proposed a dynamic system of education. He is in favour of the position that education deals with human life, so it must help the children to fulfil their biological and social needs. Education should enable a child to create values in his life. The main task of educator then, is to put the learners into a position to develop values for them. The aims of education are therefore to create new values since pragmatists do not believe in the theory of any fixed aim of education. The aim of education is to enable pupils to gather experience through activity: For the creation of new values, activity and experience are essential. Education should therefore, provide physical, intellectual, moral and aesthetic activities as the media for the creation of new values. It is also aimed at helping the pupil to adjust with the teacher and the society. The other important aim of education according to pragmatists is to help the pupil to make adjustment with himself and the society. Our discussion so far in this unit centered on the contributions of John Dewey's pragmatic approach to education. Dewey was specifically concerned about the rights of child as an individual, his right to exercise his decisions, choices in learning and education, and his participation in a democratic learning process. He posits that the child lives in the present; the future is meaningless to him and it is absurd to expect the child to do

things for some future preparation. Dewey favoured an education that is by experience, of experience and for experience. Every new experience is education. An old experience is replaced by a new experience. Dewey believed that education should combine theory & practice. The aim of education, according to Dewey should be to create a balance between theoretical and practical activities. He has stressed equal importance to both action and thought believing that they should go hand in hand.

1.5 References/Further Reading/Web Resources

Aliya, Sikandar. (2015). John Dewey and His Philosophy of Education. *Journal of Education and Educational Development*. Vol. 2 No. 2.

Bamisaye, O. A. (1989). *A Practical Approach to Philosophy of Education*, London:Macmillian Ltd.

Elena, Leshkovska & Suzana, Spaseva (2016). John Dewey's Educational Theory And Educational Implications Of Howard Gardner's Multiple Intelligences Theory. *International Journal of Cognitive Research in Science, Engineering and Education*. Vol. 4, No.2.

Pratima, Chamling Rai, & Rupen, Lama (2020). Pragmatism and Its Contribution to Education. *International Journal of Creative Research Thoughts*. Volume 8, Issue 3.

Robert, B. Westbrook (1993). John Dewey. *The Quarterly Review of Comparative Education*. XXIII, no. 1/2.

Sakshi, Sharma, Rajesh, Devi & Jyoti, Kumari (2018). Pragmatism in Education. *International Conference on New Frontiers of Engineering, Science, Management and Humanities (ICNFESMH)*.

1.6 Possible Answers to SAE

1. (b)
2. (a)

UNIT 5 WHITEHEAD'S PHILOSOPHY OF EDUCATION (1861-1947)

Unit Structure

- 1.1 Introduction
- 1.2 Intended Learning Outcomes
 - 1.3.1 Whitehead's Philosophical Standpoint
 - 1.3.2 Whitehead's Three-Fold Rhythm of Education
 - 1.3.3 Whitehead's View on The Aims of Education
- 1.4 Summary
- 1.5 References/Further Readings/Web Sources
- 1.6 Possible Answers to SAE

1.1 Introduction

The relevance of Whitehead's philosophy cannot be underestimated in the area of philosophy of education for this module to be meaningful. Having considered some of the proponents of various schools of philosophy, it will be inappropriate if we outlay Whitehead's contribution. Whitehead's philosophy worth studying on the premise that he believes that attempt to educate a person by merely focusing on objective content or inert ideas, scraps of information and bare knowledge while disregarding the subjective form or emotional pattern of that person's experience can never be successful. His philosophy thus worth studying in order to have an insight on what form of experience is the subject focus on his philosophy of experience.

1.2 Intended Learning Outcomes

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

- explain Whitehead's View on Wisdom
- state the importance of Whitehead's Three-Fold Rhythm of Education
- evaluate Whitehead's View on the Aims of Education.

1.3.1 Whitehead's Philosophical Standpoint

Whitehead's philosophy of experience begins with two important notions that seem to underlie all forms of experience; one of them is the notion of importance, the other is the notion of matter-of-fact (Akinpelu 1981). In reading Whitehead's writings, it is easy to note that his love of wisdom implies that he includes, from the very start not only matter-of-fact, but importance too. He believes that philosophy can exclude nothing and the love of wisdom implies that not only the fact-

dimension but also the value-dimension of experience is taken into account right from the start (ibid). A technical account of Whitehead's philosophy of experience, the pair of notions that corresponds with 'matter-of-fact' and 'sense of importance' consists of objective content which implies what is experienced and subjective form which implies how it is experienced (Venturillo. 2018). Whitehead is of the opinion that all scientific, artistic, ethical and religious interpretations of experienced reality are selective and hence involve half-truths and he holds that the task of philosophy is to recover the totality obscured by the selection instead of explaining away the various elements of what we experience in practice. He believes that scientific modes of thought are mainly ways of focusing on the objective content of experience, that is, on the fact-dimension of experienced reality in abstraction of its value-dimension. Aesthetical, ethical and religious modes of thought are mainly ways of focusing on the subjective form of experience, that is, on the value-dimension of experienced reality in abstraction of the fact-dimension. Whitehead's philosophical mode of thought, however, refuses all reductions to half-truths, and Whitehead stated that even though knowledge is one of the very important aims of intellectual education, that there is another ingredient which is vaguer but greater and more dominating in its importance. He says that the ancients called it 'wisdom.' Wisdom is very fundamental because no one can be wise without some basis of knowledge but anyone may easily acquire knowledge and will be lacking in wisdom. 'Wisdom is the way in which knowledge is held' (Ronny 2013). It concerns the "handling of knowledge, its selection for the determination of relevant issues, its employment to add value to our immediate experience". This mastery of knowledge which is wisdom is the most intimate freedom that is obtainable.

For Whitehead, "an education which does not begin by evoking initiative and end by encouraging it must be wrong because its whole aim is the production of active wisdom".

Wisdom is the fruit of a balanced development. It is this balanced growth of individuality that should be the goal which education seeks to secure. He criticized the traditional educational methods because they are far too much occupied with intellectual analysis, and with the acquirement of formularized information.

Ronny (2013) noted that the importance of knowledge lies in its use. It is in the active mastery of it, that is to say, it lies in wisdom. It is very common to speak of mere knowledge, as distinct from wisdom in the sense that it impacts a peculiar dignity on its possessor. "The only avenue towards wisdom is by freedom in the presence of knowledge. But the only avenue towards knowledge is by discipline in the

acquisition of ordered fact". Freedom and discipline are the two essentials of education. Whitehead believes that the dominant note of education at its beginning and at its end is freedom, but that there is an intermediate stage of discipline with freedom in subordination. He calls this stage the first period of freedom which is the 'stage of Romance'. The intermediate period of discipline he calls the 'stage of Precision,' and the final period of freedom is what he calls 'the stage of Generalisation'. We shall be focusing on these stages in the next sub-heading.

1.3.2 Whitehead's Three-Fold Rhythm of Education

According to Brennan (1988), Whitehead maintains that the on-going self-creation of all organisms moves through various phases of change and permanence. He believes that the human organism also enjoys the same process of growth, beginning with the dawn of the experience of self, and moving through the various stages of self-development. From the above, it can be said that human life is essentially periodic and cyclic, with daily, yearly and seasonal periods of growth. For education to be effective, it must therefore be attentive to these stages of growth, and Whitehead points out with characteristic bluntness that lack of attention to the rhythm and character of mental growth is a main cause of woeful futility in education. He admonished that teachers must be sensitive to the stage which each student is experiencing as well as be attentive to the aptitudes which seem to appear at each given stage. Within this framework of awareness, different subjects and modes of study should be undertaken by pupils at fitting times when they have reached the proper stage of mental development. The three-fold rhythms of education are;

The Stage of Romance

The stage of romance in education is described by Whitehead as the period of 'first apprehension,' wherein the subject matter is perceived as having a vividness of novelty, as holding within itself unexplored connections and possibilities. In other words, it is the first stage of direct contact with the object of comprehension. Brennan (1988) noted that emotions are integral to this stage of learning as there is an excitement that is gained from moving from bare facts to relationships among the facts. There is also the feeling of encouragement as one encounters fresh content, new interests and challenges. This is the stage of learning which is characterized by discovery, curiosity, and wonder. Whitehead sees romance as essential to education, for without the adventure of romance, at best you get inert knowledge without initiative and at the worst you get contempt of ideas without knowledge.

The Precision Stage

The stage of precision is described by Whitehead as focusing on the exactness of formulation of ideas. Here the possibilities that were discovered in the romantic period are explored systematically and with exactness. He believes that this is the time for learning clearly with focus on all salient features. At this stage, a careful selection of materials and good pacing are extremely important. If the facts are presented too broadly or quickly the initial interest on the part of the student can easily be killed. If the facts are presented too narrowly, the student can fail to grasp the meaning of the material. Brennan (1988) stated that there are a number of other challenges connected with this stage. The first is attempting to keep a balance between a sound discipline and the ease of pace needed to keep the student's romance with the material alive. Whitehead cautions here that students should not be forced to memorize irrelevant material yet, they should be expected to know the central content in precise fashion. The second challenge is that of not giving the students more material than they can handle at their stage of interest and development. Whitehead's realisation of the difficulties within this stage come through in the following:

The Stage of Generalisation

The stage of generalisation which is the third and final stage is described by Whitehead as the time to move toward effectiveness and production. The student has been attracted to knowledge, he understands it, he has acquired certain aptitudes for its application, and can now move toward application and action. Whitehead lamented the fact that in so many schools and universities a paralysis of thought is brought on by aimlessly gathering inert knowledge that is never applied, or generalized. In this stage, the student moves from one pole (romance) to another pole (precision), and then returns to a certain romance experienced in the application of the knowledge. Thus, the students have achieved the very essence of scientific thought, they have seen the general in the particular, the permanent in the transitory, and they can now balance general connections and applications. Just as all nature gains a certain satisfaction through moving from wonder to dynamic activity, learners experience the same excitement in moving from understanding the creative process to actually contributing to it.

1.3.3 WHITEHEAD'S VIEW ON THE AIMS OF EDUCATION

The importance or aims of education are numerous. Whitehead, according to John and Venturillo (2018) is of the opinion that;

- i. Education should enable the individual to use the full potential of his mind, body and spirit. Education should develop the ability of an individual to make the best use of his personality and surroundings in order to actualize his potentialities. Through education, an individual could acquire and develop everything that life offers him. Thus, one goal of education is the cultivation and development of individuals.
- ii. Education should aim at the improvement or betterment of the society. Since individuals constitute the society, the society would go with the improvement of individuals who make it up. So, to speak, education has two goals- the development of an individual and the improvement of the society.
- iii. Education should aim at producing men who possess both culture and expert knowledge in some special direction.

Whitehead is interested in the student actively utilizing knowledge and skills that were taught. His aims of education contrast other educational theories that recommend mental training exclusively. His position is that, the ideas that are presented in the mind of the student cannot be separated from practice. Students should understand and realise the real application of the things they learn in school. Those things or ideas being taught to students should enhance not only their intellect but their self as well.

For Whitehead, his aims of education tend to emphasize the fact that students have bodies which they bring to class with them. That is why whatever the students learn in school should equip them to become learned. Learn both in mind and behaviour. Thus, these aims should help people to realise and understand the true essence or notion of education, which is the study of life according to Whitehead. And will serve as an inspiration and a doorway for those who still cling to the traditional notion of education.

In Whitehead's rhythm of education as we mentioned above, the elementary level of education falls within the stage of romance where this stage is the beginning or doorway of a new or fresh learning experience and the basis for all learning. It is in this phase where excitement and wonder perform a leading and vital role, where the experience achieved through physical and sensory activities is in its complete form, where this stage of romance emphasizes on freedom to

allow the child or the students to see for it and to act for it. And so, it should be taken into serious account the child's self-development for it is his foundation on the next stage of his development, the secondary level. And in this stage, education should allow students to take their part in discoveries and let them sense like they are experiencing something fresh and new, arousing their interest and curiosity. Moreover, in secondary level, it aims to continue promoting the objectives of elementary education and discover and enhance the different aptitudes and interests of students in order to equip them with skills for productive endeavour and to prepare them for tertiary schooling. The secondary education also poses a problem on the inadequate number of trained teachers. As we all know, schools cannot function well if the teachers are not efficient and not adequate in number. Teachers' journey is often marked by attempts at using every available avenue to reach and teach their students. In this context, teachers should be able to convey to the students what they are doing in school and will not just be limited in school and within the duration of their learner's life. Instead, teachers should be trained in the practicality of education.

John and Venturillo (2018) noted that education is not just an event in the school, as its utilisation will go beyond the four corners of the classroom. In his second stage at the secondary level, which is the stage of precision, the foundation provided by freedom for the period of romance fosters the development and growth of self-discipline mainly throughout the stage of precision. In this stage, the students begin to develop confidence, and the ability to form their own perspective and understanding. They are able to realise how the knowledge they discovered freely during the stage of romance is important in their own life, for the enlightenment which comes from precise knowledge can now be understood and it corresponds to the obvious requirements of common sense. Thus, precision turns out to be a necessary and potentially valuable part of Whitehead's rhythm of education, but must continuously be considered within its limitations in order not to control and hinder the unlocked living of teaching and learning.

Lastly, the tertiary education aimed at training the youth to become active and productive members of the society. Also, it seeks to meet and match industry demand with a competent and globally competitive workforce. Through a continuing effort to reach global education standards, the tertiary education is aimed to increase the quality of human capital and productivity along the lines of national and economic progress. Further, it develops advance knowledge through research and applies them in improving the quality of human life and respond effectively to changes in the society. Contrary to Whitehead's position, there are several global issues confronting tertiary education and most especially the third bloc, one is the lack of overall vision, framework,

and plan for higher education. Also, the mismatch between the training in schools and in actual jobs that causes the existence of the large number of unemployment result in a large disproportion in tertiary education. The stage of generalisation, which is Whitehead's third rhythmic education as seen above, is a return or revisit to romanticism with an increased advantage of classified ideas and relevant technique. It is the fruition which has been the goal of the precise training. This stage of generalisation depends on the two preceding stages of romance and precision to connect the possible with the actual individual's experience. In the language of education, Whitehead finds the stage of generalisation mainly at the level of university. He states that the spirit of generalisation should dominate a university. The lectures should be addressed to the students or learners with details, and procedures that are familiar, at least in the sense of being congruous to pre-existing training as to be easily acquirable. The student at this stage should start from general ideas and study their applications to concrete cases, but these concrete cases should be studied as illustrating the scope of general ideas. Hence, generalisation permits understanding and realising how every single experience is actually connected to the next and arouses an understanding of the strength or the power of beauty of the experiences.

SELF-ASSESSMENT EXERCISE

1. Whitehead is NOT interested in the student actively utilizing knowledge and skills that were taught. (a) True (b) False
2. The stage of generalisation which is the _____ stage is described by Whitehead as the time to move toward effectiveness and production.

1.4 Summary

From the above analysis, we can say that Whitehead's philosophy is primarily about the process of becoming of our experience, and Whitehead emphasizes that this process involves freedom. He believes that philosophy can exclude nothing and the love of wisdom implies that not only the fact-dimension but also the value-dimension of experience is taken into account right from the start. A technical account of Whitehead's philosophy of experience, the pair of notions that corresponds with 'matter-of-fact' and 'sense of importance' consists of objective content which implies what is experienced and subjective form which implies how it is experienced. We have been able to show that one of Whitehead's most often quoted theories of education is that regarding the three-fold rhythm of education: romance, precision, and

generalisation. These stages we said occur throughout the chronology of one's life, as a person moves through childhood and adolescence toward adulthood. Yet, there are also cycles within cycles in each period of life, and within each period of an educational experience. One cycle leads to another, as there is a craving for new adventures of thought. Whitehead describes the process in education as consisting of continual repetition of such cycles. And that each lesson in its minor way should form an eddy cycle issuing its own subordinate process. Longer periods should issue in definite attainments, which then form the starting grounds for fresh cycles.

1.5 References/Further Readings/Web Resources

Brennan R. Hill. 1988. Alfred North Whitehead's Approach to Education: Implications for religious education. *McGill Journal of Education*, Vol. 23 No. 1.

John Petrola & Christian Venturillo. 2018. Alfred North Whitehead's Philosophy of Education and Its Relevance to the Philippine Educational System. *International Journal of Science and Research*.

Ronny Desmet. 2013. Whitehead's Process Education: Theory and Practice.

1.6 Possible Answers to SAE

1. (b)
2. Third

END OF MODULE EXERCISES

1. In his famous book _____, Plato wrote about the separation of the world of ideas from the world of matter.
2. _____ is the idea that things exist independent of the human mind.
3. Aristotle's realism is evident in his conception of leadership where he contends that our passions must be tempered or controlled by the mind (a) True (b) False
4. Curriculum represents central issue in Dewey's school and key concept in his educational theory. (a) True (b) False
5. _____ sees romance as essential to education, for without the adventure of romance, at best you get inert knowledge without initiative and at the worst you get contempt of ideas without knowledge.