MINISTRY OF EDUCATION, CULTURE AND RESEARCH OF REPUBLIC OF MOLDOVA

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PHILOSOPHY OF EDUCATION AND AXIOLOGY

Guide Book for students and in-service teachers

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Contents

Foreword

Philosophy of Education and Axiology is defined as Application of fundamental principle of philosophy of life to the work of education by offering a definite set of principles, aims and objectives. It offers criteria for intelligent interpretation of educational outputs. Aims of education are determined by the aims of life and society.

Philosophy of Education and Axiology challenges the master dgree students and in service teachers to look differently at instructional, care giving and welfare education policies to gain specific knowledge and to develop reflective competences and to broaden their vision on life. Philosophy of Education and Axiology helps the students to look beyond their own values and differentiate between their own ethical beliefs, cultural values and universal beliefs.

Philosophy of Education and Axiology focuses as well on the diversities in thought provoking situations in youth education in the area of language learning, ethnicity, and social-economic class. It will strengthen and develop an eye for the diversity in educational backgrounds and for the difference in instructional treatments and policies.

This course *Philosophy of Education and Axiology* will continually challenge the students and in service teachers to adjust their point of view: look beyond their own framework and values. They will be taught to look at it from the point of view of different philosophers and aquire a meaning to the educational matters. The students will be taught to continually look at issues from someone else's perspective. In other words, THEY ARE to be FLEXIBLE and RESPECTFUL when it comes to making judgements and having expectations.

 Key competences developed while taking the Philosophy of Education and Axiology course:

- Identifying and analyzing the Ancient and Modern periods of philosophy of education
- Strengthening reasoning and providing a new approach to education- learner centered approach
- Stating arguments accurately, clearly, and identifying strengths and weaknesses of different philosophies of education
- Identifying the needs of gifted pupils and those with poor performances for to solve pivotal problems of the education system
- Reflecting on the aim of education, on the educational systems, on the main educational philosophies, on parenting and education
- Recognizing education needs and reflecting on the process of learning, social-emotional development, the development of behaviour, issues concerning human existence, and working on the improvement strategies at home and at school.

1. Genesis and Foundation of Pedagogical Sciences. Educational Philosophy and Axiology in the System of Pedagogical Sciences

1.1. Defining Pedagogy. The Most Famous Pedagogies

Definition of *pedagogy* : the art, science or profession of teaching; **Pedagogy** is the discipline that deals with the theory and practice of education; it thus concerns the study of how best to teach.

The modern school highlights the main trends that have emphasized the pivotal aspects of the educational policy and practice that distinguishes: 1. the Conservative Pedagogy, 2. the Liberal Pedagogy, 3. the Humanistic Pedagogy, 4. the Radical Pedagogy. "The conservative, liberal and radical pedagogies venerate reason and emancipation through progress, while the humanistic ones put less emphasis on these aspects. The conservative, liberal and humanistic pedagogies promote individual freedom and uphold ideals of harmony and unity, while the radical ones accentuate the struggle among socio-economic classes" (Guilherme, 2002, p. 5). Classical humanism stresses the intellectual heritage from the past, reconstructionism stresses the needs of society for social improvement, progressivism places the student as nucleus of education. These features can be summarized in the Table 1.

Table 1.1. The Basic Features of Pedagogies Source: (Guilherme, 2002, p. 5- 16)

Liberal pedagogies	More dynamic educational system (responds to economic growth).	A unified, stable, transparent subject. Commitment to individual emancipation, communal improvement and democracy.	Knowledge is objective, value-free and depoliticized.	Teachers are required to master effective teaching techniques, students are expected to be individual achievers.
Humanistic pedagogies	Focus on micro level, through self- fulfillment and individual freedom.	School hierarchy is less rigid, teacher-pupil relation is more egalitarian and collaborative.	More autonomy is placed on the learning process; Social and personal change is a natural consequence.	Cultural capital is unconsciously reproduced. Cultural tolerance and cultural equal- is humanistic discourse.
Radical pedagogies related to neo-Marxist theories (the influence of society on the school).	Reproducing the economic, social, cultural matrices of the capitalism; so they are homogeneous and static.	The hidden curriculum is stressed (norms and values that are taught in schools).	Subordination in society leads to generating of subcultures that covertly or overtly lead to confrontations in schools.	A failure to develop the theory of ethics; to develop individual personality under cultural domination.
The new sociology of Education-Critical Pedagogy	Focused on micro level reality; knowledge is socially constructed; analyses political and cultural aspects of	The development of critical cultural awareness; Examining the critical dimension as reference for foreign	Stresses a distinctive type of rationality that is critical, intersubjective and emancipatory.	Critical interpretation of cultural content based on multiple-perspective approach and interdisciplinary approach (refers to 3 main interdisciplinary areas: Cultural Studies, Intercultural

	curriculum.	language/culture education; Investigating what teachers' concepts of critical cultural awareness are.		Communication, Critical Pedagogy.

1.2. Defining Philosophy and Philosophy of Education

Philosophy is an attempt to discover the most underlying and fundamental principles by an appeal to reason and rational reflection.

Philosophy of Education presents a critical analysis and a clarification of the pedagogical and educational views and policies. Philosophy of education is "the philosophical study of education and its problems, its central subject matter is education, and its methods are those of philosophy". Pedagogy needs to be explored through the thinking and practice of educators and philosophers who gave a deeper thought to it; brought learning into life. Philosophy of education-- influences what and how students are taught. Philosophy of education gives answers to questions about the purpose of schooling, teacher's role, what should be taught and by what methods, clarifies what the teachers do or intend to do, justifies or explains why they do and what they do in a logical, systematic manner. So, all teachers have a personal philosophy that colors the way they teach.

Philosophy of Education explains our relationships with things and beings. It is the first step students make in their relationship. The organic relationship with things, with beings is based on the ethical values (self-appreciation that is founded on respect for life. Philosophy of Education ensures interdisciplinarity between scientific and ethical issues.

Philosophy of Education clarifies the distinction between the Teacher-centered philosophies of education and student-centered philosophies of education.

➢ Teacher-centered philosophies are more authoritarian and conservative, and focus on the values and knowledge that have been inherited. They concentrate on the supremacy of the educator/teacher as the deliverer of the knowledge. The major teacher-centered philosophies of education are essentialism and perennialism.

➢ Student-centered philosophies are more emphasizing individual needs, applicability, and building the capacity to adjust in the digital society of constant change. Schools are seen as institutions that help the students to promote and develop their creativity and individuality. Progressivism, social reconstructionism, and existentialism place the learner at the center of the educational process. Students and teachers are coparticipants, cofacilitators on determining what should be learned and how best to learn it.

1.2.1. Major Philosophies of Education

* Essentialism focuses on teaching the essential elements of academic and moral knowledge. Essentialists concentrate on strong core curriculum and high academic standards.
* Perennialism focuses on the universal truths, inherited heritage, on learning and understanding the philosophical concepts that underlie human knowledge. Essentialism and perennialism give teachers the power to choose the curriculum, organize the school day, and construct classroom activities. *Essentialists focus on cultural literacy*, while *perennialists focus from the Great Books*.
* Progressivism is constructed on the thesis that lessons must be relevant to the students in order for them to learn. The curriculum of a progressivist school is built around the personal experiences, interests, and needs of the students. The student is the nucleus and everything is rotating around him.

The emphasis is on the future, and on preparing students to be independent-thinking adults. Progressivists fight for relevant, hands-on learning.

- Pragmatism- an American philosophy from the 19th century, the proponents of this theory are Peirce, James, Dewey, advocate for educational action oriented activities and experiences that work in order to achieve their desired ends;
- Rousseau pleaded for "back to nature", environment and experience of *Emile,* little regard for the education of children;
- Focus on constant interaction between organism and environment, dynamic and developing world, child centered approach;
- Pragmatic relationship between school and society that starts with the needs and interests of the child, lets the child to participate in designing his course of study, and depend on experiential learning;
- Children are active, needing freedom and responsibility;
- There is no separation from social conditions, philosophy has a responsibility to society to educate;
- The teacher is the facilitator, he encourages, offers suggestions, questions and helps plan and implement courses of study;
- There are used inquiry methods, problem solving and integrated curriculum.

- Social reconstructionists are separated from progressivists because they desired more direct and immediate attention to societal ills. Social reconstructionists combine study and social action, and believe that education can and should go hand in hand with ameliorating social problems. Social reconstructionists want students to actively work to improve society.
- Existentialism is derived from a powerful belief in human free will, and the need for individuals to shape their own futures. Students in existentialist classrooms control their own education. Students are encouraged to understand and appreciate their uniqueness and to assume responsibility for their actions. Existentialists give students complete freedom and complete responsibility in their learning program.

1.2.2. Major Educational Philosophies Reflected in School Practices. The process of Learning.

<u>Teacher-Centered Philosophies</u>

Essentialism – Bagley, Hirsch
  – emphasis on systematic academics
  – promotion based on mastery of material
  – curriculum determined by administrators and teachers.
Perennialism – Hutchins, Adler
  – focus on classical ideas, develop the mind, socratic method of questioning
  – develop reason and moral qualities
  – emphasis on humanities and the inherited treasure (knowledge)
  – little flexibility in teacher developed curriculum
  – focus on concepts rather than facts
  – emphasis on learning for learning's sake.

<u>Student-Centered Philosophies</u>

Progressivism

  – education based on needs and interests of students
  – students learn by doing, by reading textbooks
  – experiential learning
  – emphasis on natural and social sciences
  – individualized learning by interest and abilities

Social Reconstructivism - Counts (student of Dewey), Paulo Reglus Neves Freire
- – physical world as the basis of reality
- – learn from meaningful social experiences
- – learn by reconstructing society to meet evolving needs of the society, equality of education for rich and poor is a goal
- – become intelligent problem solvers, enjoy learning, live comfortably in and reshape the world

Existentialism
- – emphasis on individuality
- – students tailors their educational path
- – helping students understand their learning experience
- – teachers expose students to various backgrounds: students choose which to follow
- – rarely found in public schools, no grading system

Constructivism
- – centered on the learner's growth
- – constant need to make sense of new information
- – "scaffolding" links new information to old one
- – student and teacher are partners

Behaviorism
- – views behaviour as a basic principle
- – reality is obtained from observation
- – positive rewards encourage desired behavior
- – curriculum is based on incremental learning
- – curriculum is controlled by school personnel.

Education is always contextualized in a social, economical, political and cultural environment. The main feature of our generation is the rapidity and magnitude of change driven by the explosive growth of ICT - information and communication technologies. The change is enhanced through learning.

M. Wang, G. Haertel, H. Walberg (1993) have emphasized 228 variables (educational, psychological and social factors) which influence the learning process and have divided them into 6 categories: (p. 270): (1) design and delivery of curriculum and instruction; (2) state and district governance and education; (3) classroom practices; (4) student characteristics; (5) school demographics, culture, climate, policies and practices; (6) home and community educational contexts.

Learning theories explain how people aquire knowledge, organize it and reconstruct new blocks of knoweldge and how are these further transformed in skills and competences. There are different classifications that try to explain this phenomenon; E. R. Hilgard and G. H. Bower (1966) consider that theories can be classified into: 1.stimulus-response; 2. cognitive theories (p. 10). R. Iucu and S.E. Bernat classified learning theories into: behaviorist, cognitivist and constructivist. I. Neacşu considers that learning theories can be grouped in: associationism and Pavlovian Conditioning, behaviorism, gestalt theory, psychosocial model, cognitivism, operational and dinamic action model (cited in Grigore E., Macri C., 2011, p. 25).

Behaviorists, Wilds E. H., Lottich V. K. (1970) describe the processes, practices and acts through its behaviour (pp. 385-386). The main focus is being made on the personality using behavioral methods. I. Pavlov defined learning as a substitution of stimuli, monitored internally through the formation of short term connections between neural centers; according to Ительсон Л.Б.(1972) the pivotal factors to the learning process are the reinforcers, imitation and student's curioisity (p. 11). The principles of behaviorism are useful to control the discipline and for to handle classroom management strategies. The behaviorists consider that the new competences are shaped only through practical activities, experiments, drills, projects. But, nowadays, the learning process in the shape of stimulus- response is overcome.

Learning can be: (1.) spontaneous, generated as a consequence of activities that have other genres of purpose, (2.) deliberate (when you set aside time and effort specifically to learn) and (3.) by design or

"premeditated" (consciously separates the outside (the lifeworld) from the inside (the extra effort)). Estes W.(2014) advocates that the process of learning can be shaped with the help of rewards. Rewards can be material, symbolic, actional, and social in the shape of events or outcomes. They come after a positive reinforcement being a pleasant effect (p. 4). Reinforcements can be positive and negative. A reward may be the remark "You are the best student at English"; but "I like how you have solved the problem in translation," is a positive reinforcement, which is meant to make the student learn the right way to solve a situation. Punishment is not a negative reinforcement; it is targeted to eliminate the wrong behavior without explaining to the student what is wrong and should be avoided further.

According to Estes W. in Classical Conditioning the student associates new stimuli with responses shaping new behaviors triggered by new incentives (p. 8). In Operant Conditioning learning is shaped through consequences and reinforcers which reward a consequence in order to increase the rate of occurrence of the desired response. In order to shape a behavior must be followed six stages: Precontemplation (denial or ignorance of the problem); Contemplation (reflecting on the problem); Preparation (experimentation); Action (direct involvement); Maintenance (sticking to new behavior); Relapse (frustration, failure). The following recommendations are suggetsted for reinforcers:
• Strengthening must be contingent with the behavior it holds. The reinforcers should be administered immediately after the release of the desirable behavior.
• Excessive praise is not recommended for behaviors that exceed the capabilities and abilities of most students in class.
• Students must be aware that reinforcements are consequences of their behavior. By repeated use reinforcements may lose value.
• Inappropriate behavior for the first time should be ignored and there should be used warning signals before applying the penalty.
• Potential changes can be made in the physical environment in order to manage the discipline.

Assessment of learning is generally done through objective examinations: the student must demonstrate that he knows the correct answer. The teacher assumes full responsibility for achieving the learning objectives, creating the environment and reinforcement system to shape the students' assimilation of the new behaviors.

Cognitive theories (Estes W., 2014c) conclude that human beings are not „programmed animals", which are just responding to external stimuli (p. 3); behavior is a consequence of thought. In the process of learning counts a lot the processing system: sensory memory, short term and long term memory, encoding, pattern recognition, rehearsal and withdrawal (Ndirangu C., 2010, p. 67). Cognitivism demands the intuitive methods, didactic aids, teaching in conformity with age range and individual peculiarities.

Cognitivism, contrary to behaviorism, seeks to highlight the internal processes of learning. Cognitive theories give a major role to the information processing that takes place between stimulus and response. The student is an active information processing system, receiving stimuli from the environment, sensing perceptions, applying information recognition processes, which is then temporarily stored in the short-term memory, after which the processed information is stored in the long-term memory. Since the student must process the reality rather than acquire new observable behaviors, learning is characterized by a change in the student's mental structures, the formation of synapses- the juncture of two neurons (dendrites of one neuron and axon of another cell body). In the synapse with the help of neurotransmitters are sent the impulses from one neuron to another and here is how learning occurs viewed as a neural activity and tremendous account of "electrical operations" i.e. nervous impulses that are sent every second from different receptors to different sensory areas to be further processed.

The cognitivist approach emphasizes the mental active commitment of students throughout their learning, the information being processed, stored, deleted, restrucured, recalled etc (Estes, 2014c, p. 10- 11).

J. Piaget established the develomental ages: sensorimotor intelligence (0-2), preoperational (2-7), concrete operations (7-11), formal operations (11-15) explaining how learning evolves in humans (cited in Estes, p. 12). Therefore, the teacher should use teaching strategies to help the student in selecting, decoding, organizing, integrating and accessing the information. The hierarchical classification of R. Gagné's learning refers to eight types of learning in which the upper level is the most complex and relies on the acquisition of the lower ones. The eight types are: 1) learning signals; 2) learning stimulus – response; 3) learning by chaining; 4) learning through verbal associations; 5) learning by discrimination; 6) learning of notions; 7) learning the rules; 8) solving problems.

The transition is made from understanding learning as a discourse to understanding it as a factor of sustainable intellectual development. Cognitivist perspective on education emphasizes: the student's active role in learning; use of memorization strategies, simple (repetition) or complex (elaboration and organization); the importance of self-learning in learning; understanding the individual differences.

The teacher has the role of facilitating learning by designing and organizing the material, as well as active involvement of students in authentic learning tasks. The use of intuitive methods involves the introduction of concrete elements, which give pupils a good understanding how phenomena occur in reality.

Intuitive methods: demonstration and modeling play a crucial role in the formation of concepts, in the mechanisms of perception and representation. The use of teaching materials as concrete support for learning is closely related to the use of intuitive methods. Teaching in accordance with the adherence to age and psycho-individual peculiarities starts from taking into account the level of development of a child and the characteristics generated by the personality factors.

Marshall's Feedforward designates the set of anticipations that the teacher builds while facilitating the students' learning process. Feedforward is the correlation of feedback but it belongs exclusively to the teacher as an instrument of channeling the didactic discourse towards a certain purpose. Its formative value is brought to light only by a didactic process that focuses on reflection, it is built in such a way that it requires the student to reflect on the information presented to him, but also allows him to express self-reflection on the way he receives and exploits the information.

In order to build a set of useful predictions the appropriate teaching model is the reflexive model, which promotes the development of metacognition. Cognitive organizers and explicit teaching by D. Ausubel proposes a teaching model that opposes meaningful learning to rote learning. Cognitive organizers are tools for organizing knowledge. They can take various forms from conceptual maps, mental scaffolding to speak aloud protocols. The teaching approach starts from the presentation of the organizers, continues with the presentation of the tasks and materials to be taught and completes the strengthening of the cognitive organization.

Constructivist theories define learning as a very sophisticated process of representation and organization of the information shaped by the environment. Social-constructivist theory elucidates the fact that learning is a reflection on the experiences, practices, prediction of the future goals, choice between several variants, socialization, integration and finding the meaning of life. Learning is a process of social mediation in which students build new hierarchy of knowledge based on their interaction with their cultural and social environment.

Constructivism promotes new teaching methods - student-centered investigation, anchored learning, cooperative learning, active learning etc. Cooperative Learning belongs to student-centered teaching i.e.based on active and interactive training strategies. The responsibility for own learning is shared between the teacher and the pupils who become partners in the process of building knowledge. *Constructivism promotes* the importance of social interaction and learning through instructional practices, social and communication skills, discussion or debates, peer learning, divergent thinking, exploration of cognitive, metacognitive and social domains.

Jonassen and Land (2012) advocate that despite the differences between behaviorism, cognitivism and constructivism can be found on a series of continuums rather than tense positions. Learning is varied and it depends on context, content, goals. D. Jonassen believes that learning is not about the transmission of knowledge but the communcation of ideas by improving the clarity of the message. According to D. Jonassen, "behavioral and cognitive theories concentrate on the individual as the medium of learning; learning is a process of meaning making; learning is a focus on the social nature of the meaning making process; a process of social negotiation; social-dialogical process; a major outcome of learning is our identity formation (Jonassen D., Land S., 2012, p. ix- x). Therefore the most appropriate educational model in school environments lies between cognitivism and constructivism which does not neglect the behaviorist approach ensuring educational network interconnection.

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2. Philosophic Foundation of Education- Imperative Goal of a Long Lasting Society. Civic Education

2.1. Defining Foundations of Education: Education Through and for Democracy

Philosophical Foundations of Education provides readers with comprehensive knowledge about the various schools of thought that have built up the philosophy of education throughout history.

Civic education in a democratic society is concerned with understanding of such terms as the ideals of democracy, principles and values of the modern society.

Education through and for democracy is a complex and long-lasting process. The modern school must be involved in social life through family membership, friendship groups and learning, but also through the specific relationships they can establish with various community institutions and organizations. That is why the socialization process must and should start early. The didactic strategies that allow the formation of civic education competences are dominated by the moral-civic examples from everyday life, constant initiatives and volunteering, systematic participation and involvement. Inductive, analogue, heuristic strategies develop students' ability to communicate, stimulate exploration, co-operation, and independent work. Civic education has an accentuated practical and applicative character and presupposes compliance with the requirements of the experiential learning.

Philosophy of education is a priority in the attempt to model the student's personality in the spirit of democratic values and principles that govern society's approach. Philosophy of education makes a major contribution to the process of understanding and appropriating the practices that underpin the community and the whole system we live in.

2.2. Civic Education in a Democratic Society

Civic education helps to aquire the necessary knowledge and to put in practice the knowledge in order to get the experience of a civic citizen who needs to know both rights and duties of a citizen. The educational approach, according to the needs of the society, cultivates a student's behavior according to social prescriptive and prospcriptive norms and ethics; it develops a sense of self-responsibility and community, as well as attachment, freedom of choice, love, and the spirit of sacrifice to the peers and the homeland. In addition, the civic education process informs the students about the problems and needs faced by society in order to understand the reality and the human existence and facilitates its integration in the society and faciltates professional development in accordance with the values of citizenship.

The process of moral-civic education also aims at acquiring skills and attitudes based on important moral values such as mercy, respect, politeness, fairness, decency, etc. It is particularly important for the student to understand that he is an integral part of society, and must comply with the norms and, to a great extent, promote them among the other members. Civic education is able to consolidate in the student's

consciousness through educational activities, through the environment protection experiences in different socio-cultural settings. It is necessary for the student to create an assertive attitude and to ensure that the student understands the consequences if he breaks the social norms and to limit the tendency to manifest negative behaviors, springing out of cowardice, selfishness, malice, lie, ignorance. So, the students must prove dignity, courage, tolerance, responsibility, respect and assumption of the committed deeds.

In order to increase engagement and participation, students need to have access to the right information, to be placed in the situation to resolve different social problems, to shape social skills and attitudes. Civic competences can give individuals the opportunity to fully participate in civic life. The civic competences are necessary for the exercise of citizenship in an active, democratic way determined at the European level.

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3. Axiology. Axiological Education.

3.1. Defining Axiology

Axiology (from Greek ἀξία, *axia*, "value, worth"; and *-λογία*, *-logia*) is the philosophical study of value, the theory of values. Axiology studies mainly two kinds of values: ethics and aesthetics. Ethics investigates the concepts of "right" and "good" in individual and social conduct. Aesthetics studies the concepts of "beauty" and "harmony" (wikipedia).

Axiology is:

• science of the classification of values

• a system of values (of a person, etc.).

The development of axiological education within the three types of values - ethical, religious and aesthetic - was not a limitation of the educational approach, but a way to understand what education is in general, the relation of education to training and daily practice. Ethics, religion and aesthetics were, in the past, "pure" educational fields, without any practical or utilitarian outcome. Values that overlapped the practical work of man, regulated it, but did not determine it fundamentally. The determination of practical activity came from

the materiality of the world, from the physical world, to which the human being belongs as a biological being.

Moral, religious and aesthetic education, identified with axiological education, came to spiritually enliven the human being who becomes marked by spirit, by complementing the existence in the sphere of metaphysics, with concomitant existence in the sphere of transcedentality. It can be said that the human being - MAN - represents the interaction of physics and metaphysics, body and soul (Plato), sensitivity and supersensibility, the man and the environment (Aristotle's four causes). It is impossible to imagine an individual who does not think of himself, who does not reflect on his thoughts, a man who does not meditate about his consciousness that does not become self-aware, that is, an individual whose existence, like other biological beings, unfolds exclusively in the world of matter and substance.

3.2. Defining and Structuring Values

Values are — The regard that something is held to deserve; the importance, worth, or usefulness
- Principles or standards of behaviour; one's judgement of what is important in life.
- The relative duration of the sound signified by a note.
- The numerical amount denoted by an algebraic term; a magnitude, quantity, or number.
- The meaning of a word or other linguistic unit. Source: (https://en.oxforddictionaries.com/definition/value).

FUNDAMENTAL VALUES
Truth
Good
Beauty
Righteousness
Freedom
ETERNAL-HUMAN VALUES
Truth
Good
Beauty
SOCIAL VALUES
Justice
Freedom
The contemporary educational model is based on three global perspectives:
• National culture
• School reality
• General-human objectives
The main human relationships within the culture are defined by the three aspectual relationship of the culture, which consists of:
• Man's relationship with nature
• Man's relationship with the man
• Human relationship with values.

3.3. Defining Culture as an Axiology of Education
Defining culture as an axiology of education comes from the dual-unity of the culture: object and subject.

The study of a culture is not a gathering of data (historical dates, political, economical facts, values etc.) but creating, building discourses by breaking or keeping stereotypes and stereotypical knowledge. Williams (1958) in "Culture and Society" sustains that culture is "an attribute of all the members of society… and can create consciousness" able for "social construction and personal experience" (cited in, Bassnett, 2003, p.8).

A fundamental issue in understanding the culture is to incorporate the right knowledge the boundaries of which may shift between phrase books and cuisine guides at one end and books on Law, Politics, Parliamentary System, and other topics. Cultural knowledge is shaped through a long lasting "national history" "economical", "civic" programs, supported by intuition, conscious learning process acquired through analysis, judgments, representations "mediated by previous interpretation". Cultural knowledge is made up of meanings that shape the quality and depth of cultural sensitivity and awareness (Bassnett, 2003, p. 25).

In post war "Britain" according to Williams, Hoggart, Thompson the meaning of culture was "a whole way of life…was not a privilege of any particular class or intellectual elite"; culture is "multi- faceted, plurivocal, a shifting mass of signs" which incorporates the products of various social, ethnic groups (cited in, Bassnett, 2003, p. xiv). Kramer (1993) advocates that culture is a complex network of signs and anyone studying a culture needs to construct their own schemata of knowledge. Byram suggests viewing the agents who study culture through the lens of "insider" or the native speaker and "outsider" the agent who is discovering the culture through the language (cited in, Bassnett, 2003, p. xviii).

Kramsch (1993) suggests that there should be regarded two goals while exploring culture within English language classroom: 1. To set the boundaries for intercultural domain i.e. the learner is establishing the borders between the native language and target language in reference to the meaning transfer; 2. To disseminate the cultural identities through the notion of gender, origin, nationality and social status. The author also suggests that learning a culture does not necessarily mean to behave in accordance to proscriptive or prescriptive norms but to recognize the foreign cross-cultural encounters and display comprehension and sensitivity.

These factors should be clarified in the terms of intelligibility, comprehensibility, and interpretability within this context. Intelligibility means the ability to recognize a word, comprehensibility means recognizing the meaning of a word, and interpretability means ability to use the expression in certain cultural contexts.

Adaskou, Britten, Fahsi (1990) identified the four dimensions of culture: 1. "the aesthetic sense" where are discovered the scenery of films, literature and art; 2. "the sociological sense" that examines the customs and traditions; 3. "the semantic sense" that discovers the conceptual system of a language; 4. "pragmatic sense" that examines the cultural norms and social and cultural contexts and their relationship.

Spradley (1980) advocates that culture may be defined as: what people do (cultural behavior), what people know (cultural knowledge), and what things people make and use (cultural artifacts). Spradley (1980) also argues that each individual must go beyond his "naïve realism" while studying a foreign culture and forget about the assumption that all people define the realia in the same way (p. 6). The realia is a double faceted unit: on the surface it seems to be the same for all the cultural agents, but deeply inside is completely different; the phenomena of love, death, friendship, enemy, existence in different cultures have different meanings (McKay, 2002, p. 82-83).

In this reflective approach on culture two waves play a crucial part: culturalism (1960s) and structuralism (1970s). Culturalism and structuralism are approaching culture from different angles i.e. contrasting active,

dynamic ability of construction of meaningful experiences (culturalism) to anti- humanist analysis of experiences through the prism of the matter of structure (structuralism).

Williams, Hoggart sustain that culturalism "relate objective structure to subjective experience"- these two notions giving the concept of culture. Culturalism does not make the difference between the text and society; it is "freely expressive, moralizing in terms of personal experience" acknowledging both "high cultural artistic tradition and working class culture". The method used was empiricist, pragmatic and descriptive (cited in, Bassnett, 2003, p.9). Culturalism stresses the empirical work and the Man as the creator of meaningful practices.

Hall (1980) elucidated the distinction between culturalism and structuralism emphasizing the strengths of structuralism: "recognition of determinate conditions and grasp of society as a kind of machine, theorization of culture that is an understanding of relative autonomy decentring of experience" and failure of Structuralism that relies in the 'transformation' regarded as the freedom to choose. Marxist Structuralism seen as a theory of culture measures the "exactly the degree to which texts and cultural practices repeat or challenge the dominant ideology ". It is about the object and subject and 'total perspective on culture, objective structures and subjective positions' (Bassnett, 2003, p.11-12).

A critical stance on culturalism is brought in the view through structuralism that "rejects the humanism and moralizing attitudes". There is no place for the notion of *culture* which is replaced by *ideology*; the notion of *experience* is replaced with *signs or representations*. Marxist Structuralism based on Althusser's ideology disseminate the high cultures (ruling class culture) and popular culture (working-class culture) that depend on each other and evolve together within the capitalist economy. It does see the difference between the text and society; it provides autonomy to the text, but "it believes text and society should be understood together" (Bassnett, 2003, p. 10-11).

During 1970s when it was argued the relation between capitalism and patriarchy, it was established no place for a feminist politics inside Marxist Structuralism and its sense of totality. It is the time for post-structuralist trend (1980s) and cultural materialism. Post- structuralism denied the stance of subjectivity underlied that the subject is the effect of textuality setting the boundaries between 'the subject as effect of the text and the subject as an empirical reader'. According to Dollimore, Sinfield (1985) cultural materialism denies the truth, centredness "it insists that culture does not transcend the material forces and relations of production" (cited in, Bassnett, 2003, p.14).

To synthesize culturalism "elided subject and object " into an entity, Marxist Structuralism set lines of subjectivity as the product of ideological and hermeneutical structures (Bassnett, 2003, p.15); structuralism derives meaning from structures, from a system of signs and structured differences (De Saussure, 1960). According to De Saussure (1960) the meaning is an output of conventions organized by signs constituted by signifiers (medium) and signified (meaning), which is produced through a process of reorganization of signs along two structures: the syntagmatic and the paradigmatic.

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4. Plato and Aristotle 's Educational Philosophy

4.1. Plato 's Work and Notable Ideas

Socrates, Plato, and Aristotle are the three most legendary ancient Greek philosophers. Socrates is hailed today as the personification of wisdom and the philosophical life. He gave rise to what is now called the Socratic method, in which the teacher repeatedly questions students to help them clarify their own deepest thoughts.

Plato was born around 424 B.C. His father was Ariston, descended from kings in Athens and Messenia, and his mother, Perictione, was related to the great Greek statesman, Solon. Plato was given the name Aristocles, a family name, and later- Plato (meaning "broad" and "strong") later when he was a wrestler. As was typical of upper middle-class families of the time, Plato was educated by tutors, exploring a wide range of topics centered largely on philosophy, what would now be called ethics.

He became a student of Socrates, but his studies with the Greek master were interrupted by the Peloponnesian War. Plato fought as a soldier between 409 and 404 B.C. He left Athens when the city was defeated and its democracy was replaced by a Spartan oligarchy. He considered returning to Athens to pursue a career in politics when the oligarchy was overthrown, but the execution of Socrates in 399 B.C. changed his mind. For over 12 years, Plato traveled throughout the Mediterranean region and Egypt studying mathematics, geometry, astronomy, and religion. In about 385 B.C., Plato founded his academy, which is often suggested to have been the first university in history. He would preside over it until his death around 348 B.C.

4.2. The Allegory of the Cave and Idealism of Plato

In *The Republic*, Plato explains the route to knowledge and the responsibilities of philosophers through an allegory about prisoners in a cave.

Fig. 4.1. https://tamayaosbc.wordpress.com/2008/07/10/74/
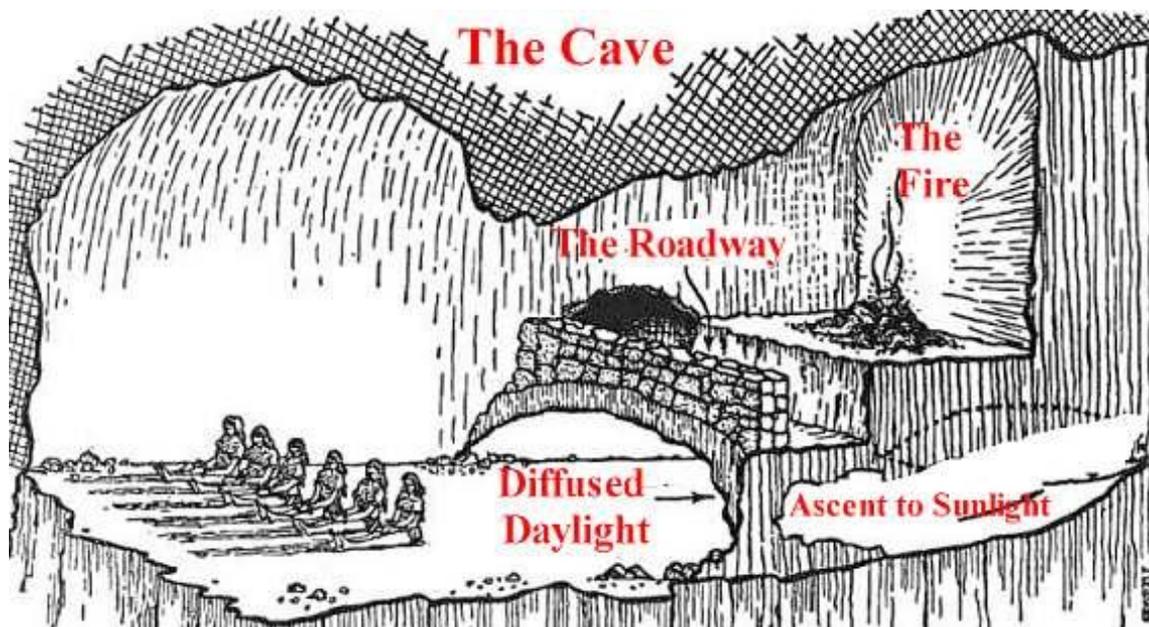
It is a cave where prisoners are chained and seated so that they all face one way, toward a wall. The prisoners spent there all their lives and knew nothing of the outside world. All that the prisoners see are the

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shadows cast on the wall before them. Behind the prisoners is a fire, which they could not see, that reflected the shadows on the wall before them. Between the fire and the prisoners is walkway, where people are crossing back and forth with strange objects kept above their heads. They consider that everything that happened in the cave was the true reality. If one of the prisoners escapes or is being released, the prisoner will be blinded by the light.

The prisoner will realize that the outside world is real and the world in the cave is only one of illusion.

If the prisoner is got back into the cave and placed in his original position, the other prisoners would mock him if he told them of the world outside and think him a fool. And they would object to anyone else being led away.

It is the allegory of the cave, which contains the view on the human condition- **Differential theory** of human nature created by Plato. To him, the world was like a cave, and a person would only see shadows cast from the outside light, so **the only reality** would be thoughts. The Aristotelian method is to walk out of the cave and experience what is casting light and shadows directly, rather than relying solely on indirect or internal experiences.

*"...the prison-house is the world of sight, the light of the fire is the sun, and ... the journey upwards [is] the ascent of the soul into the intellectual world…. The prisoner who is released and attains a full understanding of what is real (the philosopher), has a responsibility to return to the cave and instruct others in what is real, so that they too may escape into the world of truth (*From *The Republic").*

The freed person knows the reality and not merely the shadows of it. The people remaining in the cave represent the ignorant, uneducated persons- workers and slaves who reject to accept the truth. Plato believed that to understand truth we must transcend beyond this world into a higher reality where true concepts exist. T**he knowledge found is unchanging**. So, **The Knowledge advances by stages:**

A. From sense perception it proceeds to pure thought
B. From pure thought is proceeds to the ideal science
C. From the ideal to the realm beyond (from ideas to the Good)
D. The philosopher has a duty to enlighten the uneducated.

The allegory shows the epistemological progress of the mind from the inferior to the superior structures:
  A. Prisoners represent the majority of humankind
  B. We live in a world of shadows
  C. The view of the world is distorted by the shadows
  D. We cling to our distorted view
   D. The cave is the representation of the educational system.

4.2.1.The Theory of Divided Line
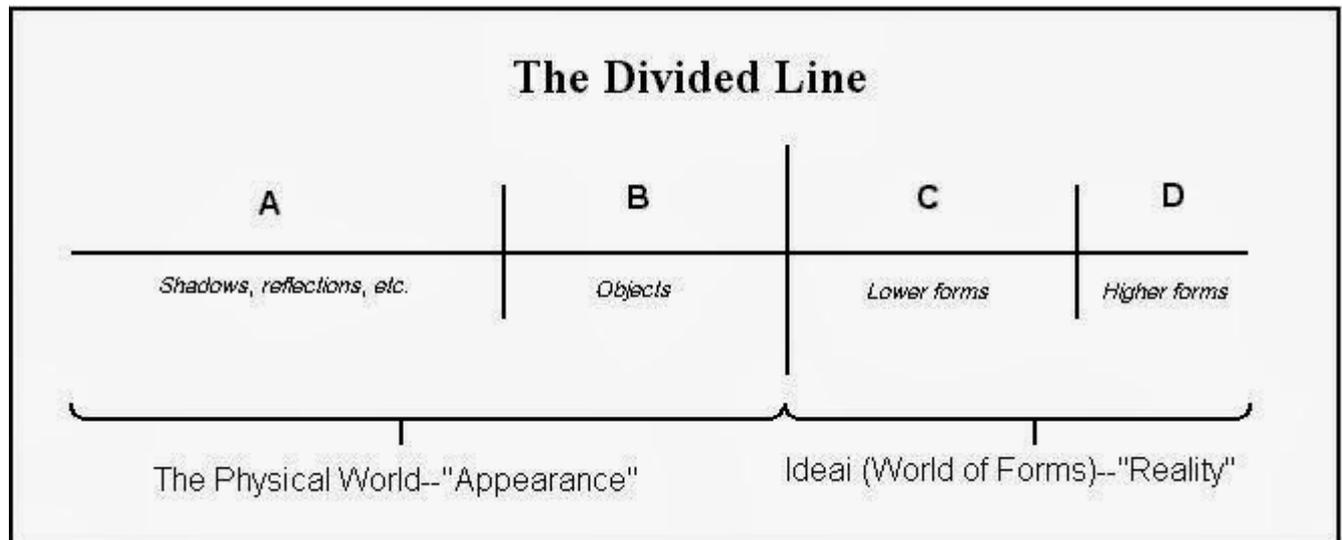
Fig. 4.2. The Theory of Divided Line   Source: http://www.angelfire.com/journal2/farmville/eidisi/philosophy/plato.html

The key is to show the real causes of the phenomena that are sensed by the unenlightened. To show how a lower part of the divided line is accounted for by a higher part. This is called Saving the Phenomena. (Or, saving the Appearances). According to Plato the world is divided into two parts: The world of Appearances which is a physical world and the world of Ideas which are eternal. The world of Appearances is relative, changing and visible, meanwhile the world of Ideas is absolute, eternal and unchanging. This is the world of Ultimate Good.

4.2.2. Idealism of Plato on Education

➢ Education helps move individuals collectively toward achieving the *good.*
➢ **The State** should be involved in education, moving high performant students toward abstract ideas and the low performant students toward gathering data.
➢ The brighter ones should rule, others should assume roles to maintain the state.
➢ The philosopher-king would lead the State to the ultimate good.
➢ **Evil** comes through ignorance, education will lead to the deletion of evil.
➢ **Goal of Education**: interested in the search for truth through ideas, responsibility, "education is transformation: Ideas can change lives."
➢ **Role of the Teacher**: to analyze and discuss ideas with students so that students can move to new levels of awareness so that they can ultimately be shaped, to connect analysis with action.
➢ **Role of the teacher** is to bring out what is already in student's mind: *recollections.*
➢ **Education** is a means to achieve justice: individual justice and social justice. Individual justice when each individual develops his ability to the highest potential. Justice is excellence. The virtue can be obtained through three stages of development of knowledge: 1. knowledge of one's own job, 2. self-knowledge, and 3. knowledge of the Idea of the Good.

Methods of instruction

➢ Lecture from time to time, but primary method of teaching is the dialectic: to discuss, analyze, synthesize, and apply what they have read to present activites
➢ Curriculum based approach and he stressed the importance of the study of the classics, of the human heritage.

The Soul has three parts:
(a) rational component (immortal)
(b) spirited, courageous component (mortal)
(c) appetitive component (desires) (mortal)

For Plato the true knowledge is when a person must suppress the needs of the body and concentrate on rational pursuits. Different people have different dominant aspects of the soul: some individuals: have appetitive aspect of the soul as dominant (workers and slaves); in others the courageous aspect of the soul is dominant (soldiers); and in others the rational aspect dominates (the philosopher).

In Plato's view there are three parts of soul:

Human Body	Levels of Human Soul
Head	Rational Level
Chest	Spiritual Level
Stomach	Appetitive Level

1. The **Rational Part** is located in the head , especially in the brain. It is in this part where the soul enable to think, to reflect, to draw conclusions. This is the most important and the highest part of the soul. This distinguishes man from the brutes.
2. The **Spiritual part** is in the chest. It is here that the soul experience abomination and anger.
3. The **Appetitive part** in the abdomen where man drives to experience hunger, thirst, and other physical aspects.

Man can control his appetite and self-assertion of spirit through **reason.**

Plato believes that **Reason** controls both Spirit and Appetitie. When this happens man will have a well-balanced personality. He declares that the appetitive and spiritual parts are subjected to death; they are mortals. Only the rational part is immortal. This gives birth to the conception that idea is eternal and immortal since it is rooted in reason.

The **emphasis of Plato on human nature in the light of reason**.

Fig. 4.3. The Parts of the Soul   Source: https://www.slideshare.net/cassandra0012345/philosophy-of-man-ppt-part-1
Socrates, Plato, and Aristotle 's contributions to Western Philosophy

4.2.3. Realism of Aristotle

Aristotle: 384 - 322 BCE; Born in Stagira, in Thrace, near Macedonia. Son of Nichomacus, prominent physician. Aristotle was likely trained in medicine. At age 17, Aristotle was sent to study with Plato at the Academy. He became Plato's most important student, remaining at the Academy untill 20 years, until Plato's death. When Aristotle left the Academy in 347, he settled briefly on islands near the Ionian coast, then accepted an invitation to teach the son of the Macedonian king, Philip II, whose father had been attended by Aristotle's own father. Aristotle tutored Phillip's son, Alexander, for 5 years until Phillip died and Alexander assumed the throne. Alexander went on to conquer much of the nearby world. In 335 BCE, Aristotle returned to Athens and established his own school, in competition with the Academy. After Alexander's death in 323, Aristotle fled Athens to prevent "a second sin against philosophy."

⌗ Aristotle was the leading proponent of realism

- The stress is on empirical research
- Tthe virtuous life consists of controlling desires by reason and by choosing the moderate path between extremes
- The good life, truth, beauty could be known through the study of ideas, using the dialectical method-syllogism. A syllogism is a system of logic that consists of three parts: (1) a major premise (general truth, or observation), (2) a minor premise (a particular fact), and (3) a conclusion (an inference implied by the two premises together). The classic example of the syllogism:

Major premise: All men are mortal.
Minor premise: Socrates is a man.
Conclusion: Socrates is mortal.

Table 4.1. The basic division on how the world is understood

Plato	Aristotle
True knowledge comes from contemplating the abstract ideas.	True knowledge comes from close examination of the world around.
The true object exists only in the mind. Actual representations are only approximate.	The species is what all the instances of it have in common.
Metaphysiscs: body – soul/ mortal/immortal	Metaphysiscs: the four causes.

The Metaphysics: The Four Causes:

The Material Cause – basically the stuff out of which anything is made.
The Formal Cause – the form, size, and shape of the thing.
The Efficient Cause – what put the material into the form it is in.
The Final Cause – the purpose of the thing.
An example: The causes of a knife.

  a. Material: The metal, e.g. iron, steel.
  b. Formal: The shape of a knife – sharp edge, long shaft, pointed end, rounded handle, etc.
  c. Efficient: The tool maker that fashioned it.
  d. Final: To cut or slice.

Questions for meditation:

  a. *What is the efficient cause of a plant?*
  b. *What is the final cause of a rain shower? Or a human being?*
  c. *What is the material cause of a thunderstorm?*
  d. *The formal cause of moonlight?*

For Aristotle, the most important cause was the final cause, the cause for which the thing exists. Everything is explained only by understanding its purpose.

Aristotle's view on Cosmos

1. Classification: There are two different parts of the world.
   a. There is the world all around, where things come and go; are born, live, and die; and motions start and stop.
   b. There is the world up in the sky, where things happen over and over again: the sun rises and sets, the seasons reoccur, the planets repeat cycles.

   The Aristotle's Hierarchy of Souls

There are three kinds of souls:

- ➤ Vegetative souls: Possessed by plants. It allows only growth, the assimilation of food, and reproduction.
- ➤ Sensitive souls: Possessed by animals and people, but not by plants. The ability to sense is a means for distinguishing an animal from a plant. Locomotion, sensation and memory.
- ➤ Rational souls: Possessed only by humans. It provides all of the functions of the other two souls, and in addition allows thinking or rational thought.

The virtue - *excellence of character*. Aristotle's virtues are:

- – **Courage** (**w**hen one is fearful or confident)
- – **Pride** (regarding one's honor and dishonor)
- – **Good tempered** (with regard to anger).

- • Virtue is a mean point between some excess and defect.
- • A virtue is a state in which a person *functions properly*
- • Virtues are a characteristic of the soul is (type of character)
- • They must be in the right kind and in the right quantity.

Excess and Defect: It is in the nature of things to be destroyed by excess or defect.

- – "Both excessive and defective exercise destroys the strength, and similarly drink or food which is above or below a certain amount destroys the health, while that which is proportionate both produces and increases and preserves it. So too is it, then, in the case of temperance and courage and the other virtues." (Aristotle, p. 579)

Aristotle's Concept of the Golden Mean		
Deficiency (−)	**BALANCE**	**Excess (+)**
cowardice	COURAGE	rashness
stinginess/miserliness	GENEROSITY	extravagance
sloth	AMBITION	greed
humility	MODESTY	pride
secrecy	HONESTY	loquacity
moroseness	GOOD HUMOR	absurdity
quarrelsomeness	FRIENDSHIP	flattery
self-indulgence	TEMPERANCE	insensibility
apathy	COMPOSURE	irritability
indecisiveness	SELF CONTROL	impulsiveness

Fig. 4.4. https://aquileana.wordpress.com/2014/01/25/aristotles-ethical-theory-on-the-concepts-of-virtue-and-golden-mean/

Fig. 4.5. https://www.coachcarson.com/suze-orman-fire-movement/golden-mean-courage/

- **Acting virtuously** is acting according to the mean. Never too much excess, nor too much defect.
- **A virtue is** "an intermediate between excess and defect.
- **Golden mean**: The desirable middle ground between any two extremes.
- **The Virtuous agent:** For Aristotle, the virtuous agent is neither continent nor incontinent. He gets pleasure in acting justly.

Goal of Education for Realists

- **Training & Education**:
  - "Hence we ought to be brought up in a particular way from our very youth, as Plato says, so as both to delight in and to be pained by the things that we ought; for this is the right education." (579)
  - So, your **motivation** must be pure!
  - **Knowledge** develops from the student's own senses.
  - **Purpose** of education is to shape behavior in the society and act accoding to its rules.
  - **The teacher** is more of a guide or advisor to the students and his responsibility is to teach students to learn from the world around them.
  - **Experience**: Being virtuous takes time and experience in the real world. The teacher must create learning experiences for the student to act virtuously. **Experience is the teacher!**
  - **Habit**: Being virtuous is acting virtuously out of habit.
  - **Everything must be based on** the power of reasoning *and judgments.*
  - **The teacher must find** the right sort of learning experience to establish the virtue.

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5. Theoretical and Philosophical Meditations in Illuminationism

5.1. Defining Illumination

Divine illumination holds that human beings require a special divine assistance in life. The doctrine has its origins in the ancient period and was influenced by Avicennism and Neoplatonism, the Persian philosopher Shahab al-Din Suhrawardi (1155–1191), who left over 50 writings in Persian and Arabic, founded the school of Illumination.

1. Thesis: the only way to explain how a person can have knowledge of universal and necessary scientific laws/forms is to hypothesize that God informs or "illuminates" the person and thereby gives the knowledge of the forms.
2. It involves communication between God and particular individuals.
3. Illumination is not innate because it is a **Rejection of Platonic Nativism** (ideas that our thoughts, ideas and characteristics are innate)
    a. knowledge of laws/forms is differentially acquired during the entire existence (different people learn different science/forms at different times)
    b. whereas innate knowledge is the same to all and intrinsic in all throughout life.

Illumination is a theory on which the Man permanently relies on some kind of special supernatural assistance in order to do the ordinary cognitive activity. The assistance is *supernatural*, otherwise it will not count as *divine* illumination. It must be *special*, in the sense that it must be something more than the divine creation and ongoing conservation of the human mind. The mind should *regularly* rely on this divine force, in order to achieve its *ordinary* cognitive activity.

Illumination must be treated as grace. The grace is analogous to the divine role on the volitional side, grace is intended as an explanation not of all human desires and motivations. The proponent of grace sustains that there is a concrete group of volitional states, crucial to human well-being, that can be achieved only with special divine assistance. The theory holds that there are certain kinds of knowledge, crucial to cognitive development, that we can achieve only with special divine assistance. Grace is viewed as a theological one. It is an equally odd fact that, whereas divine illumination hasn't generally been regarded as plausible since the thirteenth century, grace continues to be taken seriously by many theologians. Perhaps both of these facts can be accounted for by motivational psychology's relative obscurity in comparison to cognitive psychology.

- ➢ Illumination distinguishes knowledge of:
    - o sensible particular (contingent) objects
    - o nonsensible laws of science (or platonic forms)
        - ▪ universality
        - ▪ necessity

The remark by Socrates from the *Apology*:

I have a divine or spiritual sign which Meletus has ridiculed in his deposition. This began when I was a child. It is a voice, and whenever it speaks it turns me away from something I am about to do, but it never encourages me to do anything (31d, tr. Grube).

Throughout his long literary career, Augustine (354–430), the main proponent of Illumination, stresses the role of divine illumination in human thought. In the ***Confessions***, Augustine invokes divine illumination constantly, and makes bold claims for its global necessity:

The mind needs to be enlightened by light from outside itself, so that it can participate in truth, because it is not itself the nature of truth. You will light my lamp, Lord (IV.xv.25).

None other than you is teacher of the truth, wherever and from whatever source it is manifest (V.vi.10).

You hear nothing true from me which you have not first told me (X.ii.2).

Truth, when did you ever fail to walk with me, teaching me what to avoid and what to seek.... Without you I could discern none of these things (X.xl.65).

5.2. Illumination as the Action of the Forms upon People that Causes Knowledge

Augustine holds that:

- o God = the forms
- o God is the summation of the forms
- o God is the self-knowing creator who creates the universe by establishing (in matter) the forms which exist as ideas in God's mind

So, an individual's knowledge of the forms is the result of God's delivering the message about the forms with the individual person. God is communicating with a person equals with God is ***informing*** the person.

For Illumination there are common the following education theses:

- ➤ To know a language is to know the ***meaning of words*** in the language
- ➤ Meaning distinguishes between ***co-extensive properties*** ("triangular" & "trilateral")
- ➤ A language learner ***cannot distinguish co-extensive properties in experience*** by showing off the wealth and luxury
- ➤ Meaning & language cannot be learned experientially
- ➤ The language is assimilated differentially, it is not innate but rather taught
- ➤ *The main teacher is God*; it takes a *miracle - illumination*, this is how is explained the *acquisition* of language

Questions for meditation: If illumination is divine intervention,

- – *Why does learning require our effort and work?*
- – *Why does God illumine evil people?*
- – *What is the exact process of Illumination?*
- – *How do you know when you've been illumined rather than deceived?*

Concluding facts:

A. The Universe alters constantly;
B. To change is to alter the intial state (e.g. if a leaf alters from green to yellow);
C. Alteration demands coming from nothingness i.e. something comes from what was not;

D. It is purely natural process that something changes;
E. That is why must exist something – God – that never changes and miraculously creates each momentary stage of the altering universe from what was not = nothing (*ex nihilo*);
F. To create *ex nihilo* is to create without using matter;
G. Since God creates the universe *ex nihilo*, God is responsible for everything in the universe – both good and bad;
H. In creating the universe, God foresees or knows the entire history of the universe in full detail;
I. God knows everything that each person does before he/she does it;
J. God is perfect = benevolent, omnipotent, and omniscient;
K. Evil exists;
L. God created the universe *ex nihilo;*
M. So, God is responsible for evil.

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6. Immanuel Kant – a Modern Paradigm in Philosophy of Education. Ideology and Educational Values

6.1. The Brief Biography of Kant

Immanuel Kant (1724–1804) is the central figure in modern philosophy. He synthesized *early modern Rationalism and Empiricism.*

The fundamental idea of Kant's "critical philosophy":
- Critiques: the Critique of Pure Reason (1781, 1787)
- the Critique of Practical Reason (1788) and the Critique of the Power of Judgment (1790).

Kant regards the basic categories of the human mind as the transcendental "condition of possibility" for any experience.

Immanuel Kant was born in April 22, 1724 in Königsberg near the southeastern shore of the Baltic Sea. Today Königsberg has been renamed Kaliningrad and is part of Russia. But during Kant's lifetime Königsberg was the capital of East Prussia and its dominant language was German.

Kant was born into an artisan family of modest means. His father was a master harness maker, and his mother was the daughter of a harness maker, though she was better educated than most women of her social class. Kant's family was never destitute, but his father's trade was in decline during Kant's youth and his parents at times had to rely on extended family for financial support.

Kant's parents were Pietist and he attended a Pietist school, the Collegium Fridericianum, from ages eight through fifteen. Pietism was founded in Germany by Philipp Jakob Spener (1635-1705). The Pietists regarded Christian faith as a living relationship with God.

Kant attended college at the University of Königsberg, known as the Albertina, where his early interest in classics was quickly superseded by philosophy. After college Kant spent six years as a private tutor to young children outside Königsberg. By this time both of his parents had died and Kant's finances were not yet secure enough for him to pursue an academic career. He finally returned to Königsberg in 1754 and began teaching at the Albertina the following year. For the next four decades Kant taught philosophy there, until his retirement from teaching in 1796 at the age of seventy-two.

Some of Kant's Major Works:
(1755) *Universal Natural History of the Heavens*
(1763) *On the Only Possible Argument for the Existence of God*
(1770) Dissertation *On the Form and Principles of the Sensible and the Intelligible Worlds*
(1781 & 1787) *Critique of Pure Reason* (in 1781 Kant is 57 years old)
(1785) *Groundwork for the Metaphysics of Morals*
(1786) *Metaphysics of Natural Science* (philosophical foundations for Newtonian physics)
(1788) *Critique of Practical Reason*
(1790) *Critique of Judgment* (in two parts, Critique of Aesthetic Judgment (beautiful and sublime) and Critique of Teleological Judgment (organisms and purposes in nature)
(1793) *Religion Within the Boundaries of Reason Alone*
(1797) *Metaphysics of Morals* in two parts, the *Doctrine of Right* (law) and the *Doctrine of Virtue* (personal conduct and character).

By the 1790s Kant's 'critical philosophy' was widely taught in most German universities. Students would journey to Königsberg as a temple of philosophy. Kant was asked to give his opinion on all sorts of questions, as if he had universal knowledge.

He was asked for example to determine whether to vaccinate or not. During this period the legend of Kant taking a walk, at the 'Philosophers Walk,' named after him, with such a regular punctuality that people could set their watches by his walk.

He later was quoted as saying he missed this walk only once, with the publication of Rousseau's *Emile*. The work so absorbed him that for several days he stayed at home.

6.2. Pivotal Facts about Kantian Morality for the Beginner

1. *There is **one moral** law and all duties are but particular applications of it.*
2. *This single moral law holds for **ALL RATIONAL BEINGS**. (If God is a rational being, then it is binding for him as well. – No exceptions!)*
3. *This law is universal, **unchanging, the same for all cultures**, times and places.*
4. *This moral law is valid, not because it is given by God, by a King or by Nature, but because it is given by **US to ourselves**. We are individually both author and subject of it, and when we break it both judge and criminal.*
5. *The law tells us what actions to perform or omit, but morality **is ultimately about seeking to become "holy"**, i.e. seeking to conform our minds.*
6. *(following Allen Wood's classification in Kant's Ethical Thought).*

   Formula of Universal Law: "I ought never act except in a way that I could also will that my maxim should become a universal law." (4:402) [Also: "Act only in accordance with that maxim through which you can at the same time will that it become a universal law." (4:421)]

   Formula of the Law of Nature: "Act as if the maxim of your action were to become by your will a universal law of nature." (4:421)

   Formula of Humanity as an End in Itself: "So act that you use humanity, whether in your own person or that of another, always at the same time as an end, never merely as a means." (4:439)

   Formula of Autonomy: "Choose only in such a way that the maxims of your choice are also included as universal law in the same volition." (4:439)

   Formula of the Kingdom of Ends: "Act in accordance with the maxims of a member giving universal laws for a purely possible kingdom of ends." (4:439)

6.3. Seven Key Features of Kant's Moral Theory

Feature 1: According to Kant, Morality is Rooted in Common Human Reason. It is in fact often known better by the uneducated than by so-called experts/specialists in moral philosophy.

The job of the moral philosopher is not to find out or invent a new or better way of existence.

Why then do we need a "groundwork of a metaphysics of morals" or even a "metaphysics of morals"?

To argue against the philosophers who confuse themselves and us; Reason has a tendency to protest with the law.

This aspect of Kant's moral philosophy is directly evident in the method of the first two parts of the Groundwork, where his stated goal is to get to the "supreme principle of morality" through nothing but an *analysis* of common moral thought.

Feature 2: Everything, including our actions, appears to be determined, but we must believe for moral reasons that our actions at least are really free.

The main idea is that whatever occurs is dictated to happen in such a way that if one were aware of the state of the world at any previous time and the laws of nature, then one could in principle have envisioned with certainty that this would occur.

NOTE: We are parts of nature, and all our deeds and choices coincide to events in real world. SO: It seems that all our deeds are determined and thus we *necessarily* do whatever we actually do.

Table 6.1. Plato and Kant's Metaphysics

Plato	Kant
Reality Itself • Completely Knowable • Perfect in Itself • Unchanging • Timeless • Invisible	Reality "as it is in itself" • Absolutely Unknowable • Possibly a realm of free actions • Non-sensible
The Appearance of Reality • Partially Knowable • Imperfect • Changing • Temporal • Visible	The "Mere Appearance" of Reality • Perfectly Knowable • Actions and choices completely determined by physical causes and laws • Sensible

Feature 3: Freedom is a Necessary Presupposition of Responsibility

Freedom is important because, on Kant's view, moral assessment establishes that we are free in the sense that we have the ability to do the opposite.

E.g. Kant's example of a man who commits a theft (5:95ff.). Kant sustains that in order for this man's action to be morally wrong, it must have been within his control and within his power at the time not to have committed the theft. If this was not within his control at the time, then, while it may be useful to punish him in order to shape his behavior or to influence others, it nevertheless would not be correct to say that his action was morally wrong. Moral rightness and wrongness apply only to free agents who control their actions and have it in their power, at the time of their actions, either to act rightly or not. It is just common sense.

- *Freedom is in his view required for moral responsibility. If we are not free, then we cannot be held responsible for what we do.*
- *Excuses function by arguing that since we were in some way determined to do X, and thus not free not to do X, then we shouldn't be held responsible for it.*

Examples: I was late for interview because … My clock didn't go off. My tire went flat. I have a mental disorder. I went temporarily insane. I was treated badly as a child. I have a hormonal imbalance. I have poor DNA from my parents. Someone forced me to pull the trigger of the gun ...

But if modern science is true, then it seems we all have a *universal* excuse, an excuse good for every occasion: **So if we want to get technical enough in our explanations, we can make an excuse for anything we do!**

So, if we are to admit morality and not seek to make excuses, then we must stand fast in the belief that we are **completely free** whenever we are faced with a moral choice.

The reciprocity thesis

Kant also advocates the conclusion that **morality** and **freedom** reciprocally entail one another, which is sometimes called the reciprocity thesis (Allison 1990). To act morally is to exercise freedom, and the only way to fully exercise freedom is to act morally.

Feature 4: Nothing is Good in itself except the Good Will

Kant says that we have **a duty** to promote the highest good, taken in this sense (5:125). According to Kant we must conceive of the highest good as a possible state of affairs in order to fulfill our duty to forward it.

What is the Ultimate Good? - "Good Will"

- **What makes a person "good" is possession of a will that makes its decisions on the basis of moral law.**

  e.g. Intelligence seems like a good property, but it is only good when used by someone with a good will. If used by someone with a bad will, the same intelligence even increases their evil.

  Is the diabolically evil person depicted in movies as stupid, or rather as highly intelligent?
  How then can intelligence be good in itself?
- The Moral Quality of an Action Depends Entirely on One's Motive or Reason for Acting, *not at all* on the Consequence.

  e.g.The shopkeeper who gives the young boy the right change, not from honesty, but because he knows if he is caught, no one will buy from him in the future.

Kant considers the intuition - the action is not inherently good if it is not done for the right reason. A GOOD action done for a BAD REASON is often taken as absolute morally regratable.

Do you know anybody who would save a person's life to be on television?
A politically perfect, peaceful and harmonious society could have evil citizens looking out for their own self-interest.
Phenomena and Noumena

- Phenomena:
    - things from physical reality; sensed empirically and in constant change.
- Noumena:
    - things-in-themselves, which can't be known by the use of senses (moral reality, is in the category of the noumena).

  Good Will and Duty: the Category of Noumena. The theory of duty or moral obligation.

- ✓ A good will is determined by moral demands- rulled to act in certain ways- according to duty.
- ✓ The moral agent gives priority to the moral demand.

Duty can be:

      a. Role-related duty
      b. General duty

Obligation: Requirement set on a person because of his/her identity.

The good will is "the only thing good without qualification is a good will".

➢ *It means: Integrity- living with self.*
➢ *Not to loose the moral goodness in order to achieve some desirable end or object.*

◼ **Acting for the sake of duty**: Kant considered that for one person to act for the right reasons he must act always for the sake of duty.

One acts for the sake of duty when: *he performs an action X and his reason for performing X is merely that it is what the moral law prescribes him to do.*

What is morally required in performing some action?

The Good Person: A good person has a will that is determined by the moral law.

The Humanity Formula

➢ "Never act in a way that you treat Humanity, whether self or others, as a <u>means only</u> but always as an end in itself."
➢ Respect for persons' wills.

Feature 7: Genuine Morality is Autonomy or Self-Rule (not Heteronomy, i.e. Rule by Another). Kant claims to be the first to formulate a truly autonomous moral principle, which makes him able to claim to be the foremost of modern moralists.

What is "autonomy"? "auto" = Greek for "self", "nomos" = Greek for "rule" or "law"auto-nomy is "self-rule," just as auto-mobile (self + movable thing), means a thing that can move itself.
Autonomy is the status of free moral agents with dignity and worth ("moral beings above all").

– **"The idea of the will of every rational being as a will that legislates universal law."- laws are of our own making.**

Kant and his contrasts:

◼ *Morality: Duty versus Inclination*
◼ *Freedom: Autonomy versus Heteronomy*
◼ *Reason: Categorical verus Hypothetical Imperative*

Questions for meditation: What is duty? What is morality?
What is autonomy for you? What is heteronomy? Give examples from daily life?
What does it mean to act for the sake of duty? What does it mean to act with dignity?

      Hypothetical Vs categorical imperatives
      Hypothetical imperative: *What I ought to do if some conditions are to be kept.*
I ought to attend the lecture if I want to pass my examination.
Categorical imperative: What I ought to do unconditionally.

You can act only as a universal law.
I ought not to murder no matter what goal I have.
Questions for meditation:
> *Why should I obey to the moral law?*
> *Why should I respect other persons?*

> ***Moral relativism****: A very popular view in ethics is moral relativism. What is believed to be right and wrong may differ from group to group, society to society, or culture to culture.*

Divine Command theory

- **Divine Command Theory**: morality and moral duties are set by God.
    - God has certain rules (commandments) he gives.
- **The problem of Interpretation**:
    - *Is what is right as such because God deems (regards) it so?*
    - *Did God deem what is right as such because it is so?*

Transcendentalism and Idealism

Transcendentalism- any philosophy based upon the doctrine that the principles of reality are to be discovered by the study of the processes of thought, or a philosophy emphasizing the intuitive and spiritual above the empirical (http://en.wikipedia.org/wiki/Transcendentalism)

The empirical is knowledge derived from experience or experiment.

Idealism- the tendency to represent things in their ideal form rather than as they are. (http://dictionary.reference.com/browse/idealism)

Transcendental Idealism- the human experience of things is similar to the way they become visible to us — implying a fundamentally subject-based component rather than being an activity that directly comprehends the things as they are.

The central and most controversial thesis of the Critique of Pure Reason is that human beings experience only Phenomena (appearances), not Noumena (things in themselves); and that space and time are only subjective forms of human intuition- **transcendental idealism**.
1. Knowledge springs from two sources (**Hegel's Logic: Being Part One of the Encyclopedia of the Philosophical Sciences (1930)**):
a) the capacity of receiving impressions
b) the power of knowing an object or the actual state of things through the spontaneous administration of concepts. "Intuition and concepts constitute therefore, the elements of all our knowledge . . . "
2. "Both [intuitions and concepts] are either pure or empirical."
3. "Empirical, or with the help of sensation is contained therein; but pure if no sensation is mixed into the representation."
 5. Key sentence: "Thus pure intuition merely contains only the form under which something is intuited and pure concept only the form of the thinking of an object in general."
6. " Only pure intuitions or concepts alone are possible *a priori*, empirical ones only *a posteriori.*
"**. . .** *the spontaneity of cognition, is the understanding"* (p. 193, **Hegel's Logic: Being Part One of the Encyclopedia of the Philosophical Sciences (1930) translated by William Wallace).**

"Without sensibility no object would be given to us, without understanding none would be thought. Thoughts without content are empty, intuitions without concepts are blind. . . Further, these two powers or capacities cannot exchange their functions. The understanding is not capable of intuiting anything, and the senses are not capable of thinking anything" (Idem, pp. 193).

Kant divides Transcendental Logic into Analytic and Dialectic

"In a transcendental logic we isolate the understanding (as we did above with sensibility in the trancendental aesthetic), and elevate from our cognition merely the part of our thought that has its origin solely in the understanding. . . . The part of transcendental logic, therefore, that expounds the elements of the pure cognition of the understanding and the principles without which no object can be thought at all, is the <u>transcendental analytic</u>, and at the same time a logic of truth".

"But because it is very enticing and seductive to make use of these pure cognitions of the understanding and principles by themselves, and even beyond all bounds of experience, . . . the understanding falls into the danger of making a material use of the merely formal principles of pure understanding through empty sophistries, and of judging without distinction about objects that are not given to us, which perhaps indeed could not be given to us in any way. . . . The use of the pure understanding would in this case therefore be dialectical. The second part of the transcendental logic must therefore be a critique of this dialectical illusion, and is called <u>transcendental dialectic</u> . . . in order to uncover the false illusion of their groundless pretensions . . . " (p. 200)

Thinking Requires Intuition + Concepts. Kant Calls that Cognitive Activity 'Judgment'

"We can, however, trace all actions of the understanding back to judgments . . . For according to what has been said above it is a faculty for thinking. Thinking is cognition through concepts. Concepts, however, as predicates of possible judgments, are related to some representation of a still undetermined object. The concept of body thus signifies something, e.g., metal, which can be cognized through that concept. It is therefore a concept only because other representations are contained under it by means of which it can be related to objects. It is therefore the predicate for a possible judgment, e.g., "Every metal is a body." The functions of the understanding can therefore all be found together if one can exhaustively exhibit the functions of unity in judgments. The following section will make it evident that this can readily be accomplished." (p. 205)

"Kant was the first definitely to signalize the distinction between Reason and Understanding. The object of the former, as he applied the term, was the infinite and unconditioned, of the latter the finite and conditioned. Kant did valuable service when he enforced the finite character of the cognitions of the understanding founded merely upon experience, and stamped their contents with the name of appearance. But his mistake was to stop at the purely negative point of view, and to limit the unconditionality of Reason to an abstract self-sameness without any shade of distinction. It degrades Reason to a finite and conditioned range of understanding." **[from Hegel's Logic: Being Part One of the Encyclopedia of the Philosophical Sciences (1930) translated by William Wallace, (Oxford: Clarendon Press, 1975), p. 73.]**

According to the two- objects interpretation, transcendental idealism is essentially a metaphysical thesis that distinguishes between two classes of objects:

1. Phenomena- appearances (are not absolutely real in that sense because their existence and properties depend on human perceivers).
2. Noumena- things in themselves (are absolutely real in the sense that they would exist and have whatever properties they have even if no human beings were around to perceive them).

Kant has developed Copernican revolution in philosophy and epistemology so- called Rationalism and Empiricism, the **Self Understanding or** the **Reflexive Understanding** of Reality.

The Imapct of Kant's philosophy on Education

- **Catechistic education** is the question-answer interplay directed to: (1) develop the students reflection on noumena (e.g. happiness, good will etc.) (2) the condition of the state of worthiness of being in a state (happy etc).
- **Reflective practices**- in critical education are challenges to learn and develop abstarct thinking.
- How can be **autonomy** taught - by excersing moral reasoning autonomously. It strengthens the capacity for freedom and choice, it shapes the students' moral consciousness.
- To **promote understanding**- "Reflexive Understanding of Reality"it explores mental cognitive activity, logical schemes.
- To **promote formulating judgements**- alighnement of rules and principles to different situations.
- The **experiences are understood** by the mind under four concepts: quantity, quality, modality and relation.

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7. Hegel – Idealism as an Expression of Freedom and Wisdom

7.1. The World of Scientific Cognition

Hegel **(1770-1831),** born and grew up in 1770 in Stuttgart, Germany. He went through normal schooling, and entered the mediological seminary to study theology. Hegel spent the years 1788-1793 as a theology student in nearby Tübingen forming friendships there with fellow students, the future great romantic poet Friedrich Hölderlin and F. D. E. Schelling, these friendships clearly had a major impact on Hegel's philosophical development, and for a while the intellectual lives of these three were closely connected. Hegel worked as a professor in various German universities, where he became well acquainted with **Romanticism**, to which his '**Hegelianism**' would largely be a response.

Hegel has discovered his world of Scientific Cognition which is:

- ■ 'The Element of True is the Notion and its true Shape is Scientific System'

- ■ 'The state of spiritual culture at the present time'

- ■ 'The principle of Science is not the completion of Science' : objections to formalism.'

Hegel's work is normally categorized as **German idealism**, and he is considered specifically to be an **absolute idealist**. Hegel was influenced by **Immanuel Kant**, and Hegel's work in the philosophy of history would influence **Karl Marx**. Hegel goes beyond taking Reason in Higher level. Hegel established Philosophy as a Whole elucidating the following concepts:

- ➢ Philosophy as Real Science/Scientific Cognition
- ➢ Going Beyond the Dogmatic Metaphysics
- ➢ Consciousness and Self-Consciousness
- ➢ Taking Logic Beyond Pure Reason
- ➢ Explaining the doctrine of Notion Taking Dialectics to The Higher Reason

Main books of Hegel:

- ➢ «Phenomenology of spirit»
- ➢ «Science logic»
- ➢ «Encyclopedia of Philosophy».
- ➢ *The Science of Logic [1812- 16]*
- ➢ Phenomenology of Spirit [1807]
- ➢ *Encyclopedia of the Philosophical sciences [1817]*
- ➢ *Philosophy of Nature [1817]*
- ➢ *Lectures on Aesthetics [1817]*
- ➢ *Philosophy of Right [1820]*
- ➢ *Later Versions on Subjective Spirit [1830]*
- ➢ *Objective Spirit [1830]Shorter Logic 1*830

Main idea of Hegel's ontology- *Absolute Idealism- in order for a thinking subject (human reason/consciousness) to know its object (surroundings/world), the subject must have some sense of identity and being*:
- ➢ thinking is equivalent to being
- ➢ reason is the substance

- the basis of the world is an idealistic beginning "absolute idea", which is in the process of development and formation
- the development of ideas is a dialectical process based on the struggle of contrudictions
- Dialectic - the dialectical method is the method that creates the conflict of opposites that genertates progress

The transcendental dialectics introduces the new form of arguments which was developed by Kant and continued by Hegel in his *Phenomenology of Spirit.*

7.2.   Absolute Idealism as an All-inclusive Whole

This means that since the subject (a thinking being) can know an object (the world), there must be some sort of identity that connects the two, or else there would be no certain way of knowing anything**.**

In Hegel's work, the "world spirit" which is called *Weltgeist* **is reason itself.**

Hegel believed that the "world spirit" is continuously expanding toward knowledge of itself and passes through three stages: the subjective spirit (the individual), the objective spirit (the family, society, and state), and the absolute spirit (art, religion, and philosophy).

According to Hegel There are three stages of the Spirit's development

First stage. **Thesis**. *Being of Subjective Spirit. It is the logic of the individual. Subjective Spirit is the individual mind.*

Second stage. **Antithesis**. *It's being of nature. In which the idea turns: Being of Objective Spirit is common human reason expressed in various forms of social life: family, the state, politics.*

Third stage. **Synthesis**. *It's being of "Absolute spirit world". Being of Absolute Spirit is the infinite freedom, expressed in art, religion and philosophy. Absolute Spirit is the ultimate manifestation of the spirit. It is always effective truth.*

From this can be concluded:
- *Art – (**thesis**). It is an individual project of the Absolute idea.*
- *Religion – (**antithesis for art**). Absolute idea disclosed to humans by God in the form of revelation.*
- *Philosophy – (**synthesis of art and religion**). It is the knowledge of God-given and understandable for people. Philosophy is a full disclosure of all truth. It is higher knowledge.*

7.3.   Hegelian Dialectic

Fig. 7.1. https://www.pinterest.com/pin/66709638203851681/?lp=true
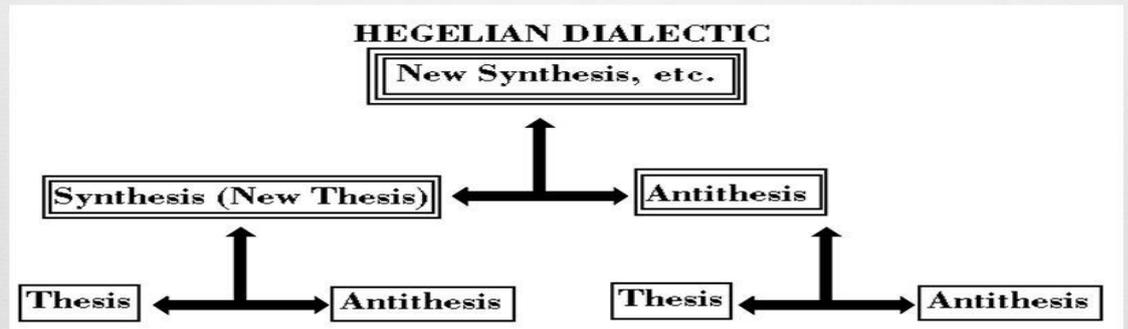
There are 3 stages:

- Thesis
- Antithesis
- Synthesis

The triadic form can be seen as a negotiation- 3 stages of development: thesis is a formulation of a statement, antithesis states an opposite position, a reaction to thesis; a synthesis solves the conflict between the two statements. Hegel thinks that history (as a science) has this structure. So, the overall structure of history can be put like this:

Spirit in itself/Spirit for itself/Spirit in and for itself. That is, pure Spirit or Reason puts its opposite (matter) out there as something it can contemplate. The process of *mediation* is the process in which these opposites produce a new synthesis of Spirit in itself and Spirit for itself.

E.G. Here is a political example that make this a little clearer:

- Thesis: anarchy – no rule, everyone on his own (Hobbes' "state of nature")
- Anthithesis: monarchy – one person in charge, everyone else must obey
- Synthesis: democracy – the joint rule of all, everyone makes the rules, everyone must keep them.

- There are 3 modes of consciousness.
  - Sense Certainty/Meaning- the mind's initial attempt to get the nature of a thing
  - Perception- the search for certainty, works with common language between individuals
  - Understanding- when the mind works through defficiencies in sense certainty and perception and creates a more accurate result (essentially learning).

Hegel revealed three issues Consciousness, Self- Consciousness and Reason anf observes Self – Consciousness in relation to external actuality and immediate actuality.

7.3.1. Intellect and Intelligence

Hegel himself recognizes and appreciates the Kant's distinction between intellect and reason, admitting, without hesitation, the many philosophical merits of his predecessor. The Kant's intellect is "the self", which takes the material from the sensitive knowledge, from experience, which is indispensable for the existence. Although, Hegel takes over the Kant's sense of intellect as a function of regulating the experience, Hegel gives it new valences, both positive and negative. Hegel states that when it comes to outer reality, *the intellect* distinguishes between *"form and content*," the both items are indifferent to each other. The main activity of the intellect is that of "abstraction", of separating from the totality of the outer world of elements which, for various reasons, are privileged.

It should be mentioned the *struggle of recognition* in which Hegel describes the inter-subjective conditions which are obligatory for any form of consciousness. Hegel advocates that to be *conscious* of external things demands the reflexivity of *self*-consciousness- awareness *of oneself*. One's self-consciousness will rest on others recognition and identification as a self-conscious subject. This mutual recognition constitutes *objective spirit* – that supplies the indivis with the social matrix in which self-consciousnesses can exist. The *Phenomenology* can change the direction from individual's subjective mind to one of *objective* spirit.

Then the intellect has the right to operate by differentiating *"accidental" from "essential*" and, as a person endowed with intelligence and discernment must pursue his own purposes. The Hegelian intellect has a capacity for judgement, meanwhile Kant's intellect possesses only the faculty of teleological judgment, superior in the plane of knowing the intellect. Kant conciders that the mind doesn't have substance, it is an active process that encodes raw sensory data into meaningful, ordered experiences. Kant names the process apperception. That is why Hegelian intellect rises to a higher level it does not have schematic regulation of the matter of experience, but setting goals that it pursues perseverantly.

The Hegelian *intellect is* capable of pursuing its *own interests* and of imposing distinctions as the above-mentioned dissociation between form and content. For Hegel, the phenomenological form of the outer world does not coincide with its essence, its own content - freedom - which is fulfilling itself on a historical scale, in an indefinite temporal horizon. The Hegelian intellect is indifferent to this metaphysics, it is removed from its immediate aspirations; the form of the world is the reality of the world.

The Hegelian *intellect is* conditioned by *space and time*. But Hegel separates himself from Kant through the understanding he gives to these two terms. Space, for the author of Science of Logic, is not, as for Kant, a subjective experience, an intuition, but an "abstraction of the immediate exterior". Time, the measure of the finitude or finiteness of things, is a process of reality. Things are finite, they are in time to perish; that is why the things themselves are temporal - objective determination.

The Hegelian *intellect is* a *limit*- it is passive regarding the field of nature as an integral sum of the possible experiences; the Hegelian intellect can not adequately think of nature as a unity because it is incapable of sensing its dynamics and the role that the Idea (reason) attributes to this equation. The universal spirit represents the reconciliation of humanity with itself, with its institutions and ideas; it is a process in which nature is integrated as a contradictory altercation with the reason, with the view to suppress and overcome this state. The intellect commits a fundamental mistake distinguishing between thinking and reality not seeing the merging of the two into the process of self-constitution of the spirit.

Intelligence is the finite, *the private, the limiting, the negative*. Intelligence is such a particularity incapable of seeing and going beyond itself to gain access to reality as a process, not as a fixed, empty, lifeless abstraction. Intelligence is the individual incapability to understand anything other than the phenomenon, unable to identify the perceived interests of a society, of a state. *Intelligence is simply negativity*; for spirit, it is an abstraction of any content, because only the spirit is real.

The Spirit from Hegel's *Phenomenology of Spirit* can not fail to be what it is in reality, reality as essence, not as an appearance.

Intelligence thus contradicts reason. But because all things are in themselves contradictory and Contradiction is the root of any movement and life; only because something possesses in itself a contradiction, it moves, has impulses and activity - it is the task of reason to cross the intellect, to take possession of it, to preserve and to overcome the opposition between the two sides.

The thought frees itself and rises above the phenomenal constraints, even if it does not overcome them. In the form of a subjective universality, of a singularity that has exploited its rational potential, the concept represents an existing and at the same time obsolete contradiction between the present ego and the possible ego, the normative self, the real self. The concept is superior to the intellect as it embodies in itself all previous determinations of thought as obsolete. He thus becomes his identity with himself, frees himself.

Despite a lifetime spent as an educator within the Prussian education system Hegel never wrote a systematic theory of education. But here are some Applications of Hegelian Philosophy in Education:

- Prepare the student to be a good citizen
- Education is a right and responsibility of both Child and State

"Man has to acquire for himself the position which he ought to attain; he is not already in possession of it by instinct. It is on this fact that the child's right to education is based. ... The services which may be demanded from children should therefore have education as their sole end and be relevant thereto; they must not be ends in themselves, since a child in slavery is in the most unethical of all situations whatever" (Philosophy of Right, *§174a).*

- Education aims to Actualise what a person potentially is

"...the reason of the child as child is at first a mere inward, in the shape of his natural ability or vocation, etc. This mere inward, at the same time, has for the child the form of a mere outward, in the shape of the will of his parents, the attainments of his teachers, and the whole world of reason that environs him. The education and instruction of a child aim at making him actually and for himself what he is at first only potentially and therefore for others, viz., for his grown up friends. The reason, which at first exists in the child only as an inner possibility, is actualised *through education: and conversely, the child by these means becomes conscious that the goodness, religion, and science which he had at first looked upon as an outward authority, are his own nature"* (Shorter Logic *§140n).*

- "Think for yourself" is a Nonsensical phrase

'Think for yourself' is a phrase which people often use as if it had some special significance. The fact is, no man can think for another, any more than he can eat or drink for him. In point of contents, thought is only true in proportion as it sinks itself in the facts; and in point of form it is no private act of the subject, but rather that attitude of consciousness where the abstract self, freed from all the special limitations to which its ordinary states are liable, restricts itself to that universal action in which it is identical with all individuals" (Shorter Logic, *§23).*

- Discipline and Self-Will in the Child

"One of the chief factors in education is discipline, the purport of which is to break down the child's self-will and thereby eradicate his purely natural and sensuous self. We must not expect to achieve this by mere goodness, since it is just the immediate will which acts on immediate fancies and caprices, not on reasons and representative thinking. If we advance reasons to children, we leave it open to them to decide whether the reasons are weighty or not, and thus we make everything depend on their whim. So far as children are concerned, universality and the substance of things reside in their parents, and this implies that children must be

obedient. If the feeling of subordination, producing the longing to grow up, is not fostered in children, they become forward and impertinent" (Philosophy of Right, *§174a).*

- Play is not for the Schoolroom

"The necessity for education is present in children as their own feeling of dissatisfaction with themselves as they are, as the desire to belong to the adult world whose superiority they divine, as the longing to grow up. The play theory of education assumes that what is childish is itself already something of inherent worth and presents it as such to the children; in their eyes it lowers serious pursuits, and education itself, to a form of childishness for which the children themselves have scant respect. The advocates of this method represent the child, in the immaturity in which he feels himself to be, as really mature and they struggle to make him satisfied with himself as he is. But they corrupt and distort his genuine and proper need for something better, and create in him a blind indifference to the substantial ties of the intellectual world, a contempt of his elders because they have thus posed before him, a child, in a contemptible and childish fashion, and finally a vanity and conceit which feeds on the notion of its own superiority" (Philosophy of Right, *§175a).*

- Teachers should have freedom to adapt to circumstances

"Since every new concept in a systematic whole really arises from what precedes by dialectic, a teacher acquainted with the nature of philosophizing everywhere enjoys as often as possible the freedom to advance the inquiry by means of dialectic; and where dialectic finds no access, he is free to pass on to the next concept without it" (Report to Niethammer 23 October 1812).

- Children are travelling a road already levelled by past generations

"The educational experiments, advocated by Rousseau in Emile*, of withdrawing children from the common life of every day and bringing them up in the country, have turned out to be futile, since no success can attend an attempt to estrange people from the laws of the world. Even if the young have to be educated in solitude, it is still useless to hope that the fragrance of the intellectual world will not ultimately permeate this solitude or that the power of the world mind is too feeble to gain the mastery of those outlying regions. It is by becoming a citizen of a good state that the individual first comes into his right."* (Philosophy of Right §153 addition)

- Children should be taught ethics early

"In fact, if one waits to acquaint the human being with such things [substantial moral principles] until he is fully capable of grasping ethical concepts in their entire truth, then few would ever possess this capacity, and these few hardly before the end of their life. It is precisely the lack of ethical reflection which delays the cultivation of this grasp, just as it delays the cultivation of moral feeling" (Werke *4:347).*

- Children should be exposed to the Classics

"Education must have an earlier material and object, upon which it labours, which it alters and forms anew. It is necessary that we acquire the world of antiquity, not only so as to possess it, but even more in order to have something that we can work over" (Werke *4:320-321).*
Source (https://www.marxists.org/reference/archive/hegel/help/hegel-on-education.htm)

Blended

What is the student doing? (More work online)	What is the teacher doing? (More interaction online)
• Sitting in a desk in a classroom or computer lab • **Using personal computer online at home or other location** • **Interacting with peers in person and online**	• Standing in front of the classroom **and interacting online** • Directing Learning • **Meeting students in small groups (f2f and online)** • **Developing/assigning online lessons** • **Grading online**
What is the content?	**Where is the content?**
Textbooks Supplemental materials Teacher created materials Computer (Word, Ppt, etc.) Computer Program (loaded or CD-Rom) **Web** **Computer led (e.g. programmed math or English)**	On paper In the classroom In a school library **On a computer/digital white board / doc camera, etc.** **Online (computer led or teacher led content)**

Fig. 7.1. https://www.slideshare.net/robdarrow/samr-and-blended-learning-dec-2015

Fig. 7.2. https://goghvango.wordpress.com/tag/interactive-learning/

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8. Phenomenology and Existentialism in Education

8.1. The Phenomenology of Spirit

The phenomenology of spirit is an eternal theme of philosophy. Hegel was neither the first nor the last to treat it. But the first clear understanding of the problems are elucidated in his work *Phenomenology of Spirit (1807).* Hegel describes the consciousness as divided into three levels:

1. The sensitivity / certainty of an external object
2. Perception
3. Force and understanding
4. Self-consciousness (self is everything).
        It is a phenomenology when the man looks at the world as it appears to consciousness. Hegel attempted to describe and define all the dimensions of human experience: knowledge, perception, consciousness and subjectivity, social interactions, culture, history, morality and religion by creating a new terminology to escape the idealistic semantics used by Kant. Hegel distinguishes collective knowledge: the relationship between individual act of knowing and the universality of concepts related to this act. The individual act means the first moment (of sense-certainty) and universal concepts (different people can understand these concepts). This requirement leads to the second mode of consciousness, perception. With perception, consciousness, in its search for certainty, is using thought, and language. Hegel has built a science of consciousness, from childhood (the sentient consciousness), the self-awareness to the absolute knowledge and consciousness is complete when it reaches the philosophical stage. The two self-consciousnesses, which are in constant opposition: fight to demonstrate the superiority with the other as a

being-for-itself Absolute. Everyone tends to the death of the other. Schelling only discovers the concept of Absolute as a static, immutable environment, which encompasses the subject and the object everywhere.

Self-consciousness has the role of highlighting the self-awareness of the self, which separates itself from everything that is around. However, when we exercise our Self-awareness we have the ability to imagine how we perceive others and how we recognize our consciousness.

Hegel argues that when we are aware of ourselves, we are also aware of the fact that others are aware of our existence, but also of the fact that others are aware that we are aware of their presence. So, self-consciousness is dependent on the connection we have with objects and people outside us. Two self-consciousness units, apart, are nothing more than self-consciousness, but when they meet each other they have the ability to recognize each other. The self-knowledge is a perception between two individuals that allows the other to be recognized as different, unicque consciousness.

This means that Hegel considers consciousness as a representation of the fact that the historical process is never a mere succession of facts, but rather successive steps to enclose new meanings; successions over time and space with or without any connection between them it is always a fulfillment, a development, and not just an order.

Phenomenology of Hegel is not this invoice, it does not discuss logical contents, but describes history, or more precisely moments of history, moments that have marked the man. The sequence of these moments appears to be "logical," as Hegel argues that the subsequent moments, which succeeded others, emerged from the previous ones because previous moments had exhausted their inner possibilities, and reality is reconfigured. E.g.the altered plan that is not totally different from the original one, but keeps to the logical nucleus, the nucleus that has a significance, and completes this nucleus with a new meaning that will stay at the foundation of the later time.

Qualities are the other aspects that follow in history, shape the configurations, the forms that construct an entity in a direct way; Hegel's emphasis on this structuring is the reason as the essential faculty of philosophical thinking. If in Antiquity and the Middle Ages, as Kant believed, between the two faculties of thought: intellect and reason, the first was always privileged as the source of truth, as a royal way of knowledge, to Hegel, this hierarchy is changing. Even if the intellect is also a source of truth it lacks the ability to overcome the experience, to get away from it and to be reorganized in the power of an Idea. It's just rationality the one that has this capacity.

However, Kantian reason does not have the power to penetrate into transcendence; but Hegel's reason does it. Kant drew attention to the logical expression of the intellect that is directed to reason, and the logical expression of reason i.e. syllogism. Reason according to Hegel is the faculty, ability to unite the judgments of the intellect, in a kind of universal polisylogism, by which it comes from the elementary stages of knowledge, from the truths more straightforward, to what Hegel calls Absolute knowledge or the truth - an understanding of the necessity of admitting the Absolute Idealism, of complete identity between consciousness and reality.

There is a dual intention in the philosophy of Hegel: in the *first stage* is represented phenomenology, as an introduction to the "science of logic". This introduction justifies the thesis of Absolute Idealism, which derives from the historical evolution of human consciousness which is not a linear evolution, but a systemic one. *The second stage* which is characterized in the Science of Logic, shows how there are chained the fundamental categories of thought, reality and thinking; between thinking and reality there is established a category of an identity. We not only think of reality through them, but reality itself is structured according to these categories and in the way they logically fit in our thinking. But there is another aspect to be noticed: the Absolute Idealism that Hegel supports, must not be thought only in relation to human knowledge.

To Hegel, identity also means something other than production through object of the subject, means identity in the sense that the concept in knowledge is the expression in the consciousness of what is active in unconscious things that is without consciousness, or without accompanying the representation of self. The substance of the real must be conceived both as a subject. The meaning of the term of the subject must be understood as well not just in his relationship with human knowledge but also in the sense that the dynamic unity of an existing object produced from the inside of the development of that existing object, is the true subject in that existence.

` Identity between reality and thinking is the identity that occurs when we talk about the concepts of things; between the things we see and our consciousness or thinking there is some direct connection: these things exist apart from us, and the link can not be seen anywhere.

True philosophy of Hegel starts from the premise of that identity, which means that the common consciousness must be lifted; this consciousness must take place through educating consciousness, through guiding it to understanding the admission of necessity of that identity. Some effort is needed to promote thinking. Philosophy must show it to the common consciousness that the constant change is the transformation of consciousness to the Absolute.

8.2. Existentialism- Doctrine that Defines Human Life

Existentialism, as it is now recognized, was inspired by the 19th century Danish philosopher Kierkegaard Søren, the German philosophers Friedrich Nietzsche, Martin Heidegger, Karl Jaspers (1883-1969) and Edmund Husserl, and writers like the Russian Feodor Dostoievski (1821-1881) and Czech Franz Kafka (1883-1924). It can be argued that Georg Wilhelm Friedrich Hegel and Arthur Schopenhauer were also important influences in the development of existentialism because the philosophies of Kierkegaard and Nietzsche were written in response or in opposition to them.

Existentialism is a doctrine that defines human life as possible; a doctrine, which states that every reality implies both an environment and a human subjectivity. A human being is a subject that acts, feels and simply lives. Otherwise saying the human being exists and gives meaning to his life. A central statement in Existentialism (D.E. Cooper, 1990) is existence precedes essence (p.158).

What does it mean that existence precedes essence? It means that The Man exists, encounters himself, struggles in the world – and defines himself afterwards. If the man is not definable, it is because he is nothing. He will not be anything until later, and then he will be what he makes of himself. Thus, there is no human nature, because **there is no God** to have a conception of it. Man simply exists. Not that he is simply what he perceives himself to be, but he is what he wants to be or he wills, and as he conceives and creates himself after already existing. Man is what he makes of himself. That is the first principle of existentialism.

Existentialism is a philosophy that emphasizes individual existence, freedom and choice. It is believed that people define their own meaning in life, and try to make rational decisions despite their existence in an irrational universe. It focuses on the issue of human existence, as well as on the feeling that there is no purpose or explanation at the basis of existence.

Existentialism considers individuals to be completely free and must take their personal responsibility for themselves though with this responsibility comes anxiety, deep pain or fear. Therefore, it emphasizes action, freedom and decision as fundamental, and claims that the only way to rise above the essentially absurd condition of mankind (characterized by inevitable suffering and death) is by exercising our personal liberty and choosing (a rejection complete with determinism).

Unlike René Descartes, who believed in the primacy of consciousness, existentialists claim that a human being is "thrown into" in a concrete, inveterate universe that can not be "thought away," and therefore the existence ("being in world ") precedes consciousness and is the ultimate reality.

According to Camus, when an individual's desire for order collides with the lack of order of the real world, the result is nonsense. Human beings are, therefore, subjects in an indifferent universe, ambiguous and absurd, in the sense that it is not provided with natural order, but rather can be created (temporarily and unstable, however) by human actions and interpretations.

Existentialism can be atheistic, theological. Some existentialists, like Nietzsche, proclaimed that "God is dead," and that the notion of God is out of date. Others, such as Kierkegaard, were deeply religious, even though they did not feel able to justify this. The important factor of existentialists is the freedom to choose, to believe, or not to believe.

Kierkegaard saw rationality as a mechanism of people, used to counteract existential anxiety, their fear of being in the world. Sartre saw rationality as a form of "bad faith", an attempt of the self to impose the structure of a fundamental, irrational and random world of phenomena. This bad faith prevents us from finding the meaning of freedom, and it limits us to everyday experience.

"Man can will nothing unless he has first understood that he must count on no one but himself; that he is alone, abandoned on earth in the midst of his infinite responsibilities, without help, with no other aim than the one he sets himself, with no other destiny than the one he forges for himself on this earth." ― Jean-Paul Sartre.

And this is what is called "**subjectivity"**. Subjectivity means - man primarily exists – that man is searching for his way and oath in the future and is completely aware of what he is going to do. Man is a reflection which has a subjective life. Otherwise saying subjectivity is the starting point. It is identical with the terms autonomy and self- reflection. E.g. a man may wish to marry – but in such a case what is usually called a will is probably a manifestation of a prior and more spontaneous decision. This decision did not appear out of nowhere, it is true that existence is prior to essence: man is responsible for what he is.

Thus, the first effect of existentialism is that it **puts every man in possession of himself** as he is, and places the entire responsibility for his existence only upon his own shoulders. And, when it is said that man is responsible for himself, it does not mean that he is responsible only for his own individuality, but that he is responsible for all men.

A man is seen **as a being**. There are two types of beings which Sartre calls the for-itself ('pour-soi') and the in-itself ('en-soi'). One way of understanding how they relate to each other is to think of being-in-itself as another word for *object* and the being-for-itself as another word for *subject*. The being-in-itself is something that is defined by its physical characteristics, whereas the subject is defined by consciousness, or nonphysical attributes.

Sartre states that the in-itself exists without justification independently of the for-itself, and thus constituting an absolute 'plenitude or completeness'. It characterizes its transcendence of the conscious experience. Compared with the in-itself, the for-itself is mainly featured by a lack of identity with itself. Consciousness is always a state of something, and therefore is defined in relation to something else. So, the for-itself always goes farther than the particular conscious experience, because consciousness is so spontaneous and unpredictable. It is impossible to involve it in a conscious experience.

Sartre finds the key concept that enables him to investigate the nature of the for-itself. He makes an analysis of the notion Nothingness and according to him it plays an important role in the being (p.159). The nothingness in question is also not simply the result of applying a logical operation, or negation to a proposition. This means that it is the very negation involved in characterizing something as destructible which makes destruction possible. For Sartre nothingness equals with destruction. The power of negation is an internal characteristic of the intentionality of consciousness.

A deeper analysis of the nothingness discovers the phenomenological understanding of the SELF. This means that the Self is presented as a unity for the for-itself, which has the task to seek for itself. Here should be mentioned and the temporal component that is the point, when the for- itself and itself coincide.

So, the for- itself is not identical with its past or future. And, as Sartre says that I am therefore no longer who I am. Similarly with the future: I never coincide with that which I will be. First, "the past corresponds to the facticity of a human life that cannot choose what is already given about itself". Second, the future opens up possibilities for the freedom of the for-itself. Otherwise saying if there is the case of the lack of coincidence between the for- itself and in- itself then there should be introduced the term as the lack of self- identity.

Sartre's primary idea is that humans, are "condemned to be free". This means that freedom is fundamental to being human; each human being must make his or her own choices. This theory is based upon his position that there is no creator and that human beings have no essence before their existence because there is no Creator. Thus: "existence precedes essence". From this can be concluded that since one cannot explain one's own actions and behavior, they are necessarily fully responsible for those actions.

Freedom is not defined by an ability to act. Freedom is rather to be understood as characteristic of the nature of consciousness, i.e. as spontaneity. But there is more to freedom. Sartre introduces the notion of freedom as a perspective to make choices, in any circumstances. In fact all human life consists in making choices The further question is if this choice is the right one? But only with time it can be found an answer on this question.

Freedom is the main feature of man, each individual is free to add to their essence but cannot change that fundamental aspect. Because freedom defines man, man is obliged to act upon his freedom and change it through his choices and then to take responsibility. Sartre claims that man must admit that he is self-determined. Sartre himself is not a determinist. He believes that through different various targets, it is hidden the idea of absolute freedom. Sartre states that human beings have the choice to do whatever they want. They are still responsible for their actions and their consequences.

Sartre's conception of choice is viewed as an entire process that he calls the project. It starts with the original process that evolves in time. Sartre defines a philosophical doctrine based on an existentialist study of the nature of being. He states that values are never objective, as they are created by the choices and actions of free individuals. In his theory there is always room for hope. Freedom is humanity's curse as well as its blessing, and what the humanity makes of that freedom is our own decision.

Howard Gardner "*Believed that there may be an existential intelligence. He expressed difficulty articulating an existential intelligence due to lack of neurological evidence. Gardner was failing to see the forest through the trees. Existential motivation is the driving force behind all other intelligences. The challenge is for individuals to become aware of this inner force and harness it to influence decisions that positively develop personal meaning and identity. Education can empower an individual to be free to choose his or her own destiny, rather than being confined and defined by others or by circumstances.*

Questions for meditation

How many of us see projections in our own thinking,
the reflections of the general ideas of the age in which we live, the pre-judgments by which we live
do we relate to ourselves, to others and to the world?
What is the meaning of life? = What is the meaning (essence) of existence?
Who am I (essentially)? What is my true nature/essence? What is my true identity?
What is my greater purpose? How should I live my life?
What is death? What happens when we die?
Is there a god, and, if so, what is her nature?
In a world of moral ambiguity, a world of "gray" areas instead of moral black and whites, good vs. evil etc., how do I make moral choices? How do I choose between two competing bad choices? Or how do I choose between two competing good choices?

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9. Ontology of Education

9.1. Ontology as the Study of Being

Ontology, as etymology suggests, is the study of being, of what there is. Ontology (from Greek ontos = "Being", "existence", and logos = "Theory", "science") is the domain of philosophical reflection that seeks to capture the foundations of existence, which conjectures on the essence of the cosmic-social-human universe, and attempts to delimit and classify its main levels and modes of manifestation.

Ontology is the constitutive part of philosophy that studies the foundations of existence, the levels, the modes and the essential forms of its manifestation. It is an area of great importance because it offers theoretical and methodological premises to all the other fields of philosophical reflection (gnosiology, axiology, proxology) as well as to all branches of science. Throughout the history of philosophy, the subject of ontology has evolved, from a broad and less profound, in a narrower but more rigorous sense, when ontology has its object

The historical evolution of the ontology issue highlights some important aspects, namely:

➢ The ontology problems are closely related to the philosophy of nature. In the ancient Greek all philosophical ideas gravitated around *the nature, the outer universe* of man.
➢ Modern ontology refers to the greatest extent, sometimes to society. The objective is to define the existential status of man, not the natural universe, but also the social universe, the technical, economic, cultural creation.
➢ Ontology had a speculative character, being identified with metaphysics.
➢ Classification of ontology.

Ontology is classified by several criteria:

1. By the number and nature of the elements underlying the world:

- Pluralist- when a phenomena is explained in terms of 2 or more principles;

- Dualist- when a phenomena is explained in terms of 2 principles;

- Monist- when when a phenomena is explained in terms of one principle.

The monist ones are based on a single principle (factor). This factor can be of a material nature, in this case, we are dealing with materialistic ontologies (the ancient ontologies that underlie the world: water, air, fire,

earth) or it can be considered of a spiritual nature, in this case we have to deal with idealistic ontologies that are divided into objective idealistic onotologists (underlying the world as an impersonal principle, there is beyond man and mankind) and the subjective idealistic ontologies according to which the world is a creation of the individual human spirit (Barkley's conception, after which things only exist to the extent that they are perceived by human senses).

Dualistic ontologies make the world as two principled structures considered as distinct by their nature: one material and the other spiritual. These principles exist and evolve in part without one being determinant. Pluralist innovations are the basis for many factors that can be either material or spiritual.

2. By degree of generality we have:

➢ Global ontologies (referring to the existing one (Marxist ontology).

➢ Regional ontologies

➢ Cosmic and physico-chemical ontologies

➢ Biological ontologies

➢ Socio-human ontologies

Ontological concepts:

1. Theistic conception claims that God is primordial and transcendent in relation to the world. God is above all the creator of the universe, the infinite source of possibilities.

2. The pantheistic conception claims that God is the common substance of things, he is not the creator of the world, and he is confused with the world, or the world is God. Pantheism states that God is in everything, The God is in things and not first of all he is their essence.

3. The Atheist Conception that totally denies the existence of God, asserting that the world was not created by a transcendent person. The material world has not been created, but it is eternal, it has neither beginning nor end, everything is expressed from the laws of matter in motion.

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10. Epistemology of Education

10.1. Defining Epistemology

Epistemology: What is knowledge? How do we know what we know? How did we acquire that knowledge? There are three branches of philosophy:

- ➢ Metaphysics (What is real?)
- ➢ Epistemology (How do we know?)
- ➢ Axiology (What is valuable?)

Table 10.1. Branches of Philosophy

Metaphysics	Epistemology	Axiology
➢ What knowledge do students need to know? ➢ What subjects shall we teach our students? ➢ The question of metaphysics involves the curriculum of the school.	➢ How do we learn? ➢ How shall we teach the subjects that we see as most important?	➢ What values are the most important? ➢ How do we teach those values?
Religion was the basis of learning.	Information was obtained from divine revelation or personal intuition. Now learning is a constructivist approach.	Values were seen as absolute and unchanging. Now it is more relative view.

10.2. The Main Philosophies

- ➢ Idealism
- ➢ Realism
- ➢ Pragmatism
- ➢ Existentialism

Idealism:

- ➢ Metaphysics - Classics and the study of the ancient languages (Greek and Latin) should form the basis of the curriculum.
- ➢ Epistemology - Students learn best through memorization and recitation.
- ➢ Axiology - Values are absolute and unchanging and best taught through memorization of specific sets of rules or oaths.

Realism:

- ➢ Metaphysics - Science and mathematics were the most important subjects.
- ➢ Epistemology - An understanding of the natural laws of our world was the appropriate method of instruction.
- ➢ Axiology - Values are absolute and unchanging and best taught through memorization.

Pragmatism:

- ➢ Metaphysics - Students should understand the major problems facing society.

- ➢ Epistemology - The curriculum should move from the abstract to the concrete, from the theoretical to the practical – learning by doing.
- ➢ Axiology - Values are relative and rules are sometimes inadequate in guiding complex decision-making.

Existentialism:

- ➢ Metaphysics - The best way to learn is through personal insight gained through journaling and autobiography.
- ➢ Epistemology - The curriculum should address the questions of human existence, relationships, and an understanding of success and failure.
- ➢ Axiology - Values are not only relative but students also have a role in choosing them and should explore individual choices and options.

Epistemology is traditionally divided into two categories:

A. Rationalism (Those who assert that by reason alone we can discover knowledge)

B. Empiricism (Those who assert that we obtain knowledge solely by our senses)

Table 10.2. Contrasts between Rationalism and Empiricism

Rationalism	Empiricism
Plato and Descartes are examples of Rationalism	Aristotle, Roger Bacon, John Locke, George Berkley, and David Hume
"senses" cannot give any certain knowledge True knowledge is already within our minds in the form of "innate ideas", but are born with	"senses" give the knowledge which we do acquire

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11. Analytic Philosophy of Education.Pedagogic Vocabulary within the Philosophy of Education

11.1. Defining Analytic Philosophy

About a decade after the end of the Second World War has been developed Analytic Philosophy. Analytic philosophy is a generic term for a style of philosophy that came to dominate English-speaking countries in the 20th century mainly by university philosophy departments calling themselves as "analytic" departments. This situation is mirrored in the United Kingdom, Canada, and Australia. [Wikipedia]

- Brian Leiterstates: *"All the Ivy League universities, all the leading state research universities, all the University of California campuses, most of the top liberal arts colleges, most of the flagship campuses of the second-tier state research universities boast philosophy departments that overwhelmingly self-identify as "analytic": it is hard to imagine a "movement" that is more academically and professionally entrenched than analytic philosophy."*

John Searle's judgment (in Bunnin & Tsui-James (eds.), The Blackwell Companion to Philosophy (Blackwell, 2003), p. 1): *"Without exception, the best philosophy departments in the United States are dominated by analytic philosophy, and among the leading philosophers in the United States, all but a tiny handful would be classified as analytic philosophers."*

The three main undepinnings of Analytical Philosophy are:
1. everything is based on the logical clarification of thoughts.

2. the logical clarification of thoughts can only be achieved by analysis of the logical form of philosophical propositions.

3. paying great attention to detail, common sense and ordinary language and not Metaphysics and Ethics.

Analytic philosophers are against traditional philosophy as they consider it too speculative, idealistic and abstract and they recognize analytic philosopphy as an Activity and not theory or system of thought. It is very actual for education when many concepts are to be analyzed and verified like: learner oriented Aims, purpose and goals of education, Integrated curriculum, personalized learning, inclusive education.

The analysis starts with a question, then concentrate on specific terms and statements that remove ambiguity, defining the terms, finding the oppositions, elaborate criteria, establish relationships, elucidating the meaning and solving the problem by testing the hypothesis through practical experiences.

Analytic philosophy stresses the application of logical techniques in order to attain conceptual clarity, and consistency with the science. Analytic Philosophy as a specific movement was led by Bertrand Gottlob Frege, Russell, Alfred North Whitehead, G. E. Moore and Ludwig Wittgenstein , Rudolf Carnap.

Gottlob Frege (1848-1925)
- Made a rigorous logic at the heart of philosophy;
- Influenced the philosophy of mathematics, logic and language;
- Everything can be derived from logic. The analysis of the underlying logic enables us to judge truth-value.

Bertrand Russell (1872-1970)
- Combined Freges logical insights with the influence of David Humes empiricism;
- Atomic facts. If the facts about the world correspond to the atomic facts than they are true.

Gilbert Ryle (1900-76)
- Careful study of language as it is used.

Rudolf Carnap (1891-1970)
- What is not analytic or scientifically verifiable is meaningless.
- **Ludwig Wittgenstein** (1889-1951)
- Analyses do not yield precise results and philosophy is merely therapeutic;
- Philosophical theories are constructed in the style of *Utilitarianism* or *Grounding of the Metaphysics of Morals;*
- Based on the possibility of analysis and theorizing.

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