www.malankaralibrary.com

TO GROW AND TO FLOURISH

The Philosophical, Psychological, Moral, and Religious Perspectives on Education

REV. DR. FRANCIS A. SAMUEL, O.I.C

www.malankaralibrary.com

www.malankaralibrary.com

TO GROW AND TO FLOURISH

THE PHILOSOPHICAL, PSYCHOLOGICAL, MORAL, AND RELIGIOUS PERSPECTIVES ON EDUCATION

REV. DR. FRANCIS A. SAMUEL, O.I.C.

www.malankaralibrary.com

TO GROW AND TO FLOURISH

THE PHILOSOPHICAL, PSYCHOLOGICAL, MORAL, AND RELIGIOUS PERSPECTIVES ON EDUCATION

Author
REV. DR. FRANCIS A. SAMUEL O.I.C.

First Published
2019

Cover Pictures: Rev. Dr. Francis A. Samuel O.I.C.
Cover/ Design: Vinod John, www.vinjomedia.com

Printed at: Bethanypress, Kalathipady, Kottayam
Phone: 0481-2571355
E-mail: bethanyktm@gmail.com

www.malankaralibrary.com

This book is dedicated to
His Holiness Pope Francis and
the Order of the Imitation of Christ, Bethany Ashram,
as we celebrate our centenary in Vatican City, Rome.

www.malankaralibrary.com

Be men and women with others and for others,
true champions in the service of others.

Pope Francis

Education is the most powerful weapon
which you can use to change the world.

Nelson Mandela

www.malankaralibrary.com

CONTENTS

Foreword vii

PART I: THE UNLEASHING OF THE GOLDEN EAGLE

Chapter 1: Education:The Unleashing of the Golden Eagle in All of Us 2

PART II: PHILOSOPHICAL PERSPECTIVES

Chapter 2 Idealism and Education 12

Chapter 3 Realism and Education 36

Chapter 4 Pragmatism and Education 54

PART III: PSYCHOLOGICAL PERSPECTIVES

Chapter 5 Behavioristic Approach to Education 84

Chapter 6 Humanistic Psychology of Education 108

Chapter 7 Cognitive Theories of Learning 134

PART IV: MORAL AND RELIGIOUS PERSPECTIVES

Chapter 8 Moral Development and Education 168

Chapter 9 Religious Perspectives on Education 199

PART V: EDUCATION AND THE 21ST CENTURY

Chapter 10 An Educational Vision for the 21st Century 236

Bibliography 263

www.malankaralibrary.com

www.malankaralibrary.com

FOREWORD

The vocation of human beings is to exist and to excel, to grow and flourish. They are called to "say the word," "name the world," and grow in the image of their creator. They are endowed with the ability
to form and transform this world—to make it a better world for all.

We all are called to be fully human. It is to unleash the infinite potential in all of us. Education is the best avenue to realize this call. Education also means enlightenment. We are called to be the light to the world. Thus, first, we have to be enlightened and, in turn, become the light to the world.

A well-educated person is a wholesome person—it includes the intellectual, physical, psychological, moral, and spiritual wellbeing. Such a human being is a smart, fit, good, and beautiful person. The beauty mentioned here is not skin deep but it is more of an ontological reality; it is about having a "depth of being," including the flourishing of human spirit.

This book is written for educators and anyone who is interested in the educational issues. This is also my humble contribution to the academic world, culled from the last thirty-two years of teaching in the field of education. I hope that this may give the readers some valuable philosophical, psychological, moral, and religious insights into the field of education.

In this context, I cannot thank enough the people who have helped me in my quest to write this book—a labor of love. I am unable to list all of them here by name. They are too many. I just want to let them know that I am grateful to every one of them. Please accept my deepest gratitude.

I am profoundly grateful to His Holiness Pope Francis who was very gracious to receive the first copy of this book in Vatican City and sign it for me; and I express my deep gratitude to His

www.malankaralibrary.com

Beatitude Moran Mor Baselios Cardinal Cleemis Catholicos for officially releasing it. My Superior General, Very Rev. Fr. Jose Kuruvila OIC, Provincials, Very Rev. Mathew Thiruvalil, OIC, Very Rev. Jose Mariadas OIC, and also Rev. Varghese Thykoottathil OIC and Rev. Jacob Varghese OIC have encouraged and assisted me in writing and publishing this book—I am deeply grateful to each one of them as well as the members of the Bethany Ashram. Rev. Fathers from St. Joseph's Church, Rev. Jason Grisafi, Pastor, Associates: Rev. Ethel Anarado and Rev. Joseph Arevalo, the parish community, colleagues in the academic field, my family members and friends, who have helped and supported me in many ways—I am indebted to them all.

In a special way, I would like to express my deep gratitude Marti Mikelinich who read the manuscript of this book and gave me timely suggestions —without her help, completion of this undertaking would not have been possible. Vinod John, my nephew, did the illustrations and designed the front and back covers of this book. His aesthetic sensibility and inspiring creativity are greatly appreciated and acknowledged here. I am also greatly indebted to VinJo Media, Bethany Publishers and its staff for their unconditional support and assistance rendered to me during the printing and publishing of this book.

There are many more individuals, not mentioned here. I am grateful to them all and hold them in my heart for their generosity of spirit. I wish and hope that your journey through the ensuing pages be fruitful and joyful.

Rev. Dr. Francis A. Samuel O.I.C.
New York

www.malankaralibrary.com

PART I
THE UNLEASHING OF THE GOLDEN EAGLE

www.malankaralibrary.com

CHAPTER 1

EDUCATION: THE UNLEASHING OF THE GOLDEN EAGLE IN ALL OF US

Education is all about growth (Dewey, 1966). It is about realizing one's full potential. It is compared to the unleashing of "the golden eagle" in all of us. Golden eagle! There is a legend concerning the unleashing of the golden eagle. This legend has many versions or incarnations.

According to one version, a farmer went to his farm and found an egg of a golden eagle. He collected it and placed it with the eggs of a backyard hen. She hatched them all. Out came all the chickens along with an eaglet. The eaglet believed that it was a chicken. It behaved like a chicken. It would scratch the earth and eat the worms; it would thrash its wings and fly a little like all other chickens. It believed that it was a chicken; and, therefore, it behaved like a chicken.

One day, the eaglet saw a majestic bird in the sky. It was having a good time. It was riding the wind and surfing the cloud with great ease and grace. Watching that bird with wonder-filled eyes, the eaglet asked: "Who is that?" The hen replied: "Oh that is a golden eagle. You know, he is the king of the sky. He belongs to the sky and we belong to the earth. After all, we are chickens, you know." So the eaglet believed and behaved like a chicken.

www.malankaralibrary.com

Then one day, the farmer happened to come that way and saw the eaglet behaving like a silly chicken. He was surprised! He, therefore, took the eaglet under his guidance and taught him how to fly. The eaglet learned to fly high. He flew and flew; he flew into the blue—riding the wind and surfing the cloud! There he was, at last, a golden eagle!

This legend addresses many aspects of education. It gives us insight into the fundamental issues in education: it explains the concept of education, the role of the student and the teacher, and the importance of curriculum. Hence, on the ensuing pages, we will examine the concept and aim of education, the role of the student, the teacher, and the curriculum.

Education Is about Flourishing

Etymologically, the word education is derived from the Latin words *educere* as well as *educare*, both give us insight into the concept of education. They answer the question what is education.

The Latin word *educere* means (‘*e*’ - out of; ‘*ducere*’ - to lead), to draw out, to bring out. Applied to education, it means to lead out, draw out, what is within the student (Webster, 1979).

The word *educare* means ‘to nourish,’ ‘to bring up,’ ‘to train,’‘to raise;’ in this sense, education means to bring up or nourish a child or student according to certain patterns, standards and objectives (Webster, 1979).

Etymologically, therefore, education can be interpreted as a ‘nourishing,’ ‘bringing forth,’ or ‘nurturing;’ it can also be interpreted as ‘leading out,’ ‘drawing out,’ or ‘a growth from within.’ “By extrapolation, education means to bring forth the potential of an individual” (Koppelman, 2011, p. 321). Education, Koppelman elaborates, is about developing cognition and affective sensitivity; it entails developing a deep understanding of the past, present, and

www.malankaralibrary.com

future to grow and realize one's full potential; it means flourishing.

The Greek philosopher Zeno spoke of flourishing. He spoke about it in the context of growth and happiness. According to him, "happiness is a sign of flourishing in human beings the way flowers are a sign of flourishing in plants" (Magid, 2008, p.80).

In relation to learning and flourishing of virtues, Magid (2008) remarked: "we can flower in the flowering of our virtues, of our capacities, our wisdom, our compassion." He refers to the Greek word *eudaemonia* and continues: "*eudaemonia* means both happiness and flourishing—the flourishing of virtues (courage, wisdom, justice, self-control) is the greatest happiness of which we are capable. They are the flowering of our lives" (p. 80). Education hence brings out the best in human beings; it helps them to flourish fully—body, mind, and spirit.

Children are born with certain abilities and talents; what education does is to help to bring out, draw forth, and develop those abilities to the maximum, including their moral and spiritual sensibilities. It is the unleashing of the infinite potential in our students. It is cultivating all their talents and helping them adapt to the environment and to flourish.

Hence, the duty of the teacher is to create an environment in which those talents and potentialities can be realized. A teacher is like a gardener; one who helps the plants to flourish, flower and come to fruition. In the same way, a teacher helps the child to actualize her or his potentialities**.** In short, education is all about bringing out the best in human beings (Samuel, 2014).

Education and Alchemy

Education is about change and growth. It is a journey of discovery and transformation. Education is alchemy in this sense; it is transforming the base metal into noble metal—transforming from

www.malankaralibrary.com

the base existence to a noble and enlightened existence. Education, ultimately, is about becoming an excellent "alchemist."

Paulo Coelho (1993) in his celebrated novel, *The Alchemist,* tells the story of a young shepherd boy pursuing his dream. The young man leaves his base life to find a noble and fulfilling life. He sets out on a journey to find the treasure, his personal legend, and the meaning of his life. He encounters all kinds of obstacles on the way, goes through many adventures, failures and successes, meets all kinds of people including an alchemist who teaches him the secret of alchemy; and by gathering information from his arduous journey, finally, the young man finds the treasure and his "Personal Legend."

Applied to education, it is also a journey we make. It is a journey that helps to find our Personal Legend, a fulfilling life. It is a struggle to transform our base life to a noble and rewarding one. It needs focus and it is full of struggles. During this journey we will encounter all kinds of people; we will have failure and success; but we learn from them. We are not alone in this adventure and discovery. We have fellow travelers with us. We have master alchemists to teach us the secret of alchemy—transforming the base metal to the noble one. In turn, we learn how to transform our own lives and the lives of others for better—become alchemists ourselves.

This transformation is a process. It involves many people and many elements of education. The most important elements are: the students, teacher, and curriculum. Therefore, we discuss the student next.

The Student, Realizing One's Potential

As observed above, education is about unleashing the infinite potential in all of us. It is about self-knowledge of who we are and

www.malankaralibrary.com

who we ought to be. It is about finding out what we can do to have a better and fulfilling life for ourselves and others.

As in the case of the story of the eaglet mentioned above, the students will have to realize who they are and what is their potential. If they know who they are and believe in themselves, with the support and scaffolding from others they can realize their "Personal Legend."

Ultimately, education is about the student. He or she is the center of the educational enterprise. Everything else revolves around the student and facilitates her or his growth. Dewey (1971a) remarked: "The case is of the child. It is his present powers which are to assert themselves; his present capacities which are to be exercised; his present attitudes which are to be realized" (p. 31).

When young children come to school they are filled with the capacity and potential, which Witte-Townsend and Hill (2006) called "a depth of being" (p. 373) or the essence of the whole within the child (p. 374). Education is engaging and allowing that depth of being or the essence to flourish. We can see an expression of that "depth of being" when children are fully involved and discover the truth; we see the light or the twinkle in their eyes.

In order to realize one's full potential and flourish in the 21st century, an educated person has to know more than how to read, write, compute, and memorize facts. According to Cookson (2009), such a person should develop critical reflection, empirical reasoning, metacognition, and collective intelligence. The collective and individual flourishing depends on cultivating skills such as critical thinking, problem solving and creative thinking (Rotherham & Willingham, 2009).

Teacher, the Bridge Builder

Teaching is facilitation of knowledge. A teacher is a facilitator

www.malankaralibrary.com

of knowledge, one who creates an environment of curiosity and creativity and relevance. A teacher helps students to motivate, discover knowledge, and problem solve.

An excellent teacher knows not only the subject matter but knows the potential of their students as the farmer knew the potential of the eaglet. Teaching is facilitating that transition from the base existence to a soaring height a student is capable of reaching.

In order to do that the teacher has to know the psychology of the child; he or she has to be cognizant of how to reach that child at her or his particular developmental stage in life. There is a chasm between the teacher and the student. This gap has to be bridged. In this sense, a teacher is a bridge builder—one who builds bridges between the students and the teacher, as well as parents and community.

A teacher is not only a bridge builder but also one who creates an environment where all students can grow. An excellent teacher creates a healthy space where obedience to truth is practiced (Palmer, 1998). He or she has to be both strict and flexible, compassionate and fair. Teachers have to make the students feel free to express their opinions in class; and feel comfortable to engage, interact, explore, make mistakes, and discover.

Curriculum, the Life in All Its Wondrous Richness

When children come to school they are full of curiosity and wonder. They want to explore and discover. There is "a depth of being" in the child to discover who they are and the world around them (Witte-Townsend & Hill, 2006, p. 373). Therefore, the curriculum is not just some books or disciplines. It is life itself with all its ups and downs, commonality and diversity, wonder and mystique.

As the shepherd boy dared to go beyond his known pasture to explore the world that beckoned him and discover his

www.malankaralibrary.com

"Personal Legend" and the world around him, our students should be encouraged to take on a relevant and challenging curriculum that is meaningful in the information age.

As the farmer challenged the eaglet to go beyond his comfortable and quotidian world to one where he would realize his full potential, our students should be challenged to explore and go beyond their familiar world and reach for what is possible and ought to be.

In order to address the issues discussed above such as the concept of education, pedagogy, and curriculum, we have to look into the treasures of human reflections and research. We focus especially in the fields of philosophy, psychology, morality, and religion. We will cull the best from all the scholars and make them relevant and meaningful for the education in the 21st century. To that end, on the ensuing pages of this book, we will discuss the diverse aspects of education from different disciplines.

The Structure of the Book

In the first part, the most important issues concerning education are introduced. It asks the fundamental questions: What is education? Why we should educate? Who are to be educated? Who are the educators? What should we teach? In order to answer these questions and find the best solution to these issues, we research the realms of philosophy and psychology of education. In the second part, therefore, we will look at different schools of philosophy of education such as Idealism, Realism, and Pragmatism.

In the third part of this book, we will look at the diverse schools of psychology such as Behaviorism, Humanism, and Cognitivism. In the fourth part, we will examine the moral development and religious perspectives on education. In the last section, based on the findings from the schools of philosophy and

www.malankaralibrary.com

psychology, the moral and religious perspectives, we will discuss the aim of education, pedagogy, and curriculum that is relevant to contemporary educational practice in the 21st century.

Finally, I would like to acknowledge the fact that certain sections of this book are taken from my formerly published scholarly articles or books.

Conclusion

In short, education is all about *educere* or *educare*. It is about bringing out the best in all of us; it is about creating an environment where everybody can grow and flourish—even in the worst environment.

Some of you might have visited or read about the Death Valley which is located in the Mojave Desert. It is the driest, lowest, and hottest area in North America. Nothing grows there. However, in 2004, according to Robinson (2013), it rained in Death Valley after many years. Seven inches of rain fell and there was an awesome miracle in the spring of 2005. The whole valley was carpeted with all kinds of wild flowers. It was a feast for the human eyes to see. The valley hummed with all kinds of life. Even tourists came from all over the world to witness the magic and the miracle of life.

It shows, after all, Death Valley is not dead. It is filled with possibilities and full of potential. In other words, life in all its forms was dormant in that valley. It was nascent when the environment was inhospitable and it came to life and flourished when the environment was hospitable.

This is also true about education. Education is about bringing out the best in all of us. Our potentialities are dormant. They need the right climate to grow; they need a milieu that helps them to flourish.

www.malankaralibrary.com

Education is about creating an environment where everybody can realize her or his full potential—even in Death Valley. It is about unleashing the golden eagle in all of us; it is about building bridges. It is about transformation; it means becoming an alchemist to transform oneself and others, and building a better world for all.

References

Cookson, P. W. (2009). What would Socrates say? *Educational Leadership* 67(1): 8–14.

Koppelman, K. L. (2011). *Understanding human differences: Multicultural education for a diverse America.* Boston: Pearson.

Magid, B. (2008). *Ending the pursuit of happiness: A Zen guide.* Somerville, MA: Wisdom Publications.

Palmer, P. (1998). *The courage to teach.* San Francisco, CA: Jossey-Bass.

Robinson, K. (2013). How to Escape Education's Death Valley. TED Talks: https://www.youtube.com/watch?v=wX78iKhInsc.

Rotherham, A. J., & Willingham, D. (2009). 21st century skills. *Educational Leadership* 67(1): 16–21.

Samuel, F. (2014). *The humanistic approach to education: From Socrates to Paulo Freire*. Kottayam: Bethany Publications.

Webster, N. (1979). *Webster's new twentieth century dictionary of the English language unabridged (2nd edition).* William Collins Publishers.

Witte-Townsend, D. L., & Hill, A.E. (2006). Light-ness of being in the primary classroom: Inviting conversations of depth across educational communities. *Educational Philosophy and Theory* 38(3): 373–89.

www.malankaralibrary.com

PART II
PHILOSOPHICAL PERSPECTIVES

www.malankaralibrary.com

CHAPTER 2

IDEALISM AND EDUCATION

Idealism is one of the oldest and enduring philosophical systems. It asserts that reality is essentially ideational and spiritual. Idealists believe that ideas are the only reality and everything else is transient and constantly changing. They do not deny the fact that matter exists but it is fleeting and unreliable. One of the greatest proponents of this theory is Plato who was influenced by Socrates. On the ensuing pages, therefore, we will look at some of the great philosophers and educators of Idealism; their philosophy of education; and critique their educational ideas and examine their relevance for today.

During the time of Socrates, Plato, and Aristotle, the Greeks were at the pinnacle of their culture. They were the European pioneers of rationality, personal liberty, and democratic ideal. They laid the foundation for the rest of the European thinking and progress. In the Western educational tradition, idealism traces its roots back to Greek philosophers, especially Plato.

Today only a few contemporary philosophers subscribe to Idealism which has been influential through the centuries. For example, in the eighteen to nineteenth century Germany, Idealists such as Johann Fichte, Friedrich Schelling, and Georg Wilhelm Hegel dominated philosophy. Their works were studied by later philosophers and educators and they were influenced by their idealistic views.

Gutek (1997) observed that in the United States, the New

www.malankaralibrary.com

England Transcendentalists—Ralph Waldo Emerson and Henry David Thoreau—used idealistic metaphysical propositions as a basis for their concepts of Oversoul, Macrocosm, and Nature. William Torrey Harris used Hegelian Idealism as a philosophical foundation for his school organization and curriculum. Gutek commented:

> While idealism is historically significant, certain current educational practices have their origin and rationale in the Idealistic perspectives. The notion that education is a process of unfolding that which is present but latent in the child is grounded in the idealistic epistemology. The concept of teacher as a moral and cultural model, or exemplar, also originated in Idealism, as did the Socratic method, which includes the skillful asking of probing questions to stimulate the student's recollection. (p. 14)

In this chapter, we examine the origins of Idealistic philosophy in the Western tradition.

On account of the limitation of space, we will focus on just three important educators from Idealism. First, we look at Socrates and his educational ideas; second, at Plato's contribution to education; and third, Augustine and his influence. And finally, we critique them and look at the educational implications of Idealism.

SOCRATES

Socrates (469-399 BCE) was born in Athens. His father was a stone mason and his mother a midwife. Although he was not a handsome man, his mind was brilliant; and the beauty and depth of his thought attracted a lot of people, especially young men, like Plato. He encouraged his followers to ask critical questions concerning life, belief, and government. This, ironically, became one of the causes of his condemnation and death.

www.malankaralibrary.com

After enjoying a life time of teaching and fame, Socrates was arrested in 400 BCE. The wording of his accusation is as follows: "Socrates is guilty of rejecting the gods acknowledged by the state and of bringing in strange deities; he is also guilty of corrupting of youth" (Cole, 1960, p. 11).

The first part of the accusation that Socrates was rejecting the gods acknowledged by the state did not bear much weight; because he was not against religion and spoke of gods reverently. He held the view, however, there were many things about gods that human beings could never understand and he questioned some of the superstitions of the community (Cole, 1960, pp. 11-12). The second part of the accusation, Socrates "corrupted the youth," was more serious. He opened up their minds and fanned the fire of their curiosity to know more, and even question the prevailing systems and dogmas.

Socrates was found guilty by the court and he was asked if he cared to propose an alternative to his death sentence. The authorities preferred an exile to death. But Socrates insisted that he did nothing wrong and, therefore, no reason for his banishment. At the close of his trial, he addressed his fellow citizens with these farewell words: "The hour of departure has arrived and we must go our own ways—I to die, and you to live. Which is better, God only knows" (Cole, 1960, p. 14).

The friends of Socrates bribed the jailers to let him escape, but he refused to escape on moral principles. For Socrates, it was a contradiction of his own teaching of moral integrity; and it would be an act of cowardice. In 399 BCE, Socrates was given a cup of hemlock to drink; and thus the death sentence was carried out (Bram et al., 1983).

Plato, one of his favorite disciples, mourned and summed up his character: "He was the wisest and justest and best of all men I have ever known" (Meyer, 1975, p. 11).

www.malankaralibrary.com

His Philosophy

Socrates as a student was influenced by the Sophists. “The word Sophists comes from the word, *sophia,* which means wisdom. The Sophists lived in a period when Athenian life shifted from an agrarian to a commercial basis. Economic change produced philosophical questioning. Thus, the Sophists believed in the relativity of truth and absolute standards of morality” (Mayer, 1960, p. 84).

The Sophists enlightened the people of Athens. Invited them to question, probe, and examine under the white light of reason all their knowledge and practices. Socrates as a young philosopher was challenged by the ideas of the Sophists. “Without the Sophists, one may say, in truth, there might have been no Socrates” (Meyer, 1975, p. 3).

Socrates, however, held the view the truth is absolute. It is not relative. It is same everywhere; truth is truth. Meyer (1960) observed: “Socrates, unlike the Sophists, believed that truth is absolute. According to Socrates, the task of the teacher is to ask questions and to probe the ideas of mankind. Most individuals are governed by prejudice, not by truth, and they live in a world of unreality” (p. 85).

Socrates identified knowledge and virtue. To know good is to do good. The only reason one does evil is ignorance. Teach one what is good and he will do good, he postulated.

Socrates reasoned: Pleasure is the only good; all people seek pleasure; those acts which produce pleasure are good. Human beings choose evil only when they are ignorant of the consequences of such an act. He came to this conclusion through his own experience and observing others. He thought of other people like himself, as seeking to live a happy life. The means to attain this goal was to have insight into the importance of consequences.

www.malankaralibrary.com

Thus, he sought to develop a philosophy of life based on reason and reflection (Frost, 1947).

On Education

Socrates believed the best way to lead human beings to an excellent life was through enlightenment. It was possible through an excellent liberal education. Socrates, unlike the Sophists, did not believe in vocational education. He believed that human should seek excellence in everything and seek what was true, good, and beautiful.

Gutek (1997) observed: "Socrates argued that a genuine education aimed to cultivate the knowledge that every person needed as a human being. It was the kind of education that cultivated morally excellent person who acted according to reason. Once again, Socrates' assertion that there was a general education for every free human being provides a strong argument for liberal education and against vocational education" (p. 15).

According to Mayer (1960), "'Know thyself' was the keynote to the educational teaching of Socrates. The unexamined life is not worth living, and reason is man's guide to emancipation" (p. 85).

For Socrates, knowledge was power; and knowledge was virtue. He stated that a "person who knows the truth will also do the truth" (Elias, 1980, p. 14). The aim of education, therefore, was to provide knowledge to the individual by developing the power of thought and make her or him a virtuous person.

Mayer (1960) quotes Socrates as stated in Apology: "For I have no other business but to go about persuading you all—both young and old—to care less for your bodies and your wealth than for the perfection of your souls, and to make that your first concern, and telling you that goodness does not come from wealth, but

www.malankaralibrary.com

wealth and every other good thing—public and private—comes to mankind from goodness" (p. 89).

In short, the aim of education for Socrates was to produce, the good, wise, and virtuous human being (Elias & Merriam, 1980).

Socrates did not consider himself as a master teacher but "a god-appointed midwife assisting to deliver knowledge into the world, but forbidden to be its maker" (Meyer, 1975, p. 9).

The greatest contribution of Socrates to education was his method of teaching. It is based on dialogue or dialectical method. The dialectical method is a question and answer technique which is known today as "Socratic method" of teaching. "He challenged his hearers to think. He did not offer solutions" to their problems but constantly prodded them to investigate and find solutions (Frost, 1947, p. 32).

It was Socrates' custom to bring into question other people's opinions, dissecting them and divesting them of their substance, until they were exposed to their shortcomings or absurdities (Cole, 1960, p. 24). Gutek (1997) observed, "As a teacher, Socrates asked probing questions that stimulated his students to investigate the perennial human concerns about the meaning of life, truth, and justice" (p. 16). Among his students, Plato was the most famous and our knowledge about Socrates and his teaching come from Plato's writings.

PLATO

The great philosopher and educator, Plato (c. 427-347 BCE) was born at the height of Athen's glory into a family of aristocrats. "He was given every educational and cultural advantage. He had the best possible education studying with the best minds of his age" (Frost, 1947, p. 33). He was the greatest disciple of the greatest teacher—Socrates; and their influence on education endures even today.

www.malankaralibrary.com

During the time of Plato, Athens was in great turmoil. The Athenians had been defeated by the Spartans. They needed a political, moral, and educational regeneration. Common faith and customs crumbled; great thinkers and teachers were needed to give the people a solid foundation for a new society (Ulich, 1950). Through his Idealistic philosophy and educational vision, Plato contributed greatly to the need of Athenian society.

Philosophy

According to Plato, human beings are in search of truth and should concern themselves primarily with truth. But truth is perfect and eternal. It cannot be in the world of matter which is imperfect. Perfect truth exists in the world of ideas and ideals. For example, Mathematics and metaphysics demonstrate that eternal truth exists: 2 + 2 = 4 has been true, is true, will always be true (Ozmon & Craver, 1995).

We can transcend the world of imperfect truth and enter the world of truth by dialectical method or critical discussion. The dialectical method involves a thesis, antithesis, and synthesis. For example, a thesis statement is: war is evil; antithesis: war is good (we are now forced to reexamine our position); from this process we come to a synthesis: war can be both evil as well as good. The assumption is that by looking at both sides of an issue, we can come to an agreement; we can come to the truth. Thus, through dialogue and dialectical method we are able to reach the truth.

Plato maintained the doctrine of two worlds. According to Plato, there are two worlds: “the real world” and “the world of things.”

First, the real world: Perfect ideas exist in the supernatural world as ideal forms. These are real, eternally unchanging, and

www.malankaralibrary.com

abstract ideas or ideals. These unite into an organic whole which is called the "world of ideas." According to Frost (1947), "Each perfect idea unites with all others to form the 'idea of the Good.' Perfect ideas are the thoughts of God" (p. 34).

Second, the world of things: In this world, things exist but they are only "copies" or "shadows" of the real world. They are fleeting and impermanent.

In his famous story, Allegory of the Cave, Plato addressed the issue of these two worlds. Ozman & Craver (1995) summarize the story thus:

> In the Allegory of the Cave, Plato depicted prisoners chained in a world of darkness, seeing only shadows on a far cave wall that they took for reality. Imagine one of these prisoners freed from his chains, advancing up a steep slope and into the sunlight, and eventually able to see the sun, realizing it as the true source of heat and light. He would be happy in his true knowledge and would wish to contemplate it even more. Yet, when he remembers his friends in the cave and returns to tell them of the real world outside, they will not listen to someone who cannot now compete with them in their knowledge of shadows. If the fortunate one insists upon freeing the prisoners, they may even kill him. (p. 3)

For a detailed reading of the Allegory of the Cave, see Plato's Republic, Book VII.

The interpretation of the allegory is that we live in a divided world—a world of shadows and a world of reality, a realm of ignorance and a realm of truth. The world of shadows is the material world which is fleeting and full of ignorance; and the world of true reality is the world of ideas, truth, which is eternal. The purpose of this life is to know the differences and work towards the ultimate truth and reality, the perfect world of ultimate truth, goodness, and beauty.

www.malankaralibrary.com

We can apply this to the realm of education. We may be living in a world of shadows—the world of ignorance. When we loosen our chain of ignorance and escape the darkness of the cave, we will be able to see the truth. In order to accomplish that we need help from our teachers, the enlightened people, those who have been to the real world of truth. Therefore, the role of a teacher is to break the bondage of ignorance, ascend to the real world of light, beauty, and truth, and then descend to the cave to lead the ignorant to the world of truth.

Plato's epistemology or theory of knowledge is called "doctrine of reminiscence." Gutek (1997) elucidates the doctrine thus:

> Reminiscence implied that every human being possessed a soul, which prior to birth had lived in a spiritual world of perfect forms or ideas. With the shock of birth—actually, an imprisoning of the psyche in a material flesh-and-blood body—this knowledge of the perfect ideas was repressed within the unconscious part of the mind. However, the ideas of the perfect forms were still there and could not be brought to consciousness. Knowing required effort, however. The learner had to be ready and willing to learn, had to discard false opinion, and had to seek truth in a conscious fashion. (p. 16)

This can be interpreted as knowledge is inherent in the soul or the psyche of a person before her or his birth. It becomes unconscious in the process and shock of birth. Education, therefore, is recalling the forgotten knowledge; or it is bringing out the unconscious or latent potentiality into actuality.

In his theory of governing and Government, Plato held the view that the state is the "individual writ large." Society was divided into three classes:

1. The Rulers: A small group of the elite who make the

www.malankaralibrary.com

laws and control the education. They have the deepest insight; and they form a ruling oligarchy. They are the “philosophers” or “philosopher kings” in whom reason predominate (Frost, 1947; Mayer, 1960, p. 91).

2. The guardians: They consist of the police and the army. In these people, courage predominates.

3. The masses: They are the workers, artisans, and manufacturers. In these people, appetites predominate.

Individuals are placed in the class for which they are best fitted by their individual talents. A child from one class may be placed in another depending upon her or his ability. Justice prevails in the society when each class is performing its proper duty. According to Plato, the best interests of the individual and those of the state are the same. Therefore, he was not in favor of private property (Frost, 1947).

Education

Plato wrote against a background of a decadent and defeated Athens. His aim was to reform Athenian society. He held the view that the prime duty of the state was to make its citizens better.

According to Plato, education is “the particular training in respect of pleasure and pain which leads you always to hate that which you ought to hate and love that which you ought to love, from the beginning of life to the end” (*Laws*, para. 653). This training should be in complete harmony with the rational life.

The aims of education

The aim of education was to produce good citizens. It was for developing virtue. Plato made virtue and civic efficiency synonymous. According to him, the purpose of education was to awaken rational faculty so that a person’s conduct would be ruled

www.malankaralibrary.com

by reason rather than impulse; to develop one's aesthetic nature—to stimulate love of the beautiful; to produce a harmony within the individual; socialize the individual; and make one, self-governing (Frost, 1947).

For Plato the state was superior to the individual and education was to produce social and national unity. Plato held the view that only the citizens of the state be educated. He believed that women should have the same kind of education as men.

Different stages of education.

For Plato the levels of development were as follows:

Birth - 7 years (Pre-school): The child should be well fed and cared for and should experience little pain and pleasure. A child should be allowed to play much and hear fairy tales.

7-13 (Elementary): Boys and girls should be placed in separate living quarters. They should learn letters, mathematics, music, morals, and religion. Boys should receive some military training.

13-16 (Middle): They should study instrumental music, theory of arithmetic, and memorize poetry.

16-20 (Gymnastic): Boys should receive more strenuous gymnastic training and formal military training.

20-30 (Higher): Only the better pupils were to receive higher education in which they study science to discover the inner relationships of facts and theory.

30-35 (Officers): Education for those who were to hold the higher offices consisted of dialectics and philosophy. Officers served the state from 35-50 years of age.

After 50 (Philosopher): At fifty a man was relieved of his service to the state and was allowed to devote himself to the study of higher philosophy and contemplation; and occasionally return to serve the state for the common good (Frost, 1947).

www.malankaralibrary.com

Curriculum

Plato's curriculum included gymnastics and music to produce a harmony within the person and to engender spiritual depths. His music included poetry, rhythm, and dancing. The student was encouraged to learn much poetry. He would include mathematics for accuracy and certainty; and also as a stepping stone to higher understanding. He also believed that it would help a person to perceive and retain better (Frost, 1947).

According to Plato, there are two kinds of education:

a) Education for practical affairs: this was intended for artisans (craftsman & skilled laborers) aimed at bodily strength and wealth.

b) Education for the service to the state.

On the lower level, it consisted of habit formation through discipline and concrete experience; on the higher level this consisted of developing rational nature and abstract thinking. The movement from the lower to the higher, Plato believed, came through a study of Arithmetic which made the bridge from the concrete to the abstract.

Plato did not support much change in education. No change was to be made from the simple ways of the past educational disciplines, especially music, poetry, and sports; lest the spirit of change produce lawlessness and disrespect to the order and harmony of the republic (Frost, 1947).

AUGUSTINE AND OTHERS

Idealism has extensive influence on Christian education as well as on modern education. Augustine is one of pioneers of idealism and Christian education. In modern times, philosophers such as Rene Descartes, Emmanuel Kant, and Georg Hegel had great influence on idealism.

www.malankaralibrary.com

Christian concept of one God, universal and eternal is compatible with idealism. Augustine (354-430 CE) is one of founders of early Christian education and philosophy. He was able to find the church doctrine of good and evil and the division of matter and spirit in agreement with Plato's dualistic world view.

In his master piece *Confessions*, Augustine talked about his early life and influences. He was greatly influenced by Greek thoughts and literature. As he was converted to Christianity and left behind his pagan life and thoughts, however, he carried with him some of Hellenistic ideas. One of them was Plato's idea of the "divided line" or the divided world—a world of matter and world of ideas. Augustine would portray it as a "World of Man" and a "World of God" in his *The City of God.*

Since Augustine was very much concerned about the problem of evil and sin, he believed in the fundamental struggle of good and evil as reflected in the story of Adam and Eve and the Fall. He saw life and education as a struggle to overcome the fallen nature of human beings and become the best selves in the image of God. It is an ideal one should strive for; and attain it through education and a virtuous life of faith.

Human beings do not create knowledge; it is already created by God; human beings just discover them. Augustine was a great supporter of Socratic method or dialectic method. His writings, especially his dialogue with Adeodatus, follow the dialectic method which facilitates true knowledge and eventually lead to the ultimate truth about God.

Augustine was influenced by Plotinus who lived in the third century. According to him, the primary purpose of education is to lead human being to the primary source of everything, the ultimate One or the Good or God. He explains how the divided line and the split between matter and spirit came to be: "Plotinus believed that the Good (or God) is so great that it cannot contain itself and

www.malankaralibrary.com

overflows into various levels, the highest level being pure spirit and the lowest level what we call matter. Such a view clearly indicates how the ideas of Plato might be applied to Christian thought, and Plotinus had considerable influence on Christian and Islamic philosophers" (Ozman & Craver, 1995, p. 6).

Augustine, influenced by Plato and Plotinus, based his educational vision on theory of dualism. It posited that reality is comprised of matter and spirit. And as discussed in his book *The City of God,* this world can be divided into the city of flesh and the city of God.

In epistemology or theory of knowledge, it consists of worldly knowledge and transcendental knowledge; the first is prone to error and falsehood while the other is infallible. One's entry into this wonderful world of intellectual grandeur is very demanding; the knowledge of the ultimate truth is confined to a select few who can contemplate (Meyer, 1975).

Curriculum consisted of reading, writing, mathematics, grammar, rhetoric, and nature study. He also recommended ancient classical studies, which evoked some deep dissent among other Christians. Having experienced the advantage of classical studies himself, Augustine defended the benefit of secular and classic studies. In his discourse *On Christian Education*, however, he maintained that no student was to study any secular subject in hopes of attaining personal happiness thereby, but rather make use of secular knowledge to serve God better. To this end, one had to give secular knowledge a close and sober inspection, eliminating all kinds of superstition and immoral life; and accept only what was essential for a good life (Meyer, 1975).

A teacher, according to Augustine, should be a great communicator and well-versed in the subject. He or she should never lose sight of the fact that the purpose of her or his teaching is to instruct and uplift students, by encouragement, persuasion,

www.malankaralibrary.com

and always by the sterling example of his own impeccable life. To attain the best result, Augustine counselled teachers to summarize what they teach (Meyer, 1975, p. 63).

On the issue of discipline, Augustine believed punishment was necessary; because children bore the curse of the fallen Adam. Thus inescapably the youngest of them needed good training and strict discipline, including corporal punishment (Meyer, 1975).

Perkinson (1980) remarked that in *De Magistro* (*Concerning the Teacher*), Augustine takes the question "How does teaching take place?" The answer, obviously, is that teaching takes place through signs, written or spoken. Thus the word "dog" is the sign of the real object, the dog. It would seem that the teacher transmits knowledge of reality through signs. But, not so, says Augustine. If we consider the matter more carefully, he suggests, we will discover that "there is nothing which is learned by means of signs." For example, if I do not know the word "dog" and what it means, I learn nothing from this sign. How does then one learn? Augustine answers: from direct experience. When one hears the word "dog" used repeatedly to refer to something real, then one learns what it means. Hence the conclusion follows: "The sign is learned after the thing is recognized or experienced" (p. 47).

What this means, of course, is that teachers, since they deal in language, cannot transmit knowledge of reality. Teachers transmit only "signs" or "labels." Knowledge of reality comes from direct experience with reality itself. He, then, goes one step further, and affirms that, God, in fact, is the only teacher. For God created this world and provides us with knowledge.

In addition to this "sense knowledge" or the knowledge through the senses, there is another kind of knowledge that Augustine calls: "intelligible knowledge." This consists of intellectual knowledge: for example 5+5=10 or logical or metaphysical knowledge.

www.malankaralibrary.com

According to Augustine, "intelligible knowledge" is absolute and, therefore, unchanging. It is impossible, Augustine argues, for finite beings to comprehend absolute truth all by themselves. They must, therefore, have some kind of help. Augustine calls this "Divine Illumination" (p. 47).

From this, Augustine reiterates his main point that no human being can teach another, for one is taught not through the teacher's words, but means of the things themselves that God reveals within the soul. In this sense, God is the only true teacher (p. 48).

Finally, in modern times, there are many philosophers such as Rene Descartes (1596-1650), Immanuel Kant (1724-1804), and Georg Hegel (170-1831), who have influenced Idealism.

Rene Descartes, the French philosopher, began a systematic enquiry into existence of reality. He started with an indubitable starting point: *"Cogito, ergo sum"—"*I think, therefore I am." From this certainty, he proceeded to the objects of one's thinking and experience and finally arriving at the Perfect Being who is the source of everything. This Cartesian method was extended to other fields of inquiry.

Immanuel Kant discussed the reality of the thinking subject and the object of thought. When the subjective mind becomes conscious of something it is the "phenomenon" that the mind perceives, not the objective reality or the thing-in-itself. He called the thing-in-itself "noumenon." Many of Kants efforts was to answer the skepticism of David Hume who questioned our ability to know reality "as it is."

Kant held the view that human beings are "ends in themselves" and never a means to an end. They need education to seek out and find the truth and "the good." He stressed the importance of character education in school. He observed: "Children should not simply be educated for the present but for the possibility of an improved future condition that Kant called the 'idea of humanity

www.malankaralibrary.com

and the whole destiny of mankind.' For the most part, he thought education should consist of discipline, culture, discretion, and moral training" (Ozman & Craver, 1995, p. 11).

Hegel is the greatest idealist philosopher of modern times. He is most famous for his logic of dialectics which includes a process of thesis, antithesis, and synthesis. Synthesis, then, in turn, becomes a thesis and the process continues. It is not a mechanical process but continuous moving, ever changing process. According to Hegel, if his method is applied systematically, it would arrive at the Absolute Idea. It is very much like Plato's notion of unchanging Ultimate Idea.

Hegel has had great influence on the theory and philosophy of education. Hegel held the view that for a person to be well educated, one should go through various stages of cognitive and cultural evolution. Individuals learn and benefit from what has happened before them. It is applicable to history, science, technology and other disciplines.

In short, idealists have showed great interest in education. Plato, for examples, wrote about importance of education and made it the core of his vision of ideal state—the Republic. Augustine, following Plato and Plotinus ideas, made education central to Christian life. Rene Descartes initiated the systematic method of enquiry into reality that would reconcile idealism and realism in modern philosophy. Kant and Hegel, both teachers, wrote elaborately about education and supported an idealistic approach to education, including character education.

CRITIQUE AND IMPLICATIONS

One of the weaknesses of Socrates' ideas was that he identified the knowledge of truth with practicing truth. As he used to say: To know "good" is to do good. In real life, however, knowledge is not

www.malankaralibrary.com

enough. His assumption that the person who knows the truth will also do it is not always true.

Some scholars believe that he was too idealistic and had little to say about one's practical life; he ignored more complex and existential issues of life and education (Elias & Merriam, 1980; Gutek, 1997).

Socrates' contributions are many and relevant today. He looked at education as the pursuit of wisdom that would be meaningful at all times. Though the world is constantly in a state of flux, there are certain fundamental principles we can agree on. People will continue to search for wisdom, truth, and goodness; they will always pursue moral and spiritual values (Elias & Merriam, 1980).

Socrates encouraged his students to question all assumptions and to keep their mind open to truth. In this fast changing world with its information overload, propaganda, commercialism, consumerism, and "fake news," Socrates' admonition to be critical thinkers will always remain meaningful and relevant.

Socrates perfected the method of teaching through his dialogue. Even after centuries of use, Socratic Method has not lost its appeal. We still use it in schools, colleges, and other institutions. The advantage of this method is that it teaches us to be critical thinkers and reflective practitioners. In this process, the students become fully active and engaged. They become discoverers of knowledge for themselves, rather than depending on their teachers.

In fact, teachers should be midwives who facilitate the birth of knowledge in their students. They are facilitators, not dictators of knowledge. The fact that this psychological insight was understood and was practiced by Socrates 2400 years ago is amazing.

Socrates' focus on the liberal education and his method of teaching make him one of the pioneers of the humanistic approach to education.

www.malankaralibrary.com

Plato’s philosophy also has been critiqued as too idealistic. His world of ideas and emphasis on the transcendental world is considered to be one-sided. His philosophy looks at this world and the reality as shadows or unreal. Thus, it lessens the importance of this material world.

His “Doctrine of Reminiscence”—the human soul once had true knowledge but lost it by being imprisoned in a material body—is another interesting story but it does not have a solid scientific or philosophical basis (Ozmon & Craver, 1995).

According to Mayer (1960), Plato was distrustful of individual freedom and creativity. He did not encourage the individual’s originality or creativity. He gave the state too much control over an individual’s life; it controlled education, property, even family life. Plato deemed that bringing up of children and educating them were not to be left to the whims of the individuals (Mayer, 1960). Plato’s *utopian society* controlled by the government did not become a reality. However, it still has an influence on our society and contemporary education.

Plato’s “Allegory of the Cave” is very insightful. In a sense, education is liberation from the cave of ignorance and apathy. A truly enlightened person has to not only ascend from the cave and encounter the truth, but also descend to the cave to bring enlightenment to her or his fellow human beings. “This points to Plato’s strong belief that philosophizing should not only be an intellectual affair but the philosopher also has a duty to share his learning with others, doing this even in the face of adversity or death” (Ozmon & Craver, 1995, p. 3). Philosophy and education, thus, are not just theoretical issues but also practical.

Plato’s contribution “lay in his portrayal of the process of learning as an individual’s radical encounter with a truth that existed outside of himself” (Elias & Merriam, 1980, p. 14). Learning was a freeing of mind from its ignorance and prejudices.

www.malankaralibrary.com

Plato's recommendation that women should receive essentially the same education as men was revolutionary. It scandalized many of his contemporaries at that time (Mayer, 1960). Plato was very serious about women's participation in every aspect of society, including all levels of military and also becoming a philosopher-king (Ozmon & Craver, 1995).

Plato's idea of a philosopher-king is very insightful. A philosopher king is not only a most learned and enlightened person but also a doer. He is the one who made it through the cave and returned to the cave to enlighten and save others. He must also make sure that his wisdom pervades every aspect of administration. As a wise ruler, he has no interest in material things; he rules out of a sense of duty and service. Even though Plato's idea of a philosopher-king was not embraced and put into practice by his contemporary society, it has influenced our thinking as well. Everybody, for example, wants the most abled and enlightened person—a philosopher-king—to lead one's country (Ozmon & Craver, 1995).

Plato's recognition of the individual difference and different stages in education is insightful (Mayer, 1960). His dialectical or Socratic method of teaching and learning is admirable. His idea of continuing education—even after the age of fifty—is inspiring even today. His insistence of training both body and mind, his focus on the importance of a liberal education including music, morals, and esthetics are outstanding.

Plato's influence on philosophers and philosophy of education is far-reaching. His ideas have stimulated human thinking and great many debates through the centuries, such as what is truth, good, and beauty; the purpose of life, the role of the individual in society, and the importance of education. According to Ozmon and Craver (1995), "Plato influenced almost all philosophers who came after him, whether they supported or rejected his basic ideas.

www.malankaralibrary.com

Indeed, there is a great deal of merit in the observation by Alfred North Whitehead that modern philosophy is but a series of footnotes to Plato" (p. 5).

Augustine's views had tremendous influence on the subsequent thinkers, especially Martin Luther and John Calvin. It was his belief that by nature human beings are sinful and only divine mercy could save them. Augustine's view of the two worlds or two cities in perpetual conflict reflects the Manichaean influence on Augustine (Meyer, 1975). His presentation of human nature, society, and history left its mark on faith, morals, and education of the subsequent generations.

Augustine's emphasis on classical knowledge is admirable. Even against the objections of other leaders of Christianity, Augustine insisted on giving students a liberal education. The stress on the liberal education as a foundation is meaningful; however, in modern times, more contemporary subjects and relevant topics must be added to the curriculum.

Discipline is very important in education. It is a part of being educated. However, the method of how one should discipline students is controversial. Corporal punishment is illegal in many countries now.

Augustine's concept of teacher's role is interesting. He places less stress on the centrality of teacher and the process of learning. His emphasis is on the theory of Divine Illumination. Many educators and psychologists may not agree with his spiritual interpretation. With the insight from modern psychology and neuroscience, they explain the process of grasping the concepts to the phenomenon of deep processing and internalization of information.

Despite his pessimistic concept of human nature and dualistic approach to reality, Augustine is one of the towering figures of the Middle Ages. He is appreciated all the more on account of his

www.malankaralibrary.com

ability to pioneer a systematic approach to Christian faith, with his profound knowledge of the Greek and Latin thinkers.

Meyer (1975) observes:

> As Aristotle epitomized Hellenic learning and Cicero personified its impact on Roman culture, so Augustine takes on the aspect of the salient narrator of the main currents of thought in Christendom during those difficult years when Christianity, after having suffered one distemper after another, finally triumphed over paganism.
>
> A systematizer, second perhaps only to Aristotle, this foremost of the church fathers embroidered the theme of the so-called 'Christian epic,' the first full Christian philosophy of history. (p. 64)

Meyer continues: "In education he offered the succeeding generations a clear and specific program for the instruction of their youth at a time when the light of learning everywhere was going out. His achievement was to give strength and reassurance to the newborn Christian culture through the ensuing centuries of wreck and ruin" which would eventually become the foundation of Western civilization (p. 64).

For idealists, the ultimate aim of education is to train a person who is in pursuit of truth, goodness, and beauty—so that he or she becomes a well-integrated person.

In this sense, education is a journey to find truth. Everything else is subordinate to this quest. Idealists believe human beings are thinking and rational beings. They are in search of truth, including the ultimate truth. This is one reason they insist on teaching "Great Books." They contain humanities great thoughts, experience, and achievements as human beings.

Idealists believe in the educability and the fundamental goodness of human beings. Character development, therefore, is very important for them. It is one of the foremost goals of an excellent education. Socrates' famous advice "know thyself" is part

www.malankaralibrary.com

of character development. First, one should know oneself—one's own limits, weaknesses, and merits. That would help to relate to others in a meaningful and empathic way. It is from one's ability to empathize with others and one's ability to decenter oneself cognitively and morally that a person would be able to grow socially and morally; and, thus, become the best person he or she could become, that is, a beautiful person.

The idealists' emphasis on one's mental, moral, and spiritual development focuses on the individual. The individual, in this sense, is very important for the idealists. It is one of the redeeming quality of their philosophy and educational vision. However, self-realization has to be in tandem with the community, and ultimately with the Universal Self.

Ozman and Craver (1995) observes: "Even though subjectivism is a major wing of idealism, we must not forget another equally powerful idealist notion—the relation of the part to the whole or the symbiotic relationship of the self to society. Plato could not even conceive of the individual apart from a specific place and role in society. This same theme, although enunciated differently, can be seen in Augustin's view of the connection of the finite man to the infinite God" (p.18).

Conclusion

Idealism, like any other philosophy, has many shades of meanings and perspectives. All the idealists may not agree on everything. However, they agree that truth is universal and eternal; it is not contingent upon different cultures, peoples, and places. In the 21st century, such a position may not get much currency. However, one can agree with the idealists that human search for truth, realizing one's potential and exposing students to the wisdom and moral sensibility of the ages are very important dimensions of education.

www.malankaralibrary.com

REFERENCES

Augustine, St. (1949). *The confessions of St. Augustine*. Edward B. Pusey. New York: The Modern Library.

Augustine, St. (1950). *The city of God* (Marcus Dods, Trans.). New York: The Modern Library.

Bram, L., Philips, R., & Dickey, N. (1983). *Funk & Wagnalls New Encyclopedia* (Vol. 24). Funk & Wagnalls, Inc.

Cole, L. (1960). *A history of education: Socrates to Montessori*. New York: Holt Rinehart and Winston.

Elias, J. L. & S. Merriam. (1980). *Philosophical foundations of education*. Malabar, Florida: Robert E. Krieger Publishing Company.

Frost, S. E. (1947). *Essentials of history of education*. Great Neck, New York: Barron's Educational Series Inc.

Gutek, G. L. (1987). *A history of the Western educational experience*. Prospect Heights, IL: Waveland Press.

Gutek, G. L. (1997). *Philosophical, and ideological perspectives on education.* Boston: Allyn and Bacon.

Gutek, G. L. (2009). *New perspectives on philosophy and education.* Columbus, Ohio: Pearson.

Mayer, F. (1960). *A history of educational thought*. Columbus, Ohio: Charles E. Merrill Books.

Meyer, A. E. (1975). *Grandmasters of educational thought*. New York: McGraw-Hill.

Ozmon, H. & Craver, S. (1990). *Philosophical foundations of education*. New York: Macmillan.

Ozmon H. & S. Craver. (1995). *Philosophical foundations of education.* Columbus, OH.: Merrill, Prentice Hall.

Ozman, H. (2012). *Philosophical foundations of education.* New York: Pearson.

Plato. (no date). *The republic* (B. Jowett, Trans.). New York: Vintage Books.

www.malankaralibrary.com

CHAPTER 3

REALISM AND EDUCATION

Realism, like Idealism, dates back to ancient Greece. It was founded by Aristotle, the great disciple of Plato. Unlike Plato, Aristotle asserted that reality exists independent of one's perception. In other words, I exist or this book exists, independent of my perception. Realism rejects the Idealists vision that reality is ultimately forms or ideas. Reality exists and we can know it as "object-in-itself."

According to Gutek (1997), the essential points Realism advocates are as follows: We live in a real world and the objects and persons exist. Reality exists independent of our perception. By the use of our reason we can have some knowledge of these objects. Our knowledge and the laws of nature are reliable guide to human conduct.

The greatest proponent of Realism was Aristotle. Historically, it originated in Greece and then it was adapted to Christian and theistic philosophy by Thomas Aquinas in the Middle Ages. In Modern times, we can find advocates in such scholars as Jacques Maritain, Robert Hutchins, and Mortimer Adler.

In this chapter, first, we look at the theory of Idealism founded by Aristotle; second, we discuss the contributions of Thomas Aquinas to Realism; and finally, we critique their theories and consider the implications for today.

www.malankaralibrary.com

ARISTOTLE: THE FOUNDER OF IDEALISM

Plato's famous disciple, Aristotle (384-322 BCE), was not an Athenian. He was "born in 384 BCE at Stagerius, a shoreland town on the Aegean's northwest, next door to the kingdom of Macedonia. There, his father was the king's physician" (Meyer, 1975, p. 31). When he was 17, Aristotle came to Athens, the intellectual center of Greek philosophy. He studied and taught at Plato's Academy for about twenty years. At the death of Plato, he left Athens and went to Macedonia (Frost, 1947).

Impressed by Aristotle's knowledge and wisdom, Philip, the king of Macedonia invited the great philosopher to undertake the tutoring of his illustrious heir Alexander, still only a youth. The king wanted the prince to ponder philosophy, so that, he purportedly told Alexander: "You may not do a great many of the things I am sorry to have done" (Meyer, 1975, p. 33).

Aristotle "tutored Alexander from his 12th to his 16th year. He returned to Athens in 355 B.C. and established the Lyceum where he taught until his death" (Frost, 1947, p. 37). With the help of his friends and well wishers—including Alexander the Great—he founded his famous Lyceum and taught there until he died in 322 BCE. Aristotle did not write any particular book devoted to education, but discussed the subject in his Ethics, Rhetoric, and Politics.

Philosophy

Whereas Plato stressed the reality of "universals" or "world of ideas," Aristotle was concerned about the real world and the concrete reality around us (Mayer, 1960). In order to appreciate the philosophy of Aristotle, we have to understand some of his fundamental principles and terms.

www.malankaralibrary.com

Aristotle claimed that all substances are composed of "matter" and "form." "Matter" is that which makes it concrete, particular, and potential; and the "form" informs and enlivens and provides its essence and makes it actual. For example, the matter in an acorn is what makes it this particular acorn: its concreteness, its shape and color; while its form is its universal property such as "acornness" which is common in all acorns. In a human being, to cite another example, her or his body is the matter and the soul or life-force is her or his form (Ozman, 2012).

According to Aristotle, there is an order, design, and purpose to this universe. He, therefore, explained that all things that exist in this world should have four types of causes. He observed:

> [T]here are four types of causes: 1. material cause, 2. efficient cause, 3. formal cause, and 4. final cause. The doctrine can be clarified by a concrete example. Imagine an artist who is trying to erect a statue. The content of the statue is the material cause; the artist is the efficient cause; the form of the statue is the formal cause, while the goal of the artist represents the final cause. Now, according to Aristotle, the most important cause is the final cause. (Mayer, 1960, p. 95)

This vision of reality has very important consequences. It rejects a mechanistic philosophy; or an existence by accident or without purpose. "According to Aristotle there is a design and order in the universe, for things happen in an orderly way. An acorn becomes an oak tree and not a sycamore. A kitten becomes a cat and not a dog" (Ozmon & Craver, 1995, p. 41).

"The universe has an order and teleology which imply an ultimate and immutable cause—God. God is the pure form, the unmoved mover" (Frost, 1947, p. 38).

Aristotle's psychology is based on his reflections on human psyche and rationality. According to Aristotle, life-principle and

www.malankaralibrary.com

the soul are the same. Wherever there is life there is a soul. The soul is the form, the body is the matter. The soul is the life of the body. There are three levels of soul:

The vegetative soul: this is in all living things and is the cause of growth, decay, nutrition, and generation.

The animal soul: this is in all animals; it causes desire, imagination, senses, movement, appetite, and perception. Animals have both vegetative and animal souls.

The human soul: this exists only in human beings and is the source of rationality. It helps human beings to make judgments of good and bad, prudent and imprudent, and truth and falsity. Human beings have the vegetative, the animal, and the human souls (Frost, 1947, p.38).

According to Aristotle, human beings are rational animals; composed of body and soul. Human soul, however, is of a higher order than body. Aristotle held the view that by nature homo sapiens is in part a rational being, but in larger measure he or she is an irrational one. It, thus, becomes the task of education to bring these two incongruous elements into a smoothly working partnership (Meyer, 1975, p. 38).

Ethics, according to Aristotle, helps us to be good human beings; it brings harmony and happiness in life. The aim of morality is happiness; it is an activity of the soul in accordance with virtue and right reason. The highest happiness, Aristotle remarks, comes from intellectual contemplation.

For Aristotle, the proper and meaningful life is based on the Golden Mean—a path between extremes. A fine, rational person avoids both the extremes: "the extreme of too little" and "the extreme of too much." In terms of eating, for example, if one eats too much one may suffer from obesity or get sick or even die; and if one eats too little, one may also starve, get sick, and even die. The moderate person or the wise person avoids such extremes (Frost, 1947).

www.malankaralibrary.com

Aristotle believed that a good education helps to achieve the Golden Mean and thereby promotes the harmony and balance of both body and soul (Ozmon & Craver, 1995).

Education

For Aristotle, education is a part of politics and it is a function of the state. The state must train the young for the welfare of the state. The same education, therefore, must be given to all.

Education is the art of forming children in such a way that they "love that which they ought to love and hate that which they ought to hate" (Frost, 1947, p. 39). Education aims at happiness of the individual within the state by the harmonious functioning of all its members (Frost, 1947).

Curriculum. It included reading and writing for utility; gymnastics for health, strength, agility, and physical beauty; and music for refinement and intellectual enjoyment.

Intellectual education alone would not make a person good. One comes to desire good through habituation or habits. Moral instruction and theories of virtue are useless without a basis in habit. A liberal education, according to Aristotle, is the true education—not the one for toil or trade.

Formation of a moral character is very important in education. It involves 3 factors:

1) Nature: It supplies the impulses which are basic drives; these drives have to be disciplined.

2) Habits: Children are like animals, but they have potentialities for greater development. Since they are irrational in their behavior, they should be trained to be rational; the teacher, therefore, has to help them cultivate good habits.

3) Reason: Without reason one cannot make the right decision. Intellectual formation, therefore, is very important in

www.malankaralibrary.com

education; it helps the students to make moral choice and form a good character (Frost, 1947, p. 40).

Methods. There are two methods of reasoning: induction and deduction.

A) Induction. It is a process of reasoning, starting from the individual cases or particular facts, which eventually lead to a logical conclusion. It moves from known to the unknown, from the particular to the general, from concrete to the abstract.

For example, we can say from our own personal experience that human beings are mortal. We can say: this person died and that person died; and as far as we know everyone dies; we have never met an immortal person. We can, therefore, from our individual and particular experience legitimately come to a general conclusion that "all human beings are mortal."

In education, each subject can be taught by providing direct experience of the phenomena. Thus one can move from concrete or particular experience to general principles.

B) Another method is deduction. It derives its truth from the generalization. It starts with a general principle and then logically reaches the particular. A simple example is as follows:

Human beings are rational animals.

Aristotle is a human being.

Therefore, Aristotle is a rational animal.

In logic it is called syllogism. It is composed of a major premise (the first sentence above), minor premise (the second sentence above), and, finally, a conclusion (see above) (Frost, 1947; Ozmon & Craver, 1995).

One problem with this method is that if the major premise is false, the conclusion too will be false. The problem with the inductive method is that we cannot, sometimes, verify all the individual cases.

www.malankaralibrary.com

In education we use both induction and deduction to make sense of reality and to understand scientific principles.

Stages in education. Aristotle envisioned an education that goes through different stages, from infancy to adulthood.

1) From birth - 7 years (Infancy)
The child is reared in the home and is allowed to play and enjoy physical exercises.
2) From 7 - puberty (Elementary)
The child studies the ordinary subjects such as: reading, writing, arithmetic, gymnastics, music and the like during this stage.
3) From puberty - 16 or 17 (Secondary)
They have instruction in mathematics, instrumental music, poetry, grammar, rhetoric, literature, and geography.
4) Beyond 21 (Higher)
As the student reaches the age of 21, study includes biology, physical sciences, politics, psychology, ethics, and philosophy. (Frost, 1947, p. 40)

Women and education. Aristotle, unlike Plato, considered women inferior to men. He addressed men as the "superior brothers" of women (Meyer, 1975, p. 44). Commenting on Aristotle's perspective on the education of women Adolphe Meyer (1975) observed: "Her natural and proper place, the sage let it be known, siding with a deeply tap-rooted Athenian tradition, was at the hearth, the bedroom . . . and the nursery. To give her help and counsel to enable her to play an effective role therein she was to be made privy to the common knacks and know-hows of the domestic arts and sciences. To the growing girl was assigned the duty of keeping herself healthy and physically efficient so that at eighteen she would be able" to fulfill her household duties (p. 36).

www.malankaralibrary.com

THOMAS AQUINAS

Thomas Aquinas (1225-1274) was born near Naples, Italy. He came from a noble family of the Counts of Aquino. His parents sent him to the Benedictine Abbey of Montecasino to be trained in good morals and letters. After his education at the Abbey, Thomas attended the University of Naples, where he studied liberal arts. His extraordinary intelligence distinguished him from other students and he joined the Dominican Order. This upset his parents and he was imprisoned in the castle of San Giovanni. During this imprisonment, Thomas furthered his knowledge and used the time to teach others. He was, finally, set free in 1245.

After his release, Thomas joined the Dominican Order again, and pursued his education. On account of his intellectual acumen, he was sent to the University of Paris. He studied under Albert the Great, a renowned scholar in Aristotelian philosophy. He studied and taught at the University of Paris until 1259. He was, then, sent to Italy to reorganize the curriculum for Dominican schools. He returned to Paris in 1268 and served the remainder of his life as a professor of theology and an educational leader (Ozmon & Craver, 1990).

Aquinas was greatly influenced by the Greek philosophers, especially Aristotle. Aristotle's ideas had great impact on Christian philosophy and religion. It encouraged a more rational approach to the Christian thinking and practice as opposed to the monasticism engendered by the writings of Augustine. Eventually, the ideas of Aristotle were incorporated into Christian philosophy.

Aquinas became the leading authority on Aristotle in the Middle Ages. He found no conflict between the ideas of Aristotle's philosophy and the ideas of Christian revelation. He argued that since God is pure reason, using our reason to know the truth is one way of reaching God, who, in fact, is the Absolute truth.

www.malankaralibrary.com

Philosophy

Aquinas philosophy is known as Theistic Realism. It is theistic since it believes in omniscient and omnipotent God. It can be best understood in the context of Medieval Scholasticism. According to Gutek (2009), "Scholasticism, the doctrines articulated by religious scholars, developed when some of the ancient Greek classics, including the philosophical works of Aristotle, were rediscovered and studied in the Western European schools and universities, especially in the University of Paris" (p. 48). Aquinas used Aristotle's philosophy of Realism to interpret Christian doctrines, thus, he was able to synthesize the Greek philosophy and Christian faith into Theistic Realism.

A philosopher-theologian, Aquinas argued that faith and reason are not contradictory; they are complementary. He postulated that the universe and everything in it are created by God who is the ultimate truth and goodness, the ultimate explanation and purpose of all. He can be known through reasoning.

Aquinas claimed that God was, as Aristotle stated, "the Unmoved Mover," who gave meaning and coherence to this universe. Hence, he presented five arguments to demonstrate the existence of God (Mayer, 1960, p.148).

The first argument is presented from the nature of motion. The things we see in motion are not self-moved. In order to explain their motion we need a first mover: a unmoved mover, God.

The second argument is based on cause and effect. Nothing in this universe causes itself; it has to be caused by someone or something else. One cannot accept an infinite regression of cause and effect. Hence our mind has to arrive, finally, at a primary cause, God.

The third argument is based on the possibility and necessity. The possible is not autonomous; it depends on something else that

www.malankaralibrary.com

is necessary for its existence. This process, finally, postulates a being which is the ultimate necessity: God.

The fourth argument is based on gradation. We find a hierarchy of goods in our lives; this relative standard demand an absolute standard—relative goodness demands an absolute goodness. Thus, that highest goodness or the highest being is God.

The final argument is based on teleology or purpose. This universe reveals not a mechanistic order but a purposeful or teleological arrangement. This cannot happen by mere accident. The universe reveals an order, a divine purpose, and must be traced back to God.

God is the source of all perfection, all goodness, all existence, and all truth. God created this world to mirror himself. Human beings, thus, through reason come to an understanding of God and this universe (p. 149).

Aquinas held the view that human beings are composed of body and soul. They live on earth for a time but they are destined for eternal life. Like Aristotle, he maintained human beings are "rational animals;" and their defining characteristic is rationality.

Following Aristotelian epistemology, Aquinas asserted that human beings' knowledge of reality begins with sense experience. As a self-conscious being, human being can transcend matter and attain true and universal knowledge.

Endowed with rationality and free will human beings can choose between good and evil. Aquinas asserted that a human being possesses a spiritual soul, which is the principle of consciousness and freedom, and is immortal. After death the soul is destined for the Beatific Vision of God. Gutek (2009) remarked: "Aristotle saw the 'good life of happiness' as the human being's reason for being. While accepting the good life as the human being's purpose on earth, Aquinas believed in an even higher purpose—the beatific vision, or the experience of being in the presence of God" (pp. 49-50).

www.malankaralibrary.com

Aquinas, thus, integrated Christian theology with Aristotelian philosophy. He spent his life seeking to provide an integrated world view based on reason and faith, which he well delineated in his master piece *Summa Theologiae.*

Education

Aim of Education. The major aim of education is the perfection of the human being. It involves the development of both body and soul. And the ultimate goal of education is to have good life here on earth and, finally, being with God.

Thomists make a distinction between education and schooling (Gutk, 2009, p. 52). Education is a broader concept compared to schooling which is limited in its scope. Education is the complete formation of a person all through her or his life. It involves informal formation and involves many agencies such as family, church, and community.

Schooling, on the other hand, is the formal education; it involves specific institutions and specialized personnel. This distinction has policy implication which we will discuss in the section on educational implications.

Pedagogy: teaching and learning. A student must be an active learner. According to Aquinas, knowledge begins with senses; and, thus, students learn through experience and discovery. He also refers to "seminal reason" or inherent capacity for students to learn. With this inherent capacity one can acquire new knowledge. However, the knowledge gained is imperfect and provide partial satisfaction. Ultimately, according to Aquinas, the perfect knowledge and happiness come from the union with the divine.

A teacher should be a master of her or his own discipline. Her or his task is to lead the students to the right knowledge (Gutek,

www.malankaralibrary.com

2009). Teachers use logical or syllogistic reasoning. It makes the students well-versed in good reasoning and critical thinking. Lecturing is a common method used by such schools.

Teachers have to keep the students active, engaged, and motivated through their communication skills. Use examples, illustrations, and analogies. Always begin with what the students know rather than what the teachers know.

Aquinas conception of the teacher comes from his Dominican background. He considered teaching more than a job; it is a vocation—a calling to serve and love others. A teacher is expected to be both contemplative and active. He or she should love truth, people, and God. By serving one's fellow human beings, thus, the educator is also serving and loving God. (Gutek, 2009, p. 53).

Curriculum. The curriculum of the medieval school consisted of the liberal arts and sciences. These were foundational to the professional studies of theology, law, and medicine (Mayer, 1960, p. 97).

It begins with logic, then follows mathematics, and physics. It is followed by moral philosophy (ethics), metaphysics, and divinity (theology).

Aquinas made a distinction between "educatio" and "disciplina." *Educatio* is informal education that contributed to "excellence" in a person; while *disciplina* is formal education in school; it involves the subject-matter instructed by scholarly educators (Gutek, 1997).

Agencies of education. The primary agencies of education are the family and the church. The family and the church have an obligation to teach those things that pertain to the principles of moral and divine life. The state should formulate and enforce the laws of education, but it should be subservient to the primary agencies of education: the home and church.

www.malankaralibrary.com

CRITIQUE AND RELEVANCE

In this section, first, we will critique Aristotle's philosophy of education; second, philosophy of Aquinas and, finally, discuss the relevance.

Looking back to Plato and Aristotle, we can see that there are some fundamental differences between Plato and Aristotle. While Plato was concerned about the realm of the form and universals, Aristotle stressed the importance of the particulars and concrete experience. Of utmost importance is human beings' role and purpose in the universe and their openness to higher realms (Mayer, 1960).

Plato did not allow much freedom in education; creativity and originality were discouraged; he wanted the teachers and students to conform to the state's stipulations. Aristotle, on the other hand, encouraged originality and freedom in education; he wanted art and music in education, not for the vocational purpose, but for the creative and meaningful living (Mayer, 1960).

Aristotle brought to educational tradition the importance of both the intellect and body, intellectual and practical wisdom, moral and spiritual education. For him, the contemplation of truth, constituted the ideal life which brought about happiness (Elias & Merriam, 1980).

Aristotle's emphasis on the rational and moral aspects of a human being is very important. His concept of the individual with a free will and a critical mind will eventually lead to a more humanistic approach to education in modern times. Hence, his stress on rationality and "Golden Mean" is very important and relevant today as ever.

Aristotle's educational theories did not have much effect on Athens at his time; but he had extraordinary influence at a later time, especially the Middle Ages and the scholastics philosophers like Aquinas (Frost, 1947).

www.malankaralibrary.com

The Aristotelian influence can be seen in contemporary education, especially its methodology of reasoning. For example, today we use the logical processes such as induction and deduction in our classrooms. It helps us to study and do experiments inside the lab as well as in the field; this helps us to study nature more systematically (Ozmon & Craver, 1995).

A weakness of the philosophy of Aristotle is that he placed intellect and reason above all other faculties. In education, therefore, he championed a trend to place intellectual knowledge above manual work and scientific knowledge. According to Mayer (1960), Aquinas "neglected the importance of vocational training, a necessary supplement to liberal education" (p. 100).

Aquinas, along with Plato, Aristotle, and Augustine, held a dualistic doctrine of reality: matter and form, body and soul. This dualism later led to the conflict between the scientific and religious view of reality (Gutek, 1997).

Aquinas disagreed with Augustine that we could know God only through faith and intuition; rather, Aquinas maintained that humans can use their reason to reach God through the study of material world as he argued in his "five arguments" for the existence of God as discussed earlier. Hence he found no inconsistency between faith in God and reason.

Aquinas, however, believed that the proper education must fully recognize both the spiritual and physical natures of the individual. Spiritual nature is more important; and, therefore, Aquinas placed primary emphasis on the education of the mind and soul.

Commenting on Aquinas' philosophy of education, Gutek (2009) maintained that the distinction Aquinas made between education and schooling has important implications. In contemporary educational environment, schools have undertaken a

www.malankaralibrary.com

lot of responsibility which goes beyond its primary purpose. When the distinction is blurred, schools will have to take upon themselves the responsibilities of other educational agencies such as family and the community. This creates a lot of confusion in family, school, and society.

Gutek (2009) remarked: “The Thomist distinction between education and schooling also make clear that the school is not an all-powerful educational institution. Its effectiveness as instructional agency depends on other agencies, such as family, performing their educational responsibilities well” (p. 53). Thomists believe that the parents have the primary role in educating their children. Their role in reinforcing at home what is taught in school is imperative. They should inculcate discipline, morality, and spiritual values at home. Likewise, schools cannot provide all the health and social needs of the students; society should be responsible for such needs

Concerning the aim of education, Gutek (2009) remarked that the ultimate educational goal of Realism remains the same as articulated by Aristotle. That is to say, “to aid human beings to attain happiness by cultivating their potentiality for excellence to its fullest” (p. 60).

The realists place great emphasis on the cultivation of human rationality through well-defined disciplines of different subjects. Thus, the individual becomes a well-rounded and fulfilled human being and become full-functioning member of a well ordered society.

The primary mission of the school, therefore, is to advance human reason and well-being. Formal education helps them to discipline and cultivate their reasoning; they can have the mastery of the well-organized disciplines and skills; and that would prepare them for a good life in society.

The realists do not believe in the secondary mission of the school as advocated by other schools of thought such as vocational

www.malankaralibrary.com

education, medical, or recreational education. They consider that these are unnecessary distractions and waste of energy and resources that should be utilized for the attainment of the primary mission of the school, which is mastering of subject-matter and critical thinking.

The realists' curriculum in the primary level involves mastering the basic tools of knowledge—reading, writing, and computation. These basic tools will enable students to study different subjects. They also emphasize values and moral character.

The realists conceive the objective world exists and it follows certain pattern and predictability. Therefore, subjects are formed according to their structural similarities. Each subject has to be mastered according to the readiness, maturation, and background of the students. These disciplines are systematically organized and written by the experts (Gutek, 2009).

The realist educator commands a variety of methods to be effective in classroom. Some of the methods are lecture, discussion, research, and experiments. A teacher should use an appropriate method that is in congruence with the student's need, topic, and situation. For example, a history class may use the historical method of interpreting the primary source or a science class may use the lab for experimentation.

A realist teacher is expected to be an expert in her or his field. It is the responsibility of the teacher to explain to the student the subject and help the student to master it. That means the teacher will have to be well prepared and use the appropriate methodology. Teachers are knowledge-providers and motivators.

The students have to come prepared to class, ready to learn, and work hard. The individuals may have different talents or interests but they are required to master what is taught which will help them to live a meaningful and disciplined life.

www.malankaralibrary.com

Commenting on the realist teacher-learner relationship and the student responsibility, Gutek (2009) remarked:

> The learner is regarded as an individual who has the essential human right to self-determine, self-realization, and self-integration. Seeking to grow in maturity in the areas of human knowledge, students have the right to have educated and professionally prepared experts as teachers. Learning, however, which requires commitment and application, is the student's primary responsibility. (p. 63)

Thus, they can become active agents who are critical thinkers and creative problem solvers.

Contemporary life with its ever-changing and high demanding expectations requires educated people to think outside the box and be more creative. The Realists believe that the mastery of subject-matter and having a well-disciplined mind give students the necessary tools they need to face the world whatever be its new challenges. In this sense, Realism remains relevant today.

Santayana once remarked that "the life of reason was most perfectly embodied by the Greeks, even though it was limited by political insecurity and by the struggle between totalitarianism and democracy. But the Greeks, especially thinkers like Aristotle, were more creative than perhaps any other civilization; to them education became a way of life; unending curiosity became man's most important trait in his quest for the good life" (Mayer, 1960, p. 100).

"The life of reason" and "liberating education" or liberal education, pioneered by Greek philosophers and nurtured by Thomas Aquinas, hence, have a profound influence on later education, including our contemporary education.

www.malankaralibrary.com

REFERENCES

Elias, J. L. & S. Merriam. (1980). *Philosophical foundations of education.* Malabar, Florida: Robert E. Krieger Publishing Company.

Frost, S. E. (1947). *Essentials of history of education.* Great Neck, New York: Barron's Educational Series Inc.

Gutek, G. L. (1997). *Philosophical, and ideological perspectives on education.* Boston: Allyn and Bacon.

Gutek, G. L. (2009). *New perspectives on philosophy and education.* Columbus, Ohio: Pearson.

Mayer, F. (1960). *A history of educational thought.* Columbus, Ohio: Charles E. Merrill Books.

Meyer, A. E. (1975). *Grandmasters of educational thought.* New York: McGraw-Hill.

Ozmon, H. & Craver, S. (1990). *Philosophical foundations of education.* New York: Macmillan.

Ozmon H. & S. Craver. (1995). *Philosophical foundations of education.* Columbus, Ohio: Merrill, Prentice Hall.

Ozman, H. (2012). *Philosophical foundations of education.* New York: Pearson.

www.malankaralibrary.com

CHAPTER 4

PRAGMATISM AND EDUCATION

The root of the term *pragmatism* comes from the Greek word *pragmatikos* meaning deed, from which comes the word practice or practical. As a philosophy, it was founded by American Philosophers C. S. Peirce and William James. It holds that the proper function of our thought is to guide our actions, “and that truth is preeminently to be tested by the practical consequences” (Mish, 2007, p. 975). John Dewey takes this idea and applies it to his educational vision and practice.

Pragmatism, as the word suggests, is a philosophy that places great emphasis on what is practical. Unlike the Idealists and the Realists, Pragmatists are concerned about what is relevant, practical, and useful.

Pragmatism is a philosophical expression based on American frontier experience. The frontier changed the pioneers of America and they, in turn, changed the environment. According to Gutek (1977), “The frontier experience caused Americans to judge success in terms of consequences that came from transforming the environment for human purposes. Over time, the openness of an expansive frontier was translated into a wider vision of an open universe, charged by the dynamics of constant flux, change, and movement. Pragmatism appeared at a time when science and industry were creating a new technological society, the outlines of which were still emergent and flexible” (pp. 78-79).

www.malankaralibrary.com

Even though pragmatism is primarily viewed as a twentieth-century philosophy developed in America, we can find its roots in European traditions. According to Ozman (1995), "The background of pragmatism can be found in the works of such figures as Francis Bacon, John Locke, Jean-Jacque Rousseau, and Charles Darwin. But the philosophical elements that give pragmatism a consistency and system as a philosophy in its own right are primarily the contributions of Charles Sanders Peirce, William James, and John Dewey" (p. 121).

John Dewey is the most prominent of them all in the educational field. In this chapter, therefore, the focus will be on his educational philosophy and practice. First, we look at his life that formed his educational vision; second, his philosophy of education including his concept of education, pedagogy, and curriculum; and, finally, conclude with a critique of his philosophy of education.

LIFE OF JOHN DEWEY

John Dewey, the third child of Archibald Dewey and Lucina Rich, was born in Burlington, Vermont on October 20, 1859. John's father was a Vermont farm boy who became a successful shopkeeper in Burlington. He was respected by the Burlington community and was elected to positions of responsibility and trust.

Lucina was an exceptional woman. She was very intense, independent, and demanding; she wanted her children to set high goals and work towards them. This helped to develop a strong independent character, especially in the case of young John (Coughlin, 1976, p. 5). Lucina also had an intense social consciousness. She played an active role in the religious and social life of her community. Her intense spirit, love of higher education, and social consciousness was absorbed by young John. He decided to pursue a career in philosophy and education to improve the

www.malankaralibrary.com

other half of society. From the very beginning, thus, John was striving to strike a balance between his *private self* and his *social consciousness* (Morros, 1978, p. 16).

Dewey attended public school in Burlington and graduated from high school in 1874. He studied at the University of Vermont and received his BA. After his graduation, Dewey taught for a year and a half in South Oil City High School in Pennsylvania where his cousin was the principal.

Having failed to win a scholarship from John Hopkins University, in Baltimore, Dewey borrowed $ 500 from his aunt and joined the University in the Fall of 1882. Thus, with a foundation in classic philosophy and well published, Dewey did his advanced studies in philosophy and received his PhD from John Hopkins University (Jane Dewey, 1939).

Dewey taught in different universities: The University of Michigan, the University of Minnesota, and the University of Chicago. In Chicago, he served as the chair of the combined department of psychology, philosophy, and education. Along with his wife Alice Chapman, Dewey directed a laboratory school at the University; and a great deal of research emanated from this experience in Chicago. In 1904, Dewey moved to Columbia University in New York and taught there until he retired in 1931. He continued to write and traveled around the world giving lectures and acted as a consultant. He published 40 books and several hundred articles in the field of philosophy and education. Dewey remained a strong advocate of democracy and education until his death in 1952. He is America's greatest philosopher-educator.

DEWEY'S PHILOSOPHY OF EDUCATION

Concept of education

Education, for Dewey, was all about development. Therefore, in

www.malankaralibrary.com

his philosophy of education Dewey stressed the importance of growth, both the individual and society. Each individual, therefore, must be educated; Dewey (1957) wrote: "educate every individual into the full stature of his possibility," which would bring about all round growth of the whole society (p. 186).

For Dewey (1966), education is growth (p. 53). His theory of education was based on the premise that education was for development. Dewey (1957) remarked: "When it is said that education is development, everything depends upon how development is conceived. Our net conclusion is that life is development and that developing, growing, is life. Translated into its educational equivalents that means (i) that educational process has no end beyond itself; it is its own end; and that (ii) the educational process is one continual reorganizing, reconstructing, transforming" (pp. 49-50).

Growth involves plasticity and need for others. Plasticity means the capacity to learn from experience and the ability to live an associated life. It involves interdependence and mutuality. It is a continuous progress and learning to learn.

Education is "frequently defined as consisting in the acquisition of those habits that effect an adjustment of an individual to the environment" (p. 46). The acquisition of habits should be accompanied by thought; otherwise, it could become routine and stagnate growth. Dewey noted: "Routine habits and habits that possess us instead of our possessing them are habits which put an end to plasticity" (p. 49). Hence, habit takes the form of both habituations, that is, the persistent balancing act of organism with the environment, and active readjustment, which constitutes growth (p. 52). Dewey observed: "Since growth is characteristic of life, education, is all one with growing . . . . The criterion of the value of school education is the extent in which it creates a desire for continued growth and supplies means for making the desire effective in fact" (p. 53).

www.malankaralibrary.com

Education, in its broad sense, is growth—continual renewal and readaptation to the environment. It is incorrect to consider growth as mere self-fulfillment in a narrow sense of the term; it is social. "It can properly be said that when formal education in society fails to achieve growth among its members, it ceases to be education" (Lawrence, 1966, p. 93). It has to be experiential, experimental, useful, practical and, in that sense, pragmatic.

Education, for Dewey, meant also developing the critical faculty of the individuals and transforming society. Instead of simply accepting what was given from above and blindly following tradition, Dewey wanted students to engage in constant examination of their lives and social institutions. Education was a lifelong adjustment. "Adjustment," he wrote, "must be understood in its active sense of control of means for achieving ends," and "ability to effect subsequent changes in the environment" (Dewey, 1966, pp. 49-50).

Democracy in education was one of Dewey's favorite themes (Dewey, 1966). The democratic ideal rests upon the moral principle of the individual's right and social obligation. It is based on the equal rights of all. Democracy tries to accommodate individual as well as social growth. It protects the rights of the minority as well as the majority. In education, it means equal opportunity for all to achieve their maximum growth. It involves a mutually enhancing growth; for the individual cannot grow without society nor society, without the individual. It is an organic, integrated, moral relationship (Hook, 1969).

Pedagogy

Dewey considered educational enterprise as a continuum. He did not compartmentalize it but he looked at it from different perspectives. In this section, therefore, the focus is on his perspective on pedagogy, especially on the child, the teacher, and the methodology.

www.malankaralibrary.com

Central to Dewey's philosophy of education and pedagogy was his unique concept of experience. Experience, for Dewey, was an organism's continuous interaction with the environment. An intelligent being could *control* the environment by looking at the cause-effect relationship and anticipating consequence, and reconstruct the experience. In this sense, Brosio (1972) observed that, for Dewey pedagogy was reconstruction of experience, which would increase one's ability to direct the course of events (p. 30).

Education and pedagogic practice must be a continuous process of rearrangement and reconstruction of experience (p. 37). This is possible through the interaction of the individual with society and one's environment. In "My Pedagogic Creed," Dewey stressed the individual and social dimensions of pedagogy and their interdependence: "In sum, I believe that the individual who is to be educated is the social individual and that society is an organic union of individuals. If we eliminate the social factor from the child we are left with an abstraction; if we eliminate the individual factor from society, we are left only with an inert and lifeless mass" (Dewey, 1898, p. 86).

Classical educators looked at pedagogy from teachers' or adults' points of view; Dewey looked at it from the child's perspective. Traditional education revolved around a formal and fixed knowledge which the teacher dictated to the students; it became, therefore, uninteresting and meaningless for the child. Dewey's pedagogy, on the other hand, catered to the needs and aspirations of the child; in other words, it was child-centered. "The Dewey School," Brosio (1972) remarked, "organized its pedagogy around what it thought to be the nature of the child" (p. 44). Dewey (1956a) declared that the child was the sun around which education revolved (p. 34).

Dewey applied his fundamental theory of organism and environment in child education. The child has impulses and

www.malankaralibrary.com

instincts to know. These produce conflicts; from which the child learns to adapt and change itself and its environment. This involves initiative, inventiveness, and active participation. In education, therefore, the student is not a passive recipient of some ready-made information, but actively involved in the process, as well as in the product, of learning (p. 102). This gives the child satisfaction and fulfillment.

Commenting on the psychology of elementary education, Dewey (1956a) noted that there were three important contrasts between the old and the modern understanding of child psychology. The old concept was that the mind was "a fixed thing;" and had "ready-made faculties." The child "was a little man and his mind was a little mind in everything but the size the same as that of the adult, having its own ready-furnished equipment of faculties of attention, memory, etc." (p. 102). The modern conception of mind, on the contrary, is not fixed; it is essentially process oriented. Dewey (1956a) wrote:

> Now we believe in the mind as a growing affair, and hence as essentially changing, presenting distinctive phases of capacity and interest at different periods. These are all one and the same in the sense of continuity of life, but all different, in that each has its own distinctive claims and offices. "First the blade, then the ear, and then the full corn in the ear." (pp. 102-103)

The second point of contrast, according to Dewey, was "the older psychology was a psychology of knowledge of intellect. Emotion and endeavor occupied but an incidental and derivative place" (p. 101). Knowledge in school was considered an end in itself, isolated from activity and real life. Therefore, controversy in educational theory and practice arose as if they were two different compartments. Here the psychological principles were divorced from the life experience (p. 102).

www.malankaralibrary.com

Another important difference was that the earlier psychology regarded “mind as a purely individual affair in direct and naked contact with an external world,” as if “there were one mind living alone in the universe” (p. 98). But modern psychology sees the “individual mind as a function of social life not capable of operating or developing by itself but as requiring continuous stimulus from social agencies and finding its nutrition in social supplies” (pp. 98-99).

According to the evolutionary idea, “mind cannot be regarded as an individual, monopolistic possession, but presents the outworkings of the endeavor and thought of humanity” (p. 99). The chief difference between a savage and a civilized person “is not in the naked nature which each faces but the social heredity and social medium” (p. 99). Dewey (1956a) stated:

> It is through imitation, suggestion, direct instruction, and even more indirect unconscious tuition, that the child learns to estimate and treat the bare physical stimuli. It is through the social agencies that he recapitulates in a few short years the progress which it has taken the race slow centuries to work out. (pp. 99-100)

A child’s mind, hence, is dynamic and growthoriented; emotion and endeavor are not incidental but essential; and an individual mind is not isolated but social. These psychological principles are foundations of Dewey’s pedagogy.

In “My Pedagogic Creed,” Dewey (1898) connected the psychological and the sociological aspects of education. He noted:

> I believe that the educational process has two sides—one psychological and one sociological; and that neither can be subordinated to the other or neglected without evil results following. Of these two sides, the psychological is the basis. The child’s own instincts and powers furnish

www.malankaralibrary.com

the material and give the starting point for all education. (p. 85)

Dewey observed that without insight into the psychological structure and activities of the child, the pedagogic process will be haphazard. If education synchronizes with the child's instinct, it gives a leverage to the child to grow; "if it does not, it will result in friction, or disintegration, or arrest of the child nature" (p. 85).

In *The School and Society*, Dewey (1956a) elaborated on the instincts or impulses of children which he classified into four headings (pp. 43-44). The first is the instinct of the child for conversation and communication, and then there is the instinct for making things, which is called constructive instinct. The third is instinct of inquiry; it grows out of the combination of the conversational and constructive impulses. Finally, there is the expressive impulse or the art instinct. It "grows also out of communicating and constructive instincts. It is their refinement and full manifestation" (p. 44).

Children have their own instincts and tendencies and they are socially oriented. These tendencies in themselves do not make much sense unless they are translated into the social context. Hence the child's instinct has individual and social dimensions that are organically related. Dewey (1956b) remarked: "I believe that the psychological and social sides are organically related and that education cannot be regarded as a compromise between the two, or a super-imposition of one upon the other" (p. 85).

Some would argue that a pedagogy based solely on a child's impulses and interests could lead to a chaotic situation. Dewey, therefore, stressed the importance and role of the teacher in this context. According to him, it was the role of the teacher to guide the instincts and impulses to a desired and meaningful result (Brosio, 1972, p. 49).

School, for Dewey, was a form of community living and,

www.malankaralibrary.com

therefore, a teacher's place in the school had to be interpreted from this perspective (Dewey, 1898, p. 88). In the traditional school, the teacher was like a dictator or a patriarch. Everything came from the top; a student was *tabula rasa*, an empty receptacle, to be filled. There was very little interaction. On the other hand, if the school is considered to be a democratic community, interaction, communication, and cooperation are imperative.

A child is not an isolated individual but a social individual. An educator's part in the educational enterprise, therefore, is to create such an environment. A teacher should provide good stimuli that help the child to grow in a social environment and form desirable dispositions. "In last analysis, *all* that the educator can do is modify stimuli so that response will as surely as is possible result in the formation of desirable intellectual and emotional dispositions" (Dewey, 1966, p. 180).

School is a democratic community. A democratic community can strive only in an atmosphere of mutuality, respect, participation, and sharing. The old concept was that the teacher was the instructor and the student, the learner. According to Dewey, however, "the teacher—is a learner, and the learner is, without knowing it, a teacher and upon the whole, the less consciousness there is, on either side, of either giving or receiving, the better" (p. 160).

Dewey believed that the child learned from the community. "The teacher served as the guide who aided the child to taste the larger satisfactions of self expression for social ends" (p. 50). The teacher's role is not to impose upon the students his or her beliefs. Dewey stated:

> I believe that under the existing conditions far too much of the stimulus and control proceeds from the teacher because of the neglect of the idea of the school as a form of social life.
>
> I believe that the teacher's place and work in the

www.malankaralibrary.com

> school is to be interpreted from this same basis. The teacher is not in the school to impose certain ideas or to form certain habits in the child, but is there as a member of community to select the influences which shall affect the child and to assist him in properly responding to these influences.(p. 88)

A teacher, for Dewey, was not a disciplinarian. Discipline "should proceed from the life of the school as a whole and not directly from the teacher" (p. 88). Lack of discipline is derived from lack of interest. Interest and discipline are interrelated. Discipline is the fruit of interest (Dewey, 1966, p. 137). It should come from within. The teacher should help the child to connect with the larger picture of life and encourage the child to discipline herself or himself (Dewey, 1898, p. 88).

In the Dewey School, according to Mayhew and Edwards (1965), the teacher was not isolated from the students. In learning as well as planning, students were involved. Their inclusion in the processes of educational enterprise made the school a community along democratic lines. There was an atmosphere of mutual respect and trust (p. 437). "Dewey's educational philosophy and pedagogy could occur only within the context of a democratic community, and his school was precisely that" (Brosio, 1972, p. 50).

The method of pedagogy, Dewey observed, should be based on the child's psychology. He noted that the child's natural instincts and interest should be used in education. Dewey noted that the problem with the old method and rote learning was that the reward in learning lay outside the learning process itself. The child, therefore, had to be coerced, and the teacher would have to induce the child with rewards extraneous to learning. On the other hand, if the child was interested in what it learned and rewarded itself by personal growth, the pedagogic process became very enjoyable (Morros, 1978, p. 148).

Commenting on the early stages in education, Dewey

www.malankaralibrary.com

remarked that constructive work was best fitted to fulfill the child's natural instincts. Dewey (1956b) noted:

> It calls into play alertness of the senses and acuteness of observation; it demands clear-cut imagery of the ends to be accomplished, and requires ingenuity and invention in planning; it makes necessary concentrated attention and personal responsibility in execution, while the results are in such tangible form that the child may be led to judge his own work and improve his standards. (p. 128)

There should be a continuity and coherence of methodology used in the school with the child's own experience at home and in society. The method should also help the child to see its present experience in school with that of its social occupation in the future. Explaining the kindergarten experience of the child and its transition and continuity, Dewey stated: "The play reproduction of the home life passes naturally on into a more extended and serious study of the larger social occupations upon which the home is dependent" (p. 131). This transition should be gradual and insensible as the growth of the child itself (p. 131).

Dewey had great admiration for Froebel's educational principles and methodology. He summarized them into three main principles: 1. "the primary business of school is to train children in cooperative and mutually helpful living;" 2. "primary root of all educative activity is in the instinctive, impulsive attitudes and activities of the child . . ." and they "are the foundation-stones of educational method;" 3. taking advantage of the child's tendencies and cooperative living reproduces "on the child's plane the typical doings and occupations of the larger, maturer society into which he is finally to go forth" (Dewey, 1956b, pp. 117-118).

"An ounce of experience is better than a ton of theory," Dewey declared, "simply because it is only in experience that any theory has vital and verifiable significance" (Dewey, 1966, p. 144).

www.malankaralibrary.com

Because of the old concept of the duality of mind and body, bodily activity was considered as an intruder in education (p. 141). Activity and reflection, however, should go hand in hand; for reflection helps to see the meaning, relationship, and continuity of activity (p. 151). The best type of instruction, therefore, is to integrate these two aspects. Dewey explained the essentials of a good method of education as follows:

> They are first that the pupil have a genuine situation of experience—that there be a continuous activity in which he is interested for its own sake; secondly, that a genuine problem develop within this situation as a stimulus to thought; third, that he possess the information and make the observation needed to deal with it; fourth, the suggested solution occur to him which he shall be responsible for developing in an orderly way; fifth, that he have opportunity and occasion to test his ideas by application, to make their meaning clear and discover for himself their validity. (p. 163)

Commenting on the Dewey School, Mayhew and Edwards (1965) observed that during instruction the teacher was expected to keep in mind the twofold purpose: first, to provide the child an opportunity to experience, develop, use, and learn scientific truths; second, to preserve the child's instructive spirit of inquiry and cultivate the scientific habit of mind (p. 283). Then there were two commandments: "The first was: 'Think in terms of action and in terms of those acts whose consequences will expend, revise, test your ideas and theories.' The second was like unto it, so like it was a corollary: 'Concern yourself also with the social consequences of those acts" (p. 438).

Dewey used the occupational or project method in his school. "By occupation," Dewey (1956a) explained, "I mean a mode of activity on the part of the child which produces, or runs

www.malankaralibrary.com

parallel to, some form of work carried on in social life" (pp. 132-133). Dewey viewed the occupational method as the best way to integrate individual and social needs. He saw occupation in relation to the fundamental need for food, clothing, shelter, and so on (pp. 13, 128). The social life in the community and the school, thus, became integrated.

Dewey's approach to occupation as a strategy to transform the school into a learning community, without its depersonalizing and anti-democratic aspects, helped the students to connect with the larger community. Dewey's interest in occupation as a classroom strategy had his philosophical and psychological rationale. He rejected the old idea that growth in intelligence would take place through speculation. For Dewey, intelligence developed in relation to opportunities for actions in day to day social life. Dewey believed that this strategy effectively channeled the child's instincts to communicate, construct, and discover.

Dewey's method of education, thus, was based on child psychology and its everyday experience. Knowledge, according to Dewey, should not be divorced from experience, but pursued by inquiry and tested by scientific method. His project method brought into school a lot of experience, interaction, dialogue, excitement, and joy of learning. This brought about individual initiation and growth, social consciousness, and democratic value in school.

The pedagogical enterprise, therefore, for Dewey, was a continuum in which the student, teacher, and the methodology were interrelated. The child was the center of all pedagogical processes. The child, however, learned not in isolation, but through interaction with other students, teachers, and the community at large.

At this juncture, it is relevant to raise the question, what should the child learn in the classroom? The next section, therefore, examines the issue of curriculum.

www.malankaralibrary.com

Curriculum

Instead of viewing education as transactional, a continual readaptation to the environment, or "continuing reconstruction of experience," traditional minds had a tendency to look at it in dualistic or conflicting terms (Dewey, 1898, p. 91). For example, Dewey (1956b) observed, "we get the case of the child vs. the curriculum; of the individual nature vs. social culture. Below all other divisions in pedagogic opinion lies this opposition" (Dewey, 1898, p. 5).

A child's world, however, is not dualistic or contradictory; it is connected and coherent; it is very personal and limited. "As against this, the course of study met in the school presents material stretching back indefinitely in time, and extending outward indefinitely into space" (Dewey, 1956b, p. 5). A child's world is that of intimate contacts and practical experience; in school, on the other hand, it is a world of facts and laws. "Again, the child's life is an integral, a total one. . . . He goes to school, and various studies divide and fractionize the world for him" (pp. 5-6). In short, a child's realm of experience is personal, limited, and unified, while school provides an impersonal, limitless, and fragmented world (p. 7).

From these conflicting views, according to Dewey, evolved two different educational sects. One school of thought focused its attention on curriculum, for the child was considered as egoistic, self-centered, impulsive and, therefore, in need of a well-defined, compulsory curriculum. Subject matter, thus, became the center; it furnished the goal and method of education (p. 8). "Not so, says the other sect. The child is the starting point, the center, and the end. His development, his growth, is the ideal. It alone furnishes the standard" (p. 9).

As against these two polarities of thoughts, Dewey (1956b) held the thesis that the child and the curriculum "are necessarily

www.malankaralibrary.com

related to each other in the educative process since this is precisely one of interaction and adjustment" (p. 10). Dewey viewed the child and the curriculum in a transactional framework, not divided and static. He remarked:

> Abandon the notion of subject-matter as something fixed and ready-made in itself, outside the child's experience; cease thinking of child's experience as also something hard and fast; see it as something fluent, embryonic, vital; and we realize that the child and curriculum are simply two limits which define a single process . . . . It is continuous reconstruction, moving from child's present experience out into that represented by the organized bodies of truth that we call studies. (p. 11)

The infant's environment is restricted in space and time. "As the infant learns to reach, creep, walk, and talk, the intrinsic subject matter of its experience widens and deepens" (Dewey, 1963, p. 74). The educator who receives the child at school should deliberately start from its world of experience. It is the cardinal precept of education that the instruction should begin with the experience the child already has (p. 74). For Dewey, commented Dupius and Nordburg (1964), curriculum was not something separate from life, as in the traditional education, but life itself (pp. 150- 151).

According to Dewey (1898), introducing the child too abruptly to special studies such as reading, writing, geography and so on was doing violence to the child's nature and its experience in social life. He noted: "the true center of correlation of the school subjects is not science, nor literature, nor history, nor geography, but the child's own social activities" (p. 89). He cited the expressive and constructive activities that brought civilization into being, such as gardening, building, cooking, sewing, and other sorts of work; through the medium of these activities, the child could easily be introduced to more formal subjects (p. 90).

www.malankaralibrary.com

Before looking at the different types of curriculum, it is expedient to review different stages of growth. Dewey observed three stages of growth among children based on observations made in Laboratory School. These stages of growth were the general guideline for the different phases of curriculum. The first stage extends approximately from age four to eight and "is characterized by directness of social and personal interests, and by directness and promptness of relationship, between impressions, ideas and activities" (Dewey, 1956a, p. 105).

> In the second period, extending from eight or nine to eleven or twelve, the aim is to recognize and respond to the change which comes into the child from growing sense of the possibility of more permanent and objective results and of the necessity for the control of agencies for the skill necessary to reach results. When the child recognizes distinct and enduring ends which stand out and demand attention on their own account, the previous vague and fluid unity of life is broken. (pp. 106-107)

The third stage of growth begins at about eleven or twelve. At this stage, the child is capable of paying more reflective attention. Reflection comes into being when the child can entertain questions and problems and can seek solutions for himself or herself. True reflective attention always involves reasoning, judging, and deliberation (p. 148).

In their book, *The Dewey School,* Mayhew and Edwards (1965) observed that Dewey developed different types of subject matter according to these three stages of a child's growth. These stages are transitional and blend into one another. For convenience, however, Dewey divided them into three groups: "In the first group are those which are not so much studies as active pursuits or occupations, modes of activity, play and work, which appeal to the child for their own sake and yet lend themselves to educative ends"

www.malankaralibrary.com

(p. 256). This sort of play and work helps the child to socialize, to be creative and inventive.

> In the second group is the subject-matter which gives the background of social life, including history and geography. History as a record of what has made the present forms of associated life what they are, geography as a statement of the physical conditions and theatre of man's social activities. (p. 256)

The subject-matter of the third group is social because of its ultimate motives and effects. Its purpose is to maintain continuity of civilization. Mayhew and Edwards explained:

> In the third group are the studies which gives the pupil command of the forms and methods of intellectual communication and inquiry, understanding *"inquiry"* to include science as the organ of social progress. Such studies as reading, grammar, and the more technical modes of arithmetic are the instrumentalities which the race has worked out as best adapted to further distinctively intellectual interests. The child's need of command of these, so that, using them freely for himself, he can appropriate the intellectual products of civilization, is so obvious that they constitute the bulk of the traditional curriculum. (p. 256)

The curriculum of the Laboratory School was designed around the child. The child's experience was the starting point from where an overflowing stream continually enlarged its circle of knowledge. As the child grew, it became aware of social relations and responsibilities; it became a responsible partner and player in the social world (Brosio, 1972, p. 49).

The traditional concept of philosophical dualism, of labor and leisure, theory and practice, body and mind, culminated in the opposition of vocational and cultural education (Dewey, 1966,

www.malankaralibrary.com

p. 306). Traditionally cultural education was linked to the notion of leisure and contemplation and no physical work. Culture was associated with purely private refinement divorced from service or social direction (p. 306). A curriculum intended for one-sided, cultural aggrandizement is myopic and counter-productive. In this context, therefore, it is relevant to look at the vocational education which Dewey recommended.

In the narrow sense of the term, training of the individual for industrial occupation the vocational education is self-defeating. The division of curriculum into liberal education "and another which deals with those who are to go into manual labor means a plan of social predestination totally foreign to the spirit of democracy" (Dewey, 1962b, p. 227).

In *Democracy and Education,* Dewey (1966) expressed concern not only for any undemocratic categorization of students but also for the educational issues at heart:

> A democratic criterion requires us to develop capacity to the point of competency to choose and make its own career. This principle is violated when the attempt is made to fit individuals in advance for definite industrial calling, selected not on the basis of trained original capacities, but on the wealth of the social status of the parents. As a matter of fact, industry at the present time undergoes rapid and abrupt changes through evolution of new inventions. New industries spring up and old ones are revolutionized. Consequently an attempt to train for too specific mode of efficiency defeats its own purpose. When the occupation changes its methods, such individuals are left behind with even less ability to readjust themselves than if they had a less definite training. (p. 119)

Dewey's position was that no skill should be taught as skill without regard to the quality of thinking and reflection. If the

www.malankaralibrary.com

skill was not formed in conjunction with reflective thinking, the skill was mechanical. School should not include such skills as part of a curriculum; "but in schools, association with machines and industrial processes may be had under conditions where the chief conscious concern of the student is insight" (p. 315). Instead of an industrial context, Dewey wanted a laboratory-shop situation in which emphasis was on meaning, insight, continuity, experience, and cooperation. The laboratory-shop concept has the "advantage of emphasizing the social bearings of the scientific principle, as well as, with many pupils, of stimulating a livelier interest" (p. 315).

Dewey saw occupation as a vehicle of educational experience, integrating individual and social dimensions. Dewey (1966) stated: "An occupation is the only thing which balances the distinctive capacity of an individual with his social service" (p. 308). An occupation can serve as a starting point for a variety of social as well as scientific inquiry. Cooking, for example, leads to the study of nutrition, chemistry, physics, and physiology; gardening leads to agriculture, geography, biology, and the like. Any occupation, therefore, can serve as a means for guiding learning experience into social processes. Dewey (1966) observed:

> What is learned and employed in an occupation having an aim and involving cooperation with others in moral knowledge, whether consciously so regarded or not. For it builds up a social interest and confers the intelligence needed to make that interest effective in practice. Just because the studies of the curriculum represent standard factors in social life, they are organs of initiation into social values. (p. 356)

Dewey's interest in the practical and vocational did not lead him to neglect the esthetic and moral dimensions of education, for they, too, enhanced individual and social growth. In *Democracy and*

www.malankaralibrary.com

Education, Dewey (1966) discussed the objectives of education, and one of which was the esthetic sensibility and capacity to appreciate artistic excellence (p. 244). Dewey was aware of the importance of literature and the fine arts in curriculum, for they intensified and enhanced the appreciation of reality (pp. 237-238).

Morality, especially the ethics of democracy, was important to Dewey's educational vision. He rejected the reliance on external authority and fear of punishment as undemocratic. His objective was to create autonomous citizens who were enlightened to make independent moral judgment. If the school was managed according to democratic principles, he believed, moral education would take care of itself. For example, students should learn the value and meaning of duty, honesty, kindness, and unselfishness not from the books but from experience in school (Dewey 1966, pp. 234-235). Dewey did not approve of teaching morality as a separate subject matter; he considered moral principles as part and parcel of the social and educational experiences (Dewey, 1975, pp. viii-xi).

"The child is an organic whole," Dewey commented, "intellectually, socially, and morally, as well as physically" (p. 8). We should not, therefore, pigeonhole subjects and create an unnecessary dichotomy in the child's experience. The traditional concept of a moral education was "narrow, too formal, too pathological" (p. 42). As long as school represents a genuine community life, Dewey stated, there was moral life; moreover, he remarked:

> In so far as the methods used are those that appeal to the active and constructive powers, permitting the child to give out and thus to serve, in so far as the curriculum is so related and organized as to provide the material for affording the child a consciousness of the world in which he has to play a part, and the demands he has to meet; so far as these ends are met, the school is organized in ethical basis. (p. 44)

www.malankaralibrary.com

In a nutshell, moral principles are not transcendental or separate from life. They are an integral part of the individual and social life (p. 58). Dewey concluded: "The teacher who operates in this faith will find every subject, every method of instruction, every incident of school life pregnant with moral possibility" (p. 58).

CRITIQUE

Having examined Dewey's educational philosophy concerning the concept of education, pedagogy, and curriculum visions, next a critical remark is appropriate. On the following pages, therefore, his educational perspectives are critiqued.

Although Dewey was influenced by different currents of thoughts, his genius did not subscribe to any particular school of thought but created a vision of his own. He fashioned a rational, coherent, pragmatic vision of life and education.

Is education for the child's growth or for social reform? This was a serious issue during Dewey's time. Dewey was blamed for what the Progressive Movement advocated: a child-centered education. The advocates of this movement wanted no adult supervision or influence; they considered that to be indoctrination. To them Dewey replied that such an attitude was ludicrous. He observed that the baby did not know what was best for it. Individuality was not something ready-made, but was continuously achieved and wrought out in cooperation with adults and experienced teachers (Cremin, 1961, pp. 234-235). George Count and others, on the other hand, raised the question: Dare the school build a new social order? To them Dewey replied that in an ever changing industrial society, the school should not be a political agency. Dewey, therefore, steadfastly opposed teaching any kind of dogmas in schools (p. 236).

www.malankaralibrary.com

Dewey (1963) answered all the groups in his most important pedagogical work, *Experience and Education*. He suggested that they

> should think in terms of Education itself rather than in terms of some 'ism about education, even such an 'ism as "progressivism." For in spite of itself any movement that thinks and acts in terms of an 'ism becomes so involved in reaction against other 'isms that it is unwittingly controlled by them. For it then forms its principles by reaction against them instead of by comprehensive, constructive survey of actual needs, problems, and possibilities. (p. 6)

Dewey, thus, did not believe in any 'isms or fixed theories. He thought it would destroy the foundation of a dynamic, democratic education. He instead insisted on a educational vision that was open, free, cooperative, and democratic.

In his educational vision, Dewey always stressed the importance of both the individual and the social dimensions of education. The best way to balance the individual fulfillment and social growth was to follow the democratic ideal. Dewey, therefore, became a staunch advocate of democracy in education. His advocacy has influenced modern education deeply, for which he should be greatly admired.

One of the criticisms leveled against Dewey's concept of democracy in education is that it encourages "the cult of mediocrity, and the systematic denigration of intellectual excellence" (Hook, 1969, pp. 144-145). Hook argued that the allegation was far from the truth. In fact, Dewey always aimed at excellence in education. This excellence was not for an elite few but for all—each according to her or his capacity. This meant that the student with the highest IQ as well as the lowest IQ should be given equal opportunity to become her or his best self.

Hook cited the example of a family. In a healthy family

www.malankaralibrary.com

where the children vary in age and talents, it would be absurd for parents to treat each the same way, although they are equally valued. What the best parents want for their children, the democratic community wants for all its members, excellence according to each one's capacity (p. 144).

The problem with catering to elitism under the pretext of excellence is that it is undemocratic and unethical. It is discrimination against the disadvantaged. Education is not an athletic contest where the highest talent is recognized and rewarded. It is every human being's right to become a wholesome person. A democratic education helps the individual to attain it. It helps the individual to realize one's full potential, and through individual excellence, a society realizes its full potential.

There is another advantage to a democratic education. In societies where minority and ethnic diversity are big issues, where the demographic mosaic keeps changing constantly, a democratic approach is the best solution. Hook (1969) remarked:

> There is another aspect of democracy in education which is initially connected with modern American education. It has been travestied and caricatured not only by critics, but by some unintelligent followers of Dewey. This is the view that at appropriate levels the students educational experience, his group meetings, school projects, class organization—exhibits some of the values which are centred to the ethics of democracy. In a country of different races and varied ethnic groups in which the family itself may be the original breeding place of violent prejudice, such activities are all the more necessary. (pp. 149-150)

Dewey's pedagogic creed was very optimistic. "Its optimism is classically American in its rejection of a tragic view of life" (Bruner, 1969, p. 212). Its wholesomeness, harmonious continuity with society, and optimism leave one uneasy. The real

www.malankaralibrary.com

world is not so; it is filled with revolution, wars, wickedness, tragedy, and skepticism. All of these aspects have to be considered and addressed as one fashions a philosophy of education (p. 213). The culture one inherits from the society is not often admirable. It has its own weaknesses and corrupt aspects. The student, therefore, instead of looking to the society all the time, should learn to be critical and find answers in reflection and in the interior life.

The influence of pragmatism on Dewey's philosophy of education and its expression in various aspects of education has been an issue in the educational field (Hardie, 1969). It would be futile to argue that all our educational ideas and experiences should be verifiable and useful. There are ideas and experiences which may not be pragmatic and yet ought to be desired and experienced for their own sake. For example, certain truth, facts, art, esthetics, spiritual experience, may not have any pragmatic usefulness, but they are desirable in themselves. It is also true about the verifiable aspect of pragmatic philosophy. Life on earth is so complex and mystery-laden that everything cannot be proved or verified. A healthy and wholesome education should not, therefore, shut its door against such realms of reality.

Commenting on Dewey's curriculum, Lilge (1969) remarked that Dewey did not give enough importance to humanities and fine arts in his curriculum theory. *Democracy and Education*, for example, contained chapters on science, geography, and history; however, not enough attention was given to literature and fine arts. Dewey might have been afraid that humanistic studies, like in the traditional education, would encourage people to seek knowledge and authority in sacred and classic literature rather than in science and nature. He believed, moreover, that literature study was for aristocratic and leisured life, which scorned the scientific and the industrial world. The fact that literature and art were used for anti-scientific and undemocratic purposes does not mitigate

www.malankaralibrary.com

their intrinsic value and what they can contribute to individual and social growth. Lilge called Dewey's humanism *social humanism* that would teach about social issues but "neglects to help the young people discover and perfect their own humanity" (pp. 69-70).

Dewey's insistence on secular education is very relevant today, especially in multi-cultural and multi-religious societies. Education should not, however, shun humanity's religious and spiritual aspirations and experiences. They are, in fact, very fundamental to human culture. To leave them out completely is to discriminate against a deep seated and beautiful experience of humanity. Dewey's realm of experience, it seems, is enslaved to here and now; it is preoccupied with experimental and instrumental aspects of life; it refuses to liberate itself from these clutches and soar beyond.

In spite of Dewey's shunning of religious experience and spiritual aspirations of human beings, his contributions to the conversations of contemporary educational issues are outstanding. Michael W. Apple and Kenneth Teitelbaum (2001) observed:

> Despite these criticisms, Dewey still looms as one of the major figures of American education, philosophy and politics, a towering presence whose work deserves to be read closely for its intensive examination of many of the pressing social issues that continue to be of such vital concern today. His articulation of and commitment to participatory democracy, in our schools and elsewhere, represents a major contribution. (p.181)

Dewey never claimed his educational philosophy was complete or perfect. It needs re-evaluation and modification. If Dewey lived today, he would be the first man to criticize his own ideas and modify them according to modern times; for he believed in a dynamic philosophy and stressed the need for reconstruction in philosophy.

www.malankaralibrary.com

Whether one agrees with Dewey's philosophy of education or not, however, no one can deny the fact that his thought was seminal; especially, his way of looking at the dialectics of the individual and society and his attempt to integrate the individual and social dimensions of education, in the context of a democratic way of life, were original contributions. Berger (1969) remarked: "Dewey remains a seminal figure in the history of modern educational thought. He brought forth new ways to solve old problems. He, more than any other man, brought democracy and education to a systematic unity. He remains a great thinker to be read, understood, and modified" (p. 190).

In short, according to Gutek (1997), Pragmatism, especially the version of Dewey's Experimentalism challenged the predominant system of existing philosophy of education. "It sought to replace absolute and immutable doctrines with experimental inquiry. It argued that the scientific method, broadly conceived, was the method of experimental and social intelligence. Dewey's work in philosophy and education emphasized the social role of the school as one of the important agencies working to generate community. From Dewey's educational philosophy came the emphasis on experience, activity, and problem solving that helped to reshape our thinking about education and schooling" (p. 101). It indeed encapsulated the typical American spirit of optimism and pragmatism.

REFERENCES

Apple, M. W. & Teitelbaum, K. (2001). John Dewey in J. A. Palmer (Ed.), *Fifty major thinkers on education: From Confucius to Dewey*. New York: Routledge.

Brosio, R. A. *The relationship of Dewey's pedagogy to his concept of community*. Doctoral Dissertation, Ann Arbor: The University of Michigan.

www.malankaralibrary.com

Bruner, J. S. (1969). After John Dewey, what? In R. D. Archambault (Ed.), *Dewey on education:Appraisals*. (pp. 211-228). New York: Random House.

Coughlin, N. (1976). *The young John Dewey*. Chicago: University of Chicago Press.

Cremin, L. A. (1961). *The transformation of the school: Progressivism in American education 1870-4957*. New York: Alfred A. Knopf.

Dewey, J. (1898). *Early works* (Vol.5). Carbondale: Southern Illinois University Press.

Dewey, J. (1956a). *The school and society.* Chicago: The University of Chicago Press.

Dewey, J. (1956b). *The child and the curriculum.* Chicago: The University of Chicago.

Dewey, J. (1957). *Reconstruction in philosophy.* Boston: Beacon Press.

Dewey, J. (1962a). *Individualism old and new.* New York: Capricorn Books.

Dewey, J. (1962b). *Schools of tomorrow.* New York: E. P. Dutton.

Dewey, J. (1963). *Experience and education.* New York: Collier Books.

Dewey, J. (1966). *Democracy and education.* New York: Macmillan.

Dewey, J. (1975). *Moral principles in education*. Carbondale: Southern Illinois University Press.

Dewey, Jane. (1939). Biography of John Dewey. In P. A. Schlipp (Ed.), *The philosophy of John Dewey* (pp. 3-45). Chicago: Northwestern University Press.

Dupius, A. M. & Nordberg, R. (1964). *Philosophy and education.* Milwaukee: The Bruce Publishing Company.

Gutek, G. L. (1997). *Philosophical and ideological perspectives on education*. Boston: Allyn and Bacon.

www.malankaralibrary.com

Hardie, D. C. (1969). The educational theory of John Dewey. In R. D. Archambault (Ed.), *Dewey on education: Appraisa1s* (pp. 111-126). New York: Random House.

Hook, S. (1969). John Dewey: His philosophy of education and its critics. In R. D. Archambault (Ed), *Dewey on education: Appraisals* (pp. 127-159). New York: Random House.

Lilge, F. (1969). The vain quest for unity: John Dewey's social and educational thought. In R. D. Archambault (Ed.), *Dewey on education: Appraisals* (pp. 52-74). New York: Random House.

Mayhew, K. C., & Edwards, A. C. (1965). *The Dewey Schoo1: The laboratory school of the University of Chicago 1896-1903.* New York: Atherton Press.

Mish, F.C. (Ed). (2007). *Merriam Webster's College Dictionary*. Springfield, MA: Merriam-Webster Inc.

Morros, B. R. (1978). *The concept of community in John Dewey's educational philosophy.* Doctoral Dissertation, Washington University.

Ozmon H. & S. Craver. (1995) *Philosophical foundations of education.* Columbus, OH: Merrill, Prentice Hall.

www.malankaralibrary.com

PART III
PSYCHOLOGICAL PERSPECTIVES

www.malankaralibrary.com

CHAPTER 5

BEHAVIORISTIC APPROACH TO EDUCATION

Plato and other philosophers were interested in the psychological dimension of learning, but they used mainly reflective and philosophical methods, as opposed to empirical methods. But during the nineteenth century, psychology adapted the scientific method of experimentation and observation as part of its methodology; and thus it evolved into more of a scientific discipline.

Behaviorism as a psychological discipline follows scientific methods. It is a psychological theory which upholds that human behavior can be conditioned through stimulus-response association called "classical conditioning," or through stimulus-response-reinforcement process called "operant conditioning." In other words, a person can be conditioned through the process of association of a certain stimulus with a response to elicit a desired behavior (for example, Pavlov's experiment with a dog to salivate at the sound of a bell, next pages). Another strategy is that a person can be conditioned to behave a certain way by using reward and punishment or the consequences.

Behaviorism is one of the most popular theories of teaching and learning. In fact, it is practiced every day in our own personal life, in family and community. It is considered to be a very practical and concrete method; and its effectiveness is observable and

www.malankaralibrary.com

measurable. Hence, many of the educators, parents, and politicians prefer the Behavioristic approach to education.

Behavioral theories are developed by Ivan Pavlov, John Watson, Edward Thorndike, and B.F. Skinner. In this chapter, therefore, we look at the development of Behavioral theories such as classical conditioning and operant conditioning, their educational implications, and finally, a critique of the theory.

CLASSICAL CONDITIONING

Until the late nineteenth century, the learning process was not studied scientifically. Using techniques borrowed from physical sciences, researchers studied how animals and humans learn.

Ivan Pavlov (1849-1936) was one of the prominent scientists who pioneered the behavioristic approach to learning; the other being John Watson and E.L. Thorndike.

Pavlov was a Russian scientist who studied the digestive process in dogs. In this scientific study, he found out serendipitously a learning phenomenon.

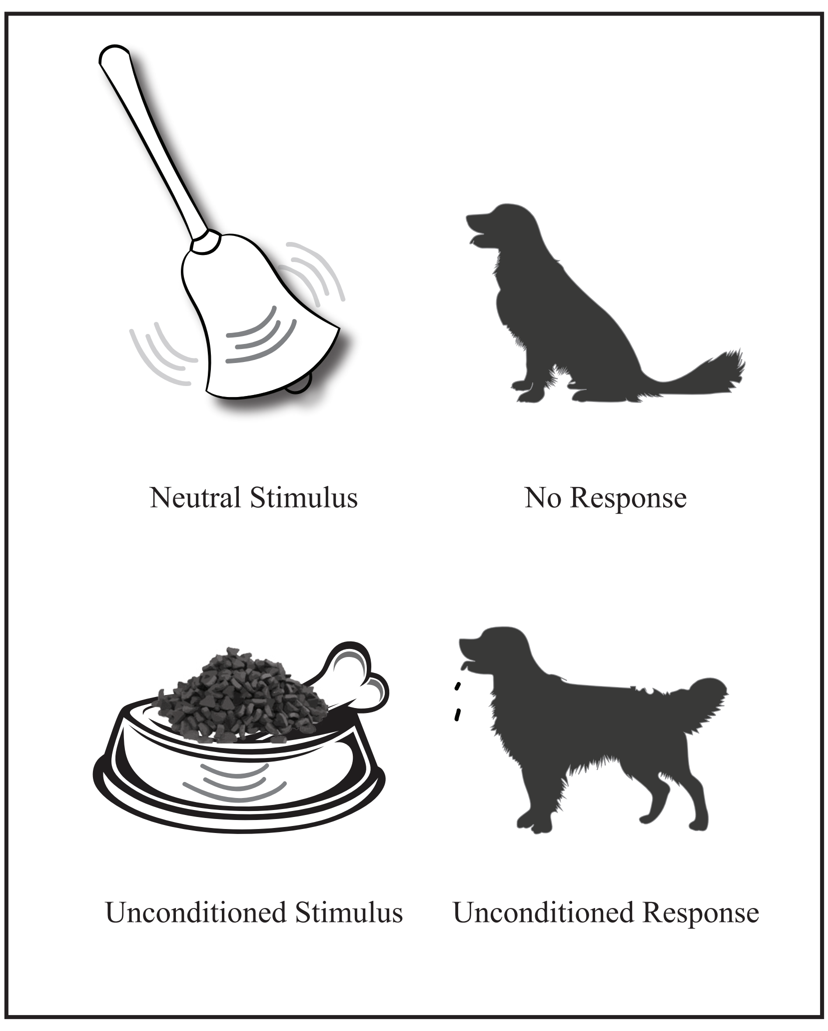
Pavlov noted that if a piece of meat was placed in front of a dog it would salivate. This is a natural and automatic response. He then rang a bell and the dog did not salivate. Pavlov paired the ringing of the bell and the presence of the meat for a few times; he noticed that the dog began to salivate. After they have been associated for a number of times, just the ringing of the bell was sufficient for the dog to salivate. This was a new and exciting discovery for him.

Pavlov identified the food as an “unconditioned stimulus” and the dog’s natural reaction an “unconditioned response.” He called the bell “neutral stimulus” and called the salivation a “conditioned response.”

www.malankaralibrary.com

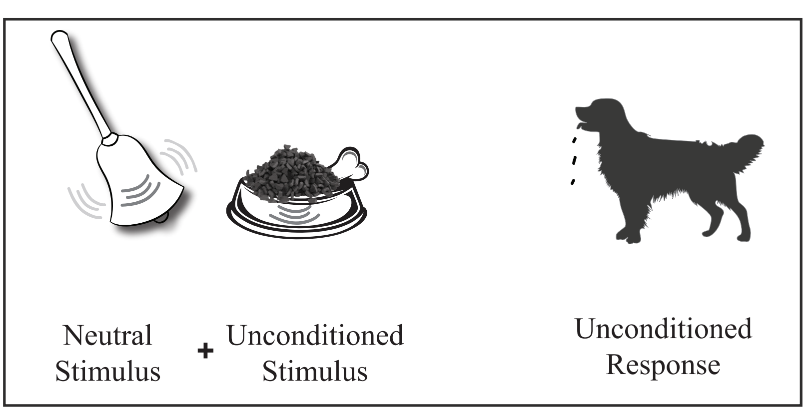
We can look at this process of conditioning in three stages as follows:

Before Conditioning

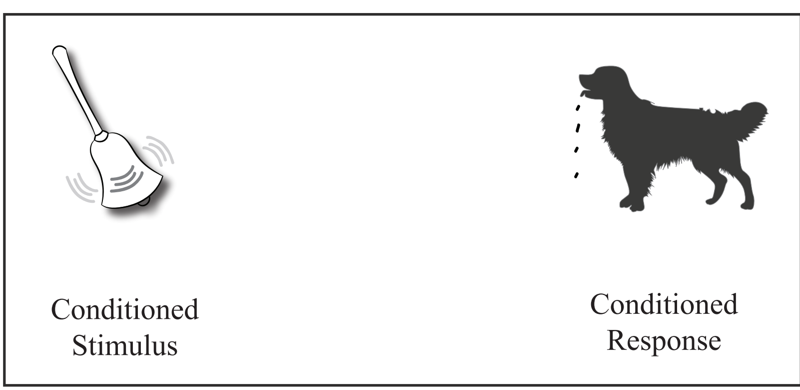


www.malankaralibrary.com

During Conditioning



After Conditioning



Explanation: A neutral stimulus (such as a bell) that at first triggers no response is paired with an unconditioned stimulus (such as food); soon it (the bell) gains the power of that stimulus (food) to generate a response such as salivation (Slavin , 2015, p. 102).

www.malankaralibrary.com

Initially, before the association of the food and the bell, the response elicited was an unconditioned, natural response such as salivation. After paring or associating the bell with the food, the neutral stimulus, in this case, the bell elicits a new and conditioned response, that is, salivation. This process is called stimulus-response (S-R) conditioning or "classical conditioning." This is a powerful tool to change the behavior of an organism; it is a very potent tool in the hands of a trainer or an educator.

In short, classical conditioning is a process in which a neutral stimulus, such as a bell, that triggers no particular response is associated with an unconditioned or natural stimulus, such as food, triggers a response, such as salivation (Slavin, 2015).

Pavlov's experiment demonstrated that a natural involuntary reflex and reaction to a stimulus could become affected when an animal learns to associate one with the other; simply put that specific stimulus can produce an intended or specific response. This can be applied to human beings and, especially, to education.

Teachers can help the students to associate pleasant experience with learning or the school. This can be realized through continuous association. The opposite can also be true; students may associate a certain subject, teacher, or school with their negative experience and, thus, develop an antipathy towards them.

John Watson (1878-1958) was impressed by Ivan Pavlov's finding. He later applied the stimulus response (S-R) conditioning to learning, advertising, and behavior modification.

Watson claimed that through behavioral conditioning a human being can be molded to become any type of person the psychologist wants that person to be. He famously remarked:

> Give me a dozen healthy infants, well formed, and my own specified world to bring them up in and I'll guarantee to take any one at random and train him to become any type of

www.malankaralibrary.com

> specialist I might select—doctor, lawyer, artist, merchant-chief, and, yes, even beggar-man and thief, regardless of his talents, penchants, tendencies, abilities, vocations, and race of his ancestors. (Watson, 1930, p. 82)

Watson did a famous experiment with a little child called Little Albert. Dembo (1994) explains: "In one of his most famous experiments, Watson conditioned an 11-month-old child to fear a white rat that he had made friends with. Watson made loud noise (unconditioned stimulus, or US) whenever the rat was presented to the boy, which resulted in a fear response (conditioned response, or CR). Within a short time, the boy became fearful (conditioned response, or CR) at the sight of the rat (conditioned stimulus, or CS)" (p. 42).

Watson also demonstrated that the child could unlearn this conditioned response of fear which he called "extinction." This is accomplished by repeating the conditioned stimulus (CS) without following it up with the unconditioned stimulus (US): that is presenting the rat without making the loud noise (p. 42).

Watson also used "the principle of association" in advertising. He showed that great ideas and people can be associated with a product. Thus, people will buy things that are associated with pleasurable feeling or pleasing ideas that are associated with the actors in the commercial. For examples, the beer commercials associated with beautiful and happy women trigger the idea that one who drinks the beer can have a similar experience by association.

Many of the classroom experience and learning can be attributed to this "association" or "connectionism" which are based on the principles of classical conditioning. Students' attitude towards a subject or teacher or even school itself can be referred to the personal experiences they have received in the classroom or the school. For example, children who are conditioned to fear

www.malankaralibrary.com

foreign languages may generalize such fear with other subjects, or curriculum, or the educational institution itself (Dembo, 1994).

E.L. Thorndike (1874-1949) was very influential in education with his theory of "connectionism." For, "he posited that learning was a process of 'stamping in,' or forming connections between a stimulus and a response" (Dembo, 1994, p. 42).

Thorndike did an experiment with a cat in his "puzzle box." He placed the cat in the cage. The cage had a door that was attached to a string hanging inside the cage and if pulled, that would open the door. The task of the cat was to open the door and go out to get the food (reward). Initially, it took a lot of time for the cat to figure out how to open the door and get the reward. But through repeated practice, it became very easy for the cat to open the door and get its reward. From this experiment, Thorndike came up with two principles: the Law of Exercise and the Law of Effect.

The Law of Exercise states: "the more an S-R condition is practiced, the stronger it will become; the less it is used, the weaker it will become" (Dembo, 1994, p. 43).

The Law of Effect takes place: "When a modifiable connection is made between a situation and a response and is accompanied or followed by a satisfying state of affairs, the strength of that connection is increased. When an annoying state of affairs goes with or follows a connection, the strength of that connection is decreased" (Thorndike, 1913, p.71). These principles are applicable to our daily lives and, especially, to education.

OPERANT CONDITIONING

B.F. Skinner (1904-1990) developed his own theory of behavior informed and influenced by E.L. Thorndike's findings. However,

www.malankaralibrary.com

Skinner focused more on the effects or consequences of behavior more than on the stimuli. He posited that the pleasant and unpleasant consequences would determine whether a behavior would be repeated. Pleasurable consequences (rewards) would lead to an increased frequency of the behavior; the unpleasant consequences (punishers) would lead to decreased frequency and eventual elimination of behavior. He called this process "operant conditioning." According to Dembo (1994), it is "a learning situation in which a response is made more probable or frequent as the result of immediate reinforcement" (p. 45).

Skinner developed his theory of operant conditioning based on his experiments. He was famous for his experiment with animals. He came up with a device that allowed him to do scientific study of animal behavior in a controlled environment known as the Skinner Box. He used rats and pigeons to observe and study their behaviors. The apparatus was set up in such a way that if the rat pressed a bar it would deliver a food pellet. The rat would continue to press the bar because of the reward or reinforcement it received. The reward reinforced the behavior more; and it weakened all other behavior. The food dispenser could be set up many ways so that one could control the behavior of the rat. The reward can be dispended after one press; or it can be after several presses as in a variable schedule (Slavin, 2015, p. 101).

Consequences. One of the most important principles of behavioral learning is that the consequences should follow immediately after the desired behavior. Pleasurable consequence strengthens and increases the frequency of the behavior; and the unpleasant consequence decreases or reduces the behavior.

Pleasant consequences are known as rewards or "reinforcers" and the unpleasant consequences known as punishers. For example, in a class when the reading experience becomes

www.malankaralibrary.com

pleasurable students will pay more attention and they will come for more and more of the same; if the experience is not pleasurable they will avoid the class or ignore it all together.

There are different types of reinforcers or rewards: primary and secondary reinforcers; positive and negative reinforcers; intrinsic and extrinsic reinforcers.

Primary reinforcers are those rewards that meet basic needs of human beings, such as: food, water, security, warmth, love, respect and the like.

Secondary reinforcers. They are "reinforcers that acquire their value by being associated with primary reinforcers or other well-established secondary reinforcers" (Slavin, 2015, p. 103). Some examples are money, tokens, grades, or praise. They can be divided as social, activity, and symbolic reinforcers. There are social reinforcers, such as smiles, hugs or recognition; and activity reinforcers, such as, games, toys, and fun activities; then, there are symbolic or token reinforcers, for example, money, grades, stars, and certificates (Slavin, 2015, p. 103).

Remember, both **positive and negative reinforcers** are rewards. Positive reinforcers such as grades or praise strengthen one's behavior (see the table, cell A). Negative reinforcers are also rewards that strengthen behavior. They are called "negative" in the sense that they are removing an obstacle or escaping from an unpleasant work or experience (see the table, cell B). For example, if a student did something well, the teacher can reward the student by excusing him from doing his homework which he or she hates to do.

All reinforcers, both positive and negative, strengthen one's behavior; punishers weaken or eliminate one's behavior.

In this context, let us look at the **Premack Principle** which is popularly known as Grandma's Rule. This occurs, when one is

www.malankaralibrary.com

presented with two choices: one is desirable (preferred) and the other less desirable. In such situations, use the preferred activity as a reward for doing the less preferred activity. For example, if the child likes to play, use play (the preferred activity) as a reward for doing homework (the less preferred activity). Or at dinner time, for example, a mother could say: "Eat your vegetable, then you can have your dissert."

Intrinsic and Extrinsic Reinforcers

People like to do things that have pleasure inherent in them. Often the important motivators are that which gives people satisfaction; they can find their satisfaction in the activity itself. For example, most people like to read, write, sing, play games, and engage in their hobbies. Such reinforcers are called intrinsic reinforcers or intrinsic rewards.

Intrinsic reinforcers can be contrasted with extrinsic reinforcers. They come from outside of the person; they are rewards given to motivate the person to do certain things. For example: toys, food, stickers, grades, praise are extrinsic reinforcers.

However, there is research evidence that children reinforced for a behavior they would have done anyway, undermines the long-term intrinsic motivation of children (Deci & Ryan, 2002). It is also important to remember that intrinsic rewards are more effective and long-lasting than the extrinsic rewards.

Reinforcers should be age appropriate. For example stickers will not work with middle school or high school students. Over use of rewards can lose its value; use them meaningfully and effectively.

Punishment. "Punishment is a procedure in which an aversive stimulus is presented immediately following a response, resulting in a reduction in the rate of response" (Dembo, 1994, p. 50). There are different types of punishments.

www.malankaralibrary.com

Punishment 1: It is a presentation of an unpleasant stimulus such as a reprimand which would decrease the probability of a response (cell C). Another way of punishing is by taking away a pleasant experience or a privilege, Punishment 2 (cell D). Slavin (2015) calls Punishment 1 as "Presentation Punishment" and Punishment 2 "Removal Punishment" (p. 107).

We should use punishment sparingly; and use it as the last resort. Try to motivate students always with reinforcers. If they do not work, use punishment as a last option. But make sure it is not done to vent one's frustration or anger. Explain why the punishment is given; make the connection. And, always, the punishment should fit "the crime" or the inappropriate behavior.

The problem with punishment is sometimes it may not work. Some children may use it to get attention and wear it as a badge of honor. More importantly, students can develop fear of the teacher, the subject, and the school itself.

Dembo (1988) summarized the reasons why punishment should be used sparingly:

> Punishment is not a panacea. I must caution you. First, its effect is often temporary, and once it is discontinued the same behavior that initiated the punishment is likely to occur again. Second, the person undergoing constant punishment learns to avoid situations. He may not want to attend class, or, if he can't physically escape, he may psychologically escape by turning the teacher off. Third, punishment can produce fear or anxiety so that the teacher, the classroom, or educational materials can become aversive (negative) stimuli because of their association with unpleasant consequences. The anxiety response occurs through the process of classical conditioning. Last, as I mentioned earlier, punishment doesn't direct the student to alternative behavior. (p. 273)

www.malankaralibrary.com

Table: Samples of Reinforcement and Punishment

	Present Stimulus	**Remove Stimulus**
Response Increase	**A** Positive Reinforcement Example: “Well done” or “great job, Pete.”	**B** Negative Reinforcement Example: “Your grounding is over,” “you don’t have to do homework today.”
Response Decrease	**C** Punishment 1 (Presentation Punishment) Example: “You are grounded,” imposing an undesirable task or situation.	**D** Punishment 2 (Removal Punishment) Example: “Move your seat away from your friend,” removal or denial of a pleasant task or situation.

(Source: Dembo, 1994, p. 51; Slavin, 2015, p. 107)

Immediacy of consequences. It is important that the immediacy of the consequence is maintained. Allowing a long period of time to lapse between the behavior and the consequence is not a good strategy. Some parents would wait for their spouses to come home to punish their children, for example. Waiting for a long time to give the reward or punishment can be less effective; it loses the connection and immediacy.

In the classroom, the immediacy of the consequence is also very important especially for the younger students. Immediate

www.malankaralibrary.com

feedback helps the students to make the connection—the connection between the behavior and the consequence. If it is reinforced immediately, it stays with them. If it is delayed the children may not make the connection or they may forget about it.

Shaping and Extinction

Shaping "is a technique whereby individuals are taught to perform complex behavior that was not previously in their repertoire" (Dembo, 1994, p. 55). It is a step by step approximation of a desired behavior. Sometimes, shaping is called a method of approximations.

B.F. Skinner used this technique to make a pigeon ring the bell. He reinforced the bird every step of the way—its every attempt to approximate the desired behavior of ringing the bell was rewarded, until it rang the bell.

Applied to education, a child can be reinforced every step of the way until he or she is able to do the desired behavior. An example is a student learning how to write a letter or how to pronounce a particular word. The teacher should help the student step by step with immediate reinforcement until the mastery of the desired behavior is attained.

Extinction is a technique of weakening a behavior by removing reinforcements. Extinction can be achieved by ignoring and not reinforcing certain behavior. For example, a first grade teacher encountered the problem of over-anxious children blurting out answers to her question without raising their hands or waiting to be called out. She, therefore, ignored their behavior of blurting out answers intentionally. Once their behavior was not reinforced by ignoring it, the behavior began to weaken and eventually it disappeared.

Initially, in such situations, misbehavior may worsen before it improves. Psychologists call it "extinction burst" (Slavin, 2015, p.109). In such situations, be consistent with them. The students

www.malankaralibrary.com

will get the message and behavior will improve. As Dembo (1994) remarked: "The message for the teachers regarding the use of extinction is: Be consistent, ignore certain misbehavior, and combine extinction with other methods such as reinforcement of appropriate behavior. Finally, choose behaviors for extinction in situations where you can tolerate the initial rise in intensity and frequency of the misbehavior" (p. 55).

Applied Behavior Analysis

A very good example of the power and effectiveness of operant conditioning and shaping is the program called Applied Behavior Analysis. During the early 1960s, psychologists began to use operant conditioning principles in shaping human behavior in the clinical settings such as hospitals, prisons, and schools. They called the technique Applied Behavior Analysis (ABA). It is "a scientific method of behavioral change using principles of *operant conditioning"* (Dembo, 1994, p. 46).

Most of the *behavioral* psychologists prefer to use the term applied *behavioral analysis,* instead of *behavior modification.* The term behavior modification is too generic it can be used for many procedures used to change one's behavior such as hypnosis, drug therapy and the like (Alberto &Troutman, 1990). ABA can be used to help not only students in classrooms but also teaching mentally challenged individuals to live independently, train them in their jobs and many socially or clinically significant activities. ABA shows how powerful a tool behaviorism is in the hands of the right person and it can help students to unleash their amazing potential.

Schedules of Reinforcements

The effectiveness of a learned behavior depends on many factors including the schedules of reinforcement. The schedules of reinforcement "refers to the frequency with which reinforcers are

www.malankaralibrary.com

given, the amount of time that elapses between opportunities for reinforcement, and predictability of reinforcement" (Slavin, 2015,

Table: Schedules of Reinforcement

Schedule	Definition	During Reinforcement
Fixed ratio	A constant number of behaviors required for reinforcement; e.g. 5:1	Steady response rate, pause after reinforcement
Variable ratio	Variable number of behaviors required for reinforcement; e.g. 3:1, 5:1, 2:1	Steady, high response rate
Fixed interval	Constant amount of time passes before reinforcement is available; e.g. every Friday a pizza party	Uneven rate, with rapid acceleration at the end of each interval
Variable interval	Variable amount of time passes before reinforcement is available, e.g. after 2 or 5 or 3 days a party	Steady, high response rate

(Source: Slavin, 2015, p. 111)

www.malankaralibrary.com

Ratio can be fixed and continuous. Fixed reinforcement is given after a set number of responses; the ratio does not change; it is fixed (e.g. 5:1). Fixed can also be continuous, i.e. one to one reinforcement. For example, every time the student gives the correct answer he or she gets words of praise (e.g. “good job” or “well done”).

The initial reinforcement schedule can be continuous. That means, reinforcement is given after each behavior. This can become very repetitious, tiresome, and may lose its value if used constantly. Instead, use continuous reinforcement initially, and then, move to a variable interval or ratio (see the table).

The variable ratio and variable interval are most effective, since the students will not know when the reinforcement is going to come. Therefore, they have to be always alert and prepared.

A teacher’s ultimate goal should be to wean out the dependency of her or his students on continuous or predictable reinforcement. It is not good for the students to become perpetually dependent on the reinforcement from the teacher. Eventually, the teacher has to free the students from their dependence on extrinsic reinforcement and lead them to intrinsic reward. Ideally, they should be able to do what they are engaged in for its own sake. In other words, they should know that it is good for them to learn; or it is good to be a good person. The advantage of such intrinsic reinforcement is that it is long lasting and perpetually rewarding.

Maintenance

The principle of extinction holds that if a behavior is not reinforced, it slowly fades away. Does it mean that teachers will have to reinforce the behavior forever? Not necessarily. How can we maintain certain behavior? That’s where the effectiveness of variable ratio or interval schedules becomes very useful. For example, praise a student every

www.malankaralibrary.com

time the student does his math problem correctly. The problem is if you stop praising, he or she may stop doing it. "In contrast, if you gradually increase the number of math problems a student must do to be praised and praise the student at random intervals (or a variable-ratio schedule), then the student is likely to continue to do math problems for a long time with little or no reinforcement from you" (p. 112).

Ideally speaking, once the behavior is mastered, the reinforcement should stop from outside and it should become more and more of an intrinsic reinforcement. The students should learn to do math, for example, because it is useful for her or him; do it, in other words, for intrinsic reward. As teachers, we should train our students to become less and less dependent on educators for their rewards. We should move the students from 1:1 reinforcement initially to less predictable and less frequent reinforcement; and, finally, move them to intrinsic reinforcement or rewards.

Generalization or transfer of knowledge is very important in education. The question is: if a child learns to behave properly in English class will he or she behave properly in the Math class? If a student learns the concept of symbolism in poetry will he or she transfer that knowledge to the class on Shakespeare? These are generalization of transfer issues. Generalization cannot be taken for granted. It may be easy for students to generalize the information and transfer it if the circumstances and settings are similar.

Generalization usually takes place in very similar situations or in similar concepts. However, it may not happen if the circumstances would change or students are not prepared for the transfer of knowledge. "For example, many students will demonstrate complete mastery of spelling or language mechanics

www.malankaralibrary.com

and then fail to apply this knowledge to their own compositions. You should not assume that because students can perform effectively under one set of circumstances, they can also do so under a different set of circumstances" (Slavin, 2015, p. 113).

EDUCATIONAL IMPLICATIONS

In the classroom Behaviorism plays a significant role in shaping human behavior. Behaviorists insist that teachers should use the instructional objectives in class; thus, teachers can know what they are supposed to teach and how successful they are in every step of the way. After identifying the objectives, the teacher has to decide what are the most logical steps to be taken in order to attain the objectives.

The Behaviorists encourages the following instructional practices: have the objectives set and follow the lesson plan, test or question the students regularly, reinforce the correct answers, give feedbacks to students immediately, and return all assignments and exams promptly (Dembo, 1994, p. 50).

Behaviorists postulate that student behavior can be controlled by reward and punishment. They believe that students learn best in an environment of reward and punishment. The rewards such as verbal praise motivate students to behave well; and punishment deters them from misbehavior. A teacher who consistently uses reinforcement helps students to understand what the acceptable behavior is. Behaviorism is employed as a prevalent form of discipline in most of the classrooms.

In elementary schools, Behavioristic methodology is considered to be more effective. For example, we can teach children certain behaviors by praising them when they behave appropriately.

www.malankaralibrary.com

Reinforcing them when they behave properly at the current situation, also encourage the students to repeat this behavior in the future. If an undesirable behavior is displayed, punishment can be used to weaken or curb the behavior. For example, a child can lose five minutes of her or his recess time for not behaving properly in the class. Another option is ignore the behavior; and, eventually, it may disappear as no reinforcement is given.

Theory into practice. The most useful behavioral learning principle is also most simple: Reinforce the behavior you wish to see repeated. First, decide what kind of behavior you want from your students and reinforce whenever it occurs; let them know why you are doing it; reinforce the appropriate behavior immediately.

The students differ and their preferences also differ. Therefore, it is good to know what works with them—what they value most. One general principle of positive reinforcement is: use the least elaborate or tangible reinforcer that will be most effective. For example, if praise works, don't use certificate; if a simple smile works, don't use food. Keep it simple; keep it easily manageable.

Following are some of the reinforcers teachers can use. They are arranged from least tangible to most tangible order: 1. Self-reinforcement, 2. praise, 3. paying undivided attention, 4. grades and recognition, 5. call home, 6. home-based reinforcement, 7. Privileges (running errands, distributing papers, helping the teacher in different ways), 8. activity reinforcers (games, videos, other fun activities), 9. tangible reinforcers (such as stickers, erasers, color pencils, marbles, small toys, comic books etc.), 10. food (raisins, carrots, healthy snacks). All these can be used as fine reinforcers (Slavin, 2015, pp. 104-106).

www.malankaralibrary.com

CRITIQUE

Undoubtedly, Behaviorism has its strengths. It is very popular and effective in classrooms. It postulates that conditioning can bring about the desired results effectively and accurately—both in animal and human behavior. Everybody can understand the principles of consequence or the principles of reward and punishment. These principles are also easy to put into practice. We make use of them in our daily lives; we use them in our family, community, national and international level.

Behaviorism and its principles are easy to master and very concrete in its results. Philips & Soltis (1998) remarked: "And there can be little doubt that these techniques are very effective—the animal experiments illustrate this, as do a variety of treatment programs that have been developed for human disorders such as autism, shyness, and antisocial behavior" (p. 29).

Behaviorism is a very powerful tool. It can also be abused. Educators, therefore, have to be very careful and conscientious in its use. As Watson famously claimed, as mentioned above, one can use it to all kinds of behavioral modification. His experiment with Little Albert, for example, is a very controversial issue. Its ethical implications are far reaching.

Even though one may not agree with some of Watson's claims and practices, the power of the principles of behavior modification cannot be denied. All the more reason educators have to be very much cognizant of its impact. In other words, use it wisely and professionally, especially in the behavior modification techniques such as ABA.

Behavioristic method of teaching and learning can be very helpful for children who have behavioral, emotional and/or learning disabilities. They benefit from instructional strategies such as step by step practice, instructional cues to elicit correct responses, and

www.malankaralibrary.com

immediate feedback to response. In the special education classes behavioristic approaches are widely used and they are very effective.

When teachers need to drill some lower level skills that are foundational and have to be mastered before the students can get to the next level, behavioristic approach is very appropriate. With direct instruction and practice, students can learn more quickly with the advantage of immediate feedback. According to Roblyer (2006), this technique of teaching can be used in today's technologically advanced world. Teachers can help students with specific software programs that contain drills and conduct exams with reinforcement built into the program.

In short, one cannot deny the fact that Behaviorism is very useful and efficient in classrooms, especially in lower grades and with children with special needs. It is very helpful to children who have behavioral, emotional and/or learning disabilities. In the special education classrooms, behaviorism and its teaching and learning techniques are widely used and very effective.

At the same time, we have to be cognizant of some of the weaknesses of Behaviorism.

For example, there are aspects of learning that goes on in the mind of the learner that cannot be observed or documented such as understanding, insight, and creativity. The issue of discovery learning, cognitive learning, modeling, social and cultural learning cannot be accounted for in the behavioristic approach to education.

Skinner's concept of scientific approach to learning is very narrow. He was focused on what was observable. It is not true as some Behaviorists claim that scientists do not postulate unobservable entities or processes; for example, "quarks with various quaint properties are supposed to exist, yet their connection to actual data that physics collect is extremely remote. Gravity is 'invisible,' but its effects are not" (Philips & Soltis, 1998, p. 30).

Commenting on the dependence on reinforcement,

www.malankaralibrary.com

Alfie Kohn (1999) in his book *Punished by Rewards* criticizes the Behavioristic approach to education. It is more like pay-for-performance plan, according to him, that may not work long term. He maintains that even praise can be a verbal bribe that kids get hooked and they become permanently dependent on such extrinsic reinforcements. Their behavioral changes become temporary and they are ineffective long-term. Teachers have to move students from extrinsic rewards to intrinsic rewards. They have to use other methods of motivation which have long-lasting effect.

Behaviorism cannot explain why a person after receiving many punishments continues to behave the same way; or why some criminals continue to do the criminal activities after severe punishments. It shows there are many factors in human behavior Behaviorism cannot explain.

Another problem with Behaviorism is that it does not encourage nontraditional methods. For example, methods such as exploration and discovery would allow students to do many creative projects. Such approaches enable them to think for themselves; help them to be critical thinkers and do creative problem solving that are relevant to them (Roblyer, 2006).

Behavioristic approach to education believes in the adage: “one size fits them all”! But in real life and classroom that strategy does not work. There are many reasons why it is not so. For example, Howard Gardner’s theory of multiple intelligences posits that individuals may learn through their eight different intelligences; he calls these intelligences their strengths. Every individual has different strengths, styles, or intelligences. According to him, standard IQ tests and rigid behavioristic approach cannot be the right judge for the students’ true ability to learn (p. 44).

It is good to remember that the final objective of reinforcement or reward is to help the student to become, ultimately, an autonomous, self-regulating human being. To that end, we have

www.malankaralibrary.com

to make the student less and less dependent on extrinsic rewards. One way to accomplish that objective is by moving from fixed and continuous reinforcement to more and more variable ratio or interval of reinforcement; subsequently, use the reinforcement less frequently and far in between. Finally, we should enable the student to do the right thing for its own sake.

Thus the student understands from her or his own experience that it is good to know how to read, write, and compute for its own sake; one needs these tools for a successful life. It gives the student the natural feeling of satisfaction and achievement. Thus, the students become autonomous and self-actualizing human beings. Isn't that what the ultimate purpose of education is all about?

Finally, many researchers hold the view that Behaviorism cannot explain some of the complex human behavior. It is unable to explain, for instance, the linguistic creativity and the internal transformation that take place in students' minds (Faryadi, 2007; Roblyer, 2006). It cannot explain more profound aspects of mind, its cognition, developmental stages, social and personal dynamics, freedom, choice, moral sensibility, and so on. Behaviorism has its own built in limitation. For, they have professed to study only what is observable. There are a lot of dynamics that occur in human behavior and inside the human being that cannot be observed or quantified.

In this context, the schools of humanism and cognitivism can shed some light on such issues. They ask the question: what happens inside the mind of the students? What are the interpersonal dynamics and the developmental issues we encounter in education? These schools of thought try to answer them. In the following chapters, therefore, we look at the humanistic and cognitive approaches to education.

www.malankaralibrary.com

REFERENCES

Alberto, P. & Troutman, A. C. (1990). *Applied behavior analysis for teachers: Influencing student performance.* Columbus: Ohio: Merrill.

Deci, E. L. & Ryan, R. M. (Eds.). (2002). *Handbook of self-determination research.* Rochester, New York. University of Rochester Press.

Dembo, M. H. (1988). *Behavioristic psychology: Learning theories and applications in Teaching for learning*, pp. 247-296.

Dembo, M. H. (1994). *Applying educational psychology.* New York: Longman.

Faryadi, Q. (2007, February 16). *Behaviorism and the construction of knowledge*. UiTM Malaysia 2007. ERIC.

Kohn, A. (1999). *Punished by rewards.* Boston: Houston Mifflin.

Philips, D. C. & Soltis, J. F. (1998). *Perspectives on learning.* New York: Teachers College, Columbia University.

Roblyer, M. D. (2006). *Integrating educational technology into teaching.* Upper Saddle River, NJ: Pearson Education Inc.

Slavin, R. E. (2015). *Educational psychology: Theory and practice.* Pearson: New York.

Thorndike, E. L. (1913). *Educational psychology.* New York: Columbia University, Teachers College Press.

Watson, J. B. (1930). *Behaviorism (Revised edition).* Chicago: University of Chicago Press.

www.malankaralibrary.com

CHAPTER 6

THE HUMANISTIC PSYCHOLOGY OF EDUCATION

The humanistic approach to education has a deep impact on our educational enterprise. The major psychologists who made this connection during the 20th century are Abraham Maslow, Arthur Combs, and Carl Rogers. In this chapter, therefore, we first explore Maslow's theory of hierarchy of needs, self-actualization, and peak-experience and their educational implications; second, we will look at Arthur Comb's perceptual psychology and education; and finally, Carl Roger's theory of education and its relevance for today.

The Humanistic Education

The two comprehensive theories of human nature in modern psychology are the Freudian psychology of psychoanalysis and the behavioristic psychology by Skinner et al. But there is a "Third force" in the field of psychology called humanistic psychology (Goble, 1970; Maslow, 2011). In the 1960s and the 1970s humanistic psychology was very popular in the field of education; however, it lost its popularity in the 1980s. With the contemporary issues of violence, crime, drugs, AIDs, teenage pregnancy and other issues, humanistic education is making a comeback (Dembo, 1994). The importance of choice, responsibility, affective needs,

www.malankaralibrary.com

values, dispositions and morals are stressed in the humanistic school of thought. Its focus is not just on the intellect but on the whole person—the head and the heart, the emotional and the moral, the individual and the social dimensions.

Humanistic psychologists maintain the following two principles. According to Dembo, they are:

• The behavior of individuals is primarily determined by how they **perceive** themselves and the world around them.

• Individuals are not solely the products of their environment, as the behaviorists would have us believe, but are **internally directed**, having free choice, motivated by the desire to "self-actualize," or fulfill their unique potential as human beings (p. 200).

Combs (1981) described the major goals of humanistic education:

- To accept the learner's needs and purposes and create educational experiences and programs for the development of the learner's unique potential.
- To facilitate the learner's self-actualization and feelings of personal adequacy.
- To foster the acquisition of basic skills and competencies (e.g. academic, personal, interpersonal, communicative, and economic) for living in a multicultural society.
- To personalize educational decisions and practices.
- To recognize the importance of human feelings, values, and perceptions in the educational process.
- To provide a learning climate that is challenging, understanding, supportive, exciting, and free of threat.
- To develop in learners a genuine concern and respect for the worth of others and skill in resolving conflicts. (Dembo, 1994, p. 201)

www.malankaralibrary.com

ABRAHAM MASLOW
HUMANISTIC APPROACH TO EDUCATION

Abraham Maslow (1908–1970) was a pioneer and founder of humanistic psychology. He is well-known for his theory of hierarchy of needs and self-actualization. Maslow stressed the importance of positive psychology as opposed to the psychology of the abnormal and the ill. His theory of need-satisfaction and motivation has great influence on education and other disciplines today.

Maslow was born in Brooklyn, New York. He was a son of Jewish immigrants from the Ukraine. After graduating from Boys High School in Brooklyn, he went to City College of New York. He began his legal studies there but later dropped out of City College and joined Cornell University. There too he was unhappy and returned to City College to finish his degree. He went to graduate school at the University of Wisconsin to study psychology in the field of experimental behaviorism. His master's thesis on learning retention and reproduction of verbal material was published as two articles (Frager, 1987; Hoffmann, 2008).

Maslow went to Columbia University, New York, to continue his research. He became a faculty member of Brooklyn College and, later, Brandeis University. He developed his theory of human nature, based on hierarchy of human needs and self-actualization which he called humanistic psychology (Dembo, 1994).

According to Haggbloom et al. (2002), Maslow is arguably one of the most important psychologists of modern times. He is found to be the 14th-most-frequently cited psychologist in psychology textbooks and 10th most eminent psychologist of the 20th century. His insight into human needs and motivation is his most enduring contribution to modern psychology (Koltko-Rivera, 2006).

www.malankaralibrary.com

Maslow's Hierarchy of Needs

Maslow is the leading proponent of humanistic psychology. He theorized that human nature and motivation could be explained through gratification of needs and human quest for fully realizing one's potential which he called self-actualization. He posited that within us are two types of forces at work: one that seeks growth and the other that resists growth (Maslow, 2011). Maslow explains:

> • One set clings to safety and defensiveness out of fear, tending to regress backward, hanging on to the past, *afraid* to grow… afraid to take chances, afraid of independence, freedom and separateness.
>
> • The other set of forces impels him forward toward wholeness of self and uniqueness of self, towards full functioning of all capacities, toward confidence in the face of the external world at the same time that can accept his deepest, real, unconscious self. (p. 45)

These forces have deep influence on our decision making. Some of them help us to grow towards self-actualization and others restrain us from growing and make us regress.

Maslow explains human needs in terms of a hierarchy (see figure below). They are: Physiological, safety, belonging and love, esteem, aesthetics, knowledge and understanding, and self-actualization needs.

The Physiological Needs are the most demanding, such as food, water, and sleep. The classic examples are "hunger, sex, and thirst" (Maslow, 1987, p. 16). Once these needs are met the next level of need emerges.

The Safety Needs are the desire to be safe from any harm, having good health, and a secure life. According to Maslow,
"[I]f the physiological needs are relatively well gratified, there then

www.malankaralibrary.com

emerges a new set of needs, which we may categorize roughly as the safety needs (security; stability; dependency; protection; freedom from fear, anxiety, chaos; need for structure, order, law, and limits; strength in the protector; and so on)" (p. 18).

Figure: Maslow's Hierarchy of Needs

The Belonging and Love Needs. They are the desire to belong to a group or community, to love and to be loved. "The love needs involve giving and receiving affection. When they are unsatisfied a person will keenly feel the absence of friends, mate, or children. Such a person will hunger for relations with people in general—for a place in the group or family—will strive with great intensity to achieve this goal" (p. 20).

www.malankaralibrary.com

The Esteem Needs. The next needs are esteem needs, the desire to be respected, admiration from others, and self-respect. “All people in our society (with a few Pathological exceptions) have a need or desire for a stable, firmly based, usually high evaluation of themselves, for self-respect or self-esteem, and for esteem from others” (p. 21).

The Knowledge and Understanding and **The Aesthetic needs** are discussed later (see below).

The Self-Actualization Needs. This is a desire to develop one’s full potential; it is to become what one is capable of becoming. One has to be true to one’s own self, one’s own nature. This, Maslow calls, “self-actualization.” This term was initially coined by Kurt Goldstein (Maslow, 1987).

Even if all the previous needs are gratified, “we may still often (if not always) expect that a new discontent and restlessness will soon develop, unless the individual is doing what *he or she,* is fitted for. Musicians *must* make *music*, artists *must paint*, poets must *write* if they are to be ultimately at peace with themselves. What humans *can* be, they *must* be. They must be true to their own nature. This need we may call self-actualization” (p.22).

Self-actualization can be different things for different people. Dembo (1994) cites some examples: “Developing a hobby, reading a book, driving a truck, raising children, becoming a professor are paths to self-actualization” (pp. 205-206).

Maslow’s hierarchy of needs lists only the above five needs as reflected in his 1954 book *Motivation and Personality;* and most of the popular books follow the earlier version as given above. However, he added two more needs in his 1970 revision of the same book as follows.

The Knowledge and Understanding Needs. Human beings have impulses to satisfy curiosity, to know, to explain, and to understand” (Maslow, 1987, p. 23).

www.malankaralibrary.com

"Even after we know, we are impelled to know more and more minutely and microscopically on the one hand, and on the other, more and more extensively in the direction of a world philosophy, theology, and so on. The process has been phrased by some as the search for meaning. We shall then postulate a desire to understand, to systematize, to organize, to analyze, to look for relations and meanings, to construct a system of values" (p. 25).

The Aesthetic Needs involve the desire for order, harmony, symmetry, system, structure, completion of the act or closure (Maslow, 1987).

> Attempts to study this phenomenon on a clinical-personological basis with selected individuals have at least shown that in *some individuals* there is a truly basic aesthetic need. They get sick (in special ways) from ugliness, and are cured by beautiful surroundings; they *crave* actively, and their cravings can be satisfied *only* by beauty…. It is seen universally in healthy children. Some evidence of such impulse is found in every culture and in every age as far back as the cave dwellers. (p. 25)

Maslow called the first four needs "deficiency needs;" since they depend on others to be satisfied. The latter needs are known as "growth needs" because it depends on the *individual* and her or his striving to be satisfied. According to Maslow (1970), the basic needs, for example, physiological needs, have to be met before one can be concerned about higher needs such as aesthetic or self-actualization needs.

Maslow believed that education is about growth and maximizing one's full potential. It goes beyond mere mastering of some facts and skills. It is also about larger issues of life. Ultimately, Maslow observed that "education should be learning about personal growth, what to grow toward, what to choose, and what to reject" (Cox, 1987, p. 255).

www.malankaralibrary.com

Peak Experience

According to Maslow, self-actualized people have more peak experiences. Peak experiences are extraordinary or profound experiences of love, happiness, understanding, or rapture, during which one feels more alive, wholesome, and in harmony. Maslow (2011) observes that these are basic cognitive happenings or experiences, such as "the parental experience, the mystic, or oceanic, or nature experience, the aesthetic perception, the creative moment, the therapeutic or intellectual insight, certain forms of athletic fulfillment etc." (p. 62). Such occasions "there is a characteristic disorientation in time and space, or even the lack of consciousness of time and space" (Maslow, 1994, p. 63).

Educational Implications

It is very important that teachers understand their students and their needs. To be an effective teacher one has to meet the students where they are with all their needs and aspirations. Maslow's hierarchy of needs give the educators a template to figure out where the students are. Why someone misbehaves in class? Why certain students are not doing their homework or are restless in class. It could be that their basic needs are not met. How can they be interested in acquiring knowledge or achieving self-actualization when they are hungry? Students who are sleepy and cold, those who are insecure, or experience disrespect are not going to learn unless their needs are met.

In order for children to grow and flourish, we have to create a safe and secure environment. Success builds more success. Similarly, failure builds more failure. Therefore, growing up in an atmosphere of success or failure can affect the self-esteem needs of the children. When encountered with failure, some children may

www.malankaralibrary.com

turn to their peers from whom they may receive respect and self-esteem who may discourage classroom learning (Prince & Howard, 2002).

Commenting on the need for belonging and love, Prince and Howard (2002) observed that the behaviors such as disruption, inattentiveness, noncompliance, absenteeism, and dropping out of schools could be a result of the students' feeling of not belonging and being out of place. "After years of not fitting in, many children, eager to belong, join gangs. Having achieved this new sense of belonging and love through inclusion in such groups, the goal of high school graduation may be abandoned" (p. 30). When children see that the adults' education has nothing to do with the jobs they hold, it is natural for the children to consider that the schooling is a waste of time. When they see images of success projected by the drug dealers and criminals, they would be tempted to emulate them (Prince & Howard, 2002).

Children by nature are curious and they are hungry for knowledge. Therefore, teachers and administrators have to make sure that the students' needs are met and that they create an atmosphere of security, love and belonging, and promote a culture of respect and care. Such an atmosphere will nurture love of knowledge, understanding and self-actualization. According to Maslow (1970), what people are capable of becoming, they must be. When they realize their capabilities, they experience self-actualization.

Maslow also talks about Peak experience in different fields including education. He explains how different disciplines can be a source of peak experiences. Maslow (1971) in *The Farther Reaches of Human Nature* elaborates:

> Mathematics can be just as beautiful, just as peak-producing as music; of course, there are mathematics teachers who have devoted themselves to preventing this. I had no glimpse of mathematics as a study in aesthetics until I was thirty

www.malankaralibrary.com

> years old, until I read some books on the subject. So can history, or anthropology (in the sense of learning another culture), social anthropology or paleontology, or the study of science. Here again I want to talk data. If one works with great creators, great scientists, the creative scientists, *that* is the way they talk. The picture of the scientist must change, and is giving way to an understanding of the creative scientist, and the creative scientist lives by peak experiences. He lives for the moments of glory when a problem solves itself, when suddenly through a microscope he sees things in a very different way, the moments of revelation, of illumination, insight, understanding ecstasy. (p. 171)

Croft (2008) upholds that education can be very inspirational and exciting if we follow Maslow's idea of intrinsic reward and peak experience. He compares Maslow's idea of peak experience to Csikszentmihalyi's (1991) "flow" experience; and he holds that they have similar characteristics of "optimal experience." Like the artists who get into the "flow" and forget about the time and space, students can also be in the "flow" as they get involved deeply in their subject matter. If teachers can produce such "flow" or "peak" experiences in their classes, the students will be excited about their learning. This would create an atmosphere of intrinsic motivation and, hence, discipline will be less of a problem; and learning will naturally become a lot of fun and very rewarding.

Commenting on Maslow's contribution, Cox (1987) observed: "His work, grounded in careful observation, has branched continuously into many dimensions of our culture. The powerful vision articulated in *Motivation and Personality* has had a penetrating impact on what we value, how we think and learn, the very way we live" (p. 264).

The rich harvest of Maslow's psychology continues to have

www.malankaralibrary.com

an impact on our lives. Maslow "opened a new way of seeing the human universe and in so doing, lifted us up, highlighted the nature of our human potential, encouraged us to reach farther, and reminded us that *greatness is in each and everyone of us*. Ultimately, the truth of Maslow's impact lives within each one of us, in the expression of our own search to become more human" (Cox, 1987, p. 264).

ARTHUR COMBS
PERCEPTUAL PSYCHOLOGY OF EDUCATION

By the middle of the 20th century a new perspective in psychology emerged from the practitioners of counseling, social work, and psychology. "The movement that grew out of this perspective became known as *humanistic, existential, perceptual,* or *phenomenological* psychology, and its members attempted to understand behavior from the perspective of the behaver rather than that of the observer" (Dembo, 1994, p. 202). In other words, to understand another human being and her or his behavior, one has to know how the "behaver" perceives her or his world. This perspective has psychological, sociological and educational implications. Before we discuss his theory and educational application, let us look at the man and his background.

Arthur W. Combs (1912-1999) was a perceptual psychologist and a great educator. He was born in Newark, New Jersey. Following high school, Combs attended Cornell University, pursuing a career in agriculture. After two years of study, he dropped out and worked in a variety of jobs, including teaching gymnastics in a local YMCA as a volunteer. He enjoyed teaching, therefore, he enrolled in the Ohio State University College of Education. After graduation, he taught for some time in a high school. Later, he received his Master's degree in School Counseling and doctorate in Clinical Psychology, both from Ohio State University. His

www.malankaralibrary.com

dissertation indicated his interest in perceptual psychology. He taught and researched in several universities, including Syracuse University, University of Florida, and University of Colorado. He wrote several books and innumerable researched articles in psychology, social science, and education (Dolliver & Patterson, 1994).

Perceptual Psychology

According to Arthur Combs et al. (1974): "To understand human behavior…it is necessary to understand the behaver's perceptual world, how things seem from his point of view. This calls for a different understanding of what the 'facts' are that we need in order to deal with human behavior; it is not the external facts that are important in understanding behavior, but the meaning of the facts to the behaver" (p. 15).

Combs then stresses the important point: "To change a person's behavior it is necessary somehow to modify his belief or perception. When he sees differently, he will behave differently" (p.15)

Through this statement Combs underscores the point that an individual's perceptions, feelings, beliefs, purposes and meanings determine how a person understands; and this is unique for each person. In order to understand another person, we have to enter that person's perceptual world and see it as he or she perceives it.

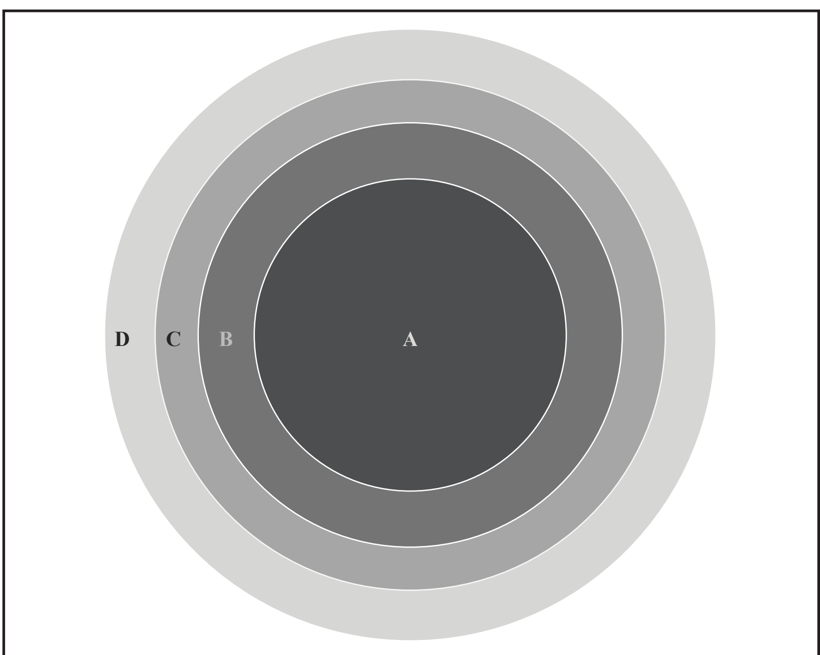
For example, in order to understand a student's wanton destructive behavior in class, we have to understand what that student is going through or how that person perceives the world around him. The student may be misbehaving in class in order to achieve attention, status, or prestige in school (Dembo, 1994). Her or his behavior appears to us wanton but it is purposeful for the "behaver." That is why the perceptual psychologist posits that to

www.malankaralibrary.com

change the behavior of a child, we must change the perception of that person's world.

Another psychological principle Combs stresses is that the closer the event is to the self the greater the impact. "The closer the events are perceived to be to the self, the more they will affect the behavior" (Dembo, 1994, p. 203).

Figure: Meaning and Self



Dembo (1994) cites an example. Suppose you hear the latest statistics about unemployment. This may not affect your behavior much (see Figure: Meaning and Self); the reason being, it is in the periphery of your self (D). However, if it involved one of your relatives it would affect you (C). Or if it affected your father, it

www.malankaralibrary.com

would become more personal, closer to your inner self (B). Finally, suppose it affected you; that is, you are one of the persons laid off (A); your behavior is then affected profoundly.

According to Dembo, "Humanists see two parts in learning: the acquisition of new information, and the individual's personalization" (p. 203). The fact that the subject is well presented does not make it meaningful for the students; the student has to find it relevant and personally meaningful to her or him: "The closer the events are perceived to be to the self, the more they will affect the behavior" (p. 203).

Perceptual Psychology and the Humanistic Education

According to Combs (1981), "Humanistic Education is a commitment to educational practice in which all facets of the teaching/learning process give major emphasis to the freedom, value, worth, dignity and integrity of persons" (p. 446). More specifically, (1) it understands the individual needs and helps to develop the learner's unique potential; (2) facilitates the learner's self-actualization; (3) fosters the acquisition of basic skills and competencies; (4) personalizes educational decisions and practices; (5) recognizes the importance of human feelings, values, perceptions in the educational processes; (6) provides a learning climate that is challenging, supportive, exciting, and free of threat; (7) develops in learners a genuine concern and respect for one another and skills to resolve conflicts (Dembo, 1994, p. 201).

Combs (1981) argues that the humanist movement is not a fad. It is here to stay. There are humanist movements in psychology, education, sociology and even in theology. He gives three major reasons why it will continue to influence education.

1. Change of the nature of humanity's most pressing problems today.

www.malankaralibrary.com

Since the first appearance of human beings on earth, the most pressing need for humankind has been control of the environment. With the advent and advancement of science and technology, human beings have been able to manage it. As we solve the old problems, new ones arise. Today we are faced with a more radical problem such as the people problem. "A glance around shows the truth of my assertion that our gravest problems are human ones. Problems of population, pollution, ecology, energy, poverty, war, peace, civil rights, starvation, physical and mental health, and terrorism are all essentially human problems" (p. 447).

The power of the individual has exponentially increased but her or his humanity has not grown or flourished as expected. Our children have to learn how to be effective, creative, and responsible individuals in this fast changing, interdependent world.

The standard curriculum is not enough to address these issues. Our public schools must pay greater attention to personal growth and the human condition. "A new focus on the *person in the process* is needed. The healthy growth of students as persons… must find an important place among the primary objectives for today's, and tomorrow's, schools" (p. 447).

2. Concern for the inner life of our students.

Most of the teachers and students are trained in the behavioristic psychology. Today we have to go beyond that mindset. Perceptual psychology can help us to go beyond behaviorism of reward and punishment and conditioning, and provide us with new possibilities of human growth and development based on the humanistic approach to education.

Combs (1981) observed: "In addition to the acquisition of basic skills in reading, writing, and arithmetic, we have *always* called for education for worthy home membership, for civic responsibility, for physical and mental health, for vocational preparation, for beneficial use of leisure time, and for moral and

www.malankaralibrary.com

ethical conduct" (p. 448). Most of the items listed above cannot be attained without student perception, values, beliefs, and attitudes. "Advocates of humanistic education believe that our educational *system* can only hope to meet its long standing goals for youth through recognition of the central importance of the internal life of students" (p. 448).

3. Learning is a humanistic, personal, and an affective process.

Learning, from the perceptual point of view, is personal discovery of meaning. From this perspective: "Any information will affect a person's behavior only in so far as he or she has discovered the personal meaning of that information" (p. 448).

Combs gives an example. Suppose, you hear on the radio a report on the latest hog market quotations. Since you have no hogs, you do not pay any attention to it. Soon you hear that there was a car accident in your neighborhood and Mrs. Joe Brown was involved in that accident, seriously injured, and taken to the hospital; now you may pay more attention. Suppose that Mrs. Brown was your colleague's wife it would become more personal. Or go still further, Mrs. Brown happened to be your daughter married to Mr. Brown, you would drop everything and race to the hospital. "The more important the personal meaning, the greater the effect on the behavior. This explains in large part why so much of what we learn in school has so little effect. We never discovered its personal meaning" (p. 448). In short, effective learning is also affective learning.

Implications

It is imperative that students make the connection between the subject and personal meaning. Students forget most of what they study during the year because the content has no meaning for them; or the teacher does not show them the meaningful connection.

www.malankaralibrary.com

Once they see the connection or relevance of what they study that would become closer to their selves (see the figure above) and it would stay with them.

A teacher has to make the material he or she teaches relate to the students' personal lives. This would help bolster attention and excitement; the students are more apt to remember it; and more importantly, retain the information. In short, effective learning is personal, meaningful, affective, and closer to the self.

Effective teaching also takes into consideration the perceptual view of teaching. According to Combs et al. (1974), effective teachers have accurate perceptions of the students and their behavior, great mastery over the subject matter, confidence in their abilities to help students and they have faith in all students and their ability to succeed. "The teacher-education program must help each student find the methods best suited to him, to his purposes, his task, and the particular populations and problems with which he must deal on the job" (p. 26).

According to Combs, the educational fads will come and go but the fundamental psychological insights in education will stay. "Methods, technique, and ways of organizing may come and go. Basic changes in thinking about people and learning can last for generations" (p. 449).

CARL ROGERS
EDUCATION AS FACILITATION

Carl R. Rogers (1902-1987) was a psychologist who had a profound influence on the humanistic approach to psychology. His person-centered approach to psychology found varied application in different fields such as counseling, education, and organizations. He believed in the humanistic approach to education. According to him, teaching is facilitation of learning; a teacher is a facilitator.

www.malankaralibrary.com

Significant learning is meaningful and relevant; and it involves the whole person (Rogers, 1969, 1983).

Rogers was born in Oak Park, Illinois. He was extraordinarily intelligent and was able to read well before he entered kindergarten. Having been brought up in a strict religious and disciplined environment, he became an isolated and independent person. Initially, he was interested in agriculture, then history and religion. After attending Union Theological Seminary for two years, Rogers decided to go to Columbia University; and he received his MA and PhD from there. Based on his experience in dealing with troubled children, he developed his client-centered approach to counseling and psychotherapy. He taught psychology in different Universities including University of Rochester, Ohio State University, and University of Chicago. During his tenure at the University of Wisconsin, Rogers (1961) wrote one of his best known books *On Becoming a Person.*

In his later years, Rogers devoted his time and talents to apply his theories in educational, political, and social fields. He travelled worldwide to find resolutions to educational and social issues and political conflicts. He visited Northern Ireland, South Africa, Brazil, and the Soviet Union to mention a few. He conducted many Person-Centered Approach workshops to benefit professionals from different disciplines and practices. He was nominated for the Nobel Peace prize for his life-time contributions.

Rogers' Theory of Personality

Carl Rogers was a quiet revolutionary in the field of psychology and education. He is one of the founders of humanistic psychology (Rogers & Freiberg, 1994). His theory of personality is based on years of his experience in clinical psychology and client-centered therapy—also known as person-centered therapy

www.malankaralibrary.com

(Rogers, 1951, 1959). His view of human nature is "essentially positive" (Rogers, 1961, p. 73); the human being is "exquisitely rational," "trustworthy," and "highly social" (p. 194).

According to Pescitelli (1996), Rogers postulated that the human "organism" has an "actualizing tendency" to develop all the capacities and moves towards its autonomy. This tendency can be suppressed for some time but cannot be destroyed. This actualizing tendency is behind all human motivations and strivings.

An individual may develop optimally if he or she experiences "unconditional positive regard" and finds congruence or harmony between self and experience (Rogers, 1959). "This ideal human condition is embedded in the 'fully functioning person' who is open to experience, able to live existentially, is trusting in his/her own organism, expresses feelings freely, acts independently, is creative and lives a richer life; 'the good life'" (Pescitelli,1996, p. 3).

A "maladjusted person is the opposite of the fully functioning person. Such an individual is defensive, refuses to take risks, feels manipulated rather than free and creative. A "fully functioning person" is defense-free, more creative, open to experience, and able to live a "good life" (Pescitelli, 1996).

Commenting on Rogers' contributions, Pescitelli (1996) remarked: "His person-centered therapy may well be his most influential contribution to psychology. Rogers' pervasive interest in therapy is what clearly differentiates him from Maslow, despite some similarities in their ideas. The person-centered approach has had impact on domains outside of therapy such as family life, education, leadership, conflict resolution, politics and community health" (pp. 6-7).

Rogerian Educational Principles

According to Rogers, education is about facilitating learning so that

www.malankaralibrary.com

a person can become a fully functioning person who can enjoy a "good life" (Rogers, 1961, 1994). Rogers explained his educational principles in his books such as: *On Becoming a Person* (1961), *Client-Centered Therapy* (1951), *Freedom to Learn* (1969), and *Freedom to Learn for the 80's* (1983). Through these books he advocated a humanistic approach to education. Some of the major principles reflected in these books are as follows:

1. **A person cannot teach another person directly; a person can only facilitate another's learning** (Rogers, 1951). In other words, a humanistic teacher is a facilitator of learning.
2. **A humanistic teacher has the following qualities**: realness or genuineness, trust in others and trust worthy, empathic understanding (the ability to view the world through the eyes and understanding of the students).
3. **Children have the desire to learn**. Human beings by nature are curious beings. Teachers, therefore, should create in their classrooms an atmosphere that nurtures curiosity; allows the students to explore and discover; gives them freedom to pursue their interest unabated so that they can find for themselves what is meaningful and relevant for them.
4. **Significant learning is meaningful learning**. Rogers holds the view that significant learning takes place when the subject matter is relevant to the student. Humanists believe that learning has a two-part process. One is acquisition of new information and the other is personalization of that information. Students learn best and fast and retain better when the learning is significant to them. A good example is learning how to drive.
5. **Learning without threat.** Learning is best acquired when there is freedom from threat; and they are allowed to explore, experiment, and make mistakes.

www.malankaralibrary.com

6. **Self-initiated learning.** Learning is most significant and effective when it is initiated by the learner which involves both feelings and mind. Rogers and other humanist psychologists call this type of learning *whole-person learning*. Giving students freedom to choose and make decisions on the direction of their learning is highly motivating.
7. **Learning to learn.** Learning how to learn is more important than just learning some facts. The mastering of the subject is important, at the same time, students must acquire abilities to discover sources, analyze problems, hypothesize solutions, and evaluate the outcomes. Hence the process of learning is as important as the product of learning.
8. **Learning and change**. Knowledge is always changing—it is in a state of flux. Yesterday's learning and information may become obsolete today. Therefore, what is imperative is that students be able to learn in a changing world and be current. (Dembo, 1994; Rogers, 1951)

Instructional Implications

Rogers' educational philosophy is called *person-centered education*. Such an approach to education may result in effective learning that is deeper and long lasting. Rogers was not so much concerned about teaching methodology, curricular planning, or scholarly expertise of the instructor but more interested in facilitation of learning and the quality of the interaction between the teacher and the students. Rogers supported the following instructional strategies: Providing students with a variety of resources (such as reference guides, electronic aids, building material, tools, and adults with their skill and expertise), peer tutoring, and use of discovery learning (Rogers, 1983).

www.malankaralibrary.com

According to Rogers (1983), a humanistic teacher is a facilitator of learning. Rogers emphasized the importance of empathic understanding in teachers. Empathy is one's ability to view the other person through the eyes of the other and experience what he or she is going through. In education, the teacher is able to understand what the student is going through in terms of the process of learning and understanding. Hence a student may be able to say: "At last someone understands how it feels and seems to be *me* without wanting to analyze me or judge me. Now I can blossom and grow and learn" (p. 125). Thus, Rogers held the view that a humanistic teacher was a better teacher and that humanistic approach to education was more effective.

RELEVANCE OF HUMANISTIC EDUCATION TODAY

The traditional way of teaching and learning will not be effective in the 21st century. For example, memorization and knowing facts are not enough today. Facts and mere information can be delegated to Google, Yahoo, or Bing! What we need today is critical thinking, collaboration, empirical reasoning, and creative problem solving (Samuel & Suh, 2012). We need an education of care, compassion, and good citizenship. Humanistic education emphasizes these aspects of education.

Humanistic education has made an impact on today's education. Programs or strategies such as Head Start, school breakfast and lunch, enhanced security measures in schools, stress on the uniqueness of the individual, focus on the individual needs and differentiated instruction, cooperative learning where everybody is contributing something for the group, and the philosophy that all children are capable of learning are some of the positive outcomes of the humanistic approach to education.

At the same time, some have criticized humanistic education

www.malankaralibrary.com

as being too optimistic and being too tender for a tough world (Combs, 1981). Others complain that it gives too much freedom to students and not enough structure and discipline. According to them, it is difficult to measure progress in humanistic classrooms and lacks structured curriculum. It allows misguided perception of essential concepts and facts; and it has diminished role of the teacher in the classroom.

Nel Noddings (2003) argues that the humanistic approach to education has a positive influence on education. She explains the historical background: “During the early twentieth century, schools were so unfriendly that many children preferred exhausting hours in a sweatshop to the classroom. Gradually, schools have become more humane places” (p. 259).

Commenting on American education and the progress it has made, Noddings (2001) wrote:

> Many states have abandoned corporal punishment in schools and, even in states that allow it, many districts forbid it. We try harder to keep children in school. We are ashamed of past patterns of racial segregation and are still struggling to overcome its effects. Young women are being encouraged in math and science. Education is being provided for youngsters once labeled “trainable” or not schooled at all. The U.S. sends more students to higher education than any nation in history. Hungry children are being fed breakfast and lunch. In many districts, pre-school education is being provided for three and four year olds. The notion that some kids are slated from the start for manual labor and others for professional work has been rejected. People have even flirted with the idea that education should promote something called “self-actualization” (p. 38).

The impact of humanistic psychology on education has changed the way students learn and teachers teach today as mentioned

www.malankaralibrary.com

above. Students are given more choices; they are more involved in the learning process; they are more interactive and cooperative. It nurtures more self-confidence and self-empowerment (Vernon, 1996). These, in turn, help students to remember better; they are more involved and responsible; and they are able to internalize the information and apply it to their own lives.

In conclusion, in this chapter, we discussed the psychological nexus of humanism to education. We looked at three prominent psychologists in this field and their contributions to education. The knowledge of Maslow's hierarchy of needs, Combs perceptual psychology, Rogers' concept of teaching and learning as facilitation are very relevant in today's classroom; it holds that teaching is about creating an environment of curiosity and excitement where the students as individuals and as well as groups can flourish and actualize their full potential.

REFERENCES

Combs, A.W. Blume, R. A., Newman, A. J., & Wass, H. L. (1974). *The professional education of teachers*. Boston: Allyn & Bacon.

Combs, A. W. (1981). Humanistic education: Too tender for a tough world? *Phi Delta Kappan, 62,* 446-49.

Cox, R. (1987). Afterword: The rich harvest of Abraham Maslow, in Maslow, A. H. (1987). *Motivation and personality* (3rd ed.). New York: Addison Wesley Longman Inc.

Croft, J. (2008). Education for inspiration: Peak experience and flow in the classroom. Academia.edu:http://harvard.academia.edu/JamesCroft/Papers/125170/Education_for_Inspiration_Peak_Experience_and_Flow_in_the_Classroom. Retrieved on 8/19/12.

www.malankaralibrary.com

Csikszentmihalyi, M. (1991). Flow: The psychology of optimal experience. Harper Perennial.

Dembo, M. H. (1994). *Applying educational psychology.* New York: Longman.

Dolliver, R. H., Patterson, D. C. (1994). An Interview with Arthur W. Combs. *Journal of Humanistic Education and Development, 32* (4), 150-61.

Frager, R. (1987). Foreword: the influence of Abraham Maslow in Maslow, A. H. (1987). *Motivation and personality* (3rd ed.). New York: Addison Wesley Longman Inc.

Goble, F. (1970). *The third force: The psychology of Abraham Maslow*. New York: Grossman Publishers.

Haggbloom, S.J., Warninick, R., Warnick, J. E., Jones, V. K., Yarbrough, G. L., Russel, T. M., et al., (2002). The 100 most eminent psychologists of the 20th century. *Review of General Psychology, 6,* 139-152.

Hoffmann, E. (2008). Abraham Maslow: A biographer's reflection. *Journal of Humanistic psychology, 48* (4), 439-43.

Koltko-Rivera, M. E. (2006). Rediscovering the later version of Maslow's hierarchy of needs: Self-Transcendence and opportunities for theory, research, and unification. *Review of General Psychology, 10*, (4), 302-317.

Maslow, A. H. (1968). *Towards a psychology of being* (2nd ed.). New York: Van Nostrand.

Maslow, A. H. (1970). *Motivation and personality.* New York: Harper & Row.

Maslow, A. H. (1971). *The farther reaches of human nature.* New York: Penguin Books.

Maslow, A. H. (1987). *Motivation and personality* (3rd ed.). New York: Addison Wesley Longman Inc.

Maslow, A. H. (1994). *Religions, values and peak-experience.* New York: Penguin Books.

www.malankaralibrary.com

Maslow, A. H. (2011). *Towards a psychology of being*. Blacksburg, VA: Wilder Publications.

Noddings, N. (2001). Care and coercion in school reform, *Journal of Educational Change, 2,* 38.

Noddings, N. (2003). *Happiness and education.* New York: Cambridge University Press.

Pescitelli, D. (1996). An analysis of Carl Rogers theory of personality. Retrieved from http://pandc.ca/?cat=carl_rogers&page=rogerian_theory

Prince, D.L. & E.M. Howard. (Fall 2002). Children and their basic needs. *Early Childhood Education Journal, 30* (1), pp.27-31.

Rogers, C. (1951). *Client-Centered therapy: Its current practice, implications and theory.* London: Constable.

Rogers, C. (1959). A theory of therapy, personality and interpersonal relationships, as developed in the client-centered framework. In S. Koch (Ed.). *Psychology: A study of science. (pp. 184-256).* New York: McGraw Hill.

Rogers, C. (1969). *Freedom to learn*. Columbus, OH: Merrill.

Rogers, C. (1983). *Freedom to learn for the 80's*. Columbus, Ohio: Merrill.

Rogers, C. & Freiberg H. J. (1994). *Freedom to learn* (3rd ed.). Columbus, Ohio: Merrill.

Samuel, F.A. & Suh, B. (2012). Teacher candidates reconcile *The Child and the Curriculum* with *No Child Left Behind. The Educational Forum, 76:* 372-82.

Vernon, A. (1996). Counseling children and adolescents: Rational emotive behavior therapy and humanism. *Journal of Humanistic Education and Development, 35*(2) 120-127.

www.malankaralibrary.com

CHAPTER 7

COGNITIVE THEORIES OF LEARNING

Cognitive psychology addresses the teaching and learning processes from a learner's perspective. It focuses on what is going on *inside* the learner. In Behaviorism, on the other hand, the focus is on the observable *behavior* of the students. Cognitivism tries to understand what is going on in the mind and brain of one who behaves.

There are different types of cognitive theories such as the Social Cognitive Theory of Albert Bandura which postulates that students learn not only by Behavioristic approach to education but also through social and cognitive processes of modeling. Lev Vygoski advances a socio-cultural and historical theory of cognition. Howard Gardener promotes the Multiple Intelligences Theory, Carol Dweck recommends Mindset Theory, Jean Piaget advocates Cognitive Developmental Theory, and Erik Erikson explores the whole life cycle of human development as a learning process.

On account of the limitation of space in this chapter, the focus here is on just two main approaches to cognition that are widely discussed and accepted in the educational realm. One is Piaget's cognitive Developmental Theory of Cognition and the other is the Information Processing System.

www.malankaralibrary.com

JEAN PIAGET COGNITIVE DEVELOPMENTAL THEORY OF LEARNING

The Swiss psychologist Jean Piaget (1895-1980) is a developmental psychologist. He develops the theory that addresses how a child's thinking develops through different stages in life. Similar to the physical development, a child has to go through cognitive developmental stages; it is a process of gradually shifting from concrete to abstract thinking. The uniqueness of Piaget's theory is that it identifies stages in cognitive development of a person and explores what he or she is capable of doing in a particular age and stage.

Initially, Piaget worked in Alfred Binet's laboratory in Paris. He was involved in developing the first intelligence test for children. However, he was more curious and interested in why the children were giving the wrong answers. He wanted to get into their mind and their reasoning, so that he could understand their thinking as they grow. Through his probing questions and observation, Piaget was able to formulate a theory—a theory of cognitive development. He was one of the few psychologists who was able to articulate a comprehensive theory of children's thought process and the cognitive development.

In this context, at first, let us examine some of the developmental issues. Second, we discuss Piaget's theory of cognitive development and the different stages. And, finally, we explore the educational implications and critique his developmental theory.

Some Developmental Issues

Nature versus nurture controversy is an important issue in developmental psychology. The question is raised: Is the

www.malankaralibrary.com

development predetermined by one's biology and heredity (nature) or is it affected by one's experience and environmental factors (nurture)?

The argument about nature vs nurture or heredity vs environment is nothing new; it goes back to the ancient Greeks. In modern times, John Watson was a staunch supporter of the nurture argument. He famously deemed: "Give me a dozen healthy infants… and I'll guarantee to take any one at random and train him to become any type of specialist I might select—doctor, lawyer, artist, merchant-chief, and, yes, even beggar-man and thief, regardless of his talents, penchants, tendencies, abilities, vocations, and race of his ancestors" (Watson, 1930, p. 82; for the full quotation, see the chapter on Behaviorism).

Even though many of the scientists would not agree with Watson, there still remains much debate on the influence of nature (heredity) and nurture (environment) on us. The general understanding is that they both interact and reinforce each other. For example, a child who is good at sports or science may get a lot of encouragement, training, and support at a young age, leading her or him to be very good in that field. In such cases, we can see the interaction and complementarity of nature and nurture.

It is, therefore, very important that teachers be cognizant of the dialectics of the nature and nurture issues and how they complement each other. Slavin (2015) remarked, "For educators, the key point that while there is nothing to do about a child's genes, there is a lot to do about his or her environment to build skill, motivation, and self-confidence. There is no question that teachers and parents make a huge difference in children's learning, over and above whatever the children's genetic predisposition may be" (p. 30).

www.malankaralibrary.com

What is development and how it occurs?

The term development refers to how human beings grow and adapt overtime in their lives cognitively, biologically, socially, emotionally, morally, and so on. Here, however, the focus is only on the cognitive development.

Children are not mini-adults. Intellectual growth is not a quantitative phenomenon; it is a qualitative one. In this process of growth, there are stages and significant differences between stages. For example, there is a considerable difference between the cognition of a preschool, an elementary, and a high school student's thinking and her or his cognitive ability.

Cognitive development occurs through adaptation to the environment; this includes accommodation and assimilation. According to Piaget, children are born with an innate tendency to interact with the environment. Children demonstrate patterns of behavior or patterns of thinking, called "schemes" or structures (Piaget uses these terms almost interchangeably).

We use schemes to think, to communicate, and to act in the world. "When babies encounter a new object, how are they to know what this object is all about? According to Piaget, they will use the schemes they have developed and will find out whether the object makes a loud or soft sound when banged, what it tastes like… and whether it goes thud when dropped" (Slavin, 2015, p. 31). Children add the new experience to their existing schemes and thus grow in their knowledge.

Adaptation: Assimilation and Accommodation

Piaget postulated that children learn through adaptation. **Adaptation** is the process of adjusting schemes in response to the environment through the process of both accommodation and assimilation.

www.malankaralibrary.com

Assimilation is a process by which a new object or event is understood by a person; it happens by incorporating the new knowledge into the already existing scheme. For example, banging is a favorite "scheme" used by babies to explore their world. They know that a hard object hitting a hard surface makes noise (scheme). Now a baby bangs a cube on the table; it makes noise and the baby is excited and happy (assimilation).

Accommodation occurs when the new experience does not fit into the already existing scheme. For example, the baby bangs an egg on the table—expecting a pleasant sound and experience. This time, however, he or she has a startling experience. It is all wet and gooey. The baby cries because of the cognitive dissonance it experiences. Now the baby has to learn to accommodate this new experience into her or his learning schemes. This is called "accommodation."

In short, babies learn through forming schemes from their experiences. They "adapt" new experiences through assimilation (it occurs, when they incorporate experiences into their already existing schemes) and accommodation (it occurs, when a new experience does not fit into the existing schemes) (Slavin, 2015, pp. 31-32).

The baby who banged the egg on the table and a student who is confronted with a new concept are in the same predicament. They cannot handle the new experiences; the existing schemes in their minds do not align with the new experiences. They are baffled and confused. They experience an imbalance or disequilibrium in their minds. Soon they realize that these are new experiences that cannot be neatly integrated into the old schemes; and thus they adapt to the new experiences. "This process of restoring balance is called equilibration. According to Piaget, learning depends on this process equilibration. When equilibrium is upset, children have opportunity to grow and develop. Eventually, qualitatively new

www.malankaralibrary.com

ways of thinking about the world emerge, and children advance to a new stage of development" (p. 32)

A developing child is always busy constructing new knowledge (Philips & Soltis, 1998). Piaget calls this process constructive. Slavin (2015) observes that "Piaget's theory of development represents constructivism, a view of cognitive development as a process in which children actively build systems of meaning and understandings of reality through their experiences and interactions…. In this view Children actively construct knowledge by continually assimilating and accommodating new information" (p. 32).

Stages of Cognitive Development

Piaget is a developmental psychologist. His theory evolved from his research and his scientific observation of children. "The unique aspect of Piaget's theory is that it separates and identifies stages of intellectual, or cognitive, development. The child's stage of development sets limits on learning and influences the type of learning that can take place" (Dembo, 1994, p. 354).

Piaget divided a person's cognitive developmental stages into four: Sensorimotor, Preoperational, Concrete Operational, and Formal Operation. See the table below for the stages, approximate ages, and accomplishments.

Piaget's Theory of Four Stages of Cognitive Development

Sensorimotor Stage (birth to 2 years)

Piaget believed that the developing child is curious and engaged in building a repertoire of knowledge. It is busy constructing cognitive structures or schemes from senses and movements. As babies and little children, they explore the environment through their senses

www.malankaralibrary.com

and motor skills. Piaget called this stage sensorimotor. They also have inborn behaviors called "reflexes." For example, if we touch babies' lips, they will begin to suck; or if we place our finger in their hands, they will grasp.

Such behaviors of reflexes and sensorimotor experiences are their building blocks or schemes of cognition. "According to Piaget, by the end of the sensorimotor stage, children have progressed from their earlier trial-and-error approach to a more planned approach to problem solving. For the first time, they can mentally represent objects and events. What some of us would call 'thinking' appears now" (Slavin, 2015, p. 33).

Another important feature of this stage is children's grasp of **object permanence.** It takes some time for babies to figure out that objects they see continue to exist even if they are out of their vision or presence. "For example, if you cover an infant's bottle with a towel, the child may not remove it, believing that the bottle is gone. By 2 years of age, children understand that objects exist even if they cannot be seen. Once they realize that things exist out of sight, children can start using symbols to represent these things in their minds so that they can think about them" (p. 33).

Piaget considered the different stages as "operations." A child, according to Piaget, was always discovering and actively exploring the environment. "As a result of handling, dismantling, and generally transforming its surroundings, the child gradually derived a set of concepts that were fruitful; at the same time the child started to 'interiorize' its actions, that is, it started to build up a scheme or program of the actions it was performing upon its environment. Piaget called these 'operations'" (Philips & Soltis, 1998, p. 41). Therefore, the next three stages are known as different operational stages. See the table on the stages of cognitive development.

www.malankaralibrary.com

Table: Summary of Piaget's Theory of Cognitive Development

Stage	Approximate Ages	Major Accomplishments
Sensorimotor	Birth to 2 years	Babies slowly form the concept of "object permanence" and progress from reflexive behavior to more goal-directed behavior.
Preoperational	2 to 7 years	In this stage, children have the ability to use signs and symbols to represent objects in the real world. However, their thinking remains egocentric and centered on themselves.
Concrete operational	7 to 11 years	Children progress in their ability to think logically. They develop new abilities such as operations that are reversible, think in a decentered manner, and increased ability to solve problems.
Formal operational	11 years and above	Very abstract and purely symbolic thinking is now possible. Problems can be solved through the use of systematic abstract thinking and experimentation.

Source: Slavin, 2015, p. 32

www.malankaralibrary.com

Preoperational Stage (2-7 years)

During this stage, the child is not able to conceptualize the knowledge in completely abstract terms. The child needs concrete physical situation and experience. “Knowing” has to be actively constructed from scratch. There are deceptions and misinterpretations in the process of knowing the truth. From experience and from logic the child has to figure out what is reality. As adults we take for granted a lot of things, for instance, the object permanence as discussed above. Philips & Soltis (1998) observed, “or, to take another example, the fact that the volume of a liquid does not alter when it is poured from one container into another of a different shape. Young children, Piaget discovered in a series of wonderfully striking experiments, do not know these things” (p. 43).

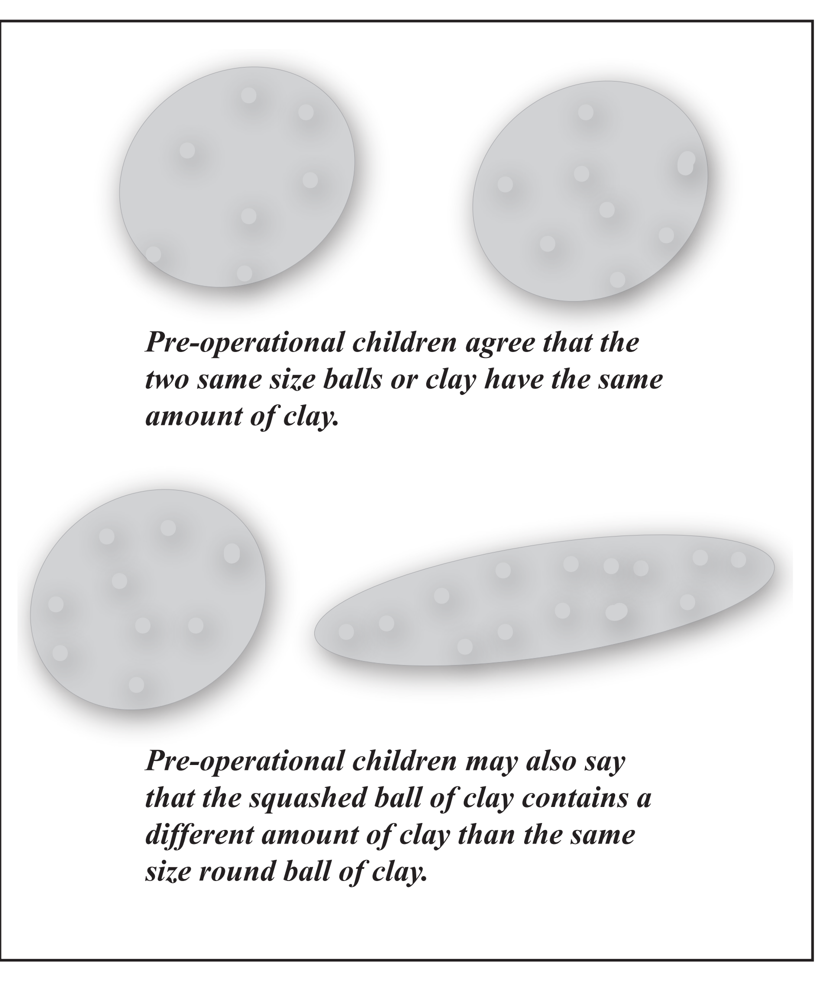
At this stage, children do understand concepts and can use symbols to mentally represent objects. Yet much of their thinking is surprisingly very primitive. However, during this time, their ability to learn the language and concepts develop at an incredible rate (Massey, 2008).

Preoperational children are “egocentric” in their thinking. This should not be taken in a derogatory sense. Rather, it must be understood in more of a psychological and cognitive sense. Children think that they are the center of everything; they cannot “decenter” themselves and take others’ perspective. For example, they think that cows exist to give them milk; that’s all. The moon and the sun follow them all the time. In short, everything exists for them. “Because preoperational children are unable to take the perspective of others, they often interpret events entirely in reference to themselves” (Slavin, 2015, p. 33).

Children at this stage do not grasp the concept conservation. For example, they do not understand the concept of volume as mentioned above. Piaget demonstrated it by describing the

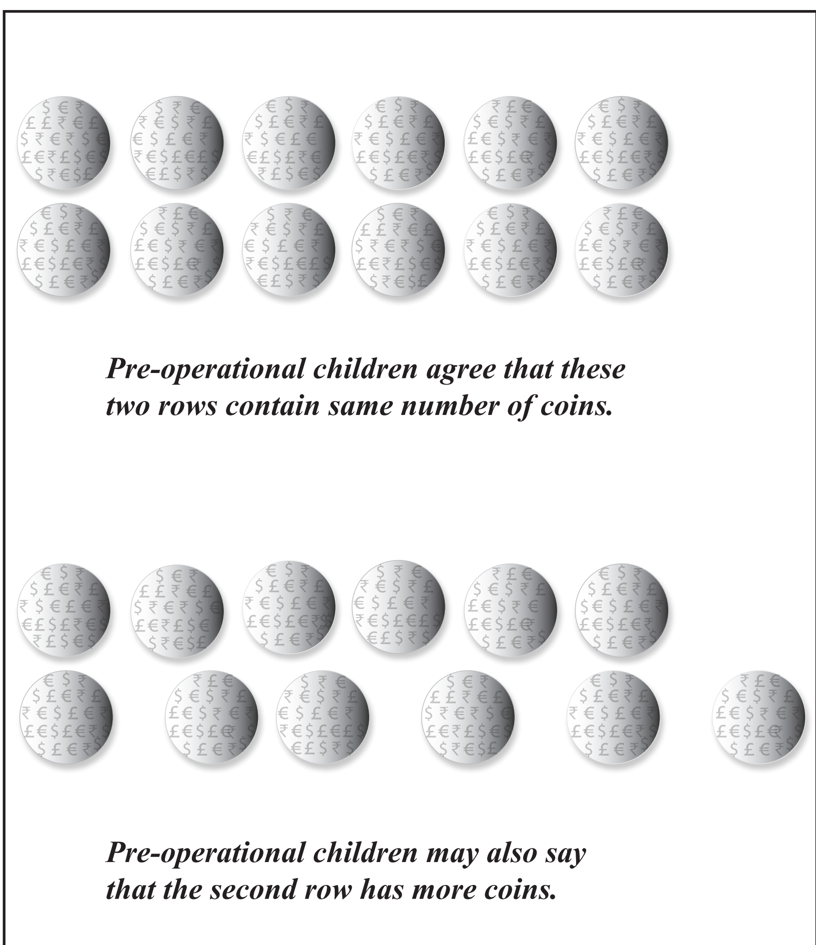
www.malankaralibrary.com

following case. He took two identical balls of clay and he asked a child if one was bigger than the other. The response was "no." Piaget then rolled one of the balls into a sausage shape and repeated the same question. This time the child said the sausage was bigger. He then rolled it back into the ball shape. The child's response was that the sausage-shaped ball was larger still (Dembo, 1994).



www.malankaralibrary.com

Dembo gives another example, “a child presented with two rows of pennies states that the rows contain the same number of pennies. If one row is enlarged without any change in the number of pennies, the child usually declares that the rows are no longer equivalent” (p. 359).



Pre-operational children agree that these two rows contain same number of coins.

Pre-operational children may also say that the second row has more coins.

www.malankaralibrary.com

Piaget found that only the older children understood the concept of volume and could explain that the ball and the sausage had the same amount of clay in both cases; or the number of pennies in each row is the same and, therefore, they are equivalent.

Concrete operational stage (7 to 11 years)

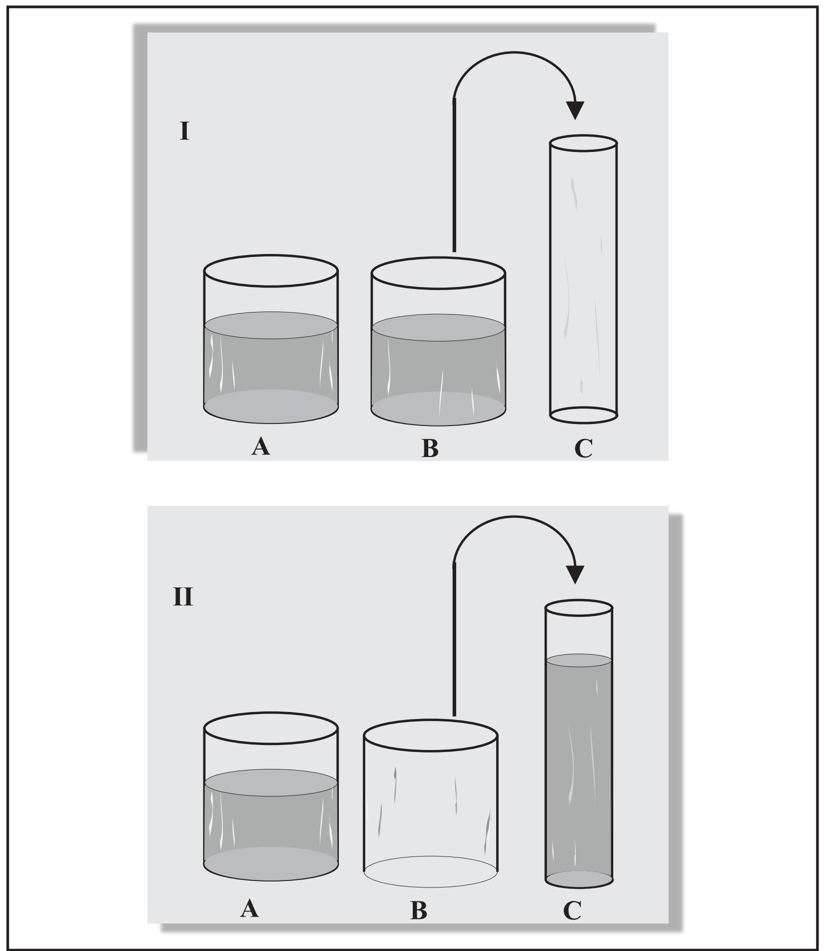
Although the concrete operational children are in Elementary school and much better than the preschoolers to understand concepts and relationships, they do not think like adults. They have problems with very abstract thoughts. They are still very concrete, practical, and earthbound in their cognition. The term concrete operational stage reflects this earthbound and practical quality of their thinking. Children at this stage can understand concepts, solve problems, and see relationships, but only in a more concrete and familiar manner (Slavin, 2015).

It is during this stage, after some experience and experimentation children are able to comprehend the concepts such as: conservation, reversibility, seriation, decentering and the like. Let us explore these concepts next.

Conservation: Children at this stage understand the concept of conservation. For example, it is very hard for a preoperational child to understand the concept of conservation while a concrete operational child can. The idea is that the amount or volume of a matter remains the same regardless of any shape or size of the container. For example, a child observes that two small glasses (A & B) of the same size and shape are filled with same amount of milk. Now the milk from glass B is poured into glass C which is narrower and therefore taller. The child tends to think that glass C contains more milk because it is taller, even though he or she agreed that no milk was added to the glass, (see the illustration below).

www.malankaralibrary.com

Understanding Piagetian Concept of Conservation



(Source: Slavin, 2015)

In the above case, a preoperational child would say that the milk poured into glass C is more than the milk in glass B. However, a concrete operational stage child would say the amount is the same. In order to understand the concept that the amount of

www.malankaralibrary.com

liquid does not change according to the shape of the glass, the child has to consider both the height and width of the glass. According to Piaget, the concept of volume or conservation is difficult for children to grasp until they reach the concrete operational level (Dembo, 1994).

A preoperational child may find it difficult to understand **reversibility.** However, a concrete operational child can grasp the concept of reversibility. Reversibility is the ability to return to the point of origin, to change direction in one's thinking from one direction to a starting point. For example, a mathematical operation or a logical operation is reversible, such as: 6 + 4 = 10, and 10 – 4 = 6; or "all boys and girls = all children, and all children – all girls = all boys" (Dembo, 1994, p. 358).

Another concept is **seriation.** According to Slavin (2015), "[O]ne important task that children learn during the concrete operational stage is seriation, or arranging things in the logical progression—for example, lining up sticks from smallest to largest. To do this, they must be able to order or classify objects according to some criterion or dimension, in this case length (pp. 34-35).

All these mental activities need a certain cognitive maturation. At the stage of concrete operation, children are able to understand the concept of **decentering or perspective taking.** At this stage, they move from "egocentric" to more "decentered" or "objective" thoughts. They understand that they are no more the center of everything; they know others have perspectives and have similar needs and thoughts like them. "Decentered thought allows children to see that others can have different perceptions than they do. For example, children with decentered thoughts will be able to understand that different children may see different patterns in clouds. Children whose thought processes are decentered are able to learn that events can be governed by physical laws, such as laws of gravity" (Slavin, 2015, p. 35).

www.malankaralibrary.com

Formal Operational Stage (11 years and above)

According to Piaget, the final stage of cognitive development is characterized by children's increased ability to think most abstractly. Now they can think and operate in terms of hypothetical-deductive reasoning; they are also susceptible to personal fable and imaginary audience (Dembo, 1994, p. 363).

Hypothetical-deductive reasoning. It is one's ability to think very abstractly, formulate many hypotheses in dealing with the problem, look at all the variable combinations systematically, verify the data, and finally come up with the right solution to the problem.

When children are in their concrete operational level, they will look at the problem less systematically. "Children in the concrete operations stage also can reason deductively, but their thinking is limited to events and objects with which they are familiar. The adolescent's major advance during this stage is that it is now no longer necessary to think in terms of objects and concrete events; he or she now has the ability to think *abstractly*" (p. 363). In other words, the children in formal operational level are able to work on a hypothesis and systematically look at the variables, test them one by one, and finally come to a conclusion, as in a science lab.

Finally, adolescents are prone to a particular type of egocentrism. At this stage, a new type of egocentrism arises: the **imaginary audience** and the **personal fable.** The imaginary audience is a belief that the adolescents are always on the stage. They are the center of everyone's attention. Therefore, they have to appear attractive. They spend a lot of time thinking about their appearance and in grooming themselves. "The personal fable is the belief that the normal laws of nature that apply to other people don't apply to the adolescent. It results from adolescents' belief

www.malankaralibrary.com

in their immortal and unique existence… Elkind believes that the personal fable may account for the risk-taking behavior exhibited by many adolescents" (Dembo, 1994, p. 364).

According to Slavin (2015), not all high school students reach the formal operational stage. Meece and Daniel (2008) did a study on high school students and reported that as many as two-thirds of high school students do not succeed in Piaget's formal operational activities. "Most individuals tend to use formal operational thinking in some situations and not others, and this remains true into adulthood" (Slavin, 2015, p. 37)

Educational Implications and Critique of Piaget's Theory

Piaget's theory of cognitive development is relevant today. At the same time, there are criticisms of his theory based on research (Feldman, 2010). He is critiqued for some of the characteristics concerning the stages of development. However, he was on target on the developmental aspects of cognition.

Dembo (1994) comments on Piaget's theory: "He was not totally correct about the characteristics of the stages of development but appears to have been on target concerning the notion of qualitative changes in children's thinking between preschool and adolescence. In general, he has made considerable contributions to understanding children's cognitive development" (p. 365).

Piaget held the view that developmental stages are fixed. According to him, for example, the concept of conservation cannot be taught in an earlier developmental stage. Children have to reach a certain age to understand such a concept. But research shows that experience and training can accelerate their mental capacity to grasp such concepts (Slavin, 2015). Infants have been shown to demonstrate ability to understand the object permanence before their predicted age by Piaget (Baillargeon, 2002).

www.malankaralibrary.com

Piaget is also criticized for not including the impact that social, cultural, training, or experience can have on children's cognitive growth. These dimensions of experience can accelerate their cognitive development. Therefore, "Neo-Piagetians place a far greater emphasis than Piaget himself did on the impact of culture, social context, and education on the development process" (Slavin, 2015, p. 37).

Commenting on the stage theory, Slavin observed: "Another point of the criticism goes to the heart of the Piaget's 'stage' theory. Many researchers now doubt that there are broad stages of the development affecting all types of cognitive tasks; instead, they argue that children's skills develop in different ways on different tasks and that their experience (including direct teaching in school and elsewhere) can have a strong influence on the pace of development" (p. 37).

At the same time, Piaget's concept of cognitive stages, the importance of recognizing the different stages in the growth of mental capacity for children, and teaching them according to their developmental stages and readiness are some of his great insights and contributions.

Piaget's cognitive theory has implications for instruction and curriculum. According to Piaget's theory, students are not mere passive listeners but active constructors of knowledge and the teachers are guides and catalysts in this process.

Dembo (1994) remarked, "children are active thinkers who construct their own understanding of the events in the world around them. This notion implies that the school curricula should involve students as active participants in the learning process rather than treat them as absorbing knowledge by passively listening to teachers" (p. 365).

www.malankaralibrary.com

Piaget's theory places great emphasis on teaching and learning as an active process. The teacher, according to him, is a catalyst and a student is an agent of constructing her or his own knowledge. The Piagetian educators de-emphasize "the transmission of knowledge" through the lecture method; they encourage teachers to act more as catalysts in situations in which children can do their own learning (Dembo, 1994, pp. 364-367). Students are thus challenged to become agents of change—constructing their own knowledge.

Another important implication is that the instruction and curriculum have to be compatible with the developmental stages of the students. "The Piagetians maintain that the ideal learning situation arises from the match between the complexity of the subject matter and the child's level of conceptual development" (p. 366). In other words, the instruction and curriculum have to be aligned with the developmental stages of the students.

THE INFORMATION-PROCESSING SYSTEM
A COGNITIVE APPROACH TO EDUCATION

The Information-processing system was developed by cognitive psychologists. It gives insight into our brain, cognition, and memory; it also shows us how to use information to advance one's ability to think, remember, and manage knowledge. This cognitive approach helps us "to identify how humans obtain, transform, store, and apply information" (Dembo, 1994, p. 92).

In the following pages, first, we look at the information-processing system and examine how cognitive and metacognitive strategies can be used to improve one's ability to become an excellent learner; and, secondly, we explore its educational implication and relevance.

www.malankaralibrary.com

Information-Processing System

Dembo (1994) compares the human mind to a computer and its processing system: "In this approach, the human mind is viewed as a type of computer that processes various types of information" (p. 368). This system explains "how information is taken into the organism, interpreted, represented, transformed, and acted upon" (Gross, 1985, p. 19).

According to the information-processing approach, learning is not something that happens to students; learning happens when students are actively involved in the process. It means, first, they have to know how learning takes place and then what strategies to use. Different tasks may require different strategies. Rehearsal, for example, may work with a simple task of memorizing a list. It may not, however, work for a larger task that requires insight and creativity.

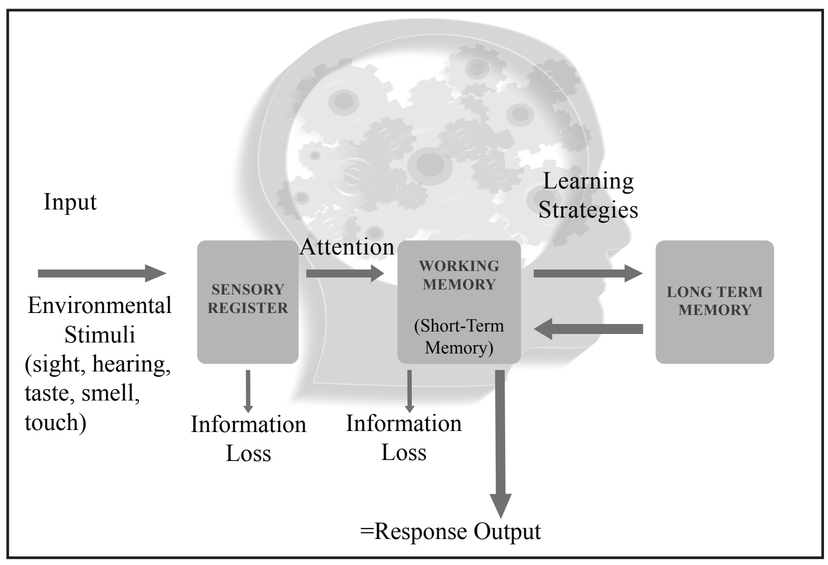
First, let us look at the information-processing system and how it can be understood. Second, we discuss the strategies that would help to learn effectively and efficiently.

As illustrated (see the figure), information begins with the input from the environment. We are constantly bombarded with innumerable stimuli. As we pay attention, they register in our short-term **sensory register** for a few seconds. Therefore, the importance of paying attention cannot be overstated.

As the information enters our **working memory**, it has to be processed and encoded; and whatever does not enter our working memory will be lost. This is the part of the information-processing system that briefly stores information from the senses. It is also called **short-term memory** (Dembo, 1994, p.92). This is the most active part of the memory system and where thinking takes place (Slavin, 2015, p. 124).

www.malankaralibrary.com

Figure: An Information-Processing Model of Learning



(Source: Dembo, 1994 Slavin, 2015)

From the working memory the information goes into the long-term memory; we use different learning strategies to encode or save it in the **long-term memory**. If we do not process and save it in the long-term memory it will soon be lost.

Long-term memory is the part of our memory system that is capable of storing a limitless amount of information for a very long time. Information can be permanently maintained in the long-term memory if one continues to practice, recall, and review the material.

According to Slavin (2015), the information stored in the long-term memory can be divided into three categories: The three parts of long-term memory are episodic memory, which stores our memories of personal experiences as episodes; semantic memory, which stores facts and generalized knowledge; and procedural memory, which stores knowledge of doing things.

www.malankaralibrary.com

Information processing system stresses the importance of encoding and storing the information in long-term memory. It means, students should pay attention to the information, process the information properly, be actively involved in internalizing it, and connect it with the existing schemes of related information.

What Causes One to Remember and to Forget?

Why do we forget things? Why do we remember a trivial thing that happened long time ago but forget very important thing we learn in the classroom? To answer these questions, first, let us discuss the causes of forgetting and, secondly, metacognition and some strategies for remembering.

One could forget on account of diverse reasons such as one did not pay proper attention to begin with and did not make an effort to save the information properly in the long-term memory; or overtime, he or she lost access to long term memory.

One important reason why people forget is **interference.** It means that the "intake" gets mixed up with other information. The pieces of information that come through senses are not given enough time to process; or it could be that people do not rehearse enough to reinforce the information and they save it properly in the long-term memory. Thus, they are either lost or all jumbled up with the previously learned information. Teachers, therefore, should give students enough time to process, absorb, and practice the material, so that what is learned becomes a part of their repertoire or schema.

Memory loss can happen for other reasons too: one reason is memory decay; another is lack of interest or relevance; the other is poor encoding of the information. We easily forget the information that was not properly encoded and saved. The more learning strategies we use the better memory becomes.

www.malankaralibrary.com

Before getting into the strategies for remembering, it is important that we understand the concept of metacognition. **Metacognition** is the awareness of one's own thinking and learning process; it is about how to manage one's learning the most effective way.

Literally, the word *metacognition* comes from the Greek and Latin roots—a combination of words: *meta* and *cognatio*. *Meta* in Greek means: about, among, with or after; and *cognatio* in Latin means cognition, knowledge, or awareness. In other words, it is the cognition about cognition. It is about thinking about *thinking*; it is about learning to understand, regulate, monitor, and manage one's own learning process. Simply put, "the term metacognition means knowledge about one's own learning… or about how to learn" (Slavin, 2015, p. 147).

Teaching students about metacognition is very important. It saves a lot of wasted time, confusion, and frustration. Once they learn how to manage their own learning process most efficiently and effectively, it will be a gift that keeps on giving for the rest of their lives. The mastery of metacognition makes them very efficient. Although most students gradually do develop adequate metacognitive skills, some do not. Therefore, it is important that teachers expose the students to different learning strategies so that they can learn to master as well as manage their own learning process. This enables students to make amazing improvement in their academic achievement.

Strategies for Learning

The following are some of the learning strategies students can use in their learning process to become most effective and efficient learners. They can be grouped under three main categories: Rehearsal, elaboration, and organization (see the taxonomy table).

www.malankaralibrary.com

Table: Taxonomy of Learning Strategies

Cognitive Strategies	**Basic Tasks** (e.g. memorizing a list of things)	**Complex Tasks** (e.g. studying a chapter or a book)
Rehearsal	Reciting	Repeating Note-taking Underlining Highlighting Copying material
Elaboration	Mnemonics Imagery	Note taking Creating analogies Answering questions Annotation Paraphrasing Summarizing
Organization	Clustering Mnemonics	Selecting main ideas Outlining Concept mapping

(Sources: Adopted from McKeachie et al. 1990; Dembo, 1994)

Rehearsal

Rehearsal is a very popular and common strategy to learn. Under this title, one can place any activity that is repetitious. The basic strategy is reciting or repeating the list. By going over the material again and again the neural connectivity is reinforced; and, eventually, the material sticks in the memory. If the task is more complex, we can use repeating, note taking, underlining, high lighting, or copying material. In all these instances, one is rehearsing and reinforcing the memory. Through these processes, the material can be saved in the long-term memory.

www.malankaralibrary.com

It is important that the students underline or highlight the text meaningfully and selectively. It is meaningless to highlight many paragraphs or pages continuously. Instead, highlight the information that is very important and relevant.

Rehearsal may not be effective when one has to remember and understand larger portions of a text. In such cases, additional strategies such as elaboration and organization can be of great help.

Elaboration

Under elaboration, we can enlist many learning strategies. In the case of a simple task, one can memorize by using the techniques such as mnemonics and imagery. **Mnemonics** is a learning technique that facilitates the easy storing and recalling of material. The word *mnemonics* comes from the Greek word *mnemonikos* which means "of memory or relating to memory." It uses encoding techniques and striking imagery to remember information.

A commonly used technique is acronyms or memorable words or sentences which allow the brain to retain the information better. For example, the rainbow colors (red, orange, yellow, green, blue, indigo, and violet) are easily remembered by using the mnemonic strategy of acronym: ROYGBIV or Roy G. Biv. Or one can create the names of the planets (Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto) into a memorable sentence such as: My Very Educated Mother Just Sat Upon Nine Pins. Acronyms help people to remember the names of organization or institutions, for example, NATO (North Atlantic Treaty Organization) or UN (United Nations) (Slavin, 2015).

In these cases, mnemonic strategy helps the new information to be associated with something more familiar, meaningful, or memorable that aids the brain to retain and retrieve the information very easily.

www.malankaralibrary.com

Imagery. According to Slavin (2015), imagery is a very effective memory technique. It is done by creating mental images to remember associations. "For example, the French word for fencing is *l'escrime*, pronounced 'le scream.' It is easy to remember this association (*fencing—l'escrime*) by forming a mental picture of a fencer screaming while being skewered by an opponent" (p. 143).

For complex tasks, one can use the following strategies: note taking, paraphrasing, summarizing, creating analogies, answering questions and writing annotations.

For difficult tasks, one can also use as many techniques as one finds most effective. And each person has to determine what strategies serve her or him well.

Note taking. It is a common study strategy. It can be very effective since students have to pay attention and it requires mental processing. The critical task is to identify the main points and writing them down; this helps the students to remember them well. It will be useful for the future reference as well.

Paraphrasing is the process of stating the main ideas in one's own words. The material a student paraphrases is easy to remember since it is in her or his own words; besides, one has to internalize it before he or she can paraphrase it.

Summarizing. It involves writing short sentences that summarizes the main points. This process will help the students to retain more since they are actively involved in the process; they have to decide what is important and not important. This forces them to analyze and evaluate the material and come up with brief sentences that contain the important ideas.

Writing questions by the side of a text and answering them, **creating analogies** to comprehend the material, and **annotating** by the side of the text margin are some of the other strategies one can employ (Slavin, 2015). These learning strategies force the students to analyze and understand the material better; and thus, they can become excellent students.

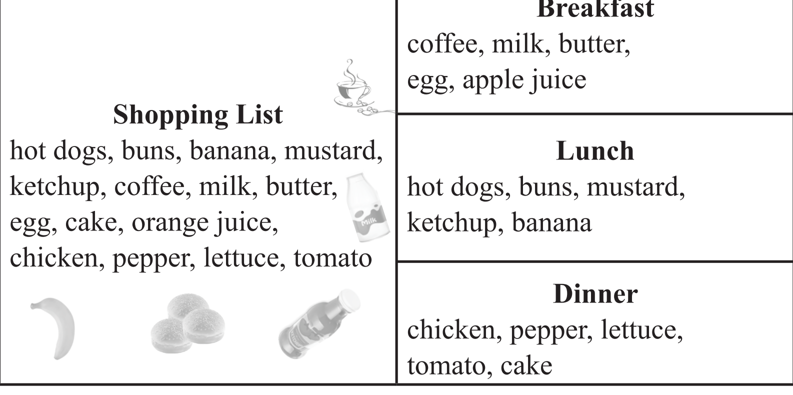
www.malankaralibrary.com

Organization

Materials that are well organized are easier to remember than materials that are not (Durso & Coggins, 1991). One can organize the learning materials by using techniques such as clustering and mnemonics, for simple tasks; for more complex tasks, one can employ strategies of outlining, selecting main ideas, concept mapping and the like.

Clustering is organizing material according to certain patterns. For example, if you have to memorize fifteen items (hot dogs, buns, banana, mustard, ketchup, coffee, milk, butter, egg, orange juice, lettuce, tomato, cake, chicken, and pepper) to buy from the super market, it may be difficult to remember all of them. If you can organize them under common pattern you are familiar with, like for breakfast (coffee, milk, butter, egg, and orange juice), lunch (hot dogs, buns, mustard, ketchup, banana), and dinner (chicken, pepper, lettuce, tomato, and cake), then they are easier to remember (Slavin, 2015). Thus, you don't even have to write them down.

Table: Supermarket Shopping List



Shopping List	Breakfast / Lunch / Dinner
Shopping List hot dogs, buns, banana, mustard, ketchup, coffee, milk, butter, egg, cake, orange juice, chicken, pepper, lettuce, tomato	**Breakfast** coffee, milk, butter, egg, apple juice
	Lunch hot dogs, buns, mustard, ketchup, banana
	Dinner chicken, pepper, lettuce, tomato, cake

www.malankaralibrary.com

Mnemonics can also be used to organize different ideas into one memorable phrase or sentence. See the explanation and the examples given earlier. Here we will discuss other mnemonic methods such as loci method and peg words.

Loci method is a mnemonic device that can be used for serial learning. This is an ancient method associated with the Greeks. Minninger (1984) remarked:

> The Greek Poet Simonides is credited with first demonstrating this system of remembering by location. He was called away from the table during a banquet, and while he was outside, the roof collapsed, crushing the other guests beneath the stones. The bodies were unrecognizable, but Simonides was able to identify them by remembering where each guest had been sitting. Later he realized that location could be a clue to memory, and that objects with no location, such as abstract ideas, could be attached to locations in the imagination and thus be remembered. (p. 158)

This method uses imagery associated with a "*locus"* (place or locality). In the loci method the student can think of a very familiar set of locations, such as a room or one's own home with different locations inside; then he or she can associate each item on the list to be remembered with that particular location; do likewise with all the items in the list. "Vivid or bizarre imagery is used to place the item in the location. Once the connections between the item and the room or other location are established, the learner can recall each place and its contents in order. The same location can be mentally cleared and used to memorize a different list" (Slavin, 2015, p. 143).

Joshua Foer (2012) called this method *memory palace*. According to him, "[T]his imagined edifice could then be walked through any time in the future. Such a building would later come to be called a memory palace" (Foer, 2011, p. 32).

www.malankaralibrary.com

Another mnemonic strategy is **pegword method.** This is also useful for serial learning. The pegwords are a list of words that rhyme with the numbers 1 to 10. For example, 1 - "bun," 2 - "shoe," 3 - "tree," 4 - "door," 5 - "hive," 6 - "sticks," 7 - "heaven," 8 - "gate," 9 - "vine," 10 - "hen," and so on (there are different versions of this) (Minninger, 2012, p. 153). "To use this method, the student creates mental images relating to items on the list to be learned with particular pegwords. For example, in learning the order of the first 10 US presidents, you might picture George Washington eating a *bun* (1) with his wooden teeth. John Adams tying his *shoe* (2), Thomas Jefferson hanging by his knees from a branch of a *tree* (3), and so on" (Slavin, 2015, pp. 144-145).

For more complex tasks, the following learning strategies are effective: selecting main ideas, outlining, and concept mapping.

Selecting main ideas and presenting those ideas in a logical manner; this makes it easy for the mind to grasp the content and retain it.

Outlining is another way of taking the main points and organizing them in a hierarchical or logical format. Each point is organized under a higher level so the whole outline makes sense and can easily be remembered.

In **concept mapping,** "students identify main ideas and then diagram them" (Slavin, 2015, p. 149). A very good example of concept mapping is what we have used in mapping the Information Processing System at the beginning of this chapter. This is very effective, especially for the visual learners.

There is a study technique called the **PQR4 Method**. It is a combination of some of the strategies mentioned in this chapter. The letters in the acronym stand for: Preview, Question, Read, Reflect, Recite, and Review. This method is more successful with the older students. "Following the PQ4R procedure focuses students on the meaningful organization of information and involves them in other

www.malankaralibrary.com

effective strategies, such as question generation, elaboration, and distributed practice (opportunities to review information over a period of time)" (Slavin, 2015, p. 143).

Finally, let us consider the concept of **automaticity.** The information stored in the long-term memory needs effort to be remembered. However, there is some information that is needed with extraordinary speed and facility.

According to Slavin (2015): "Automaticity is required, that is, a level of rapidity and ease such that a task or skill involves little or no effort. For a proficient reader processing simple material, decoding requires almost no mental effort" (Slavin, 2015, p. 141). Bloom (1986) studied the role of automaticity in the performance of the gifted and talented performers and he remarked that automaticity as *the hands and feet of genius!*

Thus, when we need certain information instantaneously, speed is essential in the implementation of the task; for example, fast reading, quick mathematical calculation, speedy athletic or musical performance; in such cases "automaticity" is required. Automaticity is gained by practice—a practice that goes far beyond the amount needed to remember something—so it becomes automatic and effortless.

EDUCATIONAL IMPLICATIONS AND RELEVANCE

We have looked at the information processing system and tried to understand how the mind works; and why we remember certain material and forget others. How to strategize the teaching and learning processes in such a way that what is learned is retained well and longer. We also discussed some of these strategies under the titles of rehearsal, elaboration, and organization.

Information that makes sense and has significance for

www.malankaralibrary.com

the students is learned faster and retained longer. The material reinforced often, organized logically, and elaborated well will also be remembered better.

Teachers can help the students to remember what they have taught by presenting the material in an organized manner and making it meaningful and relevant to them.

As a mechanic uses different tools for different types of work, a learner should use different strategies for different topics. Some students, for example, use just one strategy, such as rehearsal for all kinds of learning. Of course, it may be good for remembering a quotation, a poem, or a formula that has to be recalled verbatim. But it may not work when one has to remember a large portion of the text; or when one has to analyze and critique the content of a book. In such cases, one has to use higher-order thinking and different learning strategies as mentioned above.

At the same time, the memorization has an important place in our lives. We have a tendency to think that rote learning is not good. That is not true. Rote learning is very important if the material has to be remembered as it is, for example, multiplication tables or an equation. In such situations, however, the educators must make sure that the students not only remember the material as such but also understand the information and are able to apply that information in real life.

Of course, remembering a larger portion of information or the content of a book may need a different approach altogether. In such cases, one has to focus on the main ideas. This means, he or she has to use strategies such as high lighting important points, summarizing, annotation, paraphrasing, outlining and the like.

Another important point to be stressed is internalizing and integrating the new information with the existing schemes. As Slavin (2015) observes, “meaningful information is stored in long-term memory in networks of connected facts or concepts called schemata” (p. 146).

www.malankaralibrary.com

The schema theory and constructive approach to learning make the individual to be actively involved in the process of learning. “One important insight of schema theory is that meaningful learning requires the active involvement of the learner, who has a host of prior experiences and knowledge to bring to understanding and incorporating new information” (p. 147).

According to schema theory, the information that is meaningful and integrated well with the already existing schema of knowledge will be retained longer and recalled effortlessly. Outlines or Advanced Organizers, for example, can help students to process the new information by activating their prior knowledge. Thus, learning can be made relevant, interesting, and meaningful for the students.

In short, the more the information is actively processed—by rehearsal, organization, and elaboration—the more it is deeply ingrained in our memory, retained longer, and recalled effortlessly.

REFERENCES

Baillargeon, R. (2002). The acquisition of physical knowledge in infancy: A summary of eight lessons. In U. Goswami (Ed.) *Blackwell handbook of childhood development* (pp. 47-83). Malden, MA: Blackwell.

Bloom, B. S. (1986). Automaticity: The hands and feet of genius, *Educational Leadership, 43*, 70-77.

Dembo, M. H. (1994). *Applying educational psychology.* New York: Longman.

Durso, E. T. & Coggins, K. A. (1991). Organized instruction for the improvement of word knowledge skills, *Journal of Educational Psychology, 83,* 108-112.

www.malankaralibrary.com

Feldman, R. S. (Ed.). (2010). *Child development.* Upper Saddle River. NJ: Prentice-Hall.

Foer, J. (2011, February 20). Secrets of a mind-gamer: How I trained my brain and became a world-class memory athlete. *The New York Time Magazine*, New York.

Foer, J. (2012). *Moon walking with Einstein: The art and science of remembering everything*. New York: Penguin Books.

Gross, T. (1985). *Cognitive development.* Monterey, CA: Brooks/Cole.

Massey, C. (2008). Development: PrK-2. In T.L.Good (Ed.), *21st century learning* (Vol 1, pp. 73-81). Thousand Oaks, CA: Sage.

McKeachie, P. et al. 1990. *Teaching and learning in the college classroom: A review of the research literature (2nd ed.)*. Ann Arbor: University of Michigan.

Meece, J. L. & Daniels, D. H. (2008). *Child and adolescent development for educators (3rd ed.)*. New York: McGraw Hills.

Minninger, J. (1984). *Total recall: How to boost your memory power*. Emmaus, PA: Rodale Press.

Philips, D. C. & Soltis, J. F. (1998). *Perspectives on learning*. New York: Teachers college, Columbia University.

Slavin, R. E. (2015). *Educational psychology: Theory and practice*. Pearson: New York.

Watson, J. B. (1930). *Behaviorism* (Revised edition). Chicago: University of Chicago Press.

www.malankaralibrary.com

www.malankaralibrary.com

PART IV

MORAL AND RELIGIOUS PERSPECTIVES

www.malankaralibrary.com

CHAPTER 8

MORAL DEVELOPMENT AND EDUCATION

The goal of education is the development of the individual, social well-being, and human flourishing. A fine education should make students smart as well as good. A good human being has to be a moral person. Moral education, therefore, has to be a part and parcel of one's education.

Today, there is a renewed interest in the moral development of our students and society as we are experiencing more violence in our communities, nations, and the world. Commenting on modern society, especially the twentieth century history of human cruelty and immorality, Jonathan Glover (1999) observes: "The twentieth century history of large-scale cruelty and killing is only too familiar: the mutual slaughter of the First World war, the terror famine of Ukraine, the Gulag, Auschwitz, Dresden, the Burma Railway, Hiroshima, Vietnam, the Chinese Cultural Revolution, Cambodia, Rwanda, the collapse of Yugoslavia" (p. 2). Or think about the twenty-first century violence and war, such as 9/11 terrorists' attack and the Gulf Wars, just to cite a couple of them.

According to John Chellaian Sundari (2015), there is great increase in crime and violence which is a grave threat to humanity: human rights violation, human trafficking, corruption, crimes against children, and violence in school have increased. He connects this phenomenon to the moral crisis we are encountering today. We can see an erosion of personal values among children and people

www.malankaralibrary.com

of all ages. The different expressions of moral bankruptcy, moral hypocrisy, moral decay, and moral poverty "raise questions about whether our human nature as such is more prone to narcissism and brutality than to altruism and benevolence" (p. 1).

One of the solutions to the moral crisis is to focus on moral education. In fact, human beings cannot survive without rules, regulations, and moral sensibility. People have to know how to get along with others; how to be just and compassionate to others; and how to help them to grow and flourish. To that end, one has to know what is right and wrong, what is good for the society and what is detrimental to its growth. Schools must work in partnership with the parents to educate students how to become educated moral persons.

Throughout history of humanity, from the Greek community to modern society, people have come up with ways to become moral persons. Education was one of the ways to inculcate moral sensibilities. "Since antiquity the development of the moral or virtuous person has been a primary aim of education. It can be argued that this is even a prior purpose to intellectual or other forms of education" (Elias, 1995, p. 41).

UNESCO recommended four pillars of education in order to face the challenges of the 21st century. It recommends an education that transcends mere utilitarian use. It proposes an education that helps the individual to grow and flourish as a cognitive, moral, communal, and wholesome human being. According to the document, the four pillars that should sustain the educational edifice are: "*learning to know*, that is acquiring the instrument of understanding; *learning to do*, so as to be able to act creatively on one's environment; *learning to live together,* so as to participate and cooperate with other people in all human activities; and *learning to be*," so as to better develop one's personality and autonomy, judgement and integrity (Delors, 1996, p. 86).

www.malankaralibrary.com

In his research on moral education, Chellaian Sundari (2015) comments on UNESCO's four pillars on education; and he recommends three principles as the foundation of education which includes moral education. Those three principles are: 1. "Education should transcend mere knowing and move on to doing and being… This also means equipping children to be virtuous even when they are being professionally trained." 2. "Education should go beyond imparting information to promote formation and transformation." 3. "Education should move away from being curriculum-centered and become teacher-centered and person-centered."

These three principles help educators to consider the students as ends, not as means, and support them in their effort to grow and flourish as moral and well-integrated human beings (p. 335). Such an education gives children a "pedagogy of depth" and "a depth of being" which takes into consideration the needs of the whole child—mind, body, and spirit (Witte-Townsend & Hill, 2006, p. 373).

Most of the scholars agree on the importance of moral education. According to Elias (1989), in the context of defining "the good life, the good society, and the good person, all philosophers have entered in some way the domain of moral education" (p. x). However, they do not agree on the content and the method of teaching morality. In this chapter, therefore, we will look at different approaches to moral education such as: The classical approach, the pragmatic perspective, virtue and character, ethic of justice, and ethic of care. These approaches help educators, parents, and students to make an informed decision concerning moral education.

THE CLASSICAL APPROACH

The classical position that originally emerged from Greek school of thought was further developed by the Christian educators.

www.malankaralibrary.com

It emphasized the importance of virtue and rationality in moral education. It gives us a good perspective of what a good person or good society ought to be. In this section, we discuss three prominent Greek philosophers who contributed greatly to this approach such as: Socrates, Plato, Aristotle, and also some religious thinkers.

Socrates asked the question: Can virtue be taught? He believed that one could be taught. One, who knows the good, according to Socrates, does good. "To be truly schooled in virtue persons have to act in such a way that the standards of the good, true, and beautiful become part of their decision-making conduct. These standards should be intellectually accepted and adhered to because persons recognize their rightness and not because of any social pressure" (Elias, 1989, p. 42).

Plato, the illustrious student of Socrates, referring to his master-teacher's perspective, proposed four methods to make a person moral or virtuous. First, students must be given frequent instruction and teach them how to become a virtuous persons. For example, Socrates continuously exhorted his followers not to follow wealth and fame, rather wisdom, truth, and goodness—which bring about the greatest improvement of the soul (Broudy & Palmer, 1965).

Second, engage the students in their moral education; involve them in dialectical self-examination and discussion. He accomplished it by raising questions the student knew the answers to, but not in depth. Through continued questioning the students understood their ignorance and through the dialogue came to a deeper understanding of the moral issue.

Third, Socrates held the view that through self-discipline and self-mastery students would build their value system. In the *Republic*, Plato observed that the power of reason or wisdom should prevail in all their choices. Desire and instant gratification had to be subordinated to reason through the virtue of temperance. It was

www.malankaralibrary.com

possible to bring about harmony—by a harmonious functioning of the will, reason, and emotions; and through the harmonious functioning of the ruler, military, and workers, thus, the state could create a good and just society.

According to Plato, the young have to be trained or conditioned in the habit of moral behavior. Teach them the norms of behavior, what is right and wrong, reward them when they are virtuous and punish them when they fail. This kind of conditioning or habit forming has to be carried out by teachers and nurses. "Because educators possessed correct standards of right and wrong, they were in Plato's view justified in imposing standards on the young. These absolute norms were innate within persons…." (Elias, 1995, pp. 43-44).

Finally, moral education has to reach its highest level by the study of philosophy. The method he recommended was "dialectical conversation" or exploration through discussion. Dialectics gives us knowledge of the way things are, as opposed to the "appearances," just as we find in his Allegory of the Cave. Thus, the debate on moral issues helps the students to "arrive at a true knowledge of reality" (p. 44).

Plato's disciple Aristotle's contribution to classical tradition is significant. He added greatly to the ethical conversation of his time. His *Ethics* discusses what is necessary for a happy life; his work, *Politics,* deliberates in detail the kinds of institutions which are important and they make life effective and meaningful.

Elias (1995) observed: "The goal of the ethical life proposed by Aristotle is the achievement of happiness through careful exercise of rational activities. This exercise of rational activities should result in the acquisition of virtues which Aristotle divides into intellectual virtues (e.g., wisdom, intelligence, and prudence) and moral virtues (e.g., liberality and temperance" (p. 44).

According to Aristotle, virtue is not something one is born

www.malankaralibrary.com

with but cultivated. It is a habit of the heart. That means one has to cultivate and nurture good habits or virtues. He insisted that children be trained in good habits, especially in virtues. “For the things we have to learn before we can do them, we learn by doing them, e.g., men become builders by building…; so do we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts” (p. 46).

“Virtue for Aristotle fundamentally consists of in achieving the mean or middle place between two vices. Courage is the mean between the excess of rashness and deficiency of cowardice” (p. 45). According to Aristotle, without prudence one cannot be virtuous; it is prudence that helps the individuals to take general principles of morality and apply that to particular situations. “For Aristotle prudence is the keystone of all virtues. It is the virtue of practical intelligence which enables us to apply general principles in particular situations” (p. 45).

We can find the contemporary restatement of the classical position in Alasdair MacIntyre’s well known work *After Virtue* (1984) in which he presents his ethic of virtue and character. His main argument is against “moral theories which reduce moral judgement to personal and thus subjective preference and which deny absolute moral principles” (Elias, 1995, p. 49).

MacIntyre preferred to treat moral life as the virtuous life, as Aristotle would consider. Virtues are what enable persons to achieve their goals in life such as happiness or prosperity. In this viewpoint, moral education entails to act virtuously. “Aristotle’s ethics is also based on the fact that certain actions are absolutely prohibited or positively enjoined” (p. 50). For example, torture or killing someone is prohibited; and being just or compassionate is enjoined as a moral act.

The classical tradition was also influenced by both the Jewish and Christian traditions. The Jewish tradition included

www.malankaralibrary.com

moral exhortation and teaching based on their sacred writings. The Jewish scriptures admonished its followers to observe the laws of the sacred scriptures which are based on the Ten Commandments from which emanate the fundamental virtues of love and justice.

As the Christian church spread into the Greco-Roman world, Christian teachers and intellectuals who had studied the classic philosophers attempted to interpret Christian religion and moral teaching of the Bible in philosophical terms.

The medieval Christian philosophical thought is known as Scholasticism. The most famous scholastic philosopher and theologian was Thomas Aquinas. He adopted Aristotelian thought to interpret Christian teaching in moral philosophy. For Aquinas, Aristotle's "contemplation" became the "the vision of God" which is the final goal of the quest of all human beings.

Elias (1995) observed: "Aquinas modified the list of Aristotelian virtues by supplementing them with the religious virtues of faith, hope, charity, religion, and humility…. Aquinas also contended that the law of nature found in Greek philosophy is completed and perfected by the supernatural law found in revelation" (p. 47).

A major opponent of classical approach was John Dewey. Next, then, we turn to his pragmatic approach to moral education.

THE PRAGMATIC APPROACH

The classical tradition has encountered many criticisms from different quarters of philosophy, especially from Pragmatism. John Dewey was the most prominent philosopher in this tradition. As he left the idealistic approach to philosophy, he became more pragmatic. He criticized the classical tradition for its failure to be more practical. He rejected the Greek notion that practical matters are inferior to knowledge and reason. Elias (1995) observes, "Dewey

www.malankaralibrary.com

thus charges Greek philosophy for the traditional philosophical bias against practice in favor of the universal, invariant, and eternal" (Elias, 1995, p. 53). He also contended that the Christian approach was more interested in knowing more than doing.

Dewey developed early on a moral theory that was free of absolutism. His intention was to provide a general theory of moral behavior without giving absolutes. According to him, an ethical theory is "a general statement of the reality involved in every situation. It must be action stated in its more generic terms, terms so generic that every individual action will fall within the outlines it sets forth" (Dewey, 1892, pp. 155-158). Dewey's (1908) a more thorough discussion can be found in his work called *Ethics.*

Criticizing utilitarian approach and making use of functional psychology, Dewey espoused "an ethics of self-realization" in which rationality and human fulfillment called for the promotion and cultivation of "democratic character" (Westbrook, 1991, p. 153).

A good character, for Dewey, was a person who was concerned about social good and the well-being of others. He accepted Aristotelian concept of virtue ethics with the stress on social self and democratic self.

Dewey (1939) in his *Theory of Valuation*, rejected any hierarchy in moral values. Moral life was for him to develop intelligent method of good judgement. "Dewey continued to argue that there were no ends in themselves or absolute goods but did allow the importance of general values such as health, justice, happiness, or freedom. He hastened to add that these were not transcendent absolutes but generalizations which came from common experience" (Elias,1995, p. 54).

Applied to education, morality, especially "the ethics of democracy," was important to Dewey's educational vision. He rejected the reliance on external authority and fear of punishment

www.malankaralibrary.com

as undemocratic. His objective was to create autonomous citizens who were enlightened to make independent moral judgment. If the school was managed according to democratic principles, he believed, moral education would take care of itself. For example, students should learn the value and meaning of duty, honesty, kindness, and unselfishness, not from the books but from experience in school (Dewey 1966, pp. 234-235).

Dewey did not approve of teaching morality as a separate subject matter; he considered moral principles as part and parcel of the social and educational experiences (Dewey, 1975, pp. viii-xi).

"The child" Dewey observed, "is an organic whole, intellectually, socially, and morally, as well as physically" (p. 8). We should not, therefore, pigeonhole subjects and create an unnecessary dichotomy in the child's experience. The traditional concept of a moral education, according to him, was "narrow, too formal, too pathological" (p. 42). As long as school represents a genuine community life, Dewey stated, there was moral life; moreover, he remarked: "In so far as the methods used are those that appeal to the active and constructive powers, permitting the child to give out and thus to serve, in so far as the curriculum is so related and organized as to provide the material for affording the child a consciousness of the world in which he has to play a part, and the demands he has to meet; so far as these ends are met, the school is organized in ethical basis" (p. 44).

Dewey held the view that the methodology in moral education be consistent with the other subjects. He believed that the scientific methodology be used in moral education as well. In order to engage the students in reflecting on moral issues, he proposed the following processes of the scientific method such as: problem setting, hypotheses, examination of alternative possibilities, gathering of evidence, and, finally, arriving at conclusion (Elias, 1995).

www.malankaralibrary.com

All moral education is to take place within the context of democratic community, seeking to address the same moral issues that confront the individual and community. "Education is to aid persons in developing habits, virtues, and dispositions that guide action in everyday life. A further goal is to attempt to have persons unite these habits in a consistent pattern, that is, to develop moral character" (Elias, 1995, p. 57).

In short, for Dewey, moral principles are not transcendental or separate from life. They are an integral part of the individual and social life. Dewey concluded: "The teacher who operates in this faith will find every subject, every method of instruction, every incident of school life pregnant with moral possibility" (Dewey, 1975, p. 58).

One of the criticisms of John Dewey's moral theory is that he does not make a distinction between what is and what ought to be. The very fact that there are certain characteristics a good person must have, it implies there are certain principles we ought to live by. Some others wonder about his rejection of a hierarchy of values. For example, what is more important, one's property or one's life? Of course one's life. Some have criticized him about his subordination of the individual for the collective or social good (Elias,1995, p. 57).

However, Dewey's emphasis on the significant role of morality in education and cultivation of moral and democratic values are admirable. As the world is becoming more and more multicultural and coming together as a global village, it is important our students are informed and well-trained in an ethics of democracy or moral character.

CHARACTER EDUCATION AND VIRTUES

Another approach to moral education is character education.

www.malankaralibrary.com

What is character education? Etymologically, the word *character* means “to engrave”—engrave on a wax tablet or a metal surface or precious stones. Applied to human beings, the word means a person’s pattern of behavior. Nancy Sherman (1989) remarked: “the term has to do with a person’s enduring traits; that is, with the attitudes, sensibilities, and beliefs that affect how a person sees, acts, and indeed lives” (p. 1). According to Nel Noddings (2002), character is defined as “the possession and active manifestation of those character traits called virtues” (p. 3).

Virtues are character traits one acquires through practice. They are developed as habits of heart and qualities of character which help us to attain our goals in life. “They empower us to do what is right when temptation to act in favor of self-interest is high. The best way to evaluate character and virtue of an individual is to examine ‘what a person does when no one else is watching’” (Chellaian Sundari, 2015, p. 158).

Character education is about cultivating virtues—developing good habits and to becoming responsible and mature adults. It helps to develop the cognitive, emotional and behavioral dispositions which are needed to do the right thing and one’s best work (p. 158). However, it needs training and perseverance. Michael Davis compares character education to physical education and training. “For him, character education is roughly equivalent to physical education. It can be achieved through rigorous practice. Just like with athletics, we must engage in ‘moral calisthenics’ to nurture a suitable ‘moral muscle’ and allow it to grow (p. 162).

Thomas Lickona (1992), one of the great proponents of character education, remarks that thinking and discussing are very important; however, at the bottom line, behavior is taken to be the ultimate measure of character. “Virtues are not mere thoughts but have to develop by performing virtuous actions. Acting on this principle, character educators seek to help students to perform kind,

www.malankaralibrary.com

courteous, and self-disciplined acts repeatedly—until it becomes relatively easy for them to do so and relatively unnatural for them to do the opposite" (p. 24).

According to Lickona, character education, in its broadest sense, contains "the cognitive, affective, and behavioral facets of morality: moral knowing, moral feeling, and moral action. Good character consists of knowing the good, desiring the good and doing the good—habits of mind, habits of heart, and habits of behavior" (p. 51).

Alasdair MacIntyre (1984) remarked that moral life is a virtuous life as proposed by Aristotle. "Virtues are what enable persons to achieve their goal of blessedness, happiness or prosperity. In this viewpoint, moral education entails fostering acting virtuously, that is, acting from inclinations formed by the cultivation of certain virtues" (Elias, 1995, p. 50).

Mortimer Adler (1982) observed that the primary educational objective is "personal growth or self-improvement—mental, moral, and spiritual" (p. 16). Allan Bloom (1987), in his book, *The Closing of the American Mind*, challenges moral relativism that is prevalent in our society. He advocates that the students read and learn from the classics or the Great Books. Such an education "feeds the students' love of truth and passion to live a good life" (p. 345).

According to Bloom (1987), our youth come to school with an empty mind, clean slate and souls with spaces to be filled. After the Sputnik event, "science has been oversold" to American public and people are obsessed with science and math (p. 50). They do not care for the liberal arts, culture or values. Moral relativism is accepted on campus and community. "Bloom says that this generation is isolated, rootless, unconnected, and 'spiritually unclad"' (Samuel, 1988, p. 2). According to him, we have to get away from "philistianism," "material I," and "narcissism" and to nurture an education that caters to our moral and spiritual values.

www.malankaralibrary.com

Bloom further argues that those who are morally literate are immeasurably better equipped than a morally illiterate person to deal with morally tough issues. “But the formation of character and the teaching of moral literacy come first, in the early years; the tough issues come later, in high school or after” (Samuel, 1988, p. 13).

William Bennett (1993) maintains that most of the people agree on the fundamentals of a character or virtue education. Our children should possess the moral values or virtues such as compassion, justice, and courage. He remarks: “The vast majority of Americans share a respect for certain fundamental traits of character: honesty, compassion, courage, and perseverance. These are virtues. But because children are not born with this knowledge, they need to learn what these virtues are. We can help them gain a grasp and appreciation of these traits by giving children the moral dimensions of stories, of historical events, of famous lives. There are wonderful stories of virtue and vice with which children should be familiar” (p. 12).

In his famous book, entitled *The Book of Virtues,* which is a compilation of stories, poems, and literary pieces that have moral values, Bennett has sections on virtues such as: compassion, responsibility, friendship, courage, honesty, self-discipline, perseverance and so on.

Unlike the moral courses, which sometimes are less interesting and engaging, this moral educational approach give children excitement, engagement, moral imagination, and moral reference points. According to him, “Our literature and history are a rich quarry of moral literacy. We should mine that quarry. Children must have at their disposal a stock of example illustrating what we see to be right and wrong, good and bad—examples illustrating that, in many instances, what is morally right and wrong can indeed be known and promoted” (p. 12).

www.malankaralibrary.com

After critically looking at character education, Chellaian Sundari (2015) remarks that the best approach to teaching character education is “exemplarist virtue approach.” It is based on exemplarist virtue theory of Linda Zagzebski, who makes the “emotion admiration” the foundation of her moral theory. “This basis is not merely conceptual; rather her theory begins from a direct affirmation of exemplars of moral goodness, chosen by the emotional admiration others feel for them. This leads us to believe that one can morally improve by imitating the exemplary lives of admirable and imitable persons” (p. 323).

The role of the teacher, in this regard, is significant. “Instructing children about what is right and wrong will be ineffective if teachers themselves are not stable and reliable exemplars of virtuous conduct. The question ‘who are we?’ ‘who ought we to become?’ and ‘how do we get there?’ are hardly abstract, but rather fundamentally personal and concrete questions that can be answered only with the help of someone who is wise enough to understand both life itself and the person seeking to grow in virtue” (p. 324).

One of the advantages of an exemplarist virtue approach is that it takes into consideration the cognitive and affective needs of the students in moral development. It “integrates the cognitive and affective dimensions of human person, pays attention to the exemplarity and trustworthiness of the teacher, emphasizes virtue inculcation rather than job-oriented skill development, and attends to each student individually as s/he [sic] strives to discover her/his talents and achieve transformation” (p. 335).

Next, let us look at the ethic of justice which is based on Jean Piaget’s developmental psychology. It was further developed into a moral theory by Lawrence Kohlberg.

www.malankaralibrary.com

ETHIC OF JUSTICE

Jean Piaget through his research findings came to the conclusion that children go through developmental stages in cognition. He divided them into sensori-motor (0-2), pre-operational (3-7), concrete-operational (7-11) and finally, formal operation (11 and above). He maintained that as the children reach the second stage, they also develop moral sensibility. Slavin (2015) remarks: "As with the cognitive abilities, Piaget proposed that moral development progresses in predictable stages, in this case from a very ego-centric type of moral reasoning to one based on a system of justice based on cooperation and reciprocity" (p. 52).

Based on the observation of children, Piaget theorized that they go through two distinct moral developmental stages. Piaget (1964) postulated that children between the ages of 5-10 years go through the first stage; he called it "**heteronomous morality**." Heteronomous means being dependent on others for moral reasoning and authority. For example, children in this stage maintain that certain behaviors are moral or immoral because others (parents, teachers, and police officers) said so.

Piaget called the second stage (11 year and above) "**autonomous morality**" or "morality of cooperation." It arises from the child's sense of fairness and need for cooperation with peers. "Piaget also observed that children at this stage base moral judgements on the intentions of the actor rather than on the consequences of the action" (p. 53).

Based on Piaget's cognitive and moral developmental stages, Lawrence Kohlberg developed his theory of moral reasoning. He elaborated and refined Piaget's theory of moral development.

According to Kohlberg, human beings go through three different levels of moral development. He then divided each level into two stages as follows:

www.malankaralibrary.com

Preconventional Level I

Stage 1: Punishment and Obedience Orientation. Physical consequences of action determine its goodness or badness.

Stage 2: Instrumental Relativist Orientation. What is right is whatever satisfies one's own needs and occasionally the needs of others. Elements of fairness and reciprocity are present, but they are mostly interpreted in a "you scratch my back, I'll scratch your" fashion.

Conventional Level II

Stage 3: "Good Boy - Good Girl" orientation. Good behavior is whatever pleases or helps others and is approved by them. One earns approval by being "nice."

Stage 4: "Law and Order" Orientation. Right is doing one's duty, showing respect, showing respect for authority, and maintaining the given social order for its own sake.

Postconventional Level III

Stage 5: Social Contract Orientation. What is right is defined in terms of general individual rights and in terms of standards that have been agreed on by the whole society. In contrast to Stage 4, laws are not "frozen"—they can be changed for the good of the society.

Stage 6: Universal Ethical Principle Orientation. What is right is defined by decision of conscience according to internalized ethical principles. These principles are abstract and ethical (such as the Golden Rule), not specific moral prescriptions (such as the Ten Commandments) (Sources: Kohlberg, 1969; Slavin, 2015, p. 54).

Kohlberg's theory of three levels and six stages of moral development can be summarized and put into a grid format as follows:

www.malankaralibrary.com

Table: Kohlberg's Levels and Stages of Moral Reasoning

I Preconventional Level	II Conventional Level	III Postconventional Level
Rules are set down by others	**Individuals adopt rules and will sometimes subordinate their own needs to those of others, regardless of obvious consequences.**	**People define their values in terms of ethical principles; they are based on universal ethical principles.**
Stage 1: Punishment and Obedience Orientation Physical consequence of action determine its goodness and badness.	**Stage 3: "Good Boy-Good Girl" Orientation** Good behavior is whatever pleases or helps others and is approved by them	**Stage 5: Social Contract Orientation** What is right is defined in terms of standards that have been agreed on by the whole society. In contrast to stage 4, laws are not "frozen"—they can be changed for the good of society.
Stage 2: Instrumental Relativist Orientation What is right is whatever satisfies one's own needs and occasionally the needs of others. An element of fairness and reciprocity is present.	**Stage 4: "Law and Order" Orientation** Right is doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.	**Stage 6: Universal ethical Principle Orientation** What is right is defined by the decisions of conscience, according to universal ethical principles such as the Golden Rule or the Ten Commandments.

www.malankaralibrary.com

(Source: Kohlberg, L. (1969). Stage and Sequence: The cognitive-developmental approach to socialization. In David A. Goslin (Ed.). Handbook of socialization theory and research (pp. 347-380). Chicago: Rand McNally; Slavin, 2015, p. 59)

Kohlberg gives an example to illustrate the different stages and the typical moral reasoning. Here is his famous example, the Heinz Dilemma:

> In Europe a woman was near death from cancer. One drug might save her, a form of radium that a druggist in the same town had recently discovered. The druggist was charging $2000, ten times what the drug cost him to make. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said "No." The husband got desperate and broke into the man's store to steal the drug for his wife. Should the husband have done that? Why? (Kohlberg, 1969, p. 379)

Based on the developmental stages the children are at, they may have different kinds of rationale for their moral decisions. The table below shows the different levels and stages, the kinds of answers the interviewees gave, and the reasons for their answers.

www.malankaralibrary.com

Table: Heinz Dilemma Heinz Dilemma and Reasons for Doing Right

Stages and the typical answer	What is right for them	Reason and explanation
Stage 1: Punishment and Obedience Orientation "Heinz was wrong to steal the drug because 'it's against the law,' or it's bad to steal.' Children generally reply in terms of the consequences involved. Stealing is bad because you will get punished."	To avoid the violation of rules supported by punishment, to be obedient for its own sake, and not engaging in physical damage to person and property.	"Avoidance of punishment and the superior power over authorities." "Obey rules in order to avoid punishment."
Stage 2: Instrumental Relativist Orientation "Children reveal that 'Heinz might think it's right to take the drug but the druggist would not.' Since everything is relative, each person is free to pursue her/his individual interests'"	Obeying rules for the interest of others; toiling to fulfil one's own interests and allowing others to exercise the same. "Right is also what's fair, what's an equal exchange, a deal, an agreement."	"To serve one's own needs or interests in a world where you have to recognize that other people have interests, too. "Obey to obtain rewards, to have favors returned."

www.malankaralibrary.com

Stage 3: "Good Boy-Good Girl" Orientation "Heinz was right to steal the drug because 'He was a good man for wanting to save her and his intentions were good—that of saving the life of someone he loves.' Even if Heinz does not love his wife, children say he should steal the drug because 'l don't think any husband should sit back and watch his wife die.'"	"Living up to what is expected by people. 'Being good' is important and means having good motives, showing concern about others. It also means maintaining mutual relationships, based on trust, loyalty, respect and gratitude."	''The need to be a good person in your own eyes and those of others. You're caring for others. Belief in the "golden rule." Desire to maintain rules and authority which support stereotypical good behaviour." "Conform to avoid disapproval or dislike of others."
Stage 4: "Law and Order" Orientation "Many subjects say they understand that Heinz's motives were good, but they cannot condone the theft. 'What would happen if we all broke the law whenever we felt we had a good reason?' The result would be chaos; society couldn't function."	"Fulfilling the actual duties to which you have agreed. Laws are to be upheld except in extreme cases when they conflict with other fixed social duties. Right is also contributing to society, the group, or institution."	"To keep the institution going as a whole, to avoid breakdown of the system if everyone did it or the imperative of conscience to interfere with one's defined obligations." "Conform to avoid censure by legitimate authorities, with resulting guilt."

www.malankaralibrary.com

Stage 5: Social Contract Orientation “Respondents explain that they do not support breaking laws; laws are social contracts that we agree to uphold until we can change them through democratic values. But Heinz’ wife’s right to live is a moral right that must be protected.”	“Being aware that people hold a variety of values and opinions that most values and rules are relative to your group. These relative rules should usually be upheld, however, in the interest of impartiality and because they are part of the social contract. Some non-relative values and rights like life and liberty, however, must be upheld in society regardless of majority opinion.”	“A sense of obligation to law because one freely entered in the social contract. The aim is maximal social utility and the protection of people’s rights.” “Abide by the laws of the land for community welfare.”
Stage 6: Universal Ethical Principle Orientation ”Kohlberg concluded that his method was not useful for distinguishing between stages 5 and 6. Consequently, he has temporarily dropped stage 6 from his scoring manual, calling it a ‘theoretical stage.’”	“Following self-chosen ethical principles. Laws or social agreements are valid when they rest on universal principles of justice, such as respect for the dignity of individual human beings.”	“The belief as a rational person in the validity of universal moral principles, and a sense of personal commitment to them,” “Abide by universal ethical principles.”

www.malankaralibrary.com

(Source: Chellaian Sundari, J.C. (2015), 118-120. Crain, W.C. (1985). *Theories of Development: Concepts and Appllcattons,* 2nd ed. London: Prentice-Hall International, *120-124*. Kohlberg, K. (1976). "Moral Stages and Moralization," in *Moral Development and Behaviour: Theory, Research, and Social issues,* Ed. Thomas Lickona. New York: Holt, Rinehart and Winston, 34-35. Sanderse, W. (2012). *Character Education: A Neo-Aristotelian Approach to the Philosophy, Psychology and Education of Virtue,* Delft, Netherland: Eburon Academic Publishers, 46. Atkinson, R. et al. (1990). *Introduction to Psychology,* New York: Harcourt Brace Jovanovich Publishers, 98.)

Kohlberg maintained that the students should know the theoretical foundation of their moral behavior. They should be taught the moral principles in an anti-indoctrinate manner. Elias (1995) observed, "[Kohlberg] proposed a method of moral education which he believed respects the integrity of persons and their natural development. In this role the teachers can do some direct teaching but only in a [*sic*] anti-indoctrinate manner though does admit that some teaching of moral doctrine is necessary, especially for the young" (p. 63).

According to Slavin (2015), Kohlberg theory of moral development has its own limitations: it was based on his research that involved mostly boys. Another criticism is that "young children can often reason about moral situations in more sophisticated ways than a stage theory would suggest…. The most important limitation of Kohlberg's theory is that it deals with moral reasoning rather than with actual behavior" (p. 55).

Kohlberg's approach to moral education is more focused on cognitive development. It provides a deeper understanding of how our minds work in different stages of cognitive moral development. In effect, it can instill a kind of moral cognition and moral judgement in the students; but as a more integrated moral education that nurtures the cognitive and affective dispositions of children, it might be inadequate (Chellaian Sundari, 2015, p. 161). In this context, Carol Gilligan's approach to moral education is very relevant.

www.malankaralibrary.com

ETHIC OF CARE

Carol Gilligan suggested ethic of care as an alternative to Kohlberg's theory of ethic of justice. She had raised a different voice in the realm of moral theory. Gilligan (1982) in her book, *In Another Voice*, delineated her theory. It is not an entirely new perspective. It has some historical precedence.

Moral philosophers held the view that an ethic of justice cannot explain all the moral issues. They, therefore, included an ethic of love or care in their discourse. Elias (1995) remarks: "Traditionally, moral philosophers and psychologists have not been satisfied with reducing morality to a morality of justice. The classic study of Hartshorne and May (1928-30) defined morality in terms of justice (honesty and altruism) and care (service). Peters (1981) and Frankena (1973) recognized at least two virtues or moral principles: the principle of justice and the principle of benevolence" (p. 64).

Gilligan bases her theory on care or benevolence. While the ethic of justice focuses on rights and rules, an ethic of care focuses on responsibility, care, and relationship. Gilligan contends that "the ethic of care is the preferred ethic for women while the ethic of justice is the preferred ethic of men" (Elias, 1995, p. 64). She maintains that "there is a care orientation (i.e., care-oriented morality) in women which expresses connectedness, interpersonal relationship, and a caring attitude towards the needs of others. She contrasts this with the 'rule-oriented morality' of men which focuses on rights and duties" (Chellaian Sundari, 2015, p. 131). That's why, according to Gilligan (1982), females tend to maintain that altruism and self-sacrifice can solve most of the moral dilemmas rather than rights and rules.

Gilligan remarked:

> This shift in perspective towards increasingly differentiated, comprehensive, and reflective forms of thought appears

www.malankaralibrary.com

> in women's responses to both actual and hypothetical dilemmas. But just as the conventions that shape women's moral judgment differ from those that apply to men, so also women's definition of moral domain diverges from that derived from the studies of men. Women's construction of a moral problem as a problem of care and responsibility in relationships rather than as one of rights and rules ties the development of their moral thinking to changes in their understanding of responsibility and relationships, just as the conception of morality as justice ties development to the logic of equality and reciprocity. Thus the logic underlying an ethic of care is a psychological logic of relationships, which contrasts with the formal logic of fairness that informs the just approach. (p. 73)

Gilligan also holds that the individual goes through different stages of moral development as Kohlberg theorized. According to her, a person goes through three levels or stages of moral development. "It can also be understood as a transition from selfishness to responsibility and finally to principled morality" (Chellaian Sundari, 2015, p. 135).

The first level is Pre-conventional. In this level, the goal is the survival of the individual and the focus is on taking care of oneself, being pragmatic. However, in a period of transition, the individual questions the selfishness inherent in this moral perspective.

The second level is called Conventional. It is marked by care for the other; one does not want to cause suffering for other people. One understands the correlation between self and others, responsibility and attachment. Moral conflict is between what one "would" do against what one "should" do. Hence, one is willing to sacrifice one's own self. In the transition period one questions the wisdom of self-sacrifice in this manner.

www.malankaralibrary.com

The third level is Post-conventional. It is marked by the balancing of care for self with care for others. It is realizing the truth that one is also a person; her or his well-being is very important as well.

These three levels of progression and their transition can be summarized as follows:

Three Levels and Their Transitions in Gilligan's Ethic of Care

Levels	Goal
First Level: Pre-conventional	Individual survival
First Transition: From selfishness to responsibility to others	
Second Level: Conventional	Self-sacrifice is good
Second Transition: From goodness to truth that she is a person too	
Third Level: Post-conventional	Principle of nonviolence: do not hurt others or self

(Source: Chellaian Sundari (2015), p. 135; Gilligan (1982), pp. 64-105

Thus, the ethic of care consists of caring for the self and others and increased responsibility to the self as well as others. Gilligan (1982) observed: “the responsibility for care includes both self and other, and the injunction not to hurt, free from conventional constraints, is reconstructed as universal moral choice” (p. 95). Thus, the ethic of care goes beyond mere justice and emphasizes the importance of relationship in ethics. Chellaian Sundari (2015) remarked: “the ethics of care disclose its central principle that self and others are interdependent and the knowledge earned is not cognitive, but rather represents the knowledge of relations between people and social interactions” (p. 137).

www.malankaralibrary.com

In sum, the moral developmental theory of Gilligan shows a progression from an egocentric to a conventional to a more autonomous or reflective moral position (Rich & DeVitis, 1994). Gilligan observed, as she made her summary statement of her study, that women construct a distinct resolution to moral dilemmas: "This construction was found to develop through a sequence of three levels and two transitions, each level representing a more complex understanding of the relationship between self and other and each transition involving critical reinterpretation of the moral conflict between selfishness and responsibility. The development of women's moral judgment appears to proceed from an initial concern with survival, to a focus on goodness, and finally to a principled understanding of nonviolence as the most adequate guide to the just resolution of moral conflict" (Chellaian Sundari, 2015, p. 138).

Gilligan, thus, adds to the moral conversation that Kohlberg initiated; they are not two different moral theories from opposing schools of thought. Rather, they are two perspectives of similar theory, complimenting each other. "For Kohlberg the fundamental nature of morality is located in the justice principle and is revealed through rational conversation, whereas for Gilligan the soul of morality is found in care and responsibility. In fact the conceptualization of 'responsible caring' is what makes Gilligan distinctive from Kohlberg. Another striking distinction is with respect to the transition among the stages: for Gilligan this is fueled by changes in the sense of self and for Kohlberg it is propelled by the changes in cognitive capacity…. It seems correct to say that the two points of view are not entirely mutually exclusive; 'justice is not necessarily uncaring, and caring is not necessarily unjust'" (Chellaian Sundari, 2015, p. 138).

At the same time, Gilligan's theory has been critiqued by scholars—including the feminist scholars. Some argue that Gilligan is idealizing women's perspective in morality, at the expense of

www.malankaralibrary.com

neglecting the social and historical context and her view is very essentialist and ahistorical (Elias, 1995, P. 65). According to Slavin (2015), the most of the research has failed to find any male-female differences in moral sensibility, "nor is there convincing evidence that women are more caring, cooperative, or helpful than men" (p. 55).

However, the moral perspective and conversation initiated by Gilligan adds to a voice of care to moral sensibility which was lacking in mere rights and rules oriented ethic of justice. These approaches are not contradictory but they are complementary; for as mentioned earlier, justice is not necessarily uncaring and caring is not necessarily unjust.

This chapter has examined some of outstanding theories in the realm of moral education. It is evident that a human being cannot be fully realized without moral principles and moral education. What kind of theory and practice is required is an informed choice the community or the program has to decide. It is imperative, however, that moral education be included in the curriculum and the educational practice. Education cannot be for utilitarian purpose alone; it is for the development of the whole person—mind, body, and spirit.

CONCLUDING REMARKS

As discussed earlier, an excellent education should consider the whole child and include the four pillars of education in the 21st century. They are: *learning to know*, *learning to do*, *learning to live together,* and *learning to be.* Based On these principles, Chellaian Sundari (2015) postulates that education should go beyond mere "knowing" and move on to "doing and being." Such principles help educators to consider the students as ends, not as means, and support them in their effort to grow and flourish as moral and well-

www.malankaralibrary.com

integrated human beings (p. 335). This provides them with a "pedagogy of depth" and "the depth of being" (Witte-Townsend & Hill, 2006).

Nord and Haynes (1998) recommended that we should take into consideration the children's maturity and developmental stages as we teach them the moral issues. They recommended that a K-12 continuum in which character education is appropriate as part of their socialization and getting a strong foundation on values and virtues which are necessary for a well-functioning society. As they enter high school, use approaches that will make them more informed and reflective and use more of a moral reasoning and moral imagination to address the complexity of moral issues. They remarked "that curriculum should include room for a moral capstone course that high school seniors might take, in which they learn about the most important moral frameworks of thought—secular and religious, historical and contemporary—and how such frameworks might shape their thinking about the most urgent moral controversies they face" (p. 4).

In sum, the goal of education is the development of the individual, social well-being, and human flourishing. Thus, an excellent and wholesome education should make students both smart as well as good. A well-educated and integrated human being ought to be a moral person. To that end, moral education has to be an integral part of one's education. However, it is up to the parents, educators, and society to decide what approach is suitable for their children in a given developmental stage of their journey to moral maturity.

www.malankaralibrary.com

REFERENCES

Adler, M. et al. (1982). *The paideia proposal: An educational manifesto*. New York: Macmillan.

Atkinson, R. et al., (1990). *Introduction to psychology.* New York: Harcourt Brace Jovanovich Publishers.

Bennett, W. J. (1993). *The book of virtues: A treasury of great moral stories.* New York: Simon & Schuster.

Bloom, A. (1987). *The closing of the American mind*. New York: Simon and Schuster.

Broudy, H. & Palmer, J. 1964. *Exemplars of teaching method*. Chicago: Rrand McNally, 1964.

Chellaian Sundari, J. C. (2015). *Character, virtue and education: Rehabilitating an exemplarist virtue approach (Gurukul) to moral education*. Doctoral Dissertation. Leuven: Katholike Universiteite Leuven.

Crain, W. C. (1985). *Theories of development: Concepts and applications,* 2nd ed. London: Prentice-Hall International.

Delors, J. (Ed.). (1996). Four pillars of education, in *learning: The treasure within: Report of Unesco of the international commission on education for the twenty-first century*. Paris: UNESCO Publishing.

Dewey, J. (1892). Green's theory of the moral motive. *Early works, 3,* pp. 155-158.

Dewey, J. (1908). *Ethics*, *middle works 5:6.* New York: Holt, Rinehart & Winston.

Dewey, J. (1966). *Democracy and education.* New York: Macmillan.

Dewey, J. (1975). *Moral principles in education.* Carbondale: Southern Illinois University Press.

Elias, J. (1989). *Moral education: Secular and religious*. Malabar, FL: Robert E. Krieger Publishing Co.

www.malankaralibrary.com

Elias, J. (1995). *Philosophy of education: Classical and contemporary*. Malabar, FL: Robert E. Krieger Publishing Co.

Frankena, W. (1973). *Ethics.* Englewood Cliffs, NJ: Prentice Hall.Gilligan, C. (1982). *In another voice*. Cambridge, MA: Harvard University Press.

Glover, J. (1999). *Humanity: A moral history of the twentieth century.* New Haven, New York: Yale University Press.

Hartshorne, H. & May, M. (1928-30) *Studies in the nature of character. Columbia Teachers College.* Vol.1: *Studies in deceit*. Vol. 2: *Studies in service and self-control*. Vol. 3: *Studies in organization of character* (1928–30). New York: Macmillan.

Kohlberg, J. (1969). Stage and sequence:The cognitive developmental approach to socialization. In D.A.Golsin (Ed.), *Handbook of socialization theory and research.* (pp. 347-380). Chicago, IL: Rand McNally.

Kohlberg, K. (1976). Moral stages and moralization, in *Moral development and behaviour: Theory, research, and social issues,* ed. Thomas Lickona. New York: Holt, Rinehart and Winston, 34-35.

Lickona, T. (1992). *Educating for character: How schools can teach respect and responsibility.* New York: Bantam Books.

MacIntyre, A. (1984) *After virtue.* Notre Dame, IN: Notre Dame Press.

Noddings, N. (2002). *Educating moral people: A caring alternative to character education.* New York: Teachers College.

Nord, W. & Haynes, C. (1998). *Taking religion seriously across the curriculum*. ASCD.

Peters, R.S. (1981). *Moral development and moral education*. London: George Allen and Unwin.

www.malankaralibrary.com

Piaget, J. (1964). *The moral judgement of the child.* New York: Free Press.

Rich, J. M. and J. L. DeVitis, (1994). *Theories of moral development, 2nd ed.* Illinois; Charles C. Thomas Publishers.

Samuel, F. (1988). The closing of the American mind: An overview and critique, *Journal of Philosophy and Social Sciences, X11,* 1-8.

Sanderse, W. (2012). *Character education: A neo-Aristotelian approach the philosophy, psychology and education of virtue,* Delft, Netherland: Eburon Academic Publishers, 46.

Sherman, N. (1989). *The fabric of character: Aristotle's theory of virtue.* Oxford: Clarendon.

Slavin, R.E. (2015). *Educational psychology: Theory and practice.* New York: Pearson.

Westbrook, R. (1991). *John Dewey and American democracy.* Ithaka, New York: Cornell University Press.

Witte-Townsend, D. L., & A. E. Hill. (2006). Light-ness of being in the primary classroom: Inviting conversations of depth across educational communities. *Educational Philosophy and Theory* 38(3): 373–89.

www.malankaralibrary.com

CHAPTER 9

RELIGIOUS PERSPECTIVES ON EDUCATION

History of religion is the story of human quest for meaning, purpose, and transcendence. Religion tries to give answers to human beings' deeper and profound questions about life and this world. It addresses the issues of one's purpose in life; how it all began and it will end; how to live, interact with others, behave in a communal setting; how to deal with the past, present, and future or end of life issues; how to attain happiness, fulfillment; how to handle suffering, mortality, and spirituality. How to deal with the ultimate being and one's own beingness? Religion addresses these profound questions a human being may encounter in her or his life and it tries to give meaningful answers. We find the answers to these enquiries in their sacred books, oral, and ritual traditions. Parents and the religious leaders have, therefore, used education to inform and instruct their family members and religious followers.

All through the centuries, religions have been on the forefront of fighting ignorance and teaching people how to read and write, understand their sacred books and live a moral and righteous life according to their traditions. Prior to philosophy, it was religion that "addressed such crucial issues such as the creation of the world, the meaning of life, and ethics, as well as the means to happiness" (Ozmon, 2012, p. 77).

www.malankaralibrary.com

In fact, in ancient time, there was no clear demarcation between theology and philosophy or any other subject. They were all known as *scientia* or knowledge that addressed the mystery of existence. "One can hardly expect early civilizations to have a sophisticated or scientific idea about the nature of the universe and humanity's place in it. Perhaps we should not attempt such strict delineation but rather ask how these ideas have contributed to a growing understanding of the world and its people" and their contribution to education (Ozmon & Craver, 1995, p. 82).

Closely connected with moral education, we discussed in the previous chapter, is religious traditions. In this chapter, therefore, we discuss some of the religious traditions from the Eastern and the Western countries. They are Hinduism, Confucianism, Judaism, Christianity and Islam. We explore their religious thoughts and traditions in a very condensed form on the ensuing pages; and we will reflect on their contributions and educational implications.

HINDUISM

It is very hard to define Hinduism. Hindus themselves call their religion *sanathana dharma. Sanathaana* means "eternal," "ageless" and *dharma* means "duty" or "righteousness." Thus the phrase can be translated as "eternal duty" or "ageless righteousness." Hinduism differs from other more established religions in that it does not have a creed or central authority to follow. It is a manner of thinking and a way of life of an entire ancient civilization.

According to Reagan (1996), "one common way of distinguishing Hindus from non-Hindus is that the former accept the authority of *Vedas* in spiritual matters. The centrality of the *Vedas* to Hinduism provides a valuable entry point for us as we try to understand Hinduism and the traditional educational thought and practice associated with Hinduism" (p. 95). The four *Vedas* (*Rig,*

www.malankaralibrary.com

Sama, Yaju, and *Atharva*) are verses of high literary value and are used for worship and also to explain the divine, human, and cosmic mysteries. The other important text we find at the end of *Vedas* is *Upanishads* which literally means "secret teachings." It is based on the *Vedas* and contains more intellectual and philosophical ideas. The *Upanishads* expounds the identity of *atman,* the individual soul, and its relationship to the universal soul, *Brahman* (Phillips, 1983).

The *Epics* such as *Ramayana* is the story of the divine prince Rama and *Mahabharata* is the great tale of the Bhārata dynasty. *Mahabharata* is said to be the longest epic poem in the world, which contains the famous *Bhagavad-Gita*. *Gita* tells the classic story of the battle between Kauravas and Pandavas, who were cousins. It is presented as a conversation between the great warrior Arjuna and Lord Krishna. It contains the discussion of some of the vexing moral issues such as war, peace, meaning of life, suffering, joy, compassion, and duty. These writings appeared from about 1200 BCE to 200 CE (Ozmon, 2012, pp. 81- 83).

Hindu philosophy and religious tradition subscribe to the doctrine of four goals of life. They are known as *purusharthas*:

1. *Artha* (the earning of wealth)
2. *Kama* (the enjoyment of the pleasures of senses and life)
3. *Dharma* (leading a moral life)
4. *Moksha* (the final liberation). (Larson, 1994; Reagan, 1996, p. 99)

As Troy Organ (1970) remarked, Hinduism is an endeavor, a pursuit, a striving for perfection. According to *Mahabharata* it is a pursuit of God, self-knowledge, and immortality.

It is very difficult to identify all the belief systems of Hinduism. However, it is possible to summarize the key beliefs that are rather common among Hindus. They are:

1. That there is "one, all-pervading Supreme Being;"

www.malankaralibrary.com

2. That there are “endless cycles of creation, preservation, and dissolution;”
3. That “all souls are evolving” towards or seeking “*Moksha*” or “liberation;”
4. That there is a “law of cause and effect” known as Karma;
5. That there is “reincarnation;”
6. That there are “divine beings and forces” that require “temple worship” and “personal worship” or Puja, in the home;
7. That there is a need for “an awakened Master of Sat Guru” (that is, a reliable, personal teacher) for one’s personal and ethical life;
8. That “all life is sacred” and that one should pursue “*ahimsa* or non-violence;” and
9. That “no particular religion teaches the only way to salvation above all others, but all genuine religious paths are… deserving of tolerance and understanding.” (Larson, 1993; Reagan 1996, p. 98)

In this context, it is important to discuss the caste system that has become a part of Hindu social life and religion. The Hindu caste system had its origin in the culture of *Aryan* invaders of India. They divided the society into four classes: *Brahmins* (priests, thinkers, teachers, and seekers of God who were expected to live a simple and austere life), *Kshatriyas* (warriors and rulers); *Vaishya*s (people involved in the wealth and economy of the society, such as farmers, merchants, and craftsmen), and *Shudras* (laborers and servants). To these social divisions, Aryans added a fifth class—the native people they have conquered. They were called the “impure,” or the “untouchables.” Although these five classes were established in *Vedas*, later they became hereditary. “Thus, the divisions, which had always been hierarchical, came to be religiously sanctioned and, for the most part, permanent and binding in nature” (Reagan

www.malankaralibrary.com

1996, pp. 98-99).

The Indian constitution in 1950, however, outlawed the caste system altogether and gave the "untouchables" full citizenship and all the rights and privileges, including reserved seats in education and government jobs.

Let us now turn to education in Hindu tradition and how individuals were educated to achieve their goals in life and striving for perfection.

Human beings are born ignorant. They have to be liberated from the tyranny of ignorance. Knowing, therefore, is very important in Hindu tradition. Hindu philosophers have identified six different methods of knowing:

1. Sense perception (it includes all the external senses and also internal sense, mind or *mana*).
2. Inference (logical argument which includes inductive and deductive arguments).
3. Authority (primarily the scriptural authority, e.g. *Vedas*).
4. Analogical reasoning (analogies and comparisons).
5. Hypothetical supposition (it is also known as "method of implication," e.g. if a person is fasting during the day and yet gains weight, one could suspect that person is eating at night).
6. Negation (the fact that I do not sense x or y around me can be taken to be evidence for the nonexistence of x or y in my immediate vicinity). (Klostermaier, 1989, pp. 69-70; Reagan, 1996, pp. 99-100)

Hindu educational practice follow the Upanishad's recommendation of three distinct steps towards learning:

1. Listening (*shravana*): it refers to the process of listening and paying attention to the teacher and learning from him the oral and written traditions.
2. Reflection (*manana*): it is the process by which one

www.malankaralibrary.com

understands what is taught and internalizes its meaning.
3. Meditation (*nididhyana*), the goal of which is realization of the ultimate truth, "the consciousness of the One." (Reagan, 1996, p. 102)

Formal education in ancient Indian society was mostly for boys, especially for Brahmin boys. Non-Brahmins and girls were excluded from that privilege. It began when the child became five years old; it involved learning Sanskrit and basic rituals. Around the age of eight, the boy would have "the sacred thread ceremony" which involved his *guru* (teacher) whispering to him the *gayatri mantra* that marked the beginning of a more formal education.

The student lived with his teacher. He was considered like a member of the family, he "obeyed his *guru*'s commands implicitly and treated him with divine reverence. He wore his hair long, dressed simply, practiced penances, and studied under the direction of the *guru.* He had to collect fuel and tend the sacred fires, look after the cattle, help in agriculture and attend to the running of the household" (Walker, 1968, pp. 320-321).

At the age of ten the student would begin his study of *Vedas* and learn to perform daily devotions appropriately. During this time he was required to maintain *brhamacharya* (chastity) and for many their education ended with *keshant*a, the first shaving of beard, which marked the end of their education (Reagan, 1996, p. 103). Those who wanted to expand their studies could continue for as long as fifteen years.

In short, the home of the guru functioned as a school of his students. However, there were also educational institutions of a more formal type associated with temples and monasteries. "Still, even in these more institutional settings, the focus of traditional Hindu education was always on the individual and his spiritual growth" (p. 103).

In modern times, two of the most famous renaissance

www.malankaralibrary.com

thinkers who have profound impact on India and its educational system are M. Gandhi and R. Tagore.

Mahatma Gandhi (1869-1948) is well-known for his nonviolent movement called *sathyagraha* ("truth force"). Without firing a shot, Gandhi was able to bring forth freedom for India. With his leadership, people's commitment to "truth force," and their nonviolent protest against the unjust British Rule, Gandhi was able to accomplish what nobody could do before him—the independence of India in 1947.

Concerning Gandhi's perspective on religion, Ozmon (2012) observed: "According to Gandhi, religion should be practical. God is not to be realized by meditating in some cave but by living in the world. God is truth, and the best way to seek truth is by practicing nonviolence (*ahimsa*) in word, thought, and deed. People should lead a life of love and service towards others, and religion should mold our social, economic, educational, and political lives" (p. 83). He believed that one cannot completely know God and can have only a partial vision of Truth. All the more reason, one should be tolerant to other's views.

Gandhi was opposed to the traditional treatment of the "untouchables," known as "Dalits," and the discrimination against women. He insisted on treating all of them equally and promoted education for all people, irrespective of their caste or gender. He recommended Basic Education for all. He insisted that opportunity for a good education should be extended to all citizens, especially for the oppressed and the underprivileged in society. Gandhi had a profound influence on Martin Luther King Jr. whose nonviolent activities brought about the Civil Rights legislation in the United States of America.

Rabindranath Tagore (1861–1941) was another important Indian thinker who had lasting impact on India and its educational system. He stands tall and towering among the modern educators

www.malankaralibrary.com

of India. He was a multi-talented person: a poet, artist, musician, dramatist, philosopher, Nobel Prize winner for literature, and an extraordinary educator. He had a unique vision of life and educational enterprise.

Tagore's educational philosophy was based on his general philosophical vision of harmony and fullness. He agreed with Gandhi and his vision of education for all. At the same time, he wanted to strike a balance between the ancient and the modern, the national and the international, the East and the West, the natural and the supernatural. His vision was embodied in his educational institutions, including Visva-Bharati University *where the world makes it home in a single nest*.

Tagore tried to integrate the individual and social, national and international dimensions of education in his pedagogy and curriculum. He stressed the importance of a child-centered education; he perceived the child as a free, creative, growing, and evolving individual. A student, he believed, could not be fulfilled unless he or she found harmony with the society, the international community, and the world. A teacher was not a dictator but a *guru* and guide who considered teaching as a gift and as a loving service to the individual and the community. Tagore encouraged experience, discussion, discovery, and project methods in his schools. He espoused a curriculum which embraced the individual, social, and international aspects of education. He was a humanistic educator and a promotor of international education.

(For a detailed discussion of Tagore's educational vision, see F. Samuel, 2010, *Dialectics of the Individual and Society: Dewey and Tagore Compared,* pp. 91-143).

In short, the Hindu educational tradition, as we noted above, is one of the oldest and the richest in the world. It emphasized the individual's cognitive and spiritual growth. Whether it took place at home, in an Ashram (monastery) or a temple, or university, "the

www.malankaralibrary.com

focus of traditional Hindu education was always on the individual and his personal and spiritual growth" (Reagan 1996, p. 103).

BUDDHISM

Buddhism began with a man and his search for answers that he encountered in his life. He was called Buddha, which means the enlightened one. "In the Sanskrit root *budh* denotes both wake up and to know. Buddha, then, means the 'Enlightened One' or the 'Awakened One.' While the rest of the world was wrapped in the womb of sleep, dreaming a dream known as the waking life of mortal men, one man roused himself. Buddhism begins with a man who shook off daze, the doze, the dream-like inchoateness of ordinary awareness. It begins with the man who woke up" (Smith, 1986, pp. 121-122).

The man called Siddhartha Gautama, today known as Buddha (563-483 BCE), was born in southern part of Nepal, near India. He was a prince, born to a life of privilege and luxury. Having a sensitive heart and a brilliant mind, he started questioning assumptions and traditions that did not answer his questions satisfactorily. He was baffled by the problem of suffering he saw all around him. He, therefore, gave up his life of privilege and comfort and became a "wandering seeker of truth." He single-mindedly searched for the cause of human suffering and its remedy. He tried all the traditional methods and found them wanting. Then, at the age of thirty five, he found his answers to his quest. Finally, he received the "Great Enlightenment" while sitting under a *Bodhi* tree.

According to Reat (1994), it is difficult to explain Buddha's 'Enlightenment.' In general, however, it can be said that Buddha attained the three knowledges: "remembrance of his past rebirths in detail, ability to discern the past and future rebirths of other beings, and knowledge that he himself was free of all faults and illusions

www.malankaralibrary.com

and would therefore never be reborn again. The 'third knowledge' is synonymous with the realization of nirvana" (p. 12).

Buddhism, although originated in India, spread throughout Asia, Sri Lanka, Thailand, China, Korea, and Japan, to cite a few. There are many varieties and forms of Buddhism such as North Asian Buddhism (*Mahayana Buddhism*, e.g. Tibet, China), South Asian (*Therevada Buddhism*, e.g. Thailand, Sri Lanka), and Zen Buddhism (e.g. Japan).

These varieties of Buddhism and its reach around the world without major religious conflict is interesting. As Malcolm Eckel (1994) observed:

> If you have never thought of religion without thinking of God, or if you think that a religion has to have clear boundaries that separate insiders from outsiders, you will be intrigued and challenged by your encounter with Buddhism. For over two thousand years in Asia, and more recently in Europe and North America, the Buddhism tradition has brought joy, consolation and meaning to human life without affirming the existence of a personal God, and it has found ways to exist side by side with other religious traditions without many of the great conflicts that have plagued religious life in the West. (p. 203)

Buddha taught that people could find release from suffering in *nirvana,* that is, a state of happiness and peace. To achieve this state, people have to free themselves from addiction to desire or craving for worldly things. Buddha believed that the desire for personal gratification and selfishness is the root of all human suffering. The reason being: "A person who cannot crave cannot suffer" (Harari, 2015, p. 226). In his sermon, he puts forth the Four Noble Truths:

1. Human life involves *dukkha*, suffering.
2. Suffering results from desire.

www.malankaralibrary.com

3. Suffering ends when one is free of desire.

4. The way out of desire's captivity is through the Eightfold Path. (Smith, 1986; Ozmon, 2012)

The Eightfold Path of Liberation is as follows: 1. Right knowledge, 2. right aspiration, 3. right speech, 4. right behavior, 5. right occupation, 6. right effort. 7. right mindfulness, 8. right meditation (Smith, 1986, pp. 154-166).

This Eightfold Path offers ways to get rid of one's demerits and build up merits for a favorable rebirth and eventually reach Nirvana. As Reagan (1996) explained: "The ultimate goal of the 'Eightfold Path,' as suggested here, is to avoid the ongoing cycle of death and rebirth, and to achieve Nirvana. This is done by leading a passion-free existence that has no karmic consequences, as is suggested by the term *Nirvana* itself, which actually refers to 'the extinguishing of a flame from lack of fuel'" (p. 112).

Buddha observed that "true happiness is independent of our inner feelings. Indeed, the more significance we give our feelings, the more we crave for them, and the more we suffer. Buddha's recommendation was to stop not only the pursuit of external achievements, but also the pursuit of inner feelings" (Harari, 2015, pp. 395-396).

Life is like a relentless rat race of cravings (p. 224); and it is a race for realizing them. According to Buddha when one learns the meaninglessness of all this, not being attached to any of these cravings, follows the Four Noble Truths, lives a life of mindfulness, and accepts whatever comes on the way, then, one will have real peace.

Buddha also taught that this universe is *samsara* (cyclic change) and people would have to go through reincarnation based on their good or bad deeds. "People must overcome samasara, and the only way to do this is to obtain freedom from the cycle of births and deaths by realizing nirvana. As in Hinduism, the Buddha

www.malankaralibrary.com

believed in re-incarnation: Good deeds lead to rebirth as a good and wise person; evil deeds lead to rebirth as a poor or sickly person" (Ozmon, 2012, p. 85).

Today, we can see Buddhist monks in their saffron robes. One example is Dalai Lama, who won the Nobel prize for peace in 1989. Buddhists argue that "suffering occurs when one is not in harmony with the universe. Suffering is the result of a wrong attitude, and the craving for material things results in unhappiness. When one follows the 'middle path' of avoiding extremes and renounces desire, happiness will ensue" (Ozmon, 2012, p. 86).

Buddha rejected the traditional ways of rites and rituals, as well as the concept that education was reserved for the priestly class of Brahmins or elites. He opened the gates of knowledge to all. He believed that the content of knowledge should be imparted according to the ability and development of the students. "He did not believe that one should explain the tenets of Buddhism all at once but should begin with that which is elementary and related to the student's condition. More difficult ideas should be put forth in stages followed by higher teachings" (Ozmon, 2012, p. 85).

Buddha used the question and answer as a teaching method to educate his followers. He would use other kinds of styles as well: "similes, parables, fables, and verses. In addition to meticulous attention to his own style of teaching, the Buddha gave studious attention to the conduct and training of his disciples, correcting their weaknesses through patience and advice" (Ozmon, 2012, p. 85).

Traditionally, Buddhist education existed mostly in monasteries. "All education, sacred as well as secular, was in the hands of the monks. They had the monopoly of learning and the leisure to impart it" (Mookerji, 1969, p. 394).

This does not mean that the community was neglected and education was solely for the monks. In Buddhist tradition

www.malankaralibrary.com

the monasteries are not separated from the community. They are integral parts of the community and maintained a symbiotic relationship between them. Young men will come to the monastery to learn; they are allowed to take temporary vows and can return to the community when they want.

Instruction was primarily oral; and a basic literacy was also provided. The major focus was on Buddhist scriptural tradition and literature. Very close and intimate relationship between the student and the teacher existed. The student paid great attention and respect to the teacher; and served the teacher, as in Vedic tradition. At the same time, the obligation of the teacher to teach and to look after the well-being of the student was paramount in the mind of the teacher. All students had to maintain two fundamental principles like the monks did: celibacy and poverty.

Memorization was important in the traditional Buddhist education. However, debate and cultivating self-confidence and critical thinking played major roles in the education process of the students. Commenting on this issue, and comparing the Tibetan education and contemporary education, Eckel remarked:

> In the traditional monastery, even with its emphasis on memorization and rote learning, students were required from an early age to defend what they learned in formal debate. The debating hall was a lonely place, where rank and authority were no help. A student or teacher had to be able to defend his understanding before the whole assembly…. The irony of the Tibetan transition into modern styles of education is that it endangers not only a sense of dependence and respect for tradition, but the formal means for developing a sense of self-reliance and autonomy. (Reagan, 1996, pp. 115-116)

Buddha did not welcome women into his discipleship or educational circle initially. Only with reluctance did he allow them

www.malankaralibrary.com

to become nuns. In this context, Reagan's (1996) observation about traditional and female education is very relevant. "Traditional Buddhist education, in short, involved what would today be called basic schooling for young boys, as well as more advanced education for monks (including a noteworthy university level educational system). For the most part, however, it did not concern itself with the educational needs of the girls and women and, although there were notable exceptions (including female monasteries where women were indeed well educated), traditional Buddhism paid relatively little attention to females' education (p. 116).

CONFUCIANISM

The traditional Chinese educational system can be traced back to thousands of years. It was able to meet the intellectual, cultural, artistic, religious and political needs of a diverse and ancient society which is still thriving in modern age. In this section, we discuss the traditional Chinese educational thought, focusing on the special role of Confucianism in their educational thought and practice.

Confucius (551-479 BCE) was born in the state of Lu in China; his parents were poor and common people. His original name was K'ung Fu-Tzu. Confucius is the English version of his name. He was an ambitious youth who was largely self-educated. As a young man he was given the responsibility in the house of Baron Chi. Through his hard work, later Confucius became a magistrate, Secretary of Justice, and finally the Chief Minister. "During his life time, he travelled and taught people about government and the ways to be a gentleman. After his death, his disciples collected his conversations and sayings and put them together into a book known as the *Analects*. For more than 2000 years, Confucianism was the most important force in Chinese life. It affected education,

www.malankaralibrary.com

government, and personal behavior. Confucius was the ultimate sage-teacher and is remembered for his wise sayings" (Ozmon, 2012, p. 89).

In a time of social, moral, and political upheaval, Confucius recommended a conception of a *good man*. His concept of a good man was one who leads a life of virtue; he emphasized two special qualities for such a person: Benevolence (*ren*) and propriety (*li*). Such a person is a superior human being—a noble man. "Confucius realized that his views were at variance with those of nobility, who believed that one was a gentleman only because of birth. Confucius argues that being a gentleman was a question of conduct and character" (p. 89).

Human beings are profoundly social beings. They should follow a moral path and influence others to be moral beings. Confucius instructed his followers to challenge the rulers when they are unjust or deviate from the moral path. He recommended Five Constant Virtues for those who had the responsibility of governing people: Benevolence, righteousness, propriety, wisdom, and sincerity. He believed people need rules and structures in life. He also maintained that the self should not come before society. Confucius taught that one's well-being is profoundly depended on others' well-being.

According to H.G. Creel (1949) Confucius believed:

- The proper aim of government is the welfare and happiness of the people.
- This aim can be achieved only when the state is administered by those most capable of government.
- Capacity to govern has no necessary connection with birth, wealth, or position; it depends solely on character and knowledge.
- Character and education are produced by proper education.

www.malankaralibrary.com

• In order that the best talents may become available, education should be widely diffused.

• It follows that the government should be administered by those persons, chosen from the whole population, who prove themselves to have profited most by the proper kind of education. (pp. 165-166)

For Confucius, the purpose of education was to cultivate a good man, a gentleman. It was not about merely teaching skill and acquiring knowledge. It was more of a moral development; and he emphasized the practicality of knowledge and moral integrity. Confucius also listed five Constant Virtues for a well-educated person. They were: Right knowledge, right attitude, right procedure, right moral courage, and right perseverance. "These virtues, if practiced, would lead to a new society based on the principles of justice and wisdom" (Ozmon, 2012, p. 90).

In essence, Confucius believed that "a good education would change men for the better, and that this should be available to those capable of benefitting from it. His remark that by nature men are nearly alike; but through experience they grow wide apart supported the efficacy of schooling, and he was famed for his meritocratic outlook …." (Cleverly, 1985, p.4)

In the imperial China, the emperors were considered to be the patrons of education. "Although private schools and private tutors existed for the children of merchants and artisans, the focus of the most schooling in China was on the preparation of the sons of the elite for the imperial civil service examinations. It was the latter type of school that was actively supported by the government, largely out of self-interest, because it was from the ranks of successful examinees that government officials would come" (Reagan, 1996, p. 80).

A formal education of a male child began from the age of three and learned how to read the first characters. As a child was

www.malankaralibrary.com

able to hold a brush, he would copy characters and pages from various books. These books were intended to help the child first, to learn literacy and, secondly, moral education of Confucian ethics. Schooling began at the age of seven or eight, after one had mastered basic literacy. A tutor would teach a group of students. Mostly, it was memorization of the four books including the *Analects* and the five classics.

According to Reagan (1996), "By the time he was 12, a boy would have memorized more than 400,000 characters—and these texts were the same ones learned by every student preparing for the civil service examinations, ensuring a broad and deep common intellectual base for each generation of Chinese officials. Once he had mastered the basic texts, the student would progress to the commentaries written about the texts and finally, to learning the proper form for writing essays for the civil service examinations" (pp. 81-82). This type of essays required meticulous attention to the technique of writing and less to creativity.

While the privilege of having such an education and eventual assignment to attractive positions in society and government were offered to boys; the girls were denied this privilege. They were assigned to the duties and obligations of a good wife and mother; and their education was directed towards realizing these objectives.

Like any other educational philosophy or system, the traditional Chinese education had its merits and demerits. In a sense, like all other traditional society, Chinese society used education to maintain its highly hierarchical social structure and traditions. It was greatly patriarchal. Education, therefore, reinforced that tradition. Girls and women received no or very little education. Even though imperial China invested a lot of money in training its civil servants, the majority of the population remained illiterate and poor.

It also cultivated an elite mentality in society. The

www.malankaralibrary.com

intellectual and administrative roles were considered superior to manual labor and agricultural pursuit. "Confucius himself once rebuked a student who had asked him about growing crops as a 'little-minded man'" (Reagan, 1996, p. 79).

The first Europeans who encountered the Chinese educational system were Jesuit missionaries. They tried to reconcile Confucianism with Christianity and referred to Confucius' ideas similar to that of the Greek philosophers (Ozmon, 2012). Reagan (1996) observed similarity of Confucius' educational thoughts with that of Plato and Jefferson: "Such a perspective is not only reminiscent of the view of the role of education in Plato's *Republic*, but is also very close to the view of education found in Thomas Jefferson's 'Bill for the More General Diffusion of Knowledge'" (p. 80).

The Chinese educational system, however, provided opportunity for the talented to advance in social position. Social mobility, thus, was possible for some of them based on their skill and intellectual acumen. "China was well ahead of its time in terms of the development of a professional civil service based on talent rather than on birth," observed Reagan (1996). And he concludes: "The idea that the schools can, and should, contribute to social change flies in the face of Confucian teaching about the nature and purpose of the 'good society.' The point of traditional Chinese educational thought and practice was to ensure stability, and it did so effectively for most of its history" (p. 86).

It is worth noting that Confucianism is more than a religious and cultural tradition, it is also a philosophy of life that influenced Chinese education. Reagan (1996) rightfully remarked: "Finally, it should be noted that although Confucianism has indeed played a central role in the development and evolution of Chinese culture, it has not been alone in providing a conceptual and philosophical context for Chinese educational thought and practice. Challenges

www.malankaralibrary.com

to Confucianism, especially those of the 'Legalists' in the years preceding the rise of the Han Dynasty, as well as the impact of Taoism (most clearly identified with Lao-tzu's *Tao Te Ching*), also impacted Chinese educational thought in important ways" (p. 80).

Ozmon (2012) compares Confucianism and Toaism: "Whereas Confucianism greatly emphasizes the fulfillment of external obligations and rules…, Taoism emphasizes the development of the inner life such that one can meet any difficulty. The Taoist ideal is a person who avoids conventional social obligations and leads a simple, spontaneous, and meditative life close to nature" (p. 90). It recommends that we return to nature and live a life of harmony, that of *yin* (female) and *yang* (male). In sum, Confucianism was more focused on maintaining the tradition, law, and order, while Taoism was more centered on the importance of nature and harmony.

JUDAISM

Judaism traces its origin to the great patriarch Abraham (circa 2000 BCE). He was a shepherd who with his wife Sarah lived in the land of Ur (now Iraq). He came to Palestine from Mesopotamia and made a covenant with God. He was given the new land and a new faith. He believed in one God who created the world and everything in it.

Abraham's grandson Jacob, who is also known as Israel, and his children moved to Egypt on account of great famine. The rulers of Egypt mistreated the Israelites and made them slaves between 1750 and 1580 BCE. However, under the leadership of Moses, the Israelites escaped Egypt, wandered through the desert for forty years, received Ten Commandments on Mount Sinai, and finally arrived in Canaan. "After Moses' death, Joshua led the Hebrews into Canaan, where they established a monarchy under

www.malankaralibrary.com

the military leader Saul. Under King David and King Solomon, this area became the Israelite Empire. Judaism still has many roots in its early development as a religion and philosophy of wandering tribes" (Ozmon, 2012, p. 94).

Philo of Alexandria, a Jewish philosopher, summarizes the fundamental beliefs of Judaism:

1. Belief in God.
2. Belief that there is only one God.
3. Belief that God created the world, which is not eternal.
4. Belief that there is only one universe.
5. Belief that God cares for the world and all its creation.

(Ozmon, 2012, p. 95)

The concept of God in earlier Judaism was very anthropomorphic. God was depicted in physical terms and with similar feelings like human beings such as jealousy, hate, love and vengeance. In later conceptions, God is presented as a spiritual and mystical being: "I Am who Am" (Exodus, 3:14). God who is omniscient, omnipresent and eternal is concerned about justice and the well-being of his people. He is loving and compassionate. "There is also a belief in the coming of the Messiah, a Redeemer who will establish Heaven on Earth and create the holy city of Zion" (Ozmon, 2012, p. 95).

There are different branches of Judaism: Orthodox (traditionalists who observe the dietary and ceremonial laws of Judaism, and believe that the religion should impact every aspect of one's life, including politics), Conservative (does not hold the importance of a Jewish political state, but places more emphasis on the historic and religious aspects of Judaism), and Reform Judaism (a liberal wing of Judaism, more culture and race-oriented with little consensus on doctrinal or religious belief).

In terms of practice, observance of the Sabbath is very prominent, a day of great spiritual significance, celebration, and

www.malankaralibrary.com

rest. There are many ceremonial observances: the Festival of Passover, the Day of Atonement, the Feast of the Tabernacle and the like. These festivals remind the Jewish people of their joys and sorrows, and God's place in their lives. A Jew is required to pray as an individual and also pray at the synagogue as a community. Synagogue is not a temple; and a rabbi is not a priest. A rabbi is a spiritual leader and teacher of a local Jewish congregation.

Ozmon (2012) observed: "Today, Judaism is identified frequently with the nation of Israel, which was founded in 1948, but more Jewish people live outside Israel than in it. It is in Israel, however, where the ancient words come to life for many believers: 'Israel chose Yahweh to be their God, and Yahweh chose Israel to be his people'" (p. 95).

Judaism places great importance to their scriptures, especially the Torah. It teaches the purpose of Jewish education, that is, to know and worship God; it also teaches what is allowed and what is forbidden in relation to God, human beings, and the world. As Nathan Winter (1966) remarked: the Torah deals with the whole existence of the human being. It touches life at every point of one's life. It also promotes learning, instruction, and transmission of cultural and religious heritage.

Judaism values education with great significance. Judaism has three centers of education and worship: the home, the temple, and the synagogue. The home has a great role in the education of its members. It is a place of worship as well as educating their children. The weekly Sabbath celebration takes place at home with the father presiding. It is responsibility of the parents and adults to instruct children in the rituals, laws, and teachings of their religion.

The Temple in Jerusalem was the center of worship and religious teaching. People came to the temple from everywhere for sacrificial worship and for great festivals. Through the temple rites people were instructed in the principles of religious faith, rites, and

www.malankaralibrary.com

rituals.

In the Post-Exile Judaism the synagogue became the center of community, worship, and practice of religion. The local synagogue was the center of instruction where the Jewish community learned the Torah and its application in life. "The readings from the law and the prophets made up the core of the synagogue service and were surrounded with acts of praise and thanksgiving. In later years the rabbis attached to the synagogue schools where boys were taught Hebrew language, the oral tradition, and the distinctive Jewish way of life" (Elias, 1986, p. 120).

In the Jewish society, however, girls were not educated like the boys. Women were not allowed to participate in most of the synagogue prayers; they could participate in family and communal prayers. Some were able to read Hebrew but most of the girls and women remained illiterate in olden days. Today, Judaism is a religion that strongly values education for all "and many Jewish people have obtained great distinction in art, business, literature, and science" (Ozmon, 2012, p. 95).

Judaism antedates Christianity and Islam and it has contributed greatly to the development of both. Interestingly, Judaism, Christianity, and Islam are known as *Abrahamic religions* since they trace back their origins all the way to the common patriarch Abraham.

Next, we look at the other two Abrahamic Religions—Christianity and Islam—and their educational visions.

CHRISTIANITY

Christianity is a faith community, a system of belief, a liturgical practice, a tradition, a way of life—it is all of these and more. It is centered on the life and teaching of Jesus Christ (Phillips, 1983). There are different denominations of Christianity based on what

www.malankaralibrary.com

they believe and accept as part of their tradition and faith life.

Among the Christian denominations, the dominant groups in Christianity are Roman Catholic, Protestant, and Eastern Orthodox Churches. They believe that Jesus is the Son of God, the messiah and savior, who became a human being, lived and died on the cross and resurrected on the third day. His teachings are found in the New Testament, especially in the four Gospels written by Saints Mathew, Mark, Luke, and John. Jesus gave his followers a mandate: "Go, then, to all peoples everywhere and make them disciples: baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you to the end of the age" (Mt. 28: 19-20).

Later his disciples and especially St. Paul were instrumental to gather the followers of Jesus, formed communities in Jerusalem, Samaria, Damascus, Antioch, and Rome. The Christians were persecuted, especially in Rome, by Nero and other emperors. However, it was Constantine I who "established Christianity as the quasi-official state religion of the Roman Empire in 324, and Rome became the center of Christianity under the Roman Catholic Church" (Ozmon, 2012, p. 96).

Even though Christianity is based on the life and teaching of Jesus Christ, it developed its own philosophy of education to reconcile its teaching with the contemporary philosophy of Rome and Greece; they were the centers of great reputation in philosophy, culture, and education at that time.

According to John Elias (2002), "The origins of Christian education are in Jewish practice as well as the educational ideas of Greeks and Romans. The Gospels present Jesus as an effective teacher or rabbi who used many ways to present his message. His teaching ministry was continued in the early Church through the preaching and teaching of his disciples. Christian education developed fully in this period when the Christian community,

www.malankaralibrary.com

notably in the Alexandria of Clement and Origen, attempted to appropriate elements of classical paideia into Christian education" (pp. xi- xii).

Christian philosophy and educational vision dominated Western Europe during the Middle Ages and the centuries that followed. Philosophers like Augustine and Thomas Aquinas were very influential during that time. We have already discussed Augustine in chapter 2 . In this chapter, therefore, we discuss Thomas Aquinas, Martin Luther, and Ignatius of Loyola.

Thomas Aquinas (1225-1274) epitomized the Christian philosophical thinking of the Middle Ages. He tried to integrate Greek philosophy with the teachings of the church. He was greatly influenced by the Greek philosophers, especially Aristotle.

Aristotle's ideas had great impact on Christian thinking. Aquinas encouraged openness to the Greek philosophers, as opposed to the monasticism engendered by the writings of Augustine. Eventually, the ideas of Aristotle were adopted and incorporated into Christian philosophy and education.

Aquinas found no conflict between the ideas of a secular philosopher like Aristotle and the ideas of Christian revelation. He argued: since God is pure reason, as Aristotle suggested, using one's reason to know truth is one way of reaching God, who is the Absolute Truth (Ozmon & Craver, 1990, p. 45).

Thomas Aquinas held the view that human beings are composed of body and soul. They live on earth for a time but they are destined for eternal life. Following Aristotle, he maintained human beings are "rational animals;" and their defining characteristic is rationality.

Like Aristotle, Aquinas held a "teleological" or purpose-driven view of the universe and human life. "They both agreed that the universe functioned in a deliberate purposeful way…. Human history—indeed, every person's life—was an expression

www.malankaralibrary.com

of purposeful movement to a goal. Aristotle saw the 'good life of happiness' as the human being's reason for being. While accepting the good life as the human being's purpose on earth, Aquinas argued that there was an even higher purpose—the beatific vision, or the experience of being in the presence of God" (Gutek, 1997, p. 51).

Following Aristotelian epistemology, Aquinas asserted that human beings' knowledge of reality begins with sense experience. As a self-conscious being, a human being can transcend matter and attain true and universal knowledge. Endowed with rationality and free-will, human beings can choose between good and evil. Aquinas maintained that a human being possesses an immortal soul, which is the principle of consciousness and freedom. After death the soul is destined for the Beatific Vision of God.

Aquinas, thus, integrated Christian theology with Aristotelian philosophy. He spent his life seeking to provide an integrated world view based on reason and faith, which he delineated in his masterpiece *Summa Theologica*.

Concerning education and its aim Aquinas maintained: The major goal of education was the perfection of the human being and the ultimate reunion of the soul with God. He observed that the child's mind was a "tabula rasa" (blank tablet) and the knowledge enters the mind through the senses. Aquinas also refers to *rationes seminales*—inherent capacity—to learn. Through this inherent capacity one can acquire new knowledge; the knowledge, thus, gained can lead one to God, provided the learner views it in the proper perspective.

Aquinas made a distinction between "educatio" and "disciplina." Educatio is informal education that contributed to "excellence" in a person; while "disciplina" is formal education realized through schooling (Gutek, 1997, p. 56). He believed that the proper education is one that fully recognizes both the spiritual and physical natures of the individual. Spiritual nature, however, is

www.malankaralibrary.com

the higher and more important; and, therefore, he placed primary emphasis on the education of the soul.

According to Aquinas, to teach is to mediate between God and human beings. His conception of the teacher comes from his religious background. By serving one's fellow human beings, the educator is called to the love of God. A teacher should be a master of her or his discipline. The teachers use logical reasoning or deductive method. The task of a teacher is to lead the students to the right knowledge (Gutek, 1987, pp. 96-97).

Aquinas maintained that Jesus was both fully human and divine. Therefore, he exemplifies all of the potential that exist among human beings or in human nature. Education is about realizing this potential. A teacher should try to embody that potential and keep Jesus as the supreme example of the ultimate teacher (Aquinas, 1947).

Next, we look at the influence of Martin Luther and Ignatius of Loyola on Christian education.

A German Augustinian monk and professor of biblical theology, **Martin Luther (1483-1546)** challenged the Roman Catholic Church. He disagreed with some of the teaching and practices of the church and challenged the corruption in the church. He started his own church as a protest against the Roman Catholic Church.

Concerning education, Martin Luther wanted to go to the source, the Bible. He translated the Bible from Latin into his native language, German so that common people could read and understand the original source and interpret it for themselves. He called it "the priesthood of all believers." In other words, people do not need a priest or hierarchy to interpret the Bible for them.

According to Ozmon (2012), "Luther strongly championed education, and he sponsored an educational movement that opened Lutheran schools that were to be under the authority of the princes

www.malankaralibrary.com

of Europe rather than the Catholic Church. However, Luther's belief in an individual interpretation of the Bible led to many independent positions and schisms within Christianity under such leaders as John Calvin, John Knox, and Huldreich Zwingli. In the United States today, more than 300 different Christian sects use the teachings of Christ as their basic orientation" (p. 97).

As a counter reformer, **Ignatius of Loyola (1491-1556)** spearheaded the Catholic Church's reform. He founded the Jesuit Order, known as the Society of Jesus, in 1534. He had been in the military service and, therefore, he wanted his community to follow strict obedience; and he expected his followers to abide by the teachings of the Catholic Church. They specialized in teaching and started schools all over Europe. "The Jesuits believed that the right kind of education could provide leaders who would help stem the influence of Protestant theology. They maintained that the Catholics needed to be up to date in the knowledge of art and science" (p. 97).

In the early centuries and the middle ages the Church nurtured and nourished education through local churches, monasteries and, later, through schools and universities. In modern times, the churches are more ecumenical and they continue their educational tradition in a more relevant and contemporary context.

For the Roman Catholics, for example, the Second Vatican Council articulated the necessity of adapting education to the contemporary needs. Its declaration on education affirmed the rights of all individuals to have an excellent education and prepare them for a good life in this world and the world to come. It also addressed the goal of education to work towards the welfare of the society and the whole world. The Council advised the church to care for the needs of those who are poor and those marginalized in society. The "option for the poor" and "the preferential treatment" of the disenfranchised became a major concern for the church in the modern educational realm (Elias, 2002, pp. 206-207).

www.malankaralibrary.com

In this context, it is appropriate to mention the works of Paulo Freire and Mar Ivanios and their contribution towards the education of the marginalized and the disenfranchised people of the world. Influenced by existentialism and liberation theology, **Paulo Freire (1921- 1997)** became very eloquent and vociferous for the voiceless. Samuel (2011) remarked:

> Paulo Freire is the revolutionary voice of the voiceless. His is a unique voice in the realm of education—a voice of the alienated, disenfranchised, and oppressed people of the world who quest for liberation.
>
> Education is the practice of liberation—liberation from ignorance, illiteracy, injustice, or any kind of oppression. It should liberate all people, not just one segment or class of people. Freire's vision is original in its audacity to liberate the oppressor and the oppressed, the educated and the educator. In fact, it invites the individual and society to *say the word and name the world* and to eradicate illiteracy and oppression from one's community and the world. (p. 244)

Freire's educational vision and practice are relevant today and will remain so, as long as illiteracy or other kinds of oppression exist in any society.

Mar Ivanios (1882-1953) is another pedagogue who fought for the marginalized and oppressed people of India. He not only advocated for the emancipation of the oppressed but also established educational institutions to liberate them from the tyranny of ignorance and alienation. Samuel (2010a) observed:

> In short, Mar Ivanios understood the Christian paradigm of the kingdom of God where everybody is welcome and has the right to be a child of God. He opened the door for innumerable people who were denied the basic skills, knowledge and access to a bright future.

www.malankaralibrary.com

> To them, Mar Ivanios gave an educational, social, and religious anchor; he empowered their disenfranchised and marginalized lives in a changing world to become socially, ecologically, and morally sustainable. He welcomed them unconditionally to the kingdom that is *already and not yet*. During this temporary sojourn, Mar Ivanios maintained: we have to build the kingdom of God on earth—a kingdom of justice, peace, and prosperity for all. That is a vision relevant for today and always. (p. 8)

The influence and contributions of Christianity to education is profound and enduring. Whether it is facilitating the skills of reading, writing, researching, discovering and cultivating moral and spiritual perspectives, Christian schools and universities have contributed greatly towards these ends.

According to Ozmon (2012), "Judeo-Christian thought continues to be an important religious and philosophical force in the world, and many ethical and social mores, as well as many laws found in Western society, are based on Judeo-Christian principles" (p. 97).

ISLAM

Islam is one of the Abrahamic religions or traditions. The word *Islam* means peace. According to Huston Smith (1986), "Derived from the word *Islam* which means primarily 'peace' but in a secondary sense 'surrender,' its full connotation is 'the perfect peace that comes when one's life is surrendered to God.' And the corresponding adjective is *Muslim*" (p. 295).

The real focus in Islam is not on Muhammad but on *Allah* (God). Muhammad is important as God's prophet (the messenger of the word of God) and an ideal example of how Muslims should live that message.

www.malankaralibrary.com

Muhammad (571-632) was born in Mecca, Saudi Arabia. His parents died when he was young and it was his relatives who raised him. Later, he was employed by a wealthy widow, Khadijah, who eventually married him. From the age of 35 onwards, Muhammad entered into an ascetic life. He spent his time in prayer and meditation in a cave on Mount Hira, a hill near Mecca. There, according to Islamic tradition, the Angel Gabriel appeared to him several times and dictated to him the words of Allah which were codified into a book called Koran *(Qur'an)*.

"Muhammad and his followers were persecuted by the Meccan leaders who saw Muhammad as a social and political revolutionary, threatening the status quo, much as Jesus had been seen in his time. This led, in the year 622 A.D., to Muhammad's departure from Mecca to the more welcoming town of Yathrib (now Medina), where he established the first Muslim community" (Reagan, 1996, p. 124). And finally, Muhammad returned to Mecca triumphantly in 630 and Islam began to spread through the neighboring countries.

The basic beliefs of Islam can be summarized as follows: 1. There is only one God. 2. Sacredness of ground (ground is sacred because it belongs to Allah, so wherever one prays is a sacred ground). 3. Equality before God. 4. There is a life hereafter. 5. A prohibition of intoxicating drinks. 6. Duty to animals (treat animals with kindness). 7. Truthfulness. 8. Charity. 9. Adultery is sinful. 10. Limited polygamy (a Muslim man can marry up to four wives), (Ozman, 2012, p. 99; Smith, 1986, pp. 312-319).

The five Pillars of Islam:

1. Belief: Muslims profess faith as: "I bear witness that there is no God but Allah, and Muhammad is the prophet of Allah."
2. Prayer: Muhammad required formal prayer five times a day—sunrise, noon, midafternoon, sunset, and nightfall.

www.malankaralibrary.com

3. Almsgiving: One is encouraged to share goods and money with the poor and to support Muslim schools and mosques.
4. Fasting: A fast during the month of Ramadan is required for all. During this time, one cannot take food or drink between sunrise and sunset.
5. Pilgrimage: Muhammad urged his followers to travel each year to the sacred city of Mecca. This pilgrimage is called *hajj*. A man who has conquered the *hajj* is known as a hajji. A woman is called *hajjah*. At the least, one should make this trip once during his or her lifetime. (Ozmon, 2012, p. 99)

Education has played a great role in the spread of Islam. Its mosques were the first schools and the Koran was the first textbook. Islamic scholars have articulated some of the basic philosophical concepts in education. The Islamic scholar and mystic, al-Ghazali, holds the view that an excellent education combines both common sense and "light from God" and at the core of education is an obvious concern for children and their welfare. "Furthermore, al-Ghazali believed that all children have the capacity to learn: 'Knowledge exists potentially in all human soul like a seed in the soil; by learning the potential becomes actual.' The focus for al-Ghazali was largely on what might today be called *moral education* rather than academic learning alone" (Reagan, 1996, p. 130).

Ibn Khaldun, like al-Ghazali, addressed the issue of reason and education. He wrote: "Man is distinguished from animals by a capacity for reason. His reason guides him to make a living, to cooperate with other members of his society and to accept what God has revealed through His prophets for man's welfare in this world and the next. Man is therefore a reasoning animal, and reasoning is the foundation of all learning" (Reagan, 1996, p. 131).

Islamic philosophy of education maintains three aims

www.malankaralibrary.com

of education. They are physical, mental, and spiritual aims of education. They have to be integrated and be founded on the Koran. The main characteristics of an Islamic philosophy of education can be encapsulated in the following ways:

> 1. Islamic education should be concerned with developing the unique characteristics of the individual human being in such a way as to allow him/her to adapt to the standard of his/her society.
> 2. Islamic educational aims should be both realistic and idealistic. In other words, Islamic education must take into account biological needs, while at the same time not accepting an individual's yielding to temptation.
> 3. Since the *Qur'an* and its ideals are timeless and unchangeable, so too must educational ideals grounded in the *Qur'an* be seen as timeless and unchanging. The aims of Islamic philosophy of education are thus universal in nature.
> 4. Islamic education should be concerned both with preparation for this life and with preparation for the Hereafter.
> 5. Islamic educational aims and objectives should be translated into observable objectives. (Reagan, 1996, p. 132)

CONCLUDING REMARKS

At this juncture, let us look at the educational implication of teaching religion. John Elias (1995) makes a distinction between "teaching about religion" and "teaching in religion." He cites a California education handbook to make the distinction clearer.

> To teach about religion is not to instruct in religion. Teaching about religion embraces the study of various

www.malankaralibrary.com

> religions; appreciation of the nature and variety of religious experience historically and currently; information on past and present sources, views, and behavior of religious persons or groups; and the influence of religion on cultures and civilizations. lnstruction in religion, by contrast, is to seek acceptance of and commitment to a particular religion, including a nonreligion like secularism. (p.122)

Freedom to instruct in religion can be carried out in the home and in the churches. However, it is up to the community and public officials to decide how to come up with policies that respect the perspectives of the parents and students. Although instruction in religion may help a person achieve a deeply meaningful life, it is not allowed in public schools in many countries.

In this context, it is interesting to look at the British policy. Elias (1995) observed,

> In Britain religious education has been a subject taught in schools since the passage of the Education Act in 1944 which stated that religious education shall be given in accordance with a prescribed syllabus. The act made the teaching of religion compulsory on grounds that religious education could contribute to moral and spiritual growth for both individuals and for society. The act also prescribed an act of collective worship each day in schools. ln order to safeguard the rights of children and their parents, the law wisely included a conscience clause whereby parents could withdraw their children both from the act of worship and from religious instruction. (p. 123).

Teaching about religion in a scholarly manner adds to the overall growth and flourishing of a human being. It will be unfortunate to leave out religious perspectives from education. Most of the countries allow some sort of religious education and have been included in their curriculum (Elias, 2002, p. 259).

www.malankaralibrary.com

According to Huston Smith: "If we take the world's enduring religions at their best, we discover the distilled wisdom of the human race" (quoted by Martin & Hevesi, 2017, p. D8). It is through education that they can communicate that wisdom and tradition. They emphasize the significance of enlightenment and accentuate the need for the moral and spiritual development.

In modern times, many are now turning towards Eastern philosophy and different religions to escape the hectic, constantly transforming, industrialized societies. They provide a fresh and wholesome way of looking at reality and life. Despite the criticisms leveled against the religions, it remains a fascinating study that emphasizes a wide variety of views. "It is an important study not only because of its historical significance and large following, but also because it forces people to reexamine in a new way the meaning and purpose of life" (Ozmon, 2012, p. 105).

In the religious traditions we have examined, although they disagree on many issues, they all agree that the principal goal of education is the development of a good person and a good society. This involves more than mere literacy or science or technology but more importantly the personal, moral, and spiritual development of the individual, society, and the nation at large.

REFERENCES

Aquinas, T. (1947). *The summa theologica*. Benziger Bros. edition, http://dhspriory.org/thomas/summa/TP/TP007.html#TPQ7OUTP1

Cleverly, J. (1985). *The schooling of China: Tradition and modernity in Chinese education*. Sydney: Allen & Unwin.

www.malankaralibrary.com

Creel, H. G. (1949). *Confucius and the Chinese way.* New York: Harper & Row.

Eckel, M. (1994). Buddhism in the world and in America. In J. J. Neusner (Ed.), *World religions in America: An introduction* (pp. 203-218). Louisville, KY: Westminster/ John Knox Press.

Elias, J. (1986). *The foundations and practice of adult religious education*. Malabar, FL: Robert E. Krieger Publishing Company.

Elias, J. (1995). *Philosophy of education: Classical and contemporary*. Malabar, FL: Robert E. Krieger Publishing Company.

Elias, J. (2002). *A history of Christian education: Protestant, Catholic, and Orthodox perspectives*. Malabar, FL: Krieger Publishing Company.

Exodus. (1968). *The Jerusalem Bible*. Garden City, New York: Doubleday & Company.

Gutek, G. L. (1987). *A history of Western educational experience*. Prospect Heights, IL: Waveland Press.

Gutek, G. L. (1997). *Philosophical and ideological perspectives on education*. Boston: Allyn Bacon.

Harari, Y. N. (2015). *Sapiens: A brief history of humankind*. New York: Harper Collins.

Klostermaier, K. (1989). *A survey of Hinduism*. Albany: State University of New York press.

Larson, G. (1993). Hinduism in India and in America. In J. Neusner (Ed.), *World religion in America.* Louiseville, KY: Westminster/John Knox Press.

Martin, D. & Hevesi, D. (2017). Houston Smith, religion scholar and author dies at 97. *New York Times,* January 2, 2017, D8.

Mookerji, R. (1969). *Ancient Indian education*. Delhi: Motilal Banarsidass.

www.malankaralibrary.com

Organ, T. (1970). *The Hindu quest for the perfection of man.* Athens: Ohio University Press.

Ozmon H.A & Craver, S. (1995). *Philosophical foundations of education (5th edition).* New York: Pearson.

Ozmon, H.A. (2012). *Philosophical foundations of education (9th ed.).* New York: Pearson.

Phillips, R. S. (Ed.). (1983). *Funk & Wagnalls new encyclopedia* (Vol. 26). New York: Funk & Wagnalls.

Reagan, T. (1996). *Non-Western educational traditions: Alternative approach to educational thought and practice.* Mahwah, NJ: Lawrence Erlbaum Associates.

Reat, N. R. (1994). *Buddhism: A history*. Berkeley, CA: Asian Humanities Press.

Samuel, F. (2010). *Dialectics of the individual and society: Dewey and Tagore compared.* Trivandrum, Kerala: Carmel International Publishing House.

Samuel, F. A. (2010a). Educating the disenfranchised in India: The story of Mar Ivanios and his community. *Private School Monitor: Associates for Research on Private Education, 31*(2), 1-9.

Samuel, F. A. (2011, October 15). Liberation of the oppressor and the oppressed: The relevance of Freire's educational vision for today. *The One Voice Institute of Elemental Ethics and Education (2).* Glendale, PA: One Voice.

Smith, H. (1986). *The religion of man*. New York: Harper & Row.

Walker, B. (1968). *The Hindu world: An encyclopedia survey of Hinduism* (Vol. 1). New York: Praeger.

Winter, N. H. (1966). *Jewish education in a pluralist society: Samson Benderly and Jewish education in the United States.* New York: New York University Press.

www.malankaralibrary.com

PART V

EDUCATION AND THE 21ST CENTURY

www.malankaralibrary.com

CHAPTER 10

AN EDUCATIONAL VISION FOR THE 21ST CENTURY

The vocation of human beings is to grow and to flourish. They are called to "say the word," and "name the world" and be the light to the world. They are endowed with the ability to form and transform this world, and make it a better place for all (Freire, 1992).

As human beings, we all are called not only to exist but also to excel. It is a call to live a good life, to grow and flourish, and to have the fullness of life by sharing one's life with others. In other words, we are called to become fully human. As Irenaeus would put it: The glory of God is human beings fully alive. The glory of the creator is the flourishing of all human beings. Of course, education is one of the best avenues to realize the full potential or flourishing of human beings.

In the previous chapters, we looked at the philosophical and psychological foundations of education. Our educational vision for the 21st century is thus founded on the pillars of different schools of thoughts and practices. Informed by the different schools of thought, thus, let us now look at the following aspects of education.

First, we ask the question why one should be educated. The answer addresses the issue of the aim of education. Secondly, we examine the processes and the people involved in the teaching and learning. It includes the student, teacher, and teaching methods. These aspects of education are discussed under the pedagogy of

www.malankaralibrary.com

education. Thirdly, we explore the content of the teaching and learning, the curriculum. And finally, it ends with some concluding remarks.

AIM OF EDUCATION

Education is a journey towards growth; it is an endless journey of discovery and wonder. It is about looking at the world with a hungry heart; it also means looking at oneself with a critical eye. This journey is about discovering oneself and one's relationship with others and the world. It is a continuous striving to go beyond one's current potential. In this journey, one needs guides, coaches, experts, and colleagues to facilitate one's growth. Thus, the students become smart, fit, good, and flourishing human beings.

According to Roth (2012), the aim of education should go beyond a mere utilitarian vision of acquiring basic skills of reading, writing, and arithmetic; it should not treat the students as human capital for industrial or military institutions. Rather, as Dewey remarked, we should give them an education which enables them to see their life within the larger context of all that is of human significance. It means exposing them to a liberal arts curriculum, real-world skills, and good habits of mind and heart. Education's "highest purpose is to give all citizens the opportunity to find 'large and human significance' in their lives and work" (Roth, 2012, p. 2). Ultimately, education is about realizing one's full potential. It is about a good life; it is about forming a good society, nation, and the world in this 21st century.

William Deresiewicz (2014), in his book, *Excellent Sheep,* asks the fundamental question what it means to get an education or why one needs an education. Is it just for wealth, status, getting to the top? Or is it for developing an independent mind, an integrated self, one who can find her or his way in the world like a lion? Or rather, is education for to become an "excellent sheep?" (p. 2).

www.malankaralibrary.com

We don't want our students to be "excellent sheep" who blindly and stupidly do whatever is commanded. Rather, we want them to be excellent lions who find their way in the world, be themselves, become critical thinkers, and creative problem solvers.

We want our students to take risks and make mistakes and learn from their mistakes; "we want kids with resilience, self-reliance, independence of spirit, genuine curiosity and creativity, and a willingness to take risks and make mistakes" (p. 236).

Of course, we want them to be brave and noble, daring and discovering, solving problems and contributing to the common good like the Rainbow Crow did. In the legend of the Rainbow Crow, the crow was not like the rest of the creatures, who behaved sheepishly when they encountered a very dire, existential problem. Here is a short and slightly altered version of the legend of Rainbow Crow:

The world was warm and beautiful; and all the creatures lived in perpetual summer. But then the great Sky God sent forth snow and ice; and winter came. The ground was covered with snow; trees became bare; and food was scarce. Wise Owl said that someone should petition to Sky God that winter be "uncreated," or else, all the creatures would starve and die. Nobody dared to make the journey; until Rainbow Crow, with his beautiful voice and feathers made of many colors volunteered to go. He flew for three days and three nights, flying over the clouds and stars. He flew higher than any bird ever, until, at last, he found Sky God. To draw the attention of the Sky God, Rainbow Crow began to sing the most beautiful song one ever heard. Sky God was so pleased and, in return, offered any gift Rainbow Crow wanted. He requested that winter be "uncreated." But Sky God could not do that, for once a thing is created, it could not be "uncreated." "Do not despair," said Sky God, and he took a stick and thrusted it into the sun. "This is fire; it will burn quickly, and so hurry back to earth before it

www.malankaralibrary.com

burns out." Rainbow Crow flew and flew. The stick burned shorter and shorter; and the fire was getting closer and closer. Soon his beautiful feathers were burned black; and his little lungs were filled with smoke and soot. But Rainbow Crow did not let go of the fire. Finally in a ball of flames, he fell from the sky, and thus brought fire to earth. The earth became warm and beautiful again; and the creatures were saved. They thanked Rainbow Crow profusely; and all were filled with glee. But Rainbow Crow was sad. For he had burned his beautiful feathers; and his sweet voice was scorched. One night, Sky God appeared to him and said: "Do not despair brave crow, when people come, and they will, no human beings will ever cage you for your beautiful song; and also know that no one will hunt you, for you will taste of smoke. But surely those who look closely will see you have not lost all your beauty." Yes, it is true! The next time you see a crow-feather and it catches the sun just at the right angle, you will notice rainbow shine in its black feathers. Thus, all will remember the brave and noble crow forever! (Schnauzer, 2015; Nancy Van Laan and Beatriz Vidal, 1989).

Like the Rainbow Crow, we want our children to be brave and noble, being creative and contributing to the common good.

Deresiewicz (2014) holds that we should transcend mere utilitarian purpose of education. He goes a step further and postulates that education is good in itself. Commenting on the importance of providing an excellent education to our children and its purpose, he remarks: "The things that are most worth doing are worth doing for their own sake" (p. 79). Education is, therefore, worth in itself; it helps us to become "fully human." It is, ultimately, all about human growth and flourishing.

According to Dewey (1966), education is growth. His theory of education is based on the premise that education is for development. Dewey (1957) remarked: "When it is said that education is development, everything depends upon how

www.malankaralibrary.com

development is conceived. Our net conclusion is that life is development and that developing, growing, is life" (pp. 49-50).

Growth involves plasticity and need for others. Plasticity means the capacity to learn from experience and the ability to live an associated life. It involves interdependence and mutuality. It is continuous progress and learning to learn (pp. 44-45).

Education is "frequently defined as consisting in the acquisition of those habits that effect an adjustment of an individual to the environment" (p. 46). The acquisition of good habits should be accompanied by thought; otherwise, it could become routine; and it could stagnate growth. Dewey observed: "Since growth is characteristic of life, education, is all one with growing . . . . The criterion of the value of school education is the extent in which it creates a desire for continued growth and supplies means for making the desire effective in fact" (p. 53).

In "My Pedagogic Creed," Dewey (1898) stated "that education must be conceived as a continuing reconstruction of experience" (p. 91). Education, in its broad sense, is growth, continual renewal and readaptation to the environment. It is incorrect to consider growth as mere self-fulfillment in a narrow sense of the term; it is also social. "It can properly be said that when formal education in society fails to achieve growth among its members, it ceases to be education" (Lawrence, 1966, p. 93).

Education also means developing the critical faculty of the individual and transforming society. Instead of simply accepting what was given from above and blindly following tradition like excellent sheep, Dewey wanted students to engage in constant examination of their lives and social institutions (Dewey, 1966). He observed that the individual cannot be fulfilled without society and society without the individual. Therefore, an integration of both a maximum individuality within maximum community is required (Dewey, 1897). This idea is realized in the democratic ideal and

www.malankaralibrary.com

good citizenship.

Democracy should not be taken in a narrow sense. Dewey remarked: “It cannot be conceived as a sectarian or racial thing, nor as a consecration of some form of government which has already attained constitutional sanction” (Dewey, 1957, p. 206). It is a way of life. It touches every aspect of human life: family, community, industry, government, school, and church. In *Democracy and Education,* Dewey (1966) stated that “a democracy is more than a form of government; it is primarily a mode of associated living: of conjoint communicated experience” (p. 87).

Democracy tries to accommodate the individual as well as social growth. It protects the rights of the minority as well as the majority. In education, it means equal opportunity for all to achieve their maximum growth. It involves a mutually enhancing growth. It is an organic, integrated, moral relationship. It enables humans to achieve their maximum distinctive growth in harmony with their fellow human beings (Hook, 1969).

According to Eagan (1997), the main aims of education can be summarized into three categories: 1) truth seeking, 2) job preparation and 3) personal flourshing. Accentuating Eagen’s perspective, Michael Ferrari (2011) observed that an excellent education must take into consideration the whole person. The aims of education are “to help the student flourish, understand deeply, and become socially productive members of society” (p. 35).

The purpose of education, observes Gonzalez-Andrieu (2017), is to facilitate knowledge, skill and wisdom; it is an invitation to truth, goodness, and beauty. In other words, the aim of education is to build the muscles of mind and body, and nurture a deep sense of goodness and beauty, moral and spiritual values in the individual and community.

Tagore remarked (1985), education is all about life. It is about a life of harmony and fullness. In his vision, harmony is

www.malankaralibrary.com

about achieving an unbroken continuity with all existence, that involves nature, human beings, and the Infinite. This harmony is all pervasive. The aim of education is to give human beings this understanding of reality (Tagore 1985). Education, therefore, should not create discord in the child's life; rather, it should bring about "harmony with the all of existence" (Tagore, 1985, p. 116).

This harmony is achieved, not for its own sake, but as a necessary fulfillment of the individual, social, and universal growth. Fullness is possible when the individual embraces the social, international, and the universal dimensions. Education, thus, facilitates the growth of the individual, the development of society, and the enhancement of the international community (Cenkner, 1976).

In short, the aim of education addresses the needs of the whole person; it enables the individual to grow and flourish. It includes, as David Brooks (2014) remarks, a cognitive purpose and career purpose, social purpose and moral purpose. It means, forming a well-integrated person, one who is smart, good, and fit—fit physically, cognitively, socially, morally, and spiritually.

PEDAGOGY

Traditional educators look at pedagogy from teachers' or adults' points of view. Rousseau, Froebel, Dewey and most of the modern educators look at curriculum from the child's perspective. Traditional education revolves around a formal and fixed knowledge that is dictated by the teacher to the students; it becomes, therefore, uninteresting and meaningless for the child. According to Dewey (1956a), the child is the sun around which education should revolve (p. 34).

We can apply Dewey's fundamental theory of organism and environment in a child's education. The child has impulses and

www.malankaralibrary.com

instincts to know and to grow. These instincts produce conflicts within the child; the child then learns to adapt and change itself and its environment to attain equilibrium. This involves initiative, inventiveness, and effort from the child's part in order to attain satisfaction. Based on this principle, one can postulate that in education the student is not a passive recipient of some ready-made information, but actively involved in the process of learning (p. 102). This process and achievement gives the child satisfaction and fulfillment. This organic approach to education involves the students, teacher, and a nurturing environment.

On the ensuing pages, therefore, we focus on the environment, student, teacher, and teaching strategies.

Teaching is a very complex and complicated phenomenon. Many players and aspects of education are involved in this process. In this section, however, we focus only on a few important aspects of education.

Environment. Let us begin with the environment. Education is about bringing out the best in all of us. Our potentialities are dormant. Recall the episode mentioned in Chapter 1 about the Death Valley and how that dead desert valley was transformed. As the environment changed, soon it was carpeted with wild flowers and the valley was filled with the miracle of life. The main reason for the profound change at that valley was the creation of the right environment. In the same way, our children need the right environment. They need the right condition to grow; they need right milieu to flourish (Robinson, 2013). They need an atmosphere of care, respect, and I-Thou relationship (Buber, 1996).

Student and Teacher. Teaching and learning process, according to Martin Buber (1996) is always a relational one—it is an I-Thou relationship. He postulates that every learning experience ought to be an encounter between I and Thou.

According to Buber, in human interactions there are

www.malankaralibrary.com

two basic relationships: I-Thou and I-It. A teacher and student relationship ought to be an I-Thou relationship, never an I-It relationship. I-Thou relationship comes from a mutual and profound respect and care for the other. He or she is a person a subject, not an object. From such relationship emanates all kinds of relationships that are growth oriented and flourishing; it is life-giving and life-affirming.

As opposed to this is the I-It relationship in which the other is considered as an "it," an object, to be used. From this relationship emanates all kinds of abuses, objectification, and oppression; it is a death-dealing relationship (Buber, 1996).

Therefore, all authentic teaching comes from an I-Thou relationship: An encounter between I and Thou. It is about growth; it is about care, sharing, and loving service to one another; it is about flourishing of human beings.

The purpose of education is to help students realize their full potential, so that they become wholesome human beings. Children come with a depth of being, i.e. with great potential, with an insatiable curiosity and great excitement. According to Witte-Townsend and Hill (2006), "When young children first come to school they bring with them a depth of being; that is, they bring with them a capacity, a potential not just to respond to experience but also to continue to expand and explore their range of responses" (p. 374).

Teachers must recognize this depth of being and help the students to realize all their capabilities. That is the purpose of their career. That is their vocation. Teachers, however, may join the teaching profession for diverse reasons. But, ultimately, it should be for the well-being of their students.

In my professional life, I usually ask my student-teachers: Why do you want to teach? I get a plethora of answers, such as: "Well, you know, summer is off;" "in the classroom, I am my own boss;"

www.malankaralibrary.com

"I like the freedom and flexibility;" "it's a reliable job." Then there are more serious answers: "It's a vocation—a call to serve;" "to give back something to the society," "to make a difference;" "knowledge is the greatest gift one can give to another human being;" "to teach is to touch eternity" and so on. It is interesting to note that in the former responses the focus is on oneself and on extrinsic rewards, while in the latter case, the focus is more on intrinsic reward; it goes beyond the self. A multi-dimensional approach to educational motivation is more rewarding. A motivation that depends only on extrinsic reward is less sustainable; a motivation that is inspired by intrinsic reward is long-lasting.

A teacher must look at the teaching learning process as a sharing of a something beautiful; it is a gift of knowledge; it is the gift of a relationship which enhances the student and the teacher as human beings. It is more than material benefit; more importantly, it is an encounter of two minds, two persons, in pursuit of human fulfillment—human growth and flourishing.

Commenting on the point of sharing and growth, Mark Whale (2012) observed that when we encourage our children to share their candy, it is not just to please us or because they are going to benefit from it in a material way. We encourage them to share because in the act of sharing itself there is a reward; they find in that practice of sharing the bond that makes them humans—we become better human beings.

The profession of teaching is not only a noble profession in serving the students and community, it is also a profession of relationship and reciprocity; and it reinforces the idea that "we exist equally 'for ourselves and others'" (p. 92).

A teacher is one who engages and enlightens her or his students. Witte-Townsend and Hill (2006) mentioned a case of a young boy who was initially disengaged in class; he was putting his head down on his arms and was hiding his eyes. This young boy

www.malankaralibrary.com

had given up on learning to read half-way through his first grade. She took the boy aside for a while to play with letters, words, and stories. She showed that she cared and the well-being of the individual mattered. Then one day, he surprised the teacher with an engaging question: "What would happen if we put this letter here?" At that moment, because of "the light in his eyes, the question in his voice, and the shift in his body the teacher knew that his mind is engaged" and his "depth of being" is awakened (p. 374).

In order to enlighten and inspire students, the teacher herself or himself should have a depth of being. An excellent pedagogue, as Plato observed, is one who has escaped from the cave. It means, the teacher has overcome the darkness and fetters of the cave through her or his knowledge and interior life. Having ascended from the cave, having been in the light and being transformed, the pedagogue reaches out to others. The educator, thus, descends and reaches out to others to enlighten them, to liberate them, and, ultimately, help them to realize their infinite potential.

In this context, it is important to look at Covey's (1989) concept of paradigm shift in teaching and perspective-taking in classroom. According to him, teachers should be able to take the perspective from the student's point of view; they have to be compassionate, open, and more humane.

Covey cites an example from his own life to show how perception can be very subjective. He was travelling in a subway car in New York City. People were sitting very quietly and reading their newspapers. Suddenly, a man and his children entered the subway car. The children were too loud, yelling back and forth, throwing things around, and grabbing people's papers; but the father sat next to them doing nothing. When he mustered enough courage Covey confronted the man. The man replied softly: "Oh, you're right. I guess I should do something about it. We just came from the hospital where their mother died about an hour ago. I don't

www.malankaralibrary.com

know what to think, and I guess they don't know how to handle it either" (p. 30). What one perceives may not be the whole truth. Teachers may not know what each student encounters in her or his personal life. They do not know the baggage these students carry and the battle they wage every day. All the more reason, seeing the issue from the perspective of the individual and being empathetic to each student is very important (Rogers, 1969).

Some would argue that a pedagogy based solely on a child's impulses and interests could lead to a chaotic situation. Dewey, therefore, stressed the importance of discipline and the role of the teacher in this context. According to him, it is the role of the teacher to guide the instincts and impulses to a desired and meaningful result (Brosio, 1972, p. 49). The teacher, according to Dewey, is a guide and social servant who helps the child to grow. In his Pedagogic Creed, Dewey declared:

> I believe, finally that the teacher is engaged, not simply in the training of the individuals, but in the formation of the proper social life.
>
> I believe that every teacher should realize the dignity of his calling; that he is a social servant set apart for the maintenance of proper social order and the securing of the right social growth.
>
> I believe that in this way the teacher always is the prophet of the true God and usherer in of the true kingdom of God. (Dewey, 1898, p. 95)

According to Donald Schon (1983), an educator should be a critical thinker and reflective practitioner. An excellent educator has to continually renew and improve one's own art of pedagogy. Such an educator reflects on the past experience and based on that experience improve the present and the future teaching. Being reflective means constant self-analysis, improvement, and renewal (Evans & Policella, 2000).

www.malankaralibrary.com

Covey (1989) discussed the upward spiral of renewal and growth "that empowers us to move on an upward spiral of growth and change, of continuous improvement" (p. 304). From a pedagogical perspective, first and foremost, one has to internalize and own what has to be taught; then teach it, get feedback, reflect on it, and renew. This is an upward spiral of internalization-action-reflection-renewal cycle.

Palmer (1998) suggested that when teachers design and orchestrate a classroom session, keep in mind to create a "teaching learning space" that would nurture a "creative tension" (p. 73). He enumerates six paradoxical tensions that are conducive to excellent pedagogy. They are: The teaching learning space should be bounded and open. The space should be hospitable and challenging. It should invite the voice of the individual and the voice of the group. It should honor the "little" stories of the students and the "big" stories of the disciplines and tradition. The space should support solitude and community. And finally it should welcome both reflection and speech (pp. 73-74).

Thus, the teaching learning space should be both "bounded" and "open," sharing of "small" stories of the individual and the "big" stories of the discipline. Instead of depositing and recalling facts and figures in their heads, students have to spend more time in discussion, raising issues, debating, and internalizing them. It is an occasion to trade ideas between students and teacher, or students and students. Thus, a teacher can become a "teacher-student" and a student can become a "student-teacher;" one can have a more dialogic, mutually enhancing, and engaging educational experience (Freire, 1992).

Teaching Strategy. Teaching strategies have a significant impact on the effectiveness of teaching and learning. For the last two centuries, the predominant teaching strategy has been lecturing; the teacher lectures and the students memorize. Today

www.malankaralibrary.com

this methodology of instruction has fallen into disrespect. A more student-centered, interactive approach to instruction is currently used. Both, the teacher-centered (direct instruction) and student-centered (indirect instruction) have their own advantages and disadvantages. An instructor should discern what is the appropriate strategy for a given lesson and students.

"Stand and deliver" or lecturing method is very common in schools, especially in advance classes. It can be very effective and efficient. "Over the last thirty years, extensive research has been done on the behaviors of the teacher and the effectiveness of direct instruction. When direct instruction is done well and with appropriate learning objective, students learn" (Johnson et al, 2005, p. 438). There are appropriate topics and occasions teachers can use direct instruction. They can make direct instruction interesting and involving for students. Some of the ways teachers can make direct instruction more involving and motivating for students are sprinkling their instructions with questions and answers, strategically using different application of technology such as videos, PowerPoint, internet, and television programs. If it is done appropriately, direct instruction can be very effective and efficient (Slavin, 2012).

Opposed to direct instruction is a more student-centered and indirect instruction. In this approach to instruction, the teacher is more of a "guide by the side" and students are fully involved in the process of inquiry, finding, and learning. They have to discover or construct their own knowledge with the scaffolding from the teacher and support from the peers. The following are some of the strategies teachers can use.

Inquiry or problem solving instruction. It begins with a problem or puzzle either initiated by the students or the teacher. In the first phase, the problem is defined. The teacher may pause a dilemma, to which no solution is obvious. The students will have

www.malankaralibrary.com

to come up with questions to answer the problem. The second phase is discovering the solution. It may include an experiment, or finding out the solution from reading or researching the answer from the web. "In the end, the students will have constructed new understanding and have learned new concepts and principles" (Johnson et al, 2005, p. 439).

Grouping and cooperative learning. Grouping can be homogenous or heterogeneous. Homogenous grouping means that the students are grouped according to their ability to learn or their interest. Heterogeneous grouping is grouping students who are different in their ability and interests. Both have their own advantageous and disadvantageous. According to Johnson et al (2005), "[T]he best way to group depends to some extent on the task…. Proponents of heterogeneous grouping point out that high-achieving students help lower-achieving one and that everyone learns. On the other hand, the proponents of homogenous grouping believe that mixed-ability grouping slows down the fast learners" (p. 440). One problem with group learning is that the individuals can slack and go for the ride without learning much or contributing to the group's achievement.

A widely used approach to group learning is cooperative learning. There are many cooperative learning strategies used by teachers. Slavin (2015) lists some of the cooperative learning strategies such as: STAD (Student Teams-Achievement Division), TGT (Teams-Games-Tournament), CIRC (Cooperative Integrated Reading and Composition), Group Investigation, PALS (Peer Assisted Learning Strategies), and Jigsaw (pp. 200-3).

One of the popular strategies is Jigsaw. Slavin (2015) delineates how to conduct it:

> [S]tudents are assigned to six-member teams to work on academic material that has been broken down into sections. For example, a biography might be divided into early life,

www.malankaralibrary.com

> first accomplishments, major setbacks, later life, and impact on history. Each team member reads his or her section. Next, members of different teams who have studied the same sections meet in expert groups to discuss their parts. Then the students return to their teams and take turns teaching their teammates about their sections. Because the only way students can learn sections other than on their own is to listen carefully to their teammates, they are motivated to support and show interest in one another's work.

There are different versions of Jigsaw. Teachers can adapt Jigsaw strategy to their needs, by changing the number of students in each group or how to conduct it. They can also make it more competitive among the groups; and hold the individuals as well as the group responsible for the outcome.

In these type of cooperative learning strategies, the group as well as the individuals are held responsible for their achievement. Typically, each group member has an assigned role such as group leader, resource manager, monitor, recorder, and reporter. "Extensive research has been done on this approach to grouping. Some of the outcomes are improvement in understanding of content, development, and support of using acceptable social skills; opportunities for student decision making; and encouragement of student responsibility" (p. 440). It can bring about the excitement of group cooperation as well as competition.

Technology and the Flipped Classroom. It is also important to integrate modern technology in one's pedagogy. It engages the students and makes their classroom experience more exciting. In his book, *The One World School House: Education Reimagined,* Khan (2012) posits that the future of the pedagogy is not the traditional method imported from Prussia or the factory model prevalent today. The traditional method is a top-down, an assembly line method where the individual student and her or his

www.malankaralibrary.com

needs are not properly addressed. According to Khan, many of the students are left behind because in their repertoire of knowledge there are holes, like in the Swiss cheese. Rather, he envisions a pedagogical approach that is more interactive and interconnected, more customized and relevant to the 21st century. He wants education to be more engaging and fun; an education that caters to the "natural bent of the child," as he puts it (p. 247).

Khan postulates that computer, internet, and the other modern technology are great tools for the teachers to flip the classroom. Instead of lecturing all the while and students hear the information for the first time in the classroom, give them access to the teaching material prior to the class; let them watch the video of the presentation online. They can see it and rewind it as many times they want; and learn according to their convenience. Thus, the presentation online becomes an individualized and customized class. By the time they come to school, they are already introduced to the content to be covered; and they come to class with many questions to be answered and spaces to be filled in their knowledge schemes. The class becomes more of a quality time to go over their questions and answers; it is a time to learn in groups and do projects.

This helps the teacher to leave to technology to do some of the boring and repetitive tasks; and use the class time with the students to assist them. It is a time to scaffold them, motivate them, and customize the class according to their needs. Commenting on his own teaching experience Khan remarked: "It made me realize that if you give students the opportunity to learn deeply and to see the magic of the universe around them, almost everyone will be motivated" (p. 253). He believes that if properly incorporated, modern technology can enhance the learning experience for students, making the classroom less factory like and more personal; it can also bring about more creativity and excitement, discovery and fun in, otherwise, a boring classroom.

www.malankaralibrary.com

According to Rosenberg (2013), "Flipping also redirects the teacher's attention. In traditional class, the teacher engages with the students who ask questions—but it's those who don't ask who tend to need engagement the most…. The flipped classroom is also a new experience for teachers, who are going from 'sage on the stage' to 'guide on the side' as many education writers put it" (p. 12).

Great educators are more than mere classroom managers. They are also leaders. They lead their students according to the vision and mission of the institution. They inspire and bring out the best in people. Excellent educational leaders create a culture of learning that nurtures and nourishes educational growth in everyone. They enable all students to be the best they can be. They are bridge builders and alchemists (see Chapter 1). Such a person is a "a person for others" (Horendo, 1995)—one who provides a noble service to the individual and society—a service rendered to the ultimate truth, goodness, and beauty!

Pope Francis reinforced this message of service when he remarked on education: Be men and women with others and for others, true champions in the service of others (Francis, 2013).

At this juncture, it is relevant to raise the question, what should the child learn in the classroom? The next section examines the issue of curriculum.

CURRICULUM

According to Johnson et al (2005), "[T]he curriculum is anything and everything that supports student learning. Certainly, curriculum includes the materials and teaching processes that are described in various documents such as curriculum guides and textbooks" (p. 423). It includes the core academic subjects such as language arts, mathematics, science, and social studies; it also includes other

www.malankaralibrary.com

topics such as athletics, physical education, world languages, choir, band, and other clubs. "These other subjects, after-school activities, and clubs make up the co-curriculum, which sometimes is called the extra-curriculum. In many ways, it can be argued that cocurriculum is of equal importance as the basic subject areas" (p. 425). These subjects and activities help the students make the connection between the academic life and real life in the world.

Curriculum is not something separate from life, but it is life itself. It is the cardinal precept of education that the instruction should begin with the life and the experience of the child (Dewey, 1956a). According to Dewey (1898), "the true center of correlation of the school subjects is not science, nor literature, nor history, nor geography, but the child's own social activities" (p. 89). The curriculum, hence, should be centered on the child's experience and it should be relevant to the child and society at large.

It is appropriate, in this context, to raise the question whether we should stay with the curriculum that we have inherited or adapt to the needs of the child and the time. Should we make the curriculum relevant and meaningful to the student and the contemporary society? In other words, does our curriculum address the needs of the 21st century?

Abner Peddiwell (2004) addressed this issue in the story of *The Saber-Tooth Curriculum*. The main character in this fictional narrative is New-Fist, a Paleolithic man and his original theory of educational curriculum. He created a curriculum for his students based on their needs and their lives. He came up with the courses in fish-grabbing (to combat hunger), horse-clubbing (to provide warmth from the wooly miniature horses that roamed the land at that time), and tiger-scaring (use of fire to scare the saber-tooth tigers in the wild).

With the coming of the Ice Age, however, everything changed. Fish-grabbing became very difficult since the water

www.malankaralibrary.com

became very muddy and the fish were camouflaged. The small horses migrated to drier land and were replaced by antelopes and they were too difficult to hunt and to get their skins. Finally, the saber-tooth tigers were extinct and they were replaced by the bears that had no fear of fire.

Being conscious of the changes in the environment and the life of the society, New-Fist came up with a more relevant and meaningful curriculum. He adapted the curriculum according to the demands of the time: teaching how to construct nets to catch fish that were concealed by the muddy water; building ingenious snares to trap the speeding antelopes; and digging pits to eliminate the bears that had become a threat to society's survival. But New-Fist had to encounter many skeptics and enemies, including the parents and teachers. They complained that they had always done the same old curriculum, it is ridiculous to change it now, that they had no resources and no time to accommodate the new demands. They did not want to adapt to the needs of the time.

Today, centuries later, we have to ask ourselves: How relevant and meaningful is today's curriculum? It is true there are some traditional, timeless aspects of the curriculum that have to be maintained; at the same time, we need to innovate and make it relevant. For example, technology and digital literacy are imperative; they have become an integral part of the 21st century life. Once again, we have to confront the muddled waters with fish that are difficult to see, antelopes we cannot catch, and ferocious bears who threaten us, we have to adapt and accommodate meaningful changes in our curriculum.

At the same time, do not undervalue the significance of humanities, including the moral and spiritual values. Commenting on the high-tech culture we are living in, Nicholas Kristof (2014) underscores the importance of humanities in curriculum:

To adapt to a changing world, we need new software on

www.malankaralibrary.com

> our cellphones; we also need new ideas. The same goes for literature, for architecture, languages and theology.
>
> Our world is enriched when coders and marketers dazzle us with smartphones and tablets, but, by themselves, they are just slabs. It is the music, essays, entertainment and provocations that they access, spawned by the humanities, that animate them—and us.
>
> So, yes, the humanities are still relevant in the 21st century—every bit as relevant as an iPhone. (Op-Ed)

In his article, "Why go to school?," Wolk (2007) raises the question: Do we go to school to become hard working bees so that the economy continues to hum; or to become workers, a cog in the wheels of industry so that corporations can amass wealth? Or do we go to school to become fulfilling human beings, who are inquisitive, creative, compassionate, moral beings, and good citizens of a nation and the world.

In order to realize their full potential in the 21st century, our students will have to know more than how to read, write, compute, and memorize facts. An educated person, according to Cookson (2009), should develop critical reflection, empirical reasoning, metacognition, and collective intelligence. The individual and societal flourishing depends on cultivating skills such as critical thinking, problem solving, and creative thinking (Rotherham & Willingham, 2009). Our curriculum has to measure up to these 21st century imperatives.

Commenting on the need for change in the 21st century curriculum, Wolk recommends more emphasis on the following issues in the curriculum: Self (who am I?), a love for learning, caring and empathy, creativity and imagination, environmental literacy, multicultural community, social responsibility, peace and nonviolence, global awareness, and finally money, family, food, and happiness.

www.malankaralibrary.com

And Wolk concludes: "We must stop schooling our children as if they were products and reclaim our schools as sacred places for human beings. We must rethink our classrooms as vibrant spaces that awaken consciousness to the world, open minds to the problems of our human condition, inspire wonder, and help people to lead personally fulfilling lives. If our democracy is to thrive, our schools must change into these exciting spaces" (Wolk, 2007, p. 658).

CONCLUSION

Education is all about growth (Dewey, 1966). It nurtures a *depth of being* and flourishing of human spirit (Noddings, 2003; Witte-Townsend and Hill, 2006). It helps individuals to realize their full potential and to become productive members of their communities, contributing citizens of a nation, and responsible citizens of the world. To that end, our students have to be exposed to all the disciplines and cultures around the world, so that they are prepared for the 21st century demands, including a global village consciousness (Freidman, 2005, 2008; Samuel, 2010, Suarez-Orozco, 2005).

Education is the key that unlocks the human potential. It has the key to open the portals of the new frontiers as Elon Musk and others are trying to make outer space travel more common and fun in the 21st century (Chan, 2018). It can unleash the infinite possibilities for the human beings. Hence, our educational institutions must be incubators and sanctuaries of growth, discovery, and adventure.

In their educational endeavor, thus, our children should be challenged; challenged, they are enlightened. Enlightened, they are transformed. Transformed, they grow and flourish.

We want our educational enterprise create an environment of growth, where our students can feel cared for and loved; where

www.malankaralibrary.com

they can actualize their great potential; so that they can become smart, fit, good, and beautiful human beings.

Having received light and a *depth of being*, in turn, the students must become a source of light and inspiration to others and the world. They need to be challenged to become responsible citizens and encourage them to give back to the community. They can use their talents to encourage others to realize their full potential as well. Thus, they can also become “people for others;” they can grow in the image and likeness of God. They can become reflections of the divine and contributing citizens to the nation and the world at large.

To that end, we need an educational vision that transcends parochialism and commercial mindset. It should help us to look at the larger picture. It has to be an educational vision that is rooted in the past, address the current needs, and looks into the future.

It is like the story of the three stonecutters and their perspectives on the purpose and significance of their works. In one of her speeches, Harvard University President Drew Faust (2008) mentions this story:

> A man came across three stonecutters and asked them what they were doing. The first replied, “I am making a living.” The second kept on hammering while he said, “I am doing the best job of stonecutting in the entire county.” The third looked up with a visionary gleam in his eye and said, “I am building a cathedral.” (p. 2)

In this case, the first stonecutter is concerned about a day’s pay. He wants to do his job, get his pay and go home. That’s it. He is not concerned about the context or purpose of his work.

The second one has a higher purpose in his mind. He wants to do the best work he can. He is competitive and he wants to win. He is only concerned about himself and he wants to be the best he can be.

www.malankaralibrary.com

The third stonecutter, however, has greater purpose in mind. He sees the larger picture—the magnificent picture of a beautiful cathedral! He knows that he is a part of something grand and sublime that will serve the community for centuries to come.

Faust (2008) remarks that the third stonecutter embraces the broader vision. Interestingly, the parable has him building a cathedral, not a railway station, or a skyscraper, or a castle. The very menial work of stonecutting, thus, becomes a part of the larger undertaking—a spiritual as well as a physical construction. Faust continues to reflect: “This project aspires to the heavens, transcending the earthbound—and indeed transcending the timebound as well, for cathedrals are built not in months or even years, but over centuries. A lifetime of work may make only a small contribution to a structure that unites past and future, connects humans across generations and joins their efforts to purposes they see as far larger than themselves” (pp. 2-3).

Educators, administrators, and parents need to keep in mind this magnificent perspective as they are engaged in educational enterprise. Education is a journey; it is a quest for excellence. It is about the flourishing of the body, mind, and spirit. We as educators, students, parents, and citizens, therefore, need to have this larger and wholesome vision of education, so that all our children can realize their full potential. They can, thus, grow and flourish!

REFERENCES

Brooks, D. (September 8, 2014). Becoming a real person. *New York Times,* Op-Ed.

Buber, M. (1996). *I and thou*. New York: Simon &Schuster.

www.malankaralibrary.com

Cenkner, W. (1976). *The Hindu personality in education: Tagore, Gandhi, Aurobino*. New Delhi: Manohar.

Chan, K. (February 7, 2018). Launch tells SpaceX it can reach for the stars. *New York Times*, pp. A1, 14.

Cookson, P. W. (2009). What would Socrates say? *Educational Leadership* 67(1): 8–14.

Deresiewicz, W. (2014). Excellent *sheep: The miseducation of the American elite*. Free Press: New York.

Dewey, J. (1898). *Early works* (Vol.5). Carbondale: Southern Illinois University Press.

Dewey, J. (1956a). The *school and society.* Chicago: The University of Chicago Press.

Dewey, J. (1966). Democracy *and education.* N.Y.: Macmillan.

Eagan, K. (1997). The *educational mind: How cognitive tools shape our understanding*. Chicago, IL. University of Chicago Press.

Faust, D. (October 15, 2008). Three stonecutters: On the future of business education. *Harvard Magazine.*

Ferrari, M. (2011). What can neuroscience bring to education? *Educational Philosophy and Theory, 43,* 1, pp. 31-36.

Friedman, T. (2005). *The world is flat: A brief history of the twenty-first century.* New York: Farrar, Straus and Giroux.

Francis, Pope. (June 14, 2013). *The Gonzagan.* Milson Point: St. Aloysius College.

Friedman, T. (2008). *Hot, flat and crowded: Why we need a green revolution—and how it can renew America.* New York: Farrar, Straus & Giroux.

Freire, P. (1992) *Pedagogy of the oppressed.* New York: Continuum.

Gonzalez-Andrieu, C. (March 6, 2017). A Life lived in God's love. *America,* p. 23.

Horendo, F. H. (1995). *Christian education: Becoming person for-others.* Manila, Philippines: Santo Tomas University Press.

www.malankaralibrary.com

Irenaeus of Lyons. (2017). https://www.crossroadsinitiative.com/media/articles/man-fully-alive-is-the-glory-of-god-st-irenaeus/

Johnson, J. A. et al. (2005). *Introduction to the foundation of American education.* New York: Pearson.

Khan, S. (2012). *The one world school house: Education reimagined.* New York: Twelve, Hatchette Book Group.

Kristof, N. (August 13, 2014). Don't dismiss the humanities. *The New York Times*, Op-Ed.

Noddings, N. (2003). *Happiness and education*. New York: Cambridge University Press.

Peddiwell, J. A. (2004). *The Syber-Tooth Curriculum*. New York: McGraw-Hill Companies. (original: The Syber-Tooth Curriculum by J. Abner Peddiwell. Adapated from: Benjamin, H.R.W., Saber-ooth Curriculum, Including Other Lectures in the History of Paleolithic Education, McGraw-Hill, 1939).

Rogers, C. (1969). *Freedom to learn*. Columbus, OH: Merrill. Robinson, K. (2013). How to Escape Education's Death Valley. TED Talks: https://www.youtube.com/watch?v=wX78iKhInsc.

Rosenberg, T. (October 13, 2013). When schools do flips. *The New York Times*. Sunday Review, p. 12.

Roth, M. S. (September 5, 2012). Learning as freedom, *The New York Times,* Op-Ed.

Rotherham, A. J., & Willingham, D. (2009). 21st century skills. Educational Leadership 67(1): 16–21.

Samuel, F. A. (2010). *Dialectics of the individual and society in education: Dewey and Tagore compared.* Trivandrum, Kerala: Carmel International Publishing House.

Schnauzer, R. (2015). *Rainbow crow.* hitrecord.org/records/1879465

Slavin, R. E. (2012). *Educational psychology.* New York: Pearson.

Slavin, R. E. (2015). *Educational psychology.* New York: Pearson.

www.malankaralibrary.com

Suarez-Orozco, M. M. (2005). Rethinking education in the global era. *Phi Delta Kappan 87*(3): 209-212.

Tagore, R. 1985. *Personality*. Madras: Macmillan India.

Van Laan, N. & Vidal, B. (1989). *Rainbow Crow.* New York: A Draganfly Book, Knopf.

Whale,M.(2012).Teachingandour“deepestmotivations”:Beginning with I-Thou. *Action, Criticism, and Theory for Music Education 11*(2): 79-95.

Witte-Townsend, D. L., and A. E. Hill. (2006). Light-ness of being in the primary classroom: Inviting conversations of depth across educational communities. *Educational Philosophy and Theory 38(3)*: 373–89.

Wolk, S. (May, 2007). Why go to school? *Phi Delta Kappan*, pp. 648-658.

www.malankaralibrary.com

BIBLIOGRAPHY

Adler, M. et al. (1982). *The paideia proposal: An educational manifesto*. New York: Macmillan.

Alberto, P. & Troutman, A.C. (1990). *Applied behavior analysis for teachers: Influencing student performance* Columbus: Ohio: Merrill.

Apple, M. W. & Teitelbaum, K. (2001). "John Dewey" in J. A. Palmer (Ed.), *Fifty major thinkers on education: From Confucius to Dewey*. New York: Routledge.

Aquinas, T. (1947). *The summa theologica*. Benziger Bros. edition, http://dhspriory.org/thomas/summa/TP/TP007.html#TPQ7OUTP1

Atkinson, R. et al. (1990). *Introduction to psychology.* New York: Harcourt Brace Jovanovich Publishers.

Augustine, St. (1949). *The confessions of St. Augustine*. Edward B. Pusey. New York: The Modern Library.

Augustine, St. (1950). *The city of God* (Marcus Dods, Trans.). New York: The Modern Library.

Baillargeon, R. (2002). The acquisition of physical knowledge in infancy: A summary of eight lessons. In U. Goswami (Ed.) *Blackwell handbook of childhood development* (pp. 47-83). Malden, MA: Blackwell.

Bennett, W. J. (1993). *The book of virtues: A treasury of great moral stories.* New York: Simon & Schuster.

Bloom, B.S. (1986). Automaticity: The hands and feet of genius, *Educational Leadership, 43*, 70-77.

Bloom, A. (1987). *The closing of the American mind*. New York: Simon and Schuster.

Bram, L., Philips, R., & Dickey, N. (1983). *Funk & Wagnalls New Encyclopedia* (Vol. 24). Funk & Wagnalls, Inc.

Brooks, D. (September 8, 2014). Becoming a real person. *New York Times,* Op-Ed.

www.malankaralibrary.com

Brosio, R. A. *The relationship of Dewey's pedagogy to his concept of community*. Doctoral Dissertation, Ann Arbor: The University of Michigan.

Broudy, H. & Palmer, J. 1964. *Exemplars of teaching method*. Chicago: Rrand McNally, 1964.

Bruner, J. S. (1969). After John Dewey, what? In R. D. Archambault (Ed.), *Dewey on education: Appraisals*. (pp. 211-228). New York: Random House.

Buber, M. (1996). *I and thou*. New York: Simon & Schuster.

Cenkner, W. (1976). *The Hindu personality in education: Tagore, Gandhi, Aurobino*. New Delhi: Manohar.

Chan, K. (February 7, 2018). Launch tells SpaceX it can reach for the stars. *New York Times*, pp. A1, 14.

Chellaian Sundari, J.C. (2015). *Character, virtue and education: Rehabilitating an exemplarist virtue approach (Gurukul) to moral education*. Doctoral Dissertation. Leuven: Katholike Universiteite Leuven.

Cleverly, J. (1985). *The schooling of China: Tradition and modernity in Chinese education*. Sydney: Allen & Unwin.

Cole, L. (1960). *A history of education: Socrates to Montessori*. New York: Holt Rinehart & Winston.

Combs, A.W. Blume, R. A., Newman, A.J., & Wass, H.L. (1974). *The professional education of teachers*. Boston: Allyn & Bacon.

Combs, A.W. (1981). Humanistic education: Too tender for a tough world? *Phi Delta Kappan,62,* 446-49.

Cookson, P. W. (2009). What would Socrates say? *Educational Leadership* 67(1): 8–14.

Crain, W. C. (1985). *Theories of development: Concepts and applications,* 2nd ed. London: Prentice-Hall International.

Creel, H. G. (1949). *Confucius and the Chinese way.* New York: Harper & Row.

www.malankaralibrary.com

Cremin, L. A. (1961). *The transformation of the school: Progressivism in American education 1870-1957*. New York: Alfred A. Knopf.

Croft, J. (2008). Education for inspiration: Peak experience and flow in the classroom. Academia.edu:http://harvard.academia.edu/JamesCroft/Papers/125170/Education_for_Inspiration_Peak_Experience_and_Flow_in_the_Classroom. Retrieved on 8/19/12.

Coughlin, N. (1976). *The young John Dewey*. Chicago: University of Chicago Press.

Cox, R. (1987). Afterword: The rich harvest of Abraham Maslow, in Maslow, A. H. (1987). *Motivation and personality* (3rd ed.). New York: Addison Wesley Longman Inc.

Csikszentmihalyi, M. (1991). *Flow: The psychology of optimal experience.*Harper Perennial.

Deci, E. L. & Ryan, R.M. (Eds.). (2002). *Handbook of self-determination research*. Rochester, New York University of Rochester Press.

Delors, J. (Ed.). (1996). Four pillars of education, in *learning: The treasure within: Report of Unesco of the international commission on education for the twenty-first century*. Paris: UNESCO Publishing.

Dembo, M.H. (1988). Behavioristic psychology: Learning theories and applications in *Teaching for Learning*, pp. 247-296.

Dembo, M.H. (1994). *Applying educational psychology.* New York: Longman.

Deresiewicz, W. (2014). Excellent *sheep: The miseducation of the American elite*. Free Press: New York.

Dewey, Jane. (1939). Biography of John Dewey. In P. A. Schlipp (Ed.), *The philosophy of John Dewey* (pp. 3-45). Chicago: Northwestern University Press.

Dewey, J. (1898). *Early works* (Vol.5). Carbondale: Southern Illinois University Press.

www.malankaralibrary.com

Dewey, J. (1892). Green's theory of the moral motive. *Early works, 3,* pp. 155-158.

Dewey, J. (1908). *Ethics*, *middle works 5:6* (publisher information not available).

Dewey, J. (1956a). *The school and society.* Chicago: The University of Chicago Press.

Dewey, J. (1956b). *The child and the curriculum.* Chicago: The University of Chicago.

Dewey, J. (1957). *Reconstruction in philosophy.* Boston: Beacon Press.

Dewey, J. (1962a). *Individualism old and new.* New York: Capricorn Books.

Dewey, J. (1962b). *Schools of tomorrow.* New York: E. P. Dutton.

Dewey, J. (1963). *Experience and education.* New York: Collier Books.

Dewey, J. (1966). *Democracy and education.* New York: Macmillan.

Dewey, J. (1975). *Moral principles in education*. Carbondale: Southern Illinois University Press.

Dolliver, R. H., Patterson, D. C. (1994). An Interview with Arthur W. Combs. *Journal of Humanistic Education and Development, 32* (4), 150-61.

Dupius, A. M. & Nordberg, R. (1964). *Philosophy and education.* Milwaukee: The Bruce Publishing Company.

Durso, E. T. & Coggins, K. A. (1991). Organized instruction for the improvement of word knowledge skills, *Journal of Educational Psychology, 83,* 108-112.

Eagan, K. (1997). The *educational mind: How cognitive tools shape our understanding*. Chicago, IL. University of Chicago Press.

Eckel, M. (1994). Buddhism in the world and in America. In J. J. Neusner (Ed.), *World religions in America: An introduction* (pp. 203-218). Louisville,KY: Westminster/John Knox Press.

www.malankaralibrary.com

Elias, J. L. & S. Merriam. (1980). *Philosophical foundations of education*. Malabar, Florida: Robert E. Krieger Publishing Company.

Elias, J. (1986). *The foundations and practice of adult religious education*. Malabar, FL: Robert E. Krieger Publishing Company.

Elias, J. (1989). *Moral education: Secular and religious*. Malabar, FL: Robert E. Krieger Publishing Co.

Elias, J. (1995). *Philosophy of education: Classical andcontemporary*. Malabar, FL: Robert E. Krieger Publishing Co.

Elias, J. (2002). *A history of Christian education: Protestant, Catholic, and Orthodox perspectives* Malabar, FL: Krieger Publishing Company.

Exodus. (1968). *The Jerusalem Bible*. Garden City, New York: Doubleday & Company.

Faryadi, Q. (2007, February 16). Behaviorism and the construction of knowledge. *UiTM Malaysia 2007.* ERIC.

Faust, D. (October 15, 2008). Three stonecutters: On the future of business education. *Harvard Magazine.*

Feldman, R. S. (Ed.). (2010). *Child development.* Upper Saddle River. NJ: Prentice-Hall.

Ferrari, M. (2011). What can neuroscience bring to education? *Educational Philosophy and Theory, 43,* 1, pp. 31-36.

Foer, J. (2011, February 20). Secrets of a mind-gamer: How I trained my brain and became a world-class memory athlete. *The New York Time Magazine*, New York.

Foer, J. (2012). *Moon walking with Einstein: The art and science of remembering everything*. New York: Penguin Books.

Frager, R. (1987). Foreword: the influence of Abraham Maslow in Maslow, A. H. (1987). *Motivation and personality* (3rd ed.). New York: Addison Wesley Longman Inc.

www.malankaralibrary.com

Francis, Pope. (June 14, 2013). *The Gonzagan.* Milson Point: St. Aloysius College.

Frankena, W. (1973). *Ethics.* Englewood Cliffs, NJ: Prentice Hall.

Friedman, T. (2005). *The world is flat: A brief history of the twenty-first century.* New York: Farrar, Straus and Giroux.

Friedman, T. (2008). *Hot, flat and crowded: Why we need a green revolution—and how it can renew America.* New York: Farrar, Straus & Giroux.

Freire, P. (1992). *Pedagogy of the oppressed.* New York: Continuum.

Frost, S. E. (1947). *Essentials of history of education*. Great Neck, New York: Barron's Educational Series Inc.

Gilligan, C. (1982). *In another voice*. Cambridge, MA: Harvard University Press.

Glover, J. (1999). *Humanity: A moral history of the twentieth century.* New Haven, New York: Yale University Press.

Goble, F. (1970). *The third force: The psychology of Abraham Maslow*. New York: Grossman Publishers.

Gonzalez-Andrieu, C. (March 6, 2017). A Life lived in God's love. *America,* p.23.

Gross, T. (1985). *Cognitive development.* Monterey, CA: Brooks/Cole.

Gutek, G. L. (1987). *A history of the Western educational experience*. Prospect Heights, IL: Waveland Press.

Gutek, G. L. (1997). *Philosophical and ideological perspectives on education.* Boston: Allyn and Bacon.

Gutek, G. L. (2009). *New perspectives on philosophy and education.* Columbus, Ohio: Pearson.

Haggbloom, S. J., Warninick, R., Warnick, J. E., Jones, V. K., Yarbrough, G. L., Russel, T. M., et al., (2002). The 100 most eminent psychologists of the 20th century. *Review of General Psychology, 6,* 139-152.

Harari, Y. N. (2015). *Sapiens: A brief history of humankind*. New York: Harper Collins.

www.malankaralibrary.com

Hardie, D. C. (1969). The educational theory of John Dewey. In R. D. Archambault (Ed.), *Dewey on education: Appraisa1s* (pp. 111-126). New York: Random House.

Hartshorne, H. & May, M. (1928-30). *Studies in the nature of character. Columbia Teachers College.* Vol.1: *Studies in deceit*. Vol. 2: *Studies in service and self-control*. Vol. 3: *Studies in organization of character* (1928-30). New York: Macmillan.

Hoffmann, E. (2008). Abraham Maslow: A biographer's reflection. *Journal of Humanistic psychology, 48* (4), 439-43.

Hook, S. (1969). John Dewey: His philosophy of education and its critics. In R. D. Archambault (Ed), *Dewey on education: Appraisals* (pp. 127-159). New York: Random House.

Horendo, F. H. (1995). *Christian education: Becoming person-for-others.* Manila, Philippines: Santo Tomas University Press.

Irenaeus of Lyons. (2017). https://www.crossroadsinitiative.com/media/articles/man-fully-alive-is-the-glory-of-god-st-irenaeus/

Johnson, J. A. et al. (2005). *Introduction to the foundation of American education.* New York: Pearson.

Khan, S. (2012). *The one world school house: Education reimagined.* New York: Twelve, Hatchette Book Group.

Klostermaier, K. (1989). *A survey of Hinduism*. Albany: State University of New York press.

Kohlberg, J. (1969). Stage and sequence: The cognitive-developmental approach to socialization. In D.A.Golsin (Ed.), *Handbook of socialization theory and research. (pp.347-380).* Chicago, IL: Rand McNally.

Kohlberg, K. (1976). Moral stages and moralization, in *Moral development and behaviour: Theory, research, and social issues*. Thomas Lickona (Ed.). New York: Holt, Rinehart and Winston, 34-35.

www.malankaralibrary.com

Kohn, A. (1999). *Punished by rewards*. Boston: Houston Mifflin.

Koltko-Rivera, M. E. (2006). Rediscovering the later version of Maslow's hierarchy of needs: Self-Transcendence and opportunities for theory, research, and unification. *Review of General Psychology, 10*, (4), 302-317.

Koppelman, K. L. (2011). *Understanding human differences: Multicultural education for a diverse America.* Boston: Pearson.

Kristof, N. (August 13, 2014). Don't dismiss the humanities. *The New York Times*, Op-Ed.

Larson, G. (1993). Hinduism in India and in America. In J. Neusner (Ed.), *World religion in America.* Louiseville, KY: Westminster/John Knox Press.

Lickona, T. (1992). *Educating for character: How schools can teach respect and responsibility.* New York: Bantam Books.

Lilge, F. (1969). The vain quest for unity: John Dewey's social and educational thought. In R. D. Archambault (Ed.), *Dewey on education: Appraisals* (pp. 52-74). New York: Random House.

MacIntyre, A. (1984) *After virtue.* Notre Dame, IN: Notre Dame Press.

Magid, B. (2008). *Ending the pursuit of happiness: A Zen guide.* Somerville, MA: Wisdom Publications.

Martin, D. & Hevesi, D. (2017). Houston Smith, religion scholar and author dies at 97. *New York Times,* Jan. 2, 2017, D8.

Maslow, A. H. (1968). *Towards a psychology of being* (*2nd ed.*). New York: Van Nostrand.

Maslow, A. H. (1970). *Motivation and personality.* New York: Harper & Row.

Maslow, A. H. (1971). *The farther reaches of human nature.* New York: Penguin Books.

Maslow, A. H. (1987). *Motivation and personality* (*3rd ed.*). New York: Addison Wesley Longman Inc.

www.malankaralibrary.com

Maslow, A. H. (1994). *Religions, values and peak-experience.* New York: Penguin Books.

Maslow, A. H. (2011). *Towards a psychology of being.* Blacksburg, VA: Wilder Publications.

Massey, C. (2008). Development: PrK-2. In T.L. Good (Ed.), *21st century learning* (Vol1, pp. 73-81). Thousand Oaks, CA: Sage.

Mayer, F. (1960). *A history of educational thought*. Columbus, Ohio: Charles E. Merrill Books.

Mayhew, K. C., & Edwards, A. C. (1965). *The Dewey Schoo1: The laboratory school of the University of Chicago 1896-1903.* New York: Atherton Press.

McKeachie, P. et al. 1990. *Teaching and learning in the college classroom: A review of the research literature (2nd ed.)*. Ann Arbor: University of Michigan.

Meece, J. L. & Daniels, D. H. (2008). *Child and adolescent development for educators (3rd ed.)*. New York: McGraw Hills.

Meyer, A. E. (1975). *Grandmasters of educational thought*. New York: McGraw-Hill.

Minninger, J. (1984). *Total recall: How to boost your memory power*. Emmaus, PA: Rodale Press.

Mish, F. C. (Ed.). (2007). *Merriam Webster's College Dictionary*. Springfield, MA: Merriam-Webster Inc.

Mookerji, R. (1969). *Ancient Indian education*. Delhi: Motilal Banarsidass.

Morros, B. R. (1978). *The concept of community in John Dewey's educational philosophy.* Doctoral Dissertation, Washington University.

Noddings, N. (2001). Care and coercion in school reform, *Journal of Educational Change, 2,* 38.

Noddings, N. (2002). *Educating moral people: A caring alternative to character education.* New York: Teachers College.

www.malankaralibrary.com

Noddings, N. (2003). *Happiness and education.* New York: Cambridge University Press.

Nord, W. & Haynes, C. (1998). *Taking religion seriously across the curriculum*. ASCD.

Organ, T. (1970). *The Hindu quest for the perfection of man.* Athens: Ohio University Press.

Ozman, H. (2012). *Philosophical foundations of education.* New York: Pearson

Ozmon, H. & Craver, S. (1990). *Philosophical foundations of education*. New York: Macmillan.

Ozmon H. & S. Craver. (1995). *Philosophical foundations of education.* Columbus, OH: Merrill, Prentice Hall.

Palmer, P. (1998). *The courage to teach.* San Francisco, CA: Jossey-Bass.

Peddiwell, J. A. (2004). *The syber-tooth curriculum*. New York: McGraw-Hill Companies. (Original: The syber-tooth curriculum by J. Abner Peddiwell. Adapated from: Benjamin, H.R.W., Saber-tooth curriculum, including other lectures in the history of paleolithic education, McGraw-Hill, 1939).

Pescitelli, D. (1996). An analysis of Carl Rogers theory of personality. Retrieved from http://pandc.ca/?cat=carl_rogers & page=rogerian_theory

Peters, R. S. (1981). *Moral development and moral education*. London: George Allen and Unwin.

Phillips, R. S. (Ed.). (1983). *Funk & Wagnalls new encyclopedia* (Vol. 26). New York: Funk & Wagnalls.

Philips, D. C. & Soltis, J. F. (1998). *Perspectives on learning.* New York: Teachers college, Columbia University.

Piaget, J. (1964). *The moral judgement of the child.* New York: Free Press.

Plato. (no date). *The republic* (B. Jowett, Trans.). New York: Vintage Books.

www.malankaralibrary.com

Prince, D. L. & E. M. Howard. (Fall 2002). Children and their basic needs. *Early Childhood Education Journal, 30* (1), pp. 27-31.

Reagan, T. (1996). *Non-Western educational traditions: Alternative approach to educational thought and practice.* Mahwah, NJ: Lawrence Erlbaum Associates.

Reat, N. R. (1994). *Buddhism: A history*. Berkeley, CA: Asian Humanities Press.

Rich, J. M. and J. L. DeVitis, (1994). *Theories of moral development, 2nd ed.* Illinois; Charles C. Thomas Publishers.

Robinson, K. (2013). How to escape education's Death Valley. TED Talks: https://www.youtube.com/watch?v=wX78iKhInsc.

Roblyer, M. D. (2006). *Integrating educational technology into teaching.* Upper Saddle River, NJ: Pearson Education Inc.

Rogers, C. (1951). *Client-Centered therapy: Its current practice, implications and theory.* London: Constable.

Rogers, C. (1959). A theory of therapy, personality and interpersonal relationships, as developed in the client-centered framework. In S. Koch (Ed.). *Psychology: A study of science. (pp. 184-256).* NY: McGraw Hill.

Rogers, C. (1969). *Freedom to learn*. Columbus, OH: Merrill.

Rogers, C. (1983). *Freedom to learn for the 80's*. Columbus, OH: Merrill.

Rogers, C. & Freiberg H. J. (1994). *Freedom to learn* (3rd ed.). Columbus, OH: Merrill.

Robinson, K. (2013). How to escape education's Death Valley. TED Talks: https://www.youtube.com/watch?v=wX78iKhInsc.

Rosenberg, T. (October 13, 2013). When schools do flips. *The New York Times*. Sunday Review, p. 12.

Roth, M. S. (September 5, 2012). Learning as freedom, *The New York Times,* Op-Ed.

Rotherham, A. J., & Willingham, D. (2009). 21st century skills. *Educational Leadership 67(1)*: 16–21.

www.malankaralibrary.com

Samuel, F. (1988). The closing of the American mind: An overview and critique, *Journal of Philosophy and Social Sciences, X11,* 1-8.

Samuel, F. (2010). *Dialectics of the individual and society in education: Dewey and Tagore compared.* Trivandrum, Kerala: Carmel International Publishing House.

Samuel, F. A. (2010a). Educating the disenfranchised in India: The story of Mar Ivanios and his community. *Private School Monitor: Associates for Research on Private Education, 31*(2), 1-9.

Samuel, F. A. (2011, October 15). Liberation of the oppressor and the oppressed: The relevance of Freire's educational vision for today. *The One Voice Institute of Elemental Ethics and Education (2).* Glendale, PA: One Voice.

Samuel, F.A. & Suh, B. (2012). Teacher candidates reconcile *The child and the curriculum* with *No child left behind. The Educational Forum, 76:* 372-82.

Samuel, F. (2014). *The humanistic approach to education: From Socrates to Paulo Freire*. Kottayam, Kerala: Bethany Publications

Sanderse, W. (2012). *Character education: A neo-Aristotelian approach the philosophy, psychology and education of virtue,* Delft, Netherland: Eburon Academic Publishers, 46.

Schnauzer, R. (2015). *Rainbow crow.* hitrecord.org records/1879465.

Sherman, N. (1989). *The fabric of character: Aristotle's theory of virtue.* Oxford: Clarendon.

Slavin, R. E. (2012). *Educational psychology.* New York: Pearson.

Slavin, R. E. (2015). *Educational psychology: Theory and practice*. Pearson: New York.

Smith, H. (1986). *The religion of man*. New York: Harper & Row

Suarez-Orozco, M. M. (2005). Rethinking education in the global era. *Phi Delta Kappan 87*(3): 209-212.

Tagore, R. 1985. *Personality*. Madras: Macmillan India.

www.malankaralibrary.com

Thorndike, E. L. (1913). *Educational psychology.* New York: Columbia University, Teachers College Press.

Van Laan, N. & Vidal, B. (1989). *Rainbow Crow.* New York: A Draganfly Book, Knopf.

Vernon, A. (1996). Counseling children and adolescents: Rational emotive behavior therapy and humanism. *Journal of Humanistic Education and Development, 35*(2) 120-127.

Walker, B. (1968). *The Hindu world: An encyclopedia survey of Hinduism* (Vol. 1). New York: Praeger.

Watson, J. B. (1930). Behaviorism (Revised edition). Chicago: University of Chicago Press.

Webster, N. (1979). *Webster's new twentieth century dictionary of the English language unabridged (2nd edition).* William Collins Publishers.

Westbrook, R. (1991). *John Dewey and American democracy.* Ithaka, New York: Cornell University Press.

Whale, M. (2012). Teaching and our "deepest motivations": Beginning with I-thou. *Action, Criticism, and Theory for Music Education 11*(2): 79-95.

Winter, N. H. (1966). *Jewish education in a pluralist society: Samson Benderly and Jewish education in the United States.* New York: New York University Press.

Witte-Townsend, D. L., & Hill, A. E. (2006). Light-ness of being in the primary classroom: Inviting conversations of depth across educational communities *Educational Philosophy and Theory* 38(3): 373–89.

Wolk, S. (May, 2007). Why go to school *Phi Delta Kappan*, pp. 648-658.

www.malankaralibrary.com

The vocation of human beings is to exist and to excel; it is to grow and flourish. They are called to "say the word," "name the world," and grow in the image of their creator. They are endowed with the ability to form and transform this world—to make it a better world for all.

In this book, therefore, the author asks the fundamental question why we should educate. This question addresses the issue of the aim of education. Secondly, he examines the processes and the people involved in the teaching and learning. It includes the student, teacher, and teaching methods. Thirdly, he explores the content of the teaching and learning—the curriculum. Culled from different schools of thought in philosophy, psychology, moral, and religious perspectives, these educational issues are addressed. Based on the finding, he envisages a vision of education that is relevant for the 21st century.

Education, argues the author, is the key that unlocks the human potential. It can unleash the infinite possibilities for the human beings. Hence, our educational institutions ought to be incubators and sanctuaries of growth, discovery, and adventure. Our students, thus, can become smart, moral, spiritual, and beautiful human beings and also excellent citizens of the world.

Rev. Dr. Francis A. Samuel, O.I.C. has been an educator for the last thirty-two years. He has served his communities as a pastor, associate pastor, religious superior, teacher, vice-principal, principal, and professor of education. Dr. Samuel has taught at Fordham University and Dowling College where he was a Professor and the Chairperson of the Department of Secondary Education, Oakdale, New York. He has published several books and innumerable articles in the fields of education, literature, religion and philosophy. His latest books in the field of education are *Dialectics of the Individual and Society: Dewey and Tagore Compared; The Humanistic Approach to Education: From Socrates to Paulo Freire.*