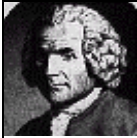












# Educational Philosophers

Philosopher	Philosophy
 <p><b>Socrates</b> 469-369 BC</p>	<p>Taught his learners by asking questions (Socratic or dialectic method). He often insisted that he really knew nothing, but his questioning skills allowed others to learn by self-generated understanding.</p>
 <p><b>Plato</b> 428-348 BC <b>Idealism</b></p>	<p><i>... the exact sciences - arithmetic, plane and solid geometry, astronomy, and harmonics - would first be studied for ten years to familiarise the mind with relations that can only be apprehended by thought. Five years would then be given to the still severer study of 'dialectic'. Dialectic is the art of conversation, of question and answer; and according to Plato, dialectical skill is the ability to pose and answer questions about the essences of things. The dialectician replaces hypotheses with secure knowledge, and his aim is to ground all science, all knowledge, on some 'unhypothetical first principle'.</i></p> <p>He saw education as the key to creating and sustaining his Republic. He advocated extreme methods: removing children from their mothers' care and raising them as wards of the state, with great care being taken to differentiate children suitable to the various castes, the highest receiving the most education, so that they could act as guardians of the city and care for the less able. Education would be holistic, including facts, skills, physical discipline, and rigidly censored music and art. For Plato, the individual was best served by being subordinated to a just society.</p>
 <p><b>Aristotle</b> 384-322 BC <b>Realism</b></p>	<p>Aristotle believed in the direct observation of nature, and in science he taught that theory must follow fact. He considered philosophy to be the discerning of the self-evident, changeless first principles that form the basis of all knowledge. <u>Logic</u> was for Aristotle the necessary tool of any inquiry, and the <u>sylogism</u> was the sequence that all logical thought follows. He introduced the notion of category into logic and taught that reality could be classified according to several categories—substance (the primary category), quality, quantity, relation, determination in time and space, action, passion or passivity, position, and condition.</p> <p>Aristotle also taught that knowledge of a thing, beyond its classification and description, requires an explanation of <u>causality</u>, or why it is. He posited four causes or principles of explanation: the material cause (the substance of which the thing is made); the formal cause (its design); the efficient cause (its maker or builder); and the final cause (its purpose or function). In modern thought the efficient cause is generally considered the central explanation of a thing, but for Aristotle the final cause had primacy.</p>
 <p><b>Thomas Aquinas</b> 1227-1274 <b>Theism</b></p>	<p>He incorporated Greek ideas into Christianity by showing Aristotle's thought to be compatible with church doctrine. In his system, reason and faith (revelation) form two separate but harmonious realms whose truths complement rather than oppose one another.</p>
 <p><b>John Locke</b> 1630-1704 <b>Liberalism</b></p>	<p>Locke believes that at birth, the human mind is a sort of blank slate on which experience writes. In Book II Locke claims that ideas are the materials of knowledge and all ideas come from experience. The term 'idea,' Locke tells us "...stands for whatsoever is the Object of the Understanding, when a man thinks." (Essay I, 1, 8, p. 47) Experience is of two kinds, sensation and reflection. One of these -- sensation -- tells us about things and processes in the external world. The other -- reflection -- tells us about the operations of our own minds. Reflection is a sort of internal sense that makes us conscious of the mental processes we are engaged in. Some ideas we get only from sensation, some only from reflection and some from both.</p> <p>We cannot create simple ideas, we can only get them from experience. In this respect the mind is passive. Once the mind has a store of simple ideas, it can combine them into complex ideas of a variety of kinds. In this respect the mind is active. Thus, Locke subscribes to a version of the empiricist axiom that there is nothing in the intellect that was not previously in the senses -- where the senses are broadened to include reflection.</p> <p>Uzgalis, William, "John Locke", <i>The Stanford Encyclopedia of Philosophy (Summer 2003 Edition)</i>, Edward N. Zalta (ed.) URL = <a href="http://plato.stanford.edu/archives/sum2003/entries/locke/">http://plato.stanford.edu/archives/sum2003/entries/locke/</a>.</p>




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	<p><b>Jean Jacques Rousseau</b> 1712-1778 Naturalism</p>	<p>Rousseau held that there was one developmental process common to all humans. This was an intrinsic, natural process, of which the primary behavioral manifestation was curiosity.</p> <p>As Rousseau wrote in his <i>Emile</i>, all children are perfectly designed organisms, ready to learn from their surroundings so as to grow into virtuous adults. But, due to the malign influence of corrupt society, they often failed to do so. Rousseau advocated an educational method which consisted of removing the child from society (i.e., to a country home) and alternately conditioning him through changes to environment and setting traps and puzzles for him to solve or overcome.</p> <p>Rousseau was unusual in that he recognized and addressed the potential of a problem of legitimation for teaching.</p>
	<p><b>Edmund Burke</b> 1729-1797 Conservatism</p>	<p>Education is agency to transmit the cultural heritage to the young and preserve it through generations. There is strength in cultural traditions, and they represent the wisdom of the human race.</p>
	<p><b>Johann Heinrich Pestalozzi</b> 1746 - 1827</p>	<p>Instead of dealing with words, he argued, children should learn through activity and through things. They should be free to pursue their own interests and draw their own conclusions (Darling 1994: 18).</p> <p><i>“I wish to wrest education from the outworn order of doddering old teaching hacks as well as from the new-fangled order of cheap, artificial teaching tricks, and entrust it to the eternal powers of nature herself, to the light which God has kindled and kept alive in the hearts of fathers and mothers, to the interests of parents who desire their children grow up in favour with God and with men.”</i></p> <p style="text-align: right;">(Pestalozzi quoted in Silber 1965: 134)</p> <p>He placed a special emphasis on spontaneity and self-activity. Children should not be given ready-made answers but should arrive at answers themselves. To do this their own powers of seeing, judging and reasoning should be cultivated, their self-activity encouraged. The aim is to educate the whole child - intellectual education is only part of a wider plan. He looked to balance, or keep in equilibrium, three elements - hands, heart and head.</p> <p>Pestalozzi believed that thought began with sensation and that teaching should use the senses. Holding that children should study the objects in their natural environment, Pestalozzi developed a so-called "object lesson" that involved exercises in learning form, number, and language. Pupils determined and traced an object's form, counted objects, and named them. Students progressed from these lessons to exercises in drawing, writing, adding, subtracting, multiplying, dividing, and reading</p> <p style="text-align: right;"><a href="http://www.infed.org/thinkers/et-pest.htm">http://www.infed.org/thinkers/et-pest.htm</a></p>
	<p><b>Robert Owen</b> 1771-1849 Utopianism</p>	<p>With the realization of children working in mills, Owen campaigned for a “new moral world” society based on communities of mutual cooperation and equality. Generalizations should be made clear to students. Students should understand what they read. He believed education should create societal change.</p>
	<p><b>Johann Friedrich Herbart</b> 1776-1841</p>	<p>Herbart's system of philosophy stems from the analysis of experience. The system includes logic, metaphysics, and aesthetics as coordinate elements. He rejected all concepts of separate mental faculties, postulating instead that all mental phenomena result from interaction of elementary ideas. Herbart believed that educational methods and systems should be based on psychology and ethics: psychology to furnish necessary knowledge of the mind and ethics to be used as a basis for determining the social ends of education. Learning follows from building up sequences of ideas important to the individual</p>

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	<p><b>Friedrich Froebel</b> 1782-1852</p>	<p>Froebel's philosophy of education was based on Idealism. He believed in introducing play as a means of engaging children in self-activity for the purpose of externalizing their inner natures and a way of imitating and trying out various adult roles.. He believed that every human being had a spiritual essence and that every person had spiritual worth and dignity. ("spiritual mechanism) Like Idealists, he also believed that every child had within him all he was to be at birth, and that the proper educational environment was to encourage the child to grow and develop in an optimal manner. His model rested on four basic ideas: free self expression, creativity, social participation, and motor expression.</p> <p>He divided learning into gifts and occupations. A gift was an object given to a child to play with--such as a ball--which helped the child to understand the concepts of shape, dimension, size, and their relationships. The occupations were items such as paints and clay which the children could use to make what they wished. Through the occupations, children externalized the concepts existing within their minds.</p>
	<p><b>Karl Marx</b> 1818-1883 <b>Marxism</b></p>	<p>Marx speaks off the exploitation of one class by another. He also discusses the economic disparities between the classes. Education perpetuates the inequities between classes and continues with the status quo. Political change occurs when the exploited class revolts against the controlling class. He recommended that the government take over the role of the ruling class to create equity between the classes. He believed education could change society..</p>
	<p><b>John Dewey</b> 1859-1952 <b>Pragmatism</b></p>	<p>Dewey, in <i>My Pedagogic Creed</i> wrote "I believe that:</p> <ul style="list-style-type: none"> <li>• all education proceeds by the participation of the individual in the social consciousness of the race.</li> <li>• the only true education comes through the stimulation of the child's powers by the demands of the social situations in which he finds himself.</li> <li>• this 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 the material and give the starting point for all education.</li> <li>• the psychological and social sides are organically related and that education cannot be regarded as a compromise between the two, or a superimposition of one upon the other.</li> <li>• the teacher is not in the school to impose certain ideas or to form certain habits in the child, but is there as a member of the community to select the influences which shall affect the child and to assist him in properly responding to these influences.</li> <li>• the teacher is engaged, not simply in the training of individuals, but in the formation of the proper social life."</li> </ul> <p style="text-align: right;">adapted from <i>School Journal</i> vol. 54 (January 1897), pp. 77-80</p>
	<p><b>William Kilpatrick</b> 1871-1965 <b>Progressivism</b></p>	<p>Kilpatrick taught the project method, where the interest of the child should be at the center of the project. Purposeful learning becomes the motivation. He was influenced by John Dewey.</p>
	<p><b>William Bagley</b> 1874-1946 <b>Essentialism</b></p>	<p>Progressive education enfeebles education, relaxed standards created substandard education. Bagley's Essentialism was a cry for the return to the essential curriculum. Recognized the need to return back to the basics in the 1930s.</p>
	<p><b>Adolph Hitler</b> 1889-1945 <b>Totalitarianism</b></p>	<p>Hitler believed that the government must involves itself in all facets of society, including the daily life of its citizens. A totalitarian government seeks to control not only all economic and political matters but the attitudes, values, and beliefs of its population, erasing the distinction between state and society. Education, from kindergarten to university, was a toll for indoctrinating the young. Boys (10-18 years old) were sent to the Hitler Youth, girls (10-18 years old) to the Hitler Maidens. School textbooks were re-written along Nazi lines (e.g. race study was emphasized). University professors were required to wear swastika and take an oath of allegiance to Hitler.</p>

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	<p><b>George S. Counts</b> 1889-1974 Social Reconstructionism</p>	<p>Counts said that schools are driven by the forces that transform the rest of the social order rather than the school directing the change. Schools can not be reformed without effort, struggle and sacrifice. Counts believed that education should strive to promote the fullest and most thorough understanding of the world. He also believed that facts should not be suppressed or distorted. One of his quotes said, "All education contains a large element of imposition, a case which is inevitable and in the existence and evolution of society, educators have a major professional obligation."</p> <p style="text-align: right;"><a href="http://www.selu.edu/Academics/Faculty/nadams/educ692/Counts.html">http://www.selu.edu/Academics/Faculty/nadams/educ692/Counts.html</a></p>
	<p><b>Robert M. Hutchins</b> 1899-1977 Perennialism</p>	<p>Hutchins' Chicago Plan for Undergraduates encouraged liberal education at earlier ages and measured achievement by comprehensive examination, rather than by classroom time served. He introduced study of the Great Books. At the same time, Hutchins argued about the purposes of higher education, deploring undue emphasis on nonacademic pursuits (Chicago abandoned intercollegiate football in 1939) and criticizing the tendency toward specialization and vocationalism. He criticized over-specialization; sought to balance college curriculum; and to maintain the Western intellectual tradition</p> <p>"The LIBERAL ARTS are not merely indispensable; they are unavoidable. Nobody can decide for himself whether he is going to be a human being. The only question open to him is whether he will be an ignorant, undeveloped one, or one who has sought to reach the highest point he is capable of attaining. The question, in short, is whether he will be a poor liberal artist or a good one.</p> <p>The liberal artist learns to read, write, speak, listen, understand, and think. He learns to reckon, measure, and manipulate matter, quantity, and motion in order to predict, produce and exchange. As we live in the tradition, whether we know it or not, so we are all liberal artists, whether we know it or not. We all practice the liberal arts, well or badly, all the time every day. As we should understand the tradition as well as we can in order to understand ourselves, so we should be as good liberal artists as we can in order to become as fully human as we can." Robert Hutchins from <i>Tradition of the West</i></p>
	<p><b>Arthur Bestor</b> 1908-1994 Essentialism</p>	<p>Trends toward anti-intellectualism were the cause for declining standards in American education. US education fails to meet the criteria of disciplined intelligence. Education should have "sound training in the fundamental ways of thinking represented by history, science, mathematics, literature, language, art and other disciplines evolved in the course of mankind's long quest for usable knowledge, cultural understanding, and intellectual power." Bestor, <i>The Restoration of Learning</i></p>