

FOUNDATIONS of Education

*Historical, Philosophical, Psychological, Social
With special topics on Legal and Anthropological*

J. Hermosa
E. Callo



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J. Hermosa & E. Callo

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Preface

Philosophy is a search for a general understanding of values and reality by chiefly speculative rather than observational means. It signifies a natural and necessary urge in human beings to know themselves and the world in which they live and move and have their being. A person may learn a wide range of knowledge but if this knowledge does not make him/her a better person that knowledge is futile. The end goal of education, therefore is to change a person to become better in all his dimensions.

This Instructional material is designed primarily to the students in the Master Degree Program in Educational Management. This was conceived to meet the need for more comprehensive and updated literature and materials in the study of Foundations of Education.

The authors also have taken great care to present every topic with the basic concepts, theories and principles to make the information understandable and transform the learning experience more meaningful. The areas of concern that will constitute this Instructional material will delve on Historical, Philosophical, Psychological and Some Special Topics on Legal, Anthropological and Sociological dimensions.

For enrichment of the students, assessments are also provided in a form of a Study Guide at the very end of its chapter to determine the comprehension of the students. A Glossary is provided to help the students for an easy reference on the meaning of concepts and terms. The authors hoped that through this Instructional Materials, the interests and passion in the fields of Education will be enhanced.

Acknowledgement

I wish to record my appreciation to all the people who were part in the writing of this book. My deep appreciation goes to Dr. Eden C. Callo, EdD., my co-author for all the guidance, wisdom and knowledge that she had shared with me in my journey as educator.

To Dr. Darwin D. Ofrin, Dr. Elaine M. Francisco, Sir Danelle Fajot and Sir Joshua Latayan for always supporting and encouraging me especially in trying times.

To my wife and kids, Tricia, George and Adam for their eternal love.

Lastly, to our Almighty God, Lord and Saviour, who gave his wisdom, power of mind, and healthy life, all these, we offer to you.

J.P.H

Acknowledgement

Recognizing one's assistance for everything extended is a unique characteristic that distinguishes us from one another.

My heartfelt gratitude is extended to everyone who will have the opportunity to use this book to gain understanding for the success of this work of inspiration.

Thank you Jherwin for sharing your bright ideas with me and to the entire LSPU academic community for your support.

E.C.C.

Dedication

This book is the first fruit of my philosophical and educational trainings which I have received from the seminary which I came from and to the LSPU community in which I am currently affiliated.

To all the LSPU Students, searchers of wisdom and vanguard of truth, this humble book is dedicated to you.

J.P.H

Dedication

the path to our dreams
is long and winding... and it never ends.

On my journey, there are rocks that obstruct the path.
high winds with the potential to blow me away
doomsday thoughts that would fail
and shattered shards of spirit that are too frail to mend.

But who knows what lies ahead?
If I were to turn into a coward,
not taking the risk of following
in traversing the path others had passed?

alas, on my way there were heavy clouds
but, there were myriad of colors too
red, yellow, orange, green and gleaming white
wonder, there's the sunlight coming through.

there's the way i am seeing
waiting for me to be passed through
one, two.. there are even signs telling this way to go
at last, I've found what's real and true.

to all dreamers, like you
this humble work is dedicated to YOU!

Dreamcatcher 2022

Table of Contents

Preface	iii
Acknowledgement	iv
Dedication	vi
Table of contents	viii
Introduction	1
Part I: Historical Foundations of Education	3
The Ancient Era	
Pre – Socratic Period	
The Medieval Period	
The Modern Educational Philosophy	
The Renaissance and Humanists school of thought	
Part II: Philosophical Foundations of Education	21
Nature & Scope of Philosophy of Education	
Branches of Philosophy	
Philosophy in contrast with Education	
Educational Implications of Philosophy	
The age of naturalism vis – a – vis Educational foundations	
Part III: Educational Philosophies of the World’s Greatest Philosophers	32
The Realists	
Aristotle (384-322 B.C.E.)	
John Locke (1632-1704)	
Jean Jacques Rosseau (1712-1778)	
The Idealists	
Socrates (469-399 B.C.E.)	
Plato (circa 428-347 B.C.E.)	
Rene Descartes (1596-1650)	

Pragmatists

- John Dewey (1859-1952)
- Charles Sanders Peirce (1839—1914)
- William James (1842-1910)

Perennialists

- Robert Maynard Hutchins (1899-1977)
- Mortimer Jerome Adler 91902-2001)
- Jacques Maritain (1882-1973)

Existentialists

- Soren Aabye Kierkegaard (1813-1855)
- Jean Paul Sarte (1905-1980)

Social Reconstructionists

- Theodore Brameld (1904-1987)
- George Sylvester Counts (1889-1974)
- Paulo Reglus Neves Freire (1921-1997)
- Ivan Illich (1926-2002)

Part IV. Classical & Contemporary Philosophies..... 75

- Naturalism**
- Realism**
- Idealism**
- Pragmatism**
- Existentialism**

Part V. Eastern Philosophical Foundations Education..... 96

Indian Philosophy

- Buddhism
- Zen Buddhism

Chinese Philosophy

- Confucianism
- Taoism

Islamic Philosophy

Philippine Philosophy

Part VI. Psychological Foundations of Education..... 132

Schools of Psychology

- Structuralism
- Behaviorism
- Functionalism
- Gestalt Psychology

Theories of Learning

- Thorndike’s Connectionism
- Pavlov’s Classical Conditioning
- Skinner’s Operant Behaviorism
- Hull’s Drive – Reduction Theory
- E.C. Tolman’s Purposive Behaviorism

Personality Theory

Nature of Personality

Dimension of Personality Humanistic Theory

- Carl Roger’s Theory of Personality
- Sigmund Freud Theory of Personality
- Jung’s Theory of Personality

Part VII. Special Topics On Legal, Social & Anthropology.. 174

Four dimensions of Legal bases of Education

- Philippine Constitutions of 1987
- Education Act of 1982
- Executive Order No. 117, s. 1987
- R.A. 4670

Anthropological Foundations of Education

- Education & the Philippine Cultural Heritage
- Education & Philippine Cultural Values

Sociological Foundations of Education

- Social Organization & the Theory of Social order
- Adlerian Concept
- Rogerian Theory

Glossary..... 241

Bibliography..... 244

Introduction

History serves as the framework or backbone of our beliefs and experiences of education of today. Thus, it is very vital to know the accomplishments of some of the prominent historical figures.

New concepts are emerging to challenge and sometimes replace significantly modify some traditional frameworks. In this time of globalization of education, the role of educators is increasingly becoming a dominant force in the delivery of education and its processes. In essence, it is inevitable to keep pace with the advancement in education in education if we want to improve our sense of competitiveness particularly of our human resources.

Philosophy is conceived as a comprehensive system of ideas about human nature and the reality we live in. It is a guide for living, because the issues it addresses are both basic and pervasive, determining the course we take in life and how we treat other people. Hence, we can say that all the aspects of human life are influenced and governed by some philosophical considerations. As a field of study, philosophy is one of the oldest disciplines. It is considered as a mother of all the sciences. In-fact it is at the root of all knowledge

where education has also drawn its material from different philosophical bases.

Education, like philosophy is also closely related to human life. Therefore, being an important life activity education is also greatly influenced by philosophy. Various fields of philosophy like political philosophy, social philosophy and economic philosophy have great influence on the various aspects of education like educational procedures, processes, policies, planning and its implementation, from both the theoretical and practical aspects. In order to understand the concept of Philosophy of education it is necessary to first comprehend the meaning of the two terms; Philosophy and Education.

PART I

HISTORICAL FOUNDATIONS OF EDUCATION

*“Philosophy is not saying big things. . . It’s just saying small things
with a deep meaning”*

- *Palak Sharma*



Plato (L) and Aristotle (R) with their students in Athens.

Philosophy of Education

The aims of education and its agencies, the content of curriculum and methods of instruction are tremendously influenced by philosophical thoughts, ideals, and wisdom which became bases of our educational system.

The historical epoch of Western Philosophy evolved from Ancient, Medieval, Modern, The Renaissance and the Age of Enlightenment. The Ancient Era includes the works of the Pre-Socratic Philosophers and the age of the Great Classical Philosophies of Socrates, Plato and Aristotle. The

Medieval focuses on the rise in dominance of Christianity. The Modern era is characterized by the break “*rottura*” from Christianity to the introduction of the age of reason. The Renaissance calls for the “rebirth” of the classical importance of philosophy and literature and its importance to the society of that time.

The **Ancient era** includes the work of the Greek and Roman thinkers, some of which were influenced by the early Egyptian and Mesopotamians era. The Greek philosophy was the most creative; this era falls into three (3) parts, *Pre-Socratic*, the *Socratic age*, and the *schools that followed these intellectual giants*. **Medieval education philosophy** made used of Platonic and Aristotelian philosophy. This period was most heavily influenced by Christianity which started about 4th century with **St. Augustine** and ended in the 15th century. **Modern educational philosophy** represents in most respects a break with the thought dominated by Christianity. This fact coupled with the increase in scientific investigation. **The Renaissance**, the rise of humanism and the enlightenment laid the foundation for the way philosophy has developed since 1500.

Did You Know?

Thales predicted a solar eclipse accurately on May 28, 585 B.C.E.



ANCIENT ERA

In 6th century B.C.E., the early Greeks from Asia Minor attempted to explain the nature of the universe and life on earth. These men were basically metaphysicians who were looking for the reality behind all appearances.

Thales of Miletus (6th- late 7th century) – He attempted to give an explanation of the world that does not depend on gods and mythology, but only on the natural causes. He decided that everything originated from water, on the basis of finding sea fossils inland far from the Mediterranean Sea. Water, therefore, is the prime matter of the universe.

Anaximander (6th Century B.C.E.) – He explained the origin of the world on the basis of two contraries such as hot & cold, wet & dry. The cold part dried up leaving earth and its water; the hot turned some water into mist and air which created the sun, moon and stars. He called his prime matter as the '*apeiron*'.

Anaximenes (6th century B.C.E.) - He declared that air is the source or the prime matter of the universe. His major contribution, however was stating that nothing can be created out of nothing "*ex nihilo nihil fit*".

Pythagoras (6th century B.C.E.) – He thought that numbers are the basis of all the existing reality because the form and relations of things can all be explained numerically.

Heraclitus (late 6th century B.C.E.) - He argued that the basic characteristic of the universe is change, permanence is only appearance! "*You cannot step into the same river twice*".

Parmenides (late 5th century B.C.E.) – Permanence is real & change only an illusion.

Anaxagoras (5th century B.C.E.) – He taught that everything is made of infinitely small particles. Democritus and Leucippus carried this idea further by teaching that all matter is made up of atoms – not the atoms of today's physicist but similar tiny, invisible units.

Sophist (late 5th century B.C.E.) – They were teachers of practical wisdom who took money for their lessons. Aristotle regarded them as “prostitutes of knowledge” and the 1st skeptics.

Protagoras (410 B.C.E.) – He said that “man is the measure of all things”, indicating the Sophists' view that the real world is the one people live in and see.

“ True wisdom comes to each of us when we realize how little we understand ourselves, and the world around us”

- *Socrates*

CLASSICAL GREEK PHILOSOPHERS

Socrates (430-320 B.C.E.) – Marked the shift of philosophical inquiry from the nature of the universe to the *self*. He challenged the sophists by pursuing the clear, common meaning of terms and raised some basic questions of knowledge and ethics. He did this by imploring his so called “*Socratic method of teaching*”. “*Know thy self* and *The unexamined life is not worth living*” are two of his famous ethical adages. The teaching of Socrates rested on two basic assumptions: a person is never to do wrong, either directly or indirectly, and no one who knows what is right will act contrary to it.

Plato (428 – 348 B.C.E.) – Famous students of Socrates who recorded and compiled the teachings of his master in a series of *dialogues*. He developed philosophy of knowledge “*epistemology*”. He said that there are two worlds “the sense” which is imperfect, i.e. our present world and the “ideas” which is perfect world. He mentioned also that man is dualistic in nature i.e. matter & form. He founded a school of thought called “*academia*”.



Socrates (C) delivered his last lecture before his execution by drinking a poison (hemlock).

Aristotle (384 – 322 B.C.E.) Student of Plato, though he departed from most of Plato’s teachings, he maintained some of it. He was regarded as the greatest mind in the ancient world, for his works was vast and comprehensive. He contrasted Plato by saying that the material world is real and not the creation of eternal forms. In his ethic “**Nicomachean Ethics**” he said that the *summum bonum* of a person is to be happy, to achieve the *eudaimonia*, and you can achieve it by living the law of moderation.

Did You Know?

Socrates was not born into nobility and received only a basic Greek education, learning his father's stone masonry skills while still quite young.



*“Credo Ut Intelligam, non itellego ut credem, Credo per comprendere,
non comperedere per credere”*

- Augustine



Saint Augustine wrote his famous philosophical/theological work entitled “Confessions”.

MEDIEVAL PERIOD

Christianity became the dominant religion of the Roma Empire early in the 4th century. The chief philosophers were the churchmen, especially the theologians. Platonism and Neo-Platonism were absorbed by the church and blended it with the biblical doctrines.

Augustine of Hippo (430 – 354 A.D.) – He identified the eternal ideas of Plato with truth that comes from God. This divine world of truth is encountered by turning the mind towards God’s revelation. He proposed the

predestination of man. His major work is known as the “**confession**”.

Thomas Aquinas (1225 – 1274) – He Christianized the ***Aristotelian Philosophy*** and used it to defend the Christian faith. He used both ***fides et ratio*** (faith & reason) to arrive at the truth. He is most remembered for his natural proof on the existence of God. In this era (12 century) the writings of Aristotle were translated in Latin by the Muslim philosophers like **Averroes and Avicenna**, which make them accessible to the church scholars. Aquinas major work is called the ***summa theologica and summa contra gentiles***. Medieval theologians who sought to reconcile the doctrines of Christianity with rational explanations of the world were called the “**scholastics**”.

Did You Know?

Aristotle found the Lyceum in 335 B.C.E. It was famously known as Peripatetic school; it is considered as the world's 1st great libraries.



MODERN EDUCATIONAL PHILOSOPHY

From 15TH educational philosophy took so many twists and turns that it cannot be defined by any one approach. It found itself in a world characterized by growth of cities, new inventions, and the refusal to accept God or supernatural explanations for reality. The invention of printing press and the emergence of capitalism, and the birth of the Reformation that spilt the churches in **Europe**.

Renaissance (15th century) – Focused on the fascination on mathematics and natural sciences.

Enlightenment (17th -18th century) – Attention turned to the nature of the human mind and its abilities to master the natural world. The two main philosophical points were rationalism & Empiricism. **Immanuel Kant** tried to bridge between the two opposing schools.

Modern Rationalism originated in the work of the French Philosopher Rene Descartes "***Cogito Ergo Sum***". He proceeded deductively to build a system in which God and mind belong to one order of reality and nature to other.

Empiricism – John Locke was one of its pioneers, in his theory of knowledge he stated the "***Tabula Rasa***" or blank sheet, nature of Humanity and property, and the social contract.

19th century – Hegel was one of the philosophical giants in this era, he formulated a logic that he believed accounts for evolution in nature, history and human thought.

Existentialism – Jean Paul Sartre was the leading icon at this stage, his famous adage was “*existence precedes essence*”. People become what they will be, they are not determined from birth by a nature that determines it from them.

Pragmatism – It was the principal contribution of the American thinkers of the 19th century. It focuses on the concept of change and flux; the leading figure was John Dewey. He said that philosophy should be geared to human needs.



Rene Descartes is considered as the father of Modern Rationalism

RENAISSANCE

It was a great cultural movement that began in Italy during the early 1300's. it spread to England, Germany, Netherlands, Spain, and other countries in the late 1400's and eventually came to an end about 1600.

The word renaissance come from the Latin term "*renascere*" and refers to the act of being reborn. During the Renaissance, many Europe scholars and artists, especially in Italy, studied the learning and art of ancient Greece and Rome. They wanted to recapture the spirit of the Greek and the Roman cultures in their own artistic, literary, and philosophical works. The culture of ancient Greece and Rome are often called "classical antiquity". The renaissance thus represented a rebirth of these cultures and is therefore also known as the revival of antiquity of revival of learning.

Did You Know?

Aquinas was bullied by his classmates; he was called the "dumb ox" because he was a lumbering man who was reserved and shy.



HUMANIST SCHOOLS

The most celebrated humanist school was at Mantua (Man-choo-uh) in northern Italy. *Athletics* were very important, not as part of military training or as entertainment but as **art**. The invention of movable printing by *Johann Gutenberg*, it facilitates the accessibility of books by the scholars since during early modern times that book had to be chained to the shelves as protection from thieves,

Italian Humanism – Renaissance began in Italy; its city states were first to prosper from the crusades in trade and industry. Acquiring vast wealth and prestige, they able to freed themselves from the domination of the holy Roman Empire especially in ecclesiastical matters. Besides, Italy was the home of the Greco-Roman culture and the tradition of this culture and persisted more in Italy than in other parts of Europe. Furthermore, bankers and rulers of many city-states in Italy were ardent patrons of humanism. Supporting literary studies in the universities, the establishment of libraries, and maintenance of courts schools.

Aims of Italian Humanism

- Academic Freedom – To free the individual from demands imposed by institutions such as the church, guilds, lords and monasteries.

- Abundant living – To develop a versatile individual capable of getting the most possible out of life so that he could have an abundant life.
- Liberal Education – To have a well-rounded and to enhance individual excellence, the mind, body and moral sense are being developed.

Northern Humanism – It manifested to the following characteristics: (1) the piety of the brethren as represented in the work of Thomas A. Kempis (1380-1471), (2) the broad literary spirit found in the work of another *Heironymian* scholar, Desiderius Erasmus (1466-1536). He was a Dutch priest and scholar who became a leading Christian humanist and ardent critiques of the church, he often attacked religious superstition and abuses he saw in the church, his famous work is entitled the “praise of the folly”.

Aims of Northern Humanism

- Social – They wanted to reform society by improving social relationships, eliminating greed, selfishness, hypocrisy and exploitation by Church and political leaders.
- Religious & Moral – The Northern humanist wanted to develop piety ahead of learning and morality ahead of manners.

- Literacy – To wipe out the ignorance of the people.
- Democratic – To democratize education and to make education accessible to all classes of society.

Reformation – It was a religious movement of the 1500's that led to Protestantism. It had a tremendous impact on the social, political, and economic life of Europe. The movement began in 1517 when Martin Luther, a German monk protested against certain practices of the Roman Catholic Church especially on the “*indulgence*.”

Counter-Reformation – Is the name generally given to the renewal movement in the in the Roman Catholic Church during the 1500's and 1600's. Scholars prefer the terms Catholic Reformation or Revival to avoid the implication that the movement was merely a reaction to the protestant Reformation.

Did You Know?



Francesco Petrarca, is considered the father of the renaissance period.

STUDY GUIDE

A. Concepts to understand

Liberal Ideas	Humanism
Metaphysics	Fides Et Ratio
Existentialism	Reformation
Empiricism	Pragmatism
Enlightenment	Scholastics
Dialogues	Renaissance

B. Check your facts

1. Why did humanism become a strong movement in education in Europe?
2. What are the outstanding contributions of the Ancient Greece to world civilization and education?
3. Expound the viewpoints of Aristotle, Socrates and Plato with regards to the ultimate goals of education.
4. What are the aims of Italian humanism and Northern Humanism?
5. How did the influx of liberal ideas from abroad influence the educational scheme in the Philippines?
6. Why is philosophy of education as a field of study important?
7. What are the primary aims of education during the medieval time?
8. Is philosophy a science? Explain your answer.

9. Why is the invention of printing press by Johannes Gutenberg an important event in the progress of educational system?
10. What important educational event happened during the Renaissance epoch?

C. Phenomenological Reflection

“The unexamined life is not worth living”

Did You Know?

Descartes performed a pre-Pavlov experiment on a dog. He whipped the dog repeatedly while a violin was playing. He discovered that, after a while, the sound of the violin was enough to frighten the dog.



PART 2

Philosophical Foundations of Education

*"It is not enough to have a good mind; the main thing is to use it
well"*

-Rene Descartes

Introduction

The role of philosophy in education is to provide the learners the ability to synthesize, criticize, assimilate and evaluate a variety and huge mass of knowledge. The goal of this is to make a well-rounded developed man, cultured, refined and fully equipped. The understanding on its philosophical implication helps the students for their total life-long development worthy of man's dignity as an individual and as a member of society.

Nature and Scope of Philosophy of Education

Philosophy of Education is a system of rationally supported assumptions and beliefs about education. It also provides an individual a strong foundation in meeting the demands of his profession and in coping with the problems brought about by multifarious activities of man.

What is Philosophy?

It came from the Greek words "*Philo*" meaning love and "*Sophia*" meaning wisdom. It is a set of ideas formulated

to understand the basic truth about the nature of being and thinking.

Major Branches of Philosophy

The four major fields of philosophy are:

1. **Epistemology** – It deals with the study of origin, structures, methods, nature, limit and veracity (*truth, reliability, validity*) of human knowledge. It also includes logic and a variety of linguistic concerns and the philosophy of science. The word “*epistemology*” is derived from the Greek word “*episteme*” which means knowledge and “*logos*” which means study. Epistemology as a theory of knowledge in all its forms and applications of how it is formulated and expressed and communicated. Under this, there are **two theories of knowledge**: (1) *Tabula rasa or the knowledge that comes from experience*, the main proponent was John Locke (2) *the innate knowledge or the knowledge that are inherently present in your being*, the known proponent was Plato.
2. **Metaphysics** – it deals with the questions of reality – its nature, meaning and existence. The word metaphysics is derived from the Greek work “*meta*” which means beyond and “*physikon*” which means nature from which derived the word physics. Aside from the nature of

reality and the universe, metaphysics examines time, space, cause and chance.

3. **Logic** - is a term used to describe the various types of reasoning structures, the *relationship of ideas, deduction and inference, and in modern times. symbolic logic which becomes quite mathematical.* Logic is too technical to consider in the confines of a general introduction to philosophy. There are many excellent texts that may be consulted for a general look at logic.
4. **Axiology** - It deals into the study of *values*. It analyzes the origin, types and characteristics, criteria and knowledge of values. It includes values of human conduct, the nature and justification of social structures and political systems and the nature of art and its meaning in human experience. Some questions raised by axiology are: what makes a thing desirable? Are the things valuable only because of the way one feels towards them, or does he feels toward them, or does he feel a certain way toward them because of what they are?

Philosophy in contrast with Education

EDUCATION	PHILOSOPHY
Practical	Theoretical & speculation

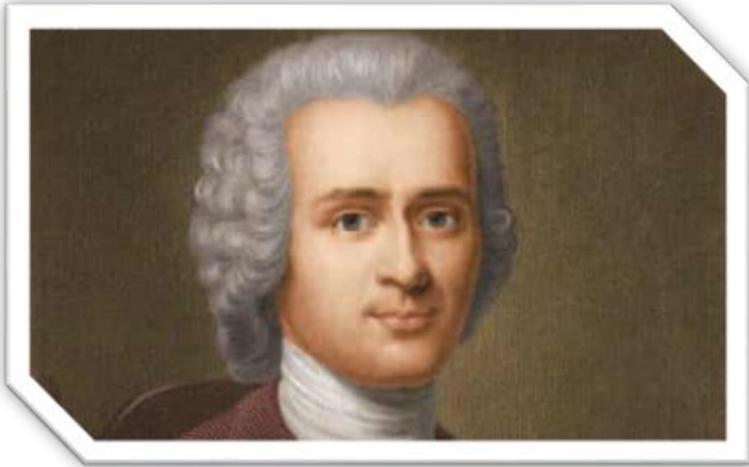
The actual process of educating is a matter of actively dealing with those factors, i.e. teaching, organizing programs, administering organizations and building curricula.

The experience of the educator in nurturing the young places him in with phases of reality which are considered in making philosophical judgments.

While philosophy is guide to educational practice, education as a field of investigation yields certain data as a basis for philosophical judgments.

Asks questions, examines facts of reality and experience, many of which are involved in the educative process.

Philosophy yields a comprehensive understanding of reality, a worldview, touch which applied to educational practices lends direction and methodology which are likely to be lacking otherwise.



Jean Jacque Rousseau, a leading figure on naturalist education.

The age of naturalism vis-à-vis educational foundations

Naturalism is a philosophy that views that ***all objects and events are capable of being accounted for by scientific explanation.*** It is a doctrine denying anything in reality that has a supernatural significance and any theological conceptions of nature are invalid. There is an utter denial of the miraculous and the supernatural and revelation is rejected. *Truth can be discovered only through nature.* The three philosopher who were considered naturalists were: Thales of Miletus, Anaximander and Anaximenes.

Synthesis of Naturalism

1. There is only one reality, and that reality is nature.
2. Reality is composed of bodies moving in space.
3. Force or energy is the ultimate reality.
4. Keeping close to the dominated and peaceful ways of nature is the most acceptance way of adhering to the demands of day-to-day life.

Fundamental objectives of naturalistic education

1. The preservation of the natural goodness of man.
2. Education according to the nature.
3. Society anchored upon the natural individual rights of man.
4. Aim at the preservation of the natural goodness and virtue of the individual and the formation of a society based upon the recognitions of the natural individual rights.
5. Curriculum must consist of activities and interest manifested by the child in the process of growing up.
6. It stood for a democratic and universal type of education. Education is a basic natural right and therefore, everyone should be educated in the same way.
7. Instead of book and the traditional 3 R's, naturalism favored the informal exercises of the sense, the muscles and the tongue.

It is interesting to note that Rousseau took the view that man as he came from nature was good but he became evil through contract with society, he asserts that the educational aim was to free men from the artificialities and restraints of human society.

Naturalism emphasized the duties of parents in the education of their children by protecting from artificial society. Parents should develop the children's inherent qualities.

The four stages of life and development:

1. *Infancy* (birth-5 years old) – let the experience everything and this should be accomplished without external compulsion of authority.
2. *Childhood* (5-12) – laissez – fair approach. Let the child do nothing and allow nothing to be done. Do not use books, instead use games and let experience be the only teacher.
3. *Boyhood* (12-15) – age of reasons. This is the age when the child's natural desire to learn should be developed. The child would then recognize the usefulness of knowledge.
4. *Adolescence* (15-20) - perception of human relation arouse. This is the stage were sex impulse appeared to be strong and reason had to check the sexual desires and

channel them to more desirable outlets. He should develop an ethical point of view and strive for spiritual inspiration.

The main contribution of naturalism to the educational method was its emphasis on making the child the center of the educative process.

Did You Know?

Jean-Jacques Rousseau wrote the first modern autobiography in the year 1782 but only published four years after his death.



STUDY GUIDE

A. Concepts to comprehend

Goodness	Apeiron
Naturalism	Metaphysics
Epistemology	Axiology
Logic	Tabula Rasa
Philosophy	Knowledge
Ionian	Prime-matter

B. Check your facts

1. What is your philosophy as a teacher?
2. What is the role of Philosophy in education?
3. What is your perception of philosophy as a discipline?
4. What are the two theories of knowledge under epistemology?
5. Do you think philosophy is still important in formulating educational objectives?
6. Discuss the four stages of life under naturalism.
7. Enumerate and discuss the four major branches of philosophy.
8. Compare and contrast education and philosophy.

9. Can you trace aspects of philosophical reasoning in the VMGO of your school?
10. What are the three fundamental objectives of naturalism?

C. Phenomenological Reflection

“Some people view that philosophy is difficult to understand, impractical, abstract and has nothing to do with the reality?”

PART 3

Educational Philosophies of the World's Greatest Philosophers

“No man's knowledge here can go beyond his experience.”

- *John Locke*

THE REALISTS

Realism refers to ***the philosophy which holds that education should be concerned with the actualities of life.***

Educational realism came into existence as a protest against the narrowness and excessive formalism of the humanist and the religious reforms.

Aristotle (384-322 B.C.E.) - Was an Ancient Greek philosopher and scientist who is still considered one of the greatest thinkers in politics, psychology and ethics. When Aristotle turned 17, he enrolled in Plato's Academy. In 338, he began tutoring Alexander the Great. In 335, Aristotle founded his own school, the Lyceum, in Athens, where he spent most of the rest of his life studying, teaching and writing. Some of his most notable works include *Nichomachean Ethics, Politics, Metaphysics, Poetics* and *Prior Analytics*.

1. The end of education is not knowledge alone. It is the union of the innate of the individual and his will. It is knowledge expressed in action.
2. Virtue which is moral excellence goodness and righteousness is not possession of knowledge. It is the state of the will.

3. The process of correct thinking can be reduced to rule like physics and geometry, and taught to any normal mind.
4. Advocate the practice of moderation.
5. Vices are irrational habits or practices because they often stem from passion which often goes beyond reason.
6. Advocate of scientific approaches to education.

John Locke (1632-1704) - Born August 29, 1632, Wrington, Somerset, England—died October 28, 1704, High Laver, Essex), English philosopher whose works lie at the foundation of modern philosophical empiricism and political liberalism. *He was an inspirer of both the European Enlightenment and the Constitution of the United States.* His philosophical thinking was close to that of the founders of modern science, especially Robert Boyle, Sir Isaac Newton, and other members of the Royal Society. His political thought was grounded in the notion of a social contract between citizens and in the importance of toleration, especially in matters of religion. Much of what he advocated in the realm of politics was accepted in England after the Glorious Revolution of 1688–89 and in the United States after the country's declaration of independence in 1776.

1. Tabula Rasa or Blank slate theory – A child is born with a blank mind neither good nor evil.
2. Education can help shape the pupil according to the disposition of the teacher.
3. Emphasized formal discipline moral & physical education.
4. Methods of instruction should consider habit formation through drill and exercise, memorization & reasoning.

Jean Jacques Rousseau (1712-1778) - (born June 28, 1712, Geneva, Switzerland—died July 2, 1778, Ermenonville, France), Swiss-born philosopher, writer, and political theorist whose treatises and novels inspired the leaders of the French Revolution and the Romantic generation.

1. Man is by Virtue good and virtuous.
2. Development of the child according to his inherent endowments.
3. The child is the most important component of the school system.
4. Use of instinctive tendencies as the starting point of any educational pursuit.
5. Everything is good as it comes from the hand of the author of nature.

THE IDEALISTS

Idealism - In philosophy, *is any view that stresses the central role of the ideal or the spiritual in the interpretation of experience.* It may hold that the world or reality exists essentially as spirit or consciousness, that abstractions and laws are more fundamental in reality than sensory things, or, at least, that whatever exists is known in dimensions that are chiefly mental—through and as ideas.

Socrates (469-399 B.C.E.) - Socrates was an ancient Greek philosopher considered to be the main source of Western thought. He was condemned to death for his Socratic method of questioning. Socrates was a scholar, teacher and philosopher born in ancient Greece. His Socratic method laid the groundwork for Western systems of logic and philosophy. When the political climate of Greece turned against him, Socrates was sentenced to death by hemlock poisoning in 399 B.C. He accepted this judgment rather than fleeing into exile.

1. Knowledge is wisdom which, in effect, means virtue.
2. The problem of evil is the results of ignorance.
3. Knowledge is virtue and ignorance is vice.
4. Knowledge is the basis of all right, actions including the arts of living.



Depiction in the Allegory of the cave by Plato.

Plato (circa 428-347 B.C.E.) - Born circa 428 B.C.E., ancient Greek philosopher Plato was a student of Socrates and a teacher of Aristotle. His writings explored justice, beauty and equality, and also contained discussions in aesthetics, political philosophy, theology, cosmology, epistemology and the philosophy of language. Plato founded the Academy in Athens, one of the first institutions of higher learning in the Western world. He died in Athens circa 348 B.C.E.

1. Every individual should devote his life to what is best fitted for him to do.

2. The important function of education is to determine what every individual is by nature capable and fitted of doing things.
3. Poor leadership will lead to wrong decisions.
4. The physical objects are not permanent representations of unchanging ideas alone give true knowledge as they are known by the mind.

Plato's writings were advanced, discussed, and criticized in the context of a conversation or debate involving two or more persons. He also described how the human mind achieves knowledge, and indicated what knowledge consists of by means of his works:

1. *The Allegory of the Cave* describes individuals chained deep within the recesses of a cave. Bound so that vision is restricted, they cannot see one another. The only thing visible is the wall of the cave upon which appears shadows cast by models or statues of animals and objects that are passed before a brightly burning fire. Breaking free, one of the individuals escapes from the cave into the light of day. With the aid of the sun, that person sees for the first time the real world and returns to the cave with the message that the only things they have seen heretofore are shadows and appearances and

that the real world awaits them if they are willing to struggle free of their bonds. The shadowy environment of the cave symbolizes for Plato the physical world of appearances. Escape into the sun filled setting outside the cave symbolizes the transition of the real world, the world of full and perfect being, the world of Forms, which is proper object for knowledge.

Did You Know?

According to some historians, Plato was actually his nickname and that his real name was Aristocles.



Rene Descartes – (1596 – 1650, René Descartes was a French philosopher, mathematician, and scientist. A native of the Kingdom of France, he spent about 20 years of his life in the Dutch Republic after serving for a while in the Dutch States Army of Maurice of Nassau, Prince of Orange and the Stadtholder of the United Provinces).

1. *Theory of Value*

What knowledge and skills are worthwhile learning?
What are the goals of education?

Descartes uses the metaphor of a tree to discuss what knowledge is worth learning. He says that “the whole of philosophy is like a tree whose roots are metaphysics, whose trunk is physics, and whose branches, emerging from the trunk, are all the other sciences, which may be reduced to the three principal ones, namely, medicine, mechanics, and morality”. Descartes begins with metaphysics as his roots because he knows that it is the basis for all scientific and mathematical truths. The three principle sciences, or branches, of his tree of knowledge represent “applications of our knowledge to the external world, to the human body, and to the conduct of life”

2. *Theory of Knowledge*

What is knowledge? How is it different from belief?
What is a mistake? What is a lie? According to Descartes, knowledge is “conviction based on a reason so strong that it can never be shaken by a stronger reason”. Utilizing the philosophical method of doubt, Descartes thought that the pursuit of knowledge entails the pursuit of convictions that reflected the “most perfect certainty”. The first and most significant “certainty” obtained through this process is the

existence of the self; that is, “*I think; therefore, I am*” (Descartes). Descartes then claimed that the existence of God, as a perfect Creator, is evident since “only God could have caused the idea of God” within a thinking being.

Therefore, according to this rationale, to deliberately claim that God does not exist would be considered a falsehood, or a mistake in the logical thinking of an imperfect human being. Descartes further argues that the reality of the natural, external world is an undeniable truth since a perfect God would be incapable of such a profound deception to the thinking being.

3. Theory of Learning

What is learning? For Descartes, learning is a personal quest comprised of external worldly experiences and internal ponderings. While Descartes tends to focus on the latter in his philosophical writings, the sporadic manner in which he changed geographic location and sought several missions on various battlefields throughout Europe suggests that he did indeed value the practical wisdom obtained through real-life experience. In fact, the reason that Descartes ultimately decided to leave behind his formal Jesuit education and pursue active duty as a soldier was because he felt that “the ‘humanities’ he was mastering were comparatively barren of human significance and certainly

not the sort of learning to enable human beings to control their environment and direct their own destiny". From this perspective, the learning that takes place in an academic setting alone will not be enough for an individual to survive and prosper in the world.

This method of inquiry has several phases and begins with doubting a supposed assertion and reducing it into smaller, more basic questions. Once the most basic question has been determined, Descartes suggests relying on the intuition of the mind (not the senses) to provide an insight into this matter supported by pure mathematical or scientific reasoning. Then, one by one, the basic questions can be answered and re-constructed into the initial assertion, which can now be considered knowledge since its internal structure has been solidified by objective analysis. It should be noted that this process does not pertain to matters to faith, as Descartes considered religious beliefs to be acts of the will and not the intellect.

Did You Know?

Nobody called him René. He often introduced himself as "poitevin" and signed letters as "du perron." sometimes, he went so far to call himself the "lord of Perron "





American Philosopher and Education Thinker John Dewey

THE PRAGMATISTS

John Dewey - (1859-1952) He has made the most significant contribution to the development of educational thinking in the 20th century. His philosophical pragmatism, concern with interaction, reflection and experience and interest in community and, democracy, were brought together to form a highly suggestive educative form.

John Dewey's significance for informal educators lies in a number of areas.

- 1.** His belief that education must engage with and enlarge experience has continued to be a significant strand in informal education practice,
- 2.** Dewey's exploration of thinking and reflection – and the associated role of educators – has continued to be an inspiration.

3. his concern with interaction and environments for learning provide a continuing framework for practice.
4. his passion for democracy, for educating so that all may share in a common life, provides a strong rationale for practice in the associational settings in which informal educator work.

He is known to be the founder of “pragmatism”, invented semiotics (*semiosis – signs, objects – interpretations*). He was one of the first philosophers to be influenced by psychology and the theory of evolution put forward by the British naturalist Charles Darwin. Dewey’s believed that we use intelligence as an instrument to cope with a conflict or challenge. His philosophy is called instrumentalism (*all ideas are instruments; therefore, true ideas are those that work best for attaining human goals.*) He also urged that philosophy become a tool for dealing with the specific problems of all human beings rather than with the remote problems of philosophers. In his perspective he advocated that the method of science be used to reshape education, morals, politics and society. He advocated also the so called “learning by doing”. As an educator, he opposed the traditional method of learning by memory under the authority of teachers.

Charles Sanders Peirce (1839—1914), He was born on September 10, 1839 in Cambridge. His writings extend from 1857 until his death, his published works run to about 12,000 printed pages and his known unpublished manuscripts run to about 80,000 handwritten pages. Charles Sanders Pierce received most of the substance of his early education as well as a good deal of intellectual encouragement and stimulation.

The earliest clear statement of Peirce's pragmatism comes from his 1878 paper "*How To Make Our Ideas Clear.*" In this paper, Peirce introduces a **maxim**, or **principle**, which allows us to achieve the highest grade of clarity about the concepts we use. Peirce introduces this principle, which we shall discuss in detail below as the third grade of clarity, as a development of the rationalist notion of "clear and distinct ideas." Combining his pragmatic maxim with notions of clarity from Descartes and Leibniz, Peirce identifies three grades of clarity or understanding.

In terms of education, he also manifested a very great influence of pragmatism. For Pierce,

1. educators already have access to knowledge concerning the appropriate subject matter that their students need to master.
2. The short-term effectiveness of any educator is reflected by the degree to which his or her students demonstrate, at

the completion of a course of study, mastery of the skills and subject matter which that teacher has taught.

3. The long-term effectiveness of a teacher, and of any educational program in general, should be measured in terms of the degree to which students are able to continue to develop as learners once they have left a particular teacher's class or a particular educational program.

4. Those educators who master the skills for deliberately applying Peirce's three categories can measurably enhance both their short-term and long-term effectiveness as educators.

Our proposition here is that, in addition to developing subject-matter expertise, the core purpose of teacher education should be twofold. First, educators should be required to learn and demonstrate mastery of the fundamental set of skills for effective reasoning: qualification, analysis, and interpretation.

The Basics

The basics of Peirce's pragmatism are the underlying abilities to effectively qualify, analyze, and interpret experience. This word "experience" can refer to individual experience as well as to the curricular experience of any subject matter content—from learning to read, to studying. Yet, even they will benefit from practice with the basic skills

for effectively engaging Peirce's categories.

Qualification, the skill for working within Peirce's first category, is honed by developing the ability to recognize similarities and differences among things based upon their qualities. Facility with the qualification stage is vital to waking up the "will to learn." As they learn to notice qualities, students can begin to identify anomalies, the first stage in awakening curiosity.

1. Analysis is the primary tool for engaging skillfully in the activity of Peirce's second category, which Peirce also termed as "action" and "relation." The category of *secondness* is comprised of the activities of bringing qualities into relations with one another. Like qualification, analysis includes a set of teachable skills.
2. Analysis relies upon applying qualitative similarities and differences within a set of forms and systems for sorting, classifying, planning, preparing, and predicting what will happen next. It provides a way of relating the qualities of thoughts, feelings, and sensations and of working ideas out (or figuring them out) before acting based upon them.
3. Interpretation, Peirce's category of *thirdness*, which he also termed "representation," "mediation," and "thought," relies upon the skills of qualification and analysis. Effective interpretation requires skill for

deriving and communicating meaning based upon signs. Peirce's theory of signs and their meanings (*based upon the keystone of his three categories*) has now grown into the field of study that is variously called semantics, linguistics, and semiotics. Peirce's sign theory is a theory of communication and interpretation having to do with the meaning of signs within contexts and matrices ("*within which all things swim*"). Although Peirce's theory of interpretation is recognized as an essential element in certain fields, such as computer programming and comparative literary analysis, it is unknown within most educational specialties. This is unfortunate since Peirce's theory of interpretation by means of signs is simple enough to be adapted and used for helping even young children to develop better reading, writing, and reasoning skills—and enhanced creative and analytical abilities as well.

William James (1842-1910), His ideas derived from that of Pierce but with a different emphasis, pragmatism is in the first instance a theory of meaning. James advocated pragmatism as a means of clearing up precisely such confusions that, he believed, were ubiquitous in philosophy.

Pragmatism in Education:

In the present world pragmatism has influenced education tremendously. It is a practical and utilitarian philosophy. It makes activity the basis of all teaching and learning. It is activity around which an educational process revolves.

It makes learning purposeful and infuses a sense of reality in education. It makes schools into workshops and laboratories. It gives an experimental character to education. Pragmatism makes man optimistic, energetic and active. It gives him self-confidence. The child creates values through his own activities.

According to pragmatism, education is not the dynamic side of philosophy as advocated by the idealists. It is philosophy which emerges from educational practice. Education creates values and formulates ideas which constitute pragmatic philosophy.

Pragmatism is based on the psychology of individual differences. Pragmatists want education according to aptitudes and abilities of the individual. Individual must be respected and education planned to cater to his inclinations and capacities. But individual development must take place in social context. Every individual has a social self and an individuality can best be developed in and through society.

Thus, pragmatism has brought democracy in

education. That is why it has advocated self-government in school. The children must learn the technique of managing their own affairs in the school and that would be a good preparation for life.

Education is preparation for life

Pragmatism makes a man socially efficient. The pragmatists are of the opinion that the children should-not be asked to work according to predetermined goals. They should determine their goals according to their needs and interests.

According to pragmatism the theory and practice of education is based on two main principles, viz:

- (i) Education should have a social function, and
- (ii) Education should provide real-life experience to the child.

Did You Know?

James found little of interest in academic works; his best grades were in science, and later he would regard science as the highest manifestation of human intellect.



STUDY GUIDE

A. Concept to understand

Virtue	Pragmatism
Form	Matter
Moderation	Learning
Maxims	World of Senses
World of Ideas	Experience
Republic	Semiosis

B. Check your facts

1. Discuss in depth the “*allegory of the cave*” of Plato and its intrinsic relationship to education.
2. Enumerate and discuss the important educational philosophes postulated by Plato.
3. Do you agree with John Dewey that “Learning by doing” is effective? Why? Defend your answer.
4. Is it true that “man is by nature good & virtuous” as what Jean Jacque Rousseau claimed?
5. Discuss the pragmatism in education.
6. Explain “*Cogito Ergo Sum*” formulated by Rene Descartes.
7. Why experience is an important aspect to the pragmatism of Pierce?
8. Compare and contrast the two worlds of Plato.

9. Differentiate the realism of Aristotle, Locke and Rousseau, then decide which is more relevant to our current situation (educational).
10. Should order & harmony begin in the inner nature of man? Do you agree? Why? Defend your answer.

C. Phenomenological Reflection

“Teaching should proceed from the known to unknown.”

"Life can only be understood backwards; but it must be lived forwards."

- Søren Kierkegaard

THE PERENNIALISTS

Robert Maynard Hutchins (1899-1977), He was an American educator who criticized over specialization and sought to balance the college of curriculum and to maintain the western intellectual tradition. He argued about the purposes of higher education, deploring undue emphasis on nonacademic pursuits and criticizing the tendency towards specialization and vocationalism. The center of his philosophy of education was an attempt to approach to an ideal of a community of scholars, discussing a wide range of issues – individual freedom, international order, ecological imperatives, the rights of minorities and of women, and the nature of the good life, among others. From 1943 until his retirement in 1974 Hutchins was chairman of the Board of Editors of Encyclopedia Britannica and a director for Encyclopedia Britannica, Inc. he was editor in chief of the of the 54 volume great books of the western world (1952) and coeditor, from 1961, with Mortimer J. Adler, of an annual, the great ideas today.

Mortimer Jerome Adler (1902-2001). He was born in New York City. After dropping out of high school at the age of 14, he worked as a copy boy for the New York Sun. wanting to become a journalist, he took writing classes at night where he discovered the works of men he would come to call heroes; Plato, Aristotle, Thomas Aquinas, John Locke, John Stuart Mill and others. He went to study philosophy at Columbia University. Though he failed to complete the necessary physical education requirements for a bachelor's degree, he stayed at the university and eventually was given a teaching position and was awarded a doctorate in philosophy.

He introduced the *Paideia Proposal* which resulted in his founding the Paideia program, a grade-school curriculum centered around guided reading and discussion of difficult works. Adler long strove to bring philosophy to the masses, and some of his works (how to read a books) became popular bestsellers. Adler was often aided in his thinking and writing by Arthur Rubin, an old friend from his Columbia undergraduate days.



A photograph of young Jacques Maritain

Jacques Maritain (18882-1973), He was born in Paris, a French philosopher and one of the most influential Roman Catholic Scholars of the 1900s. he was a leader of the so called “Neo-Thomism”, a revival of the philosophical system developed by the medieval theologian Saint Thomas Aquinas. It attempted to reconcile faith and reason.

His work: “The degree of knowledge” (1932), analyzed the structured of thought, identifying the three types of Knowledge:

1. Scientific knowledge of empirical reality;
2. Metaphysical knowledge of the principles of being as such and;

3. Supranational knowledge, knowledge beyond the comprehension of human reason.

He taught at the Catholic Institute from 1914 to 1939 and was the French ambassador to the Vatican from 1945 to 1948.

Did You Know?

Maritain is one of the most prominent Catholic Philosophers who explore the American System of education



THE EXISTENTIALISTS

Soren Aabye Kierkegaard (1813-1855), He was a Danish philosopher and religious thinker, he is considered as one of the founders of the movement called “Existentialism”. His philosophical works was greatly influenced by his religious beliefs. His many books are concerned with the nature of religious faith, especially Christianity.

His philosophical claims can be sum up as follows:

1. He held that religious faith is irrational. He argued that religious beliefs cannot be supported by rational arguments, for true faith involves accepting what is considered “absurd”.
2. He insisted on the absurdity or logical impossibility of the Christian belief that God who is infinite and immortal, was born as Jesus Christ, who was finite and mortal.

Fear and trembling (1843)

1. He cited another example of the absurdity of religion in Genesis 22, where God commands Abraham, for no apparent reason, to kill his only son, Isaac. He found this story of God’s unreasonableness so fascinating and important that he wrote an entire book about it.
2. He argued that God requires us to hold beliefs and perform actions that are ridiculous and immoral standards. Because Abraham had obeyed God’s outrageous

commands without trying to understand or justify them, he was Kierkegaard's religious ideal, "the knight of faith".

Concluding unscientific postscript (1846)

1. He argued that nobody can attain religious faith by an objective examination of the evidence, but only by a subjective choice, "a leap of faith".
2. He argued, objective evidence supporting a belief does not make the belief genuine or true. Rather, true belief is measured by the sincerity and passion of the believer. Thus, he concluded that in religion, "truth is subjectivity".
3. He bitterly all attempts to make religion rational. He held that God wants us to obey Him, not to argue for Him.
4. He regarded those offered rational proofs for religion as having "betrayed religion with a Judas Kiss."
5. Eventually, he became convinced that many people who were officially Christians and who considered themselves Christians did not possess the unconditional faith demanded by Christianity. He often attacked the Evangelical Lutheran Church of Denmark.



Image of a Young Jean Paul Sartre

Jean Paul Sarte (1905-1980) he was a French existentialist philosopher who expressed his ideas in many novels, plays, and short stories, as well as in theatrical works.

“Nausea” (1938)

1. He has described the horror and mystery which a man experiences when he considers the unexplainable fact of a thing’s existence.

“Being and Nothingness” (1943)

1. His chief philosophical work about the nature and forms of existence or being.
2. He claimed that human existence, which he called “being for itself”, is radically differently from the existence of such inanimate objects simply are they are; however, people are whatever they choose to be.

3. He said that people are not a coward, for example, in the same simple way that a table is only a table. A person is only a coward by choice. Person, unlike a table, has no fixed character or essence.

“Existentialism and Humanism”

1. He defined existentialism as the doctrine that, for humankind, “*existence precedes essence.*”
2. He believed that people are completely free, but are afraid to recognize this freedom and to accept full responsibility for their behavior, which such freedom implies. Thus, people tend to deceive themselves about their true situation. Throughout his philosophical and literary works, Sartre examined and analyzed the varied and subtle forms of self-deception.
3. He criticized Sigmund Freud’s psychoanalytic theory of human behavior and offered his own “existential psychoanalysis.” He said that the ultimate motive for all human behavior is the desire to achieve perfect self-sufficiency by becoming the cause of one’s existence. However, he argued that his goal is self-contradictory and impossible to attain. Therefore, he considered all human activity ultimately futile.
4. “Man is a useless passion.” He identified this idea of a perfectly self-sufficient beings who are the cause of their

own existence as the traditional idea of God. According to him, each of us, wants to become God, and God cannot possibly exist.

Critique of dialectical Reason (1964)

He presented his political and sociological theories, which he considered to be a form of Marxism.

Did You Know?

Sartre was awarded the Nobel Prize in Literature in 1964 "but he declined it citing several reasons which were published which October 26, 1964 edition of Le Fiaaro.

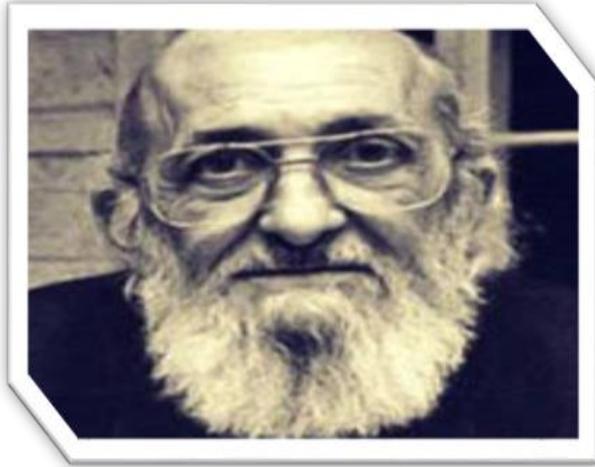


THE SOCIAL RECONSTRUCTIONISTS

Theodore Brameld (1904-1987), He was the founder of social reconstructionism in reaction in reaction against the realities of the World War II. He championed the educational role of transforming the existing culture and the need for students to be able to established useful goals. In his work "Education for the emerging age," he suggested that we give objectives or goals not for the sake of credits or even knowledge as such; we give them so that people are all races, creeds, classes, and cultures may realize a more satisfying life for themselves and for their fellows. Knowledge, training, skill, - all these are means to the end of such social self-realization. He recognized the potential for either human annihilation through technology and human compassion. Brameld was best known for his *theory of reconstructionism*, which received widespread attention in educational society. His writings include *Ends and Means in education* (1950), *Philosophies of Education in Cultural Perspective* (1955), *Toward a Reconstructed Tourism as Cultural Learning* (1977).

George Sylvester Counts (1889-1974), He is an American educator who recognized that education was the means of preparing people for creating this new social order.

“Social values an institution did not remain static, thus, education philosophies too must be reconstructed to maintain their relevance.” The works of Counts provided the key issue for reconstructionism when he posed the question, *“dare the school to build a new social order?”* His concern that American’s schools did not serve the needs of most of the children arose from the impact of the Great Depression in the 1930s and in his belief that only a small favored group was being prepared for the challenges of a technological and global future. Counts was well ahead of his time when he wrote in 1952: *“The supreme task of the present and the coming generation in all countries, surpassing any domestic issue, is the development of the institutions, the outlook, the morality and the defenses of world community. All geographical barriers, including distance, have been surmounted. Retreat into the past is impossible; perpetuation of the present means chaos and disaster.”* He further believed that teachers play a critical role in shaping culture, for if they are interested in the lives of children – the central responsibility with which they are charged by the state – they must work boldly and without ceasing for a better social order.



Paulo Reglus Neves Freire a Brazilian Educator and Liberal Philosopher

Paulo Reglus Neves Freire (1921-1997), He was a Brazilian whose experiences living in poverty led him to champion education and literacy as the vehicle for social change.

Excerpts from his work "***Pedagogy of the Oppressed***"

1. Status, power and domination of the oppressor are not possible without the existence of the oppressed.
2. The oppressor is dehumanized by the act of oppression while the existential reality of oppression and the internalization of the image of the oppressor dehumanize the oppressed.

3. Freire defines oppressors as those who deny personal autonomy of others by imposing a worldview paradigm onto the oppressed that denies them the power to direct their own lives. By convincing the oppressed that their circumstances are unalterable with the exception of intervention of the ruling classes. The oppressors smother any possibility of action by the oppressed that is in contradiction to this paradigm.
4. The pedagogy of the oppressed has two stages: in the first stage, the oppressed realize the extent of their oppression and through reflection they commit themselves to the action of transforming the world. In the second stage: the oppressed are no longer oppressed and the oppressors no longer oppress.
5. Freire argues that those who oppress others dehumanize themselves and engender the process that blinds them from seeing how their dominating, manipulative behavior is self-destructive.
6. True freedom means ejecting the image of the oppressor and embracing autonomy and responsibility, which for the oppressed can be a frightening act in the face of reprisal from the oppressors or censure from fellow oppressed who fears reprisals.
7. Freire identifies horizontal violence – when the oppressed attack their kin; the oppressor exists within

and they have lashed out indirectly against him – as another aspect of behavior that stymies transformative action.

8. The oppressed are emotionally dependent, and before they discover their dependence, they take their anger and feelings of hopelessness out at home sometimes by drinking; perhaps the only outlet to which they have access.
9. It is the only oppressed, who by freeing themselves, can free their oppressors. The oppressed must claim their humanity by freeing themselves and their oppressors. This is an extremely difficult task when the oppressors do not consider themselves to be oppressors and the oppressed do not consider themselves to be oppressed.
10. Freire states that the act of oppression is an act of violence, so the violence of the oppressed is in reaction to the violence of the oppressors.
11. The oppressors see this retaliatory violence or resistance as criminal behavior and force the oppressors down in the name of keeping the peace.
12. The oppressed cannot switch places with the oppressors to achieve their freedom. They cannot become oppressors themselves. The authentic solution of the oppressor-oppressed contradiction does not occur by reversing the positions. When the oppressed gain equal

rights and an equal voice in their lives the former oppressors feel they are now the oppressed.

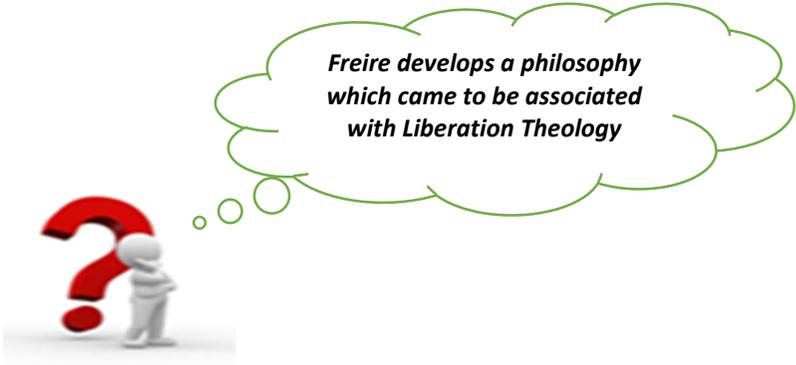
13. They are familiar with oppressing others and when the act of domination is taken away, they do not feel equal, they feel they have lost their power of domination and manipulation.
14. The former oppressor is selfish and self-centered; they seem to have an inability to see that everyone deserves to be treated equally.
15. Oppressors believe that “to be” is “to have”; money is the measure of all things, and profits is the primary goal. The oppressors dehumanize themselves through their egoistic pursuit “to have”; they have so much that they lose themselves. They feel they have a right to have, while others do not have this right and do not deserve t have. The oppressed do not have because they did not work hard enough and therefore, therefore they do not deserve to have. This theory gives the oppressed a good reason (in their minds) to criticize, condemn, and judge the oppressed.
16. Now the oppressed are pathetic, marginalized people who deserve to live in poverty and to be dehumanized and to be treated as things.
17. No one likes to admit they are victims; the same way people are hesitant to admit they are oppressed. Without

a clear view of their oppression, many times the oppressed will attack his peer. Because the oppressor exists within their oppressed comrades, when they attack those comrades, they are indirectly attacking the oppressor as well.

18. At some point, the oppressed become attracted to the oppressors and want to imitate them, to have what they have.
19. One can observe these dynamics in advertising. People associate their wants with happiness, success and fulfillment. The oppressed desire to be like the oppressors.
20. It may even be what the characteristic trait of self-depreciation. This belief is an example of hegemony, domination without violence.
21. Once the oppressed are forced into submission, hegemony keeps them and future generations in the position of oppression. The oppressed suffer from low self-esteem and are not aware of their full capabilities. They do not realize that without a formal education, they still “know” things.
22. There are many essentials the oppressed need that are necessary to life that the oppressors know. The oppressed must be made to understand that they are as

valuable as the oppressors, and they deserve to be treated humanely, with dignity and respect.

Did You Know?



Ivan Illich (1926-2002) was born in Vienna, and is acknowledged as the co-founder of the widely known and controversial center for Intercultural Documentation (CIDOC) in Cuernavaca in Mexico, and since 1964 he has directed research seminars on "Institutional Alternatives in a Technological Society," with special focus on Latin America. He was known for his critique of modernization and the corrupting impact of institutions.

Excerpts from "De-schooling Society"

Universal education through schooling is not feasible. It would be no more feasible if it were attempted by means of alternative institutions built on the style of present schools.

Neither new attitudes of teachers toward their pupils nor the proliferation of educational hardware or software) classroom or bedroom), nor finally to expand the pedagogue's responsibility until it engulfs his pupils' lifetimes will deliver universal education. The current search for new educational funnels must be reversed into the search for the institutional inverse; educational webs which heightens the opportunity for each one to transform each moment of his living into one of learning, sharing and caring.

-

Why should there be de-schooling the school?

1. Many students especially those who are poor, intuitively know what the school do for them. They school them to confuse process and substance. Once these become blurred, a new logic is assumed; the more treatment there is, the better are the results; or, escalation leads to success. The pupil is thereby "schooled" to confuse teaching with learning, grade advancement with education, a diploma with competence, and fluency with the ability to say something new. His imagination is "schooled" to accept service in place of value. Medical treatment is mistaken for health care, social work for the improvement for community life, police protection for safety, military poise for national security, the rat race for

productive work. Health, learning, dignity, independence and creative endeavor are defined as little more than the performance of the institutions, which claim to serve these ends, and their improvement is made to depend to serve these ends, and their improvement is made to depend on allocating more resources to improvement is made to depend on allocating more resources to the management of hospitals, schools and other agencies in question.”

2. Not only education but social reality itself has become schooled. It costs roughly the same to school both rich and poor in the same dependency.
3. The poor have always been socially powerless. The increasing reliance on institutional care adds a new dimension to their helplessness: psychological impotence, the inability to fend for themselves. This modernization of poverty is a world-wide-phenomenon, and lies at the root of contemporary underdevelopment. Of course it appears under different guises in rich and in poor countries. This total failure to improve the education of the poor despite costlier treatment can be explained in three ways:
 - a. Three billion dollars are insufficient to improve the performance of six million children by a measurable amount; or

- b. The money was incompletely pent, different curricula, better administration, further concentration of the funds on the poor child, and more research are needed and would do the trick; or
- c. Educational disadvantage cannot be cured by relying on education within the school.

Did You Know?

Ivan Illich was the co-founder of widely known and controversial Center for Intellectual Documentation (CIDOC) in Mexico.



STUDY GUIDE

A. Concepts to comprehend

Existence	Essence
Freedom	De-schooling
Oppressed	Self-deception
Absurdity	Perennialism
Dialectic	Horizontal Violence
Paideia	Neo-Thomism

B. Check your facts

1. Do you agree with the criticism of Illich, “de-schooling the school”? Why? Defend your answer.
2. Discuss “The degree of knowledge” by Maritain that analyzed the structured of thought.
3. Do you believe that education must be reconstructed to maintain its relevance as what Count suggested?
4. Relate the idea of Freire on the pedagogy of the oppressed and the call for educational reform amidst the current situation in the educational realm due to the COVID-19 pandemic.
5. Expound the basic concept of Sartre “Existence precedes essence.”
6. Do you agree to the *Paideia Proposal* that is centered around guided reading and discussion of difficult works in the basic level?

7. Is education a social process? Why? Defend your claim.
8. What is the problem of over-specialization in the realm of educational process according to Hutchins?
9. Differentiate the existentialism of Kierkegaard and Sartre.
10. How does existentialism influence the current trend of education in the world, in the Philippines?

C. Phenomenological Reflection

“Man is primarily self-evident reality, a point of philosophizing?”

PART 4

Classical & Contemporary Philosophies

“Homo homini lupus”

- *Thomas Hobbes*

Naturalism is the philosophical view that all objects and events are capable of being accounted for by *“scientific explanation”*, usually allied with the ontological claim that there is non-natural objects, processes and causes. Naturalism is considered the oldest philosophy in the western world.



Thomas Hobbes' Leviathan

Thomas Hobbes, a contemporary naturalist, give a picture of nature as he saw it in man. The native condition of man, as Hobbes sees him, is a *“war of everyone against*

everyone." Individual man is constantly is continually in competition with each other, grasping for honor and dignity. His chief joy is in comparing himself with other men, and therefore he relishes "*nothing but what is eminent*". Hobbes believes it is best for man to be kept busy or in an inferior position from which he will struggle for something better, because he is most troublesome when he is most at ease. His hunger for power is such a restless unquenchable desire it is only eases at death. One of the famous naturalist was Jean Jacque Rousseau, for him everything is good as it comes from the hands of nature but everything degenerates in the hands of man. For him, nature is good, dependable; it offers freedom and necessity; it has smooth flowing rhythms which choose the time. His glorification of nature promoted naturalism, particularly in education and politics. Rousseau established three (3) principles of teachings which formed the basis of the reform of Pestalozzi, Herbart and Froebel. (1.) The principle of Growth. That the order of nature is need, activity, experience and knowledge, the process of education should be the same order. The work of the teacher is not impel learning but merely to guide it in such a way that it follows the natural order. (2.) The principle of student Activity. Nothing must be done for the student that he can do for himself is the principle of student activity. (3.) The principle of Individualization. The needs and interests of

individual must be placed above those of society. The student is not to be adjusted to his education but his education is to be adjusted to his needs. Rousseau asserts that society is fickle, it is evil and crafty; it offers tyranny and authority' it is full of hurry and premature actions prompted by the whims and ambitions of people who do not know nature. The specific target of Rousseau was the highly artificial life of the upper classes. He wrote the "Social Contract" an influential work in politics. His writings were outburst of emotions, revolts against what is and proclamations of what ought to be.

The metaphysics of Naturalism attempts to explain what naturalism has said about nature of reality, what naturalism believes to be all and end all of the nature of existence itself. Naturalism maintains that nature is the only idea worthy of the serious consideration of man, and that man himself is the apex of reality. From the epistemological point of view, naturalism believes that the reality and nature are identical and that, beyond nature, there is no reality. Nationalism denies reason as a source of knowledge and claims that the only valid form of knowledge is what is derived from existence.

Realism

It is a philosophical doctrine that universals have a

real objective existence; that the objects of sense perception have an existence independent of the act of perception. Realism is based on what is real as they are; something that exists independently of all other things and from which all other things are derived. Plato define reality as the pure ideas of the mind. He believed that ideas and concepts are innate or inherited in a form. Aristotle, Plato's student, defined reality as the relationship found in the physical environment and learning occurs through contact with the environment. He claims that knowledge is initially acquired by forming images of sensory experience, and associations are then made among the images. These are various views about reality.

Epistemologically, realism is the refinement of our acceptance of the world as being just that it appears to be, and that things are the same as they are before entering our consciousness and remain unchanged through our experience. Realism holds that there is a real world whose existence is independent of man but it can be ascertained through man's intellect and sense perception. The realists believe that reality refers to physical objects and forces perceived as they are. These are certain principles about realism as a philosophy:

1. All beings, material or immaterial, can be understood clearly by the human mind as they appear to be what they are.
2. The familiarity gained by experience and by human nature is unchanging and dependable and serves as norm for the decision and action of the individual and society. The beginning of realism can be traced back to the middle ages and to Plato and rests on the being that “ideas” which according to Plato, are forms, patterns, types, or universal existing in the mind, as a result of mental understanding awareness and activity; a concept developed from the mind.

Educational aim

1. Gives direction and form to individual’s basic potentials.
2. Determine the direction of the individual’s inherited tendencies.
3. Provide an education that could produce a good individual and a good society by meeting 4 principal needs of an individual: (a) Aptitude needs, (b) Self-determination needs, (c) Self-realization needs, (d) Self-integration needs.

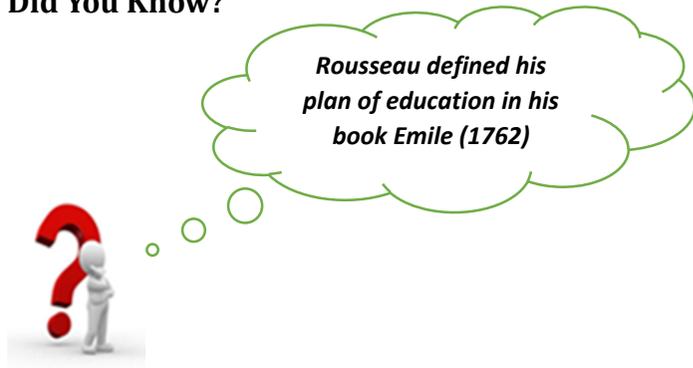
Role of teachers

1. Help the students realize irresistible necessity of earth's physical forces.
2. Help develop initiative and ability to control their experiences.
3. Help realize that they can enter into the meaning of their experiences.
4. The students would be taught factual information for mastery.

Role of school

1. Further develop discipline
2. Utilize pupil activity through instruction
3. Speak with authority
4. Regard the pupil as more superior than other objects
5. Change in the school would be perceived as a natural evolution toward perfection of order

Did You Know?



Idealism

It is a philosophical theory that maintains that the real is of the nature of thought or that the object of external perceptions consists of ideas. Idealism asserts that reality is composed of thought related to mind and idea, and that matter is mere by product of its workings. For the idealists, mind is real and matter is just an appearance. They believe that the universe can be understood by examining the laws of thought and consciousness. This negates the methods applied to the physical sciences. Idealism holds the view that the world exists independent of the mind and that this world can be ascertained through perception of the mind which determines its organization and form as well as the human knowledge. Plato regards the real and significant things in this world as ideas. For him “ideas” did not mean anything mental with existence dependent upon the mind of man. These ideals are eternal essences, forms or types which serve as patterns, ideas or standards for things which are perceived by the senses. It is in this premise that the world is divide into spheres – that of matter and that of idea. The world of matter is perceived clearly to man through his senses and faculties; e.g., sight, hearing, smell, taste or touch. It is always changing and it is a source of disorder and confusion, imperfections and evil. On the other hand, the type of the world of ideas is firm and established in one’s

mind and is known to man through his reason or intelligence. According to Plato, this is real world, although incorporeal or not material that provides man with genuine knowledge, free from pre-tense and affection, not mere appearances produced by our senses.

From metaphysics that treats the ultimate nature of existence, reality and experience, idealism holds that we ourselves are real, not mere illusions or dreams. It holds that the world of colors, shapes and sounds that each of us lives in, is reality and the world of his own mind. Since our mind are our island, "finite centers" in a larger world, the idealists believe this large world, to be rational through and through, and because of this, they are inclined to think, too, as spiritual. Metaphysically, the reality of the self, the idealists take as their starting point the fact of self-consciousness. The art of self-consciousness in reflexive is that the subject is also the object. In the act of being self-conscious, the individual is directly aware of himself. The reality of individual self seems as clear and certain to the idealists. The idealists believe that the self is spiritual or mental in character.

Epistemologically, idealism embraces modified skepticism, a principle which is relied upon by the idealists as attest of truth, the principle of coherence. These principles state that the truth is orderly and systematic. Hegel asserts that with just relationships as our perception,

the qualities of object, no entity at all. It is their relationships; there is no object, no entity at all. It is their relationship which constitutes the real thing itself.

Logically, the idealists believe that the mind is the prime reality. The methods of knowing are the interpretation of our perceptions and the unifying elements of our ideas. Formal logic, is stressed by the idealists as a tool by which our thinking can be rendered coherent. From the idealists point of view, the growth and development of knowledge, whether in the individual mind or the experience of the human race, is a matter of extending vision so that individual and classes are seen in their larger and more complete relationships. That is, the more knowledge is developed, the more analysis and synthesis take place and wholes are seen with deeper insight as being constituted of the interrelated parts. On axiology, the values human beings desire and enjoy are basically rooted in their very existence and these values of human life run supreme. For the idealists, values arise out of man's participation in the order of the universe of which he is part. Values are not his creation but his discovery. He is aware of it because he has the innate capacity to realize as intelligent life in the order of the universe.

Educational aim

To develop the individual spiritually, mentally and morally.

Role of teachers

1. Chief source of inspiration
2. Creator of educational environment

Role of School

1. An agency of the society
2. Thinking institution

Pragmatism

It is a philosophical movement or system of having various forms; but generally, stressing practical consequences as constituting the essential criterion in determining meaning of truth or values. Pragmatism is fundamentally an American philosophical movement, having been formulated first in American philosophical movement, having been formulated first in American soil by Charles Sanders Peirce, a philosopher and mathematician and considered to be the father of pragmatism are quite substantial and well established. The essence of pragmatism as a philosophy in on the meaning, value and truth of an idea, concept, belief, or theory that are determined by the practical results, and the function of thought is to produce the conceived action. For some philosophers and thinkers, pragmatism is more inclined to attitude and method, rather than to a philosophical doctrine.

Pragmatism proposes that the pragmatic method is conscious formulation of what goes on all the time in our experience. Knowledge, for the pragmatists, is descriptive and experimental, because what is known is always known in achieving a satisfactory given unit of experience. Pragmatism though it rejects accumulation of facts, does not consider the content of scientific observation unimportant. It is a necessity and its value become distinctly evident when this content provides hypothesis for experimental action.

Dewey's concept of experience and thinking

According to John Dewey, what constitutes our brute or animalistic experience is the interaction between a biological organism and its environment. Experience is not an object known, but rather an action performed. In the course of activities, it encounters situations in which it can no longer act, and therefore, thinking arises as a means of dealing with these disturbing situations by working out hypotheses or guides to future actions. The merits of these intellectual acts are determined by practical criterion, by which organism functions satisfactorily.

Dewey and progressive education

He regarded his type of pragmatism as having far reaching application in our society. An important utilization

of this theory is in the realm of education. He proposed that the educational system should try to develop methods for problem solving. He believes that he would be better fit for living in our ever-changing world with its manifold perplexities. Out of this application of Dewey's theory, grew and developed methods of overcoming the difficulties that beset him. He would learn to choose satisfactorily 'adjustment to his environment" and consequently develop different means which would hep him in solving bigger problems of them physical and social world in which he would have to live. This type of education would train the citizens for living in an organized and democratic society. It would likewise strengthen the development of our type of social, economic. And political institutions. It has been observed that a democratic society in one that is able to confront new situations and try new solutions, since its system of social organization that is open to exploration of new means of meeting difficulties. The students trained in problem solving will be an active citizen of such a society, in utilizing his capabilities and techniques in dealing with unresolved problems in cooperation with the larger social group in their common search for satisfactorily ways of dealing with the difficulties and other problems which virtually hinder the smooth functioning of society. Dewey's philosophy is commonly referred to as "instrumentalism", it

is a doctrine that ideas are instruments of action and that their application and usefulness will determine the truth. Dewey's assert that if ideas, meanings and conceptions, theories and systems are instruments to an active reorganization of the given environment, to a removal of a specific trouble and perplexity, then the of their validity and value lies in accomplishing the work. If people succeed in their office, they are reliable, sound, valid good and true. If they fail to clear up confusion, uncertainty and evil when they are acted upon, they are false. In confirmation, corroboration, verification lies work and consequences. For Dewey, truth, is satisfaction of the needs and conditions of the problem out of which the ideas, the purpose and appropriate methods of action arises. It is in this context that 'truth utility means service in making just contribution to reorganization in experience that the idea or theory claims to be able to wake. For Dewey, knowledge is not an end but an instrument which an individual can utilize to attain his desired goal. Knowing is an intellectual instrument, the utensil of civilization, a highly generalized tool, which the mind uses and is prepared in advance to all sorts of intellectual emergencies. Dewey's theory of instrumentalism is applicable to various facets of life; e.g. education, religion, politics and morality. It may be of interest to note that it is education which emphasizes the importance of experience,

experimentation, and learning by doing that which brought tremendous influence to the learners.

Educational aim

1. For social efficacy
2. Train the students to continuously and actively quest for information and production of new ideas needed to adjust to an ever-changing society

Role of teachers

1. Keep order in the class
2. Facilitates group work
3. Encourages and offer suggestions, questions and help in planning
4. Curricular planner



Image of a young Fredrich Nietzsche

Existentialism

It is a modern movement encompassing a variety of themes, among them the doctrine that individual existence determines essence, that man has absolute freedom of choice but there are no rational criteria serving a basis for choice, and the general claim is that the universe is absurd, with an emphasis on phenomena on anxiety alienation. From the contemporary point of view, existentialism is a philosophical movement which means the type of thinking that emphasizes the human existence and the distinctive qualities of individual life. Existentialism is a philosophy of man as a living individual, the individual that breathes and thinks, that has freedom or moral choice.

There are two prominent exponents of existentialism and these are Soren Kierkegaard, a Danish religious thinker and Friedrich Nietzsche, a German Philosopher. Other advocate of existentialism were Jean Paul Sartre, Gabriel Marcel and Karl Jasper. For Kierkegaard, man is a subjective thinker and comprehends himself not as an abstraction but as an ethically engaged existing subject. Existence is in character, and since man himself alone can comprehend the meaning of his existence, this, in effect, brings to the fore man's mode of becoming which is choice. An authentic choice is fundamentally a product of passion and zealous intention.

Fredrich Nietzsche, was against the rationalistic

philosophy which spread out in 19th century. His works and other writings were focused on attacking rationalism and on studying the prevailing conditions which he believes were really demeaning to man. He sees in a man the nature of his character which seems vulnerable to deficiencies which have to be corrected to produce superior race. He disliked the traditional morality which to him, is the reason for an inferior race of men. He claimed that nature is beyond good and evil, that all men are equal; that morality is an intervention of the weak to limit and deter the strong; that power is the supreme virtue and the supreme desire of man; and that of all forms of government, the wisest and most natural is aristocracy. He argued that the real progress will come not by raising the weak and liberating the masses but through the development of superior race. The thought of Nietzsche about existentialism is perceived and deemed virtually radical by modern standard and calls some attention to the implications of living in a world where values, philosophical orientations, norms and personal human goals keep changing. He is revolutionary and futuristic philosophical critic of keen foresight who warned men about the impending changes of living in a highly technical and industrial age that changes and still have to come where human values are taken for granted. Meanwhile for Sartre, in anxiety, man becomes aware of his freedom, knows himself

and is responsible for his own actions and commitment. Existence precedes essence., man is encompassed by his existence. For Jasper, existence is always in a situation. While Marcel, existential thinking, the thinking of an involved self us threatened by the interest in abstraction and by bureaucratic societies which reduce individuals to average. Thus, existentialism is a theory of individual meaning, it asks each man to ponder the reason for his existence. As the name itself, indicates existentialism is characterized, first, by a tendency to place the emphasis on existence. The philosophy has a sole unifying principle “existence precedes essence”.

Educational aim

To train individual for significant and meaningful existence.

Role of teachers

1. Good provider of experience.
2. Effective questionnaire.
3. Mental disciplinarian.

Role of School

1. Create an atmosphere for an active interaction.
2. Plan better solution to their everyday problems.
3. Discuss the different situations based by an individual

Did You Know?

A broken engagement with Regine Olsen affected Kierkegaard writings, some surmised that he did not want to share his despair and melancholic personality with anyone, thus he called of his enaaement.



STUDY GUIDE

A. Concepts to comprehend

Ontology	Doctrine
Classical	Experience
Skeptics	Reality
Perception	Knowledge
Change	Praxis
Nature	Humanism

B. Check your facts

1. In what respect does realism disagree with idealism?
2. What are the aims of education in naturalism?
3. Discuss the basic principle of each classical and contemporary philosophy.
4. What is the concept of John Dewey about experience and thinking? Defend your claim.
5. Compare & contrast the classical & contemporary philosophy.
6. How does Plato regard idealism as a philosophical doctrine? Defend your answer.
7. What is the philosophical view of Jean Jacque Rousseau about nature and education?

8. Do you agree that pragmatism is more inclined to attitude & method rather than to a philosophical doctrine? Why? Defend your answer.
9. Among the philosophies discussed, which do you think should promote the well-being of the child? Defend your claim and cite some instances.
10. Differentiate the existentialism of Sartre, Marcel and Kierkegaard.

C. Phenomenological Reflection

“An individual has no essential nature, no self-identity, he creates himself by his own free choice.”

PART 5

Eastern Philosophical Foundations Education

“Those who cling to perceptions and views wander the world offending people.”

- Siddhartha Gautama,

Eastern Philosophy

It refers very broadly to the various philosophies of China, Japan, Korea, Iran (Persia) and even the Philippines. The usefulness of diving philosophy into Western philosophies and other philosophies, in contrast to the notion that philosophy is universal rather than divided, is open to challenge, partly because it could appear partly condescending to non-Western philosophies. There are important traditions in philosophy that are intimately bond up with historical and geological circumstances. Likewise, there are examples of philosophies who are persecuted by the majority in their geographical circumstances and stand against the common opinions and practices of their specific time and space. Many claim that geographical and time and notions of Western and Eastern philosophy is too vague and imprecise, committing the fallacy of over generalization.

When the term “**philosophy**” is used in an academic context, it typically refers to the philosophical tradition begun with the ancient Greeks that provided us with an abundance of manuscripts and archeological sites are often overlooked in many North American and European

universities, just as ancient “Western” and monotheistic claims are also overlooked in the last few decades, unlike in the early 1900s.

The Enlightened One “Buddha”



Major Philosophical Traditions

The following is an overview of the major Eastern Philosophical traditions.

From its inception, Buddhism has had a strong philosophical component. Buddhism is founded on the rejection of certain orthodox philosophical concepts, in which the Buddha had been instructed by various teachers. Buddhism rejects atheism, theism, monism and dualism alike. The Buddha criticized all concepts of metaphysical being and non-being, and this critique is inextricable from

the founding of Buddhism. Particular point of Buddhist philosophizing has often been the subject of disputes between different schools of Buddhism. Metaphysical questions such as “Is there a god” and “*Does the soul (Atman) really exist?*” have divided the Buddha’s followers even during his own lifetime, and epistemological debates over the proper modes of evidence have always been lively in Buddhism. Readers should note that theory for its own sake is not valued in Buddhism, but theory pursued in the interest of enlightenment for oneself or others is fully consistent with Buddhist values and ethics.

Buddhism is a system of beliefs based on the teachings of **Siddhartha Gautama**, an Indian prince later known as “**Buddha**” (563-483 B.C.E.), or one who is Awake – derived from the Sanskrit “bud” to be awaken. Buddhism is a non-theistic religion, one whose tenets are not especially concerned with the existence or non-existence of a God or gods. The buddha himself expressly disavowed any special divine status or inspiration, and said that anyone, anywhere could achieve all the insight that he had. The question of God is largely irrelevant in Buddhism, though some sects, (notably Tibetan Buddhism) do venerate a number of gods drawn in from local indigenous belief systems.

The four noble truths

The Buddhist soteriology is summed up in the four

noble truths.

1. *Dukkha* – all worldly life is unsatisfactorily, disjointed containing suffering.
2. *Samudaya* – there is a cause of suffering, which is attachment or desire (*tanha*) rooted in ignorance.
3. *Nirodha* – there is an end of suffering, which is Nirvana.
4. *Marga* – there is a path that leads out of suffering, known as the noble eight-fold path.

The eight-fold path

1. Right understanding
2. Right speech
3. Right conduct
4. Right vocation
5. Right concentration
6. Right effort
7. Right mindfulness
8. Right thought

However, Buddhist philosophy as such has its foundations more in the doctrines of; *Anatta* – which specifies that all is without substantial metaphysical being. *Pratitya-samutpada* – which delineates the Buddhist concepts of causality and, Buddhist phenomenological analysis of dharmas, or phenomenological constitutes.

Most Buddhist sects believe in karma, a cause and effect relationship between all that has been done and all that will be done. Events that occur are held to be the direct result of previous events. One effect of karma is “**rebirth**”. At death, a karma for a given life determines the nature of the next life’s existence. The ultimate goal of Buddhists practitioner is to eliminate karma (*both good & bad*) end the cycle of rebirth and suffering, and attain Nirvana. (usually translated as awakening or enlightenment)

Zen (Chan) Buddhism

Chan (Chinese) or Zen (Japanese) is a fusion of the Dhyana school of Mahayana Buddhism with Taoist principles. Bodhidharma was a semi-legendary India monk who travelled to china in the 5th century. There, at the Shaolin temple he begun the *Ch’an school of Buddhism*, known in Japan and in the west as Zen Buddhism. Zen Philosophy places emphasis on existing in the moment, right now. Zen teaches that the entire universe is a manifestation of the mind, and encourages the practitioner to confirm this for themselves through direct insight satori. Zen schools had been historically divided between those which encourage the pursuit of enlightenment as a sudden event (***Rinzai***) or as a fruit of gradual cultivation. Zen practitioner engage in *zazen* (*sitting*) meditation as other schools do, but Zen is

noted for *shikantaza* (*just sitting*) as oppose to following the mantra use. The Rinzai use is noteworthy for the use of *koans*, riddles designed to force the students to abandon futile attempts to understand the nature of the universe through logic.

Charvaka

It is also known as lokayata or lokyata, was materialist and atheistic school of thought with ancient root in India. It proposed a system of ethics based on rational thought. However, this school had been dead for more than a thousand years.

Did You Know?

Buddha was not as chubby as many depictions of him would make it appear, it was symbolic of happiness in the



Hinduism

Hindu holy book *The Bhagavad Gita* describes the mind as turbulent and obstinate. The chariot of the body; the five horses represent the five senses (tongue, eyes, nose, ears and skin). The rein symbolizes the mind, the driver the intelligence, and the passenger is the spirit soul.

Hinduism (Sanatana Dharma, roughly perennial faith) is generally considered to be the oldest major world religion and first among Dharma faiths. Hinduism is characterized by a diverse array of belief systems, practices and scriptures. It has its origin in ancient Vedic culture at least as far back as 3000 B.C.E. it is the third largest religion with approximately 1.05 billion followers worldwide, 96% of whom live in the Indian subcontinent. Hinduism rests on the spiritual bedrock of the Vedas, hence Veda Dharma, and their mystic issue, the Upanishads, as well as the teachings of many great Hindu gurus through the ages. Many streams of thought flow from the six Vedic/Hindu schools, bhakti sects and Tantra Agamic schools into one ocean of Hinduism, the first of the Dharma religions. Also, sacred books Bhagavad Gita is one of the most revered texts among Hindus. What can be said to be common to all Hindus is belief in Dharma reincarnation, karma and moksha (liberation) of every soul through a variety of moral, action based, and meditative yoga. Still more fundamental principles include ahimsa

(non-violence), the primacy of the Guru, the divine word of Aum and the power of the mantras, love of Truth in many manifestations as gods and goddesses, and an understanding that the essential spark of the Divine (Atman/Brahman) is in every human and living being, thus allowing for many spiritual paths leading to the One Unitary Truth.

Did You Know?

The Rig Veda was written more than 3800 years ago, making Hinduism one of, if not the oldest religion in the world.





Chinese Philosopher Kong Zi or better known as Confucius

Chinese Philosophies

Chinese philosophy has a history of several thousands of years; its origins are often traced back to the Ying Jing (the book of changes), an ancient compendium of divination, which introduced some of the most fundamental terms of Chinese philosophy. Its age can only be estimated (its first flowering is generally considered to have been in about 6th century B.C.E.), but it draws on an oracular tradition that goes back to the Neolithic times.

Early beliefs

Early Shang Dynasty thought was based upon cyclicity. The notion stems from what the people of the Shang Dynasty could observe around them, day and night cycled, the seasons progressed again and again, and even the moon

waxed and waned until it waxed again. Thus, this notion, which remained relevant throughout Chinese history, reflects the order of nature. In juxtaposition, it also marks the fundamental distinction from the western philosophy, in which the dominant view of time is a linear progression. During the Shang, fate could be manipulated by great deities (Chinese ^y;py"shen), commonly translated as Gods. Ancestor worship was present and universally recognized. There was also human and animal sacrifice. When the Shang was overshadowed by the Zhou, a new political, religious and philosophical concept was introduced called the "mandate of heaven." This mandate was said to be taken when rulers became unworthy of their position and provided a shrewd justification for Zhou rule. During this period, archeological evidence points to an increase in literacy and a partial shift away from the faith placed in Shang Dynasty, with ancestor worship becoming common place and a worldlier orientation coming to the fore.

Hundred Schools of Thought

In around 500 B.C.E., after the Zhou state weakened and China moved in to the Spring and Autumn period, the classic period of Chinese Philosophy began (it is an interesting fact that this date nearly coincides with the emergence of the first Greek Philosophers). This is known as

the Hundred Schools of Thought (various philosophers hundreds of schools). Of the many schools founded at this time and during the subsequent warring States period, for four most influential ones were Confucianism, Daoism (Taoism), Mohism and Legalism.

Main School of thought

Confucianism

It is a philosophical school of thought developed from the teaching of the sage Confucius (Kong Zi, 551 – 479 B.C.E.), collected in the Analects of Confucius. It is a system of moral, social, political and religious thought that has had tremendous influence on Chinese history, thought and culture down to the 21st century. Some westerners have considered it to have been the ‘state religion’ of imperial China. Its influence also spread to Korea and Japan.

Major Confucian concepts include:

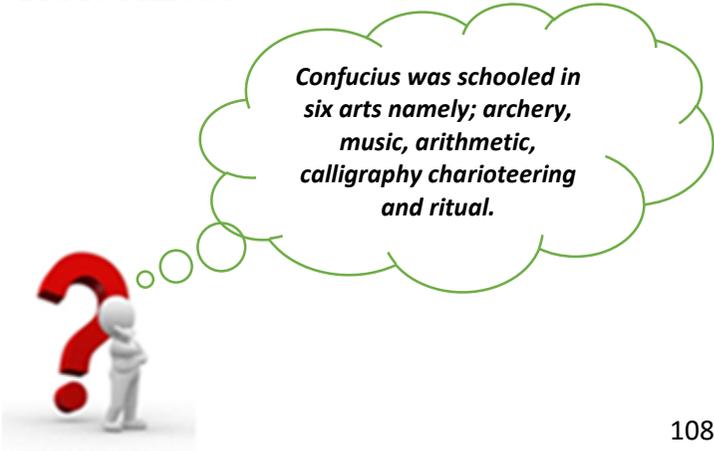
1. Ren (humanity/humanness)
2. Zhengming (rectification of names; e.g. a ruler who rules unjustly is no longer a ruler and may be dethroned)
3. Zhong (loyalty)
4. Xiao (filial piety)
5. Li (ritual)

Confucianism taught both positive and negative version of the golden rule. The concept Yin and yang represents two opposing forces that are permanently in conflict with each other, leading to perpetual contradiction and change. The Confucian idea of the Rid of the two ends, take the middle, is a Chinese equivalent of Hegel's idea of the thesis, antithesis and synthesis, which is a way of reconciling opposites, arriving at some middle ground combining the best of the both.

Neo-Confucianism

Despite Confucianism losing popularity to Taoism and Buddhism, neo-Confucianism combined those ideas into a more metaphysical framework. Its concepts include *li* (principle, akin to Plato's form), *qi* (vital or material force), *taiji* (the great ultimate), and *xin* (mind).

Did You Know?



Confucius was schooled in six arts namely; archery, music, arithmetic, calligraphy charioteering and ritual.

Taoism

Is a philosophical school of thought and religion based on the texts the **Tao Te Ching** (Dao De Jing); ascribed to Lao Zi) and the Zhuangzi. (partly ascribed to Zhuangzi) The character Tao (Dao) literally means “path” or ‘way”. All major Chinese philosophical schools of thought have investigated the correct ‘Way’ to go about a moral life, but in Taoism it takes on the most abstract meanings, leading this school to be named after it. it advocated non-action (*we wei*), the strength of the weakness, spontaneity and relativism. Although it serves as a given to Confucianism, a school of active morality, this rivalry is compromise and given perspective by the idiom, “practice Confucianism on the outside, Taoism on the inside.”

Legalism

Is a pragmatic political philosophical synthesized by Han Fei. With an essential principle like “when the epoch changed, the ways changed’, it upholds the rule of the law and it thus a theory of jurisprudence.

A ruler should govern his subjects by the following trinity:

1. Fa (fi): law or principle.
2. Shu (Shu): method, tactic, art or statecraft.
3. Shi (Shi): legitimacy, power, or charisma.

Legalism was the chosen philosophy of the Qin Dynasty. It was blamed for creating totalitarian society and thereby experienced decline.

Buddhism

Is a religion, practical philosophy, and arguably a psychology, focusing on the teachings of Gautama Buddha, who lived on the Indian subcontinent most likely from the mid – 6th century to the early 5th century B.C.E. when used in generic sense, Buddha is generally considered to be someone who discovers the true nature of reality. Although Buddhism originated in India, it has had the greatest impact on China. Since Chinese tradition focuses on ethics rather than metaphysics, it has developed several schools distinct from the originating Indian schools. The most prominent examples with philosophical merit are Sanlum, Tiantai, Huayan and Chan (Zen). They investigate consciousness, level of truth whether reality is ultimately empty and how enlightenment is to be achieved. Buddhism has a spiritual aspect that compliments the action of neo-Confucianism, with prominent Neo-Confucianism advocating certain forms of meditation.

Mohism

It was founded by Mozi, it promotes universal love with the aim of mutual benefit. Everyone must love each other equally and impartially to avoid conflict and war. Mozi was strongly against Confucianism ritual, instead emphasizing on pragmatic survival through farming fortification and statecraft. Tradition is inconsistent and human beings needs an extra-traditional guide to identify which traditions are acceptable. The moral guide must then promote and encourage social behaviors that maximize general benefit. As motivation for his theory, Mozi brought in the Will of Heaven, but rather than being religious, his philosophy parallels utilitarianism.

Did You Know?

The Historicity of Lao Tzu is still debated until today, some claim that Lao Tzu is not really a person's name but a honorific designation meaning "old man", a respect being used to a Philosopher at that



Japanese Philosophies

The major philosophical traditions to influence Japan from abroad have been Confucianism, Buddhism, Neo-Confucianism and Western Philosophy. Daoism had also an impact, but more in the areas of alchemy, prognostication and folk medicine than in philosophy.

In its literary forms Japanese Philosophy began about fourteen centuries ago. Confucian thought entered Japan around the fifth century A.D. through the centuries the imprint of Confucianism has been most noticeable in the areas of social structure, government organization and ethics. Philosophically speaking the social self in Japan has its roots mainly in Confucian ideals blended since the sixteenth century with certain indigenous ideas of loyalty and honour developed within the Japanese samurai or warrior class.

The philosophical impact of Buddhism, introduced around the same time as Confucianism, has been primarily in three areas:

1. Psychology
2. Metaphysics
3. Aesthetics

With its emphasis on discipline contemplation and introspective analysis, Buddhism has helped define Japanese

various senses of inner, rather than social self. In metaphysics, Buddhist esotericism has been most dominant through esoteric Buddhist philosophy, the Japanese gave a rational structure to their indigenous beliefs that spirituality is immanent rather than transcendent, that mind and body (like humanity and nature) are continuous rather than separate, and that expressive power is shared by things as well as human thought or speech. This metaphysical principle of expression has combined with the introspective psychology and emphasis on discipline to form the foundations of the various aesthetic theories that have been so well developed in Japanese History.

Neo-Confucianism became most prominent in Japan in the sixteenth century. Like classical Confucianism, it contributed much to the understanding of virtue and the nature of the social self. Unlike Classical Confucianism in Japan, however, Neo-Confucianism also had metaphysical and epistemological influence. Its emphasis to investigate the principle or configuration of things stimulated the Japanese study of the natural world. This reinforced the tendency initiated with the very limited introduction of Western practical sciences and medicine in the sixteenth century.



The “Kami” or the God is the well-known symbol of Shintoism

Western philosophy along with western science and technology, has had its major impact in Japan only since the middle of the nineteenth century. The process of modernization forced Japanese philosophers to reconsider fundamental issues in epistemology, social philosophy and philosophical anthropology. As it has assimilated Asian tradition of thought in the past – absorbing, modifying and incorporating aspects into its culture – so Japan has been consciously assimilating Western thought since the early twentieth century even until today.

On the superficial level, it seems that Japan has drawn eclectically from a variety of traditions without any inherent sense of intellectual direction. However, a more careful

analysis shows that Japanese thinkers have seldom adopted any foreign philosophy without simultaneously adapting it. There has always been a complex selection process at work beneath the apparent absorption of foreign ideas. Both historically and in the present, some Japanese thinkers and cultural critics have tried to identify this selection process with the Shinto, but Shinto itself has always been profoundly shaped by foreign influences. The selection process that shaped Shinto as much as Shinto has shaped it. In any case we can isolate few axiological orientations that have been to persist or recur throughout the history of Japanese thought. First, there has been a tendency to emphasize immanence over transcendence in defining spirituality. Second, contextual pragmatism has generally won out over attempts to established universal principles that apply to all solutions. Third, reason has often been combined with affect as the basis of knowledge or insight. Fourth, theory is seldom formulated in isolation from a praxis used to learn the theory. Fifth, although textual authority has often been important, it has not been as singular in its focus as in many other cultures. Thus, the Japanese have not typically identified as a single text such as the Bible, the Analects, the Qur'an or the Bhagavad Gita as foundational to their culture. Although there have been exceptions to these general orientations, they do nonetheless help define the boarder

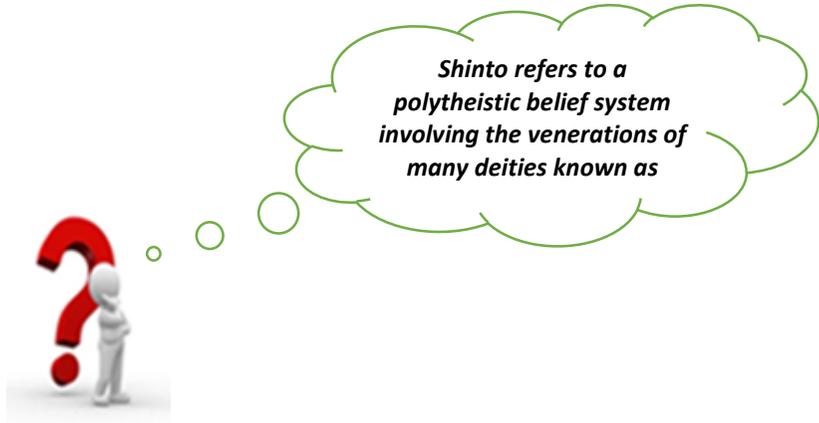
cultural backdrop against which the drama of Japanese philosophy has been played out through history.

The *Tokugawa policy* seclusion ended with the appearance of US gunboats and their demand that Japan open itself to international trade. To protect its power and sovereignty from foreign inclusion, Japanese government sent its brightest intellectuals to Europe and the U.S. to study what was needed for modernization, this include the study of Western thought as means to understanding. Throughout the nineteenth century, most Japanese leaders hoped Japan could superimpose Western science and technology on a society that remained true to Asian cultural values. The development of science and technology put fear on the Japanese leader that it might be at the expense of traditional values. The Buddhist and Confucian theories of reality were in jeopardy of being overwhelmed by Western scientism. How to negotiate traditional Asian values and western values became a major concern among Japanese Philosophers in the first half of the twentieth century.

The most influential development in the modern Japanese philosophy was the emergence of the Kyoto School of thought. By the early twentieth century, philosophy had become an academic study in Japanese University. An influential circle of philosophers clustered around Nishida Kitaro (1870 – 1945), a professor at Kyoto University. This

group tended to address problems about the place of both ethical and aesthetic value. Nishida's philosophical goal was to locate empiricism and scientific thinking within a larger system that would also give value judgment as a non-subordinate place. *Zen no kenkyu* (An inquiry into the Good), his first major work, developed the notion of pure experience, In his own phrase, pure experience is the alpha and omega of thought. He argued for the synthesis of Eastern values and Western Values by analyzing the logic of epistemology.

Did You Know?



STUDY GUIDE

A. Concepts to comprehend

Zen	Rinzai
Atman	Brahman
Nirvana	Enlightenment
Wu-Wei	Karma
Dukkha	Tokugawa
Shinto	Animism

B. Check your facts

1. Discuss the eight-fold path of Buddhism and relate it to the goals of your respective department. (Deped or CHED)
2. What is the way of the Tao and how is it related (different) to the idea of “learning by doing” by the pragmatists?
3. Is eastern philosophy a real philosophy? Why? Defend your answer.
4. Compare and contrast the Confucian school of thought and the Taoism Philosophy. What are their major differences and similarities when it comes to education?
5. Discuss the main concepts of the Japanese Philosophy and how these ideas be connected to the Dep Ed’s child protection policy.

6. Discuss the philosophy of yin-yang.
7. Enumerate then discuss the four-noble truth of Buddhism.
8. What is the Tokugawa policy and how it hampered the educational growth in Japan during its prominence?
9. Compare and contrast the eastern and western philosophies, enumerate its similarities and differences.
10. Discuss the Zen philosophy and how this belief can influence the learners' behavior?

C. Phenomenological Reflection

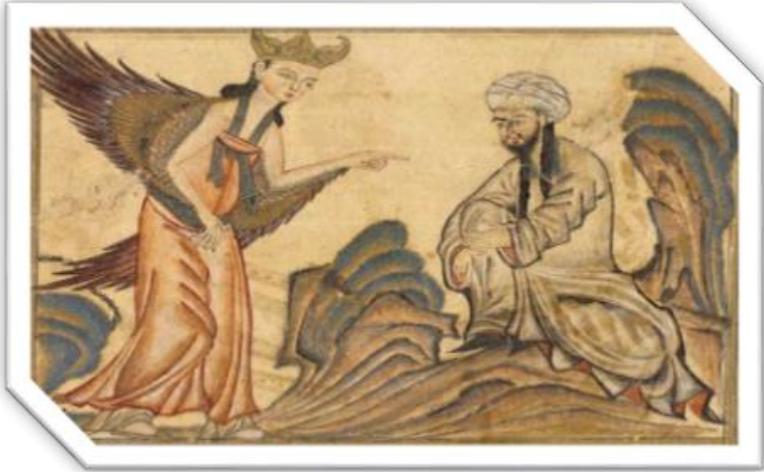
“Studying is like sailing against the current; a boat must forge ahead or it will be swept downstream.”

"I leave behind me two things, The Quran and My Sunnah and if you follow these you will never go astray."
- Prophet Muhammad

Islam: Muslim Philosophy

Islam comes from Arabic word "*al-islam*" founded by the Prophet Mohammed and followers are known as Muslim or Moslems.

Al-Islam is the act of committing oneself unreservedly to God (Allah), is a total commitment in faith, obedience, and trust to one and only God. Koran its sacred book in the word of God, revealed by the angel Gabriel. No intermediaries between God and humans. Any person, no matter how sinful can bring a plea before God. Each person will be tried on the last judgment when Allah will judge all souls. They believe in paradise, an oasis of flowing waters, pleasant drinks, food and sensual delights. Islam has been a dominant force in Asia and Africa, for hundreds of years. It is spreading mostly through marriage and breeding in these countries. Islam is theocracy, which means that Moslem laws govern both religion and civil state; both personal and public laws.



The giving of the Holy Book Koran by Angel Gabriel to Prophet Mohammed.

Five pillars of faith (Central duties of Islam)

1. *The Creed*: to testify that, “There is no God but Allah and Mohammed is his prophet.” This creed must be confessed in order to become and remain in Muslim.
2. *Prayer*: to offer the (compulsory congregational) prayers dutifully and perfectly. They originally prayed facing Jerusalem until Mohammed fell out with the Jews. (5 times a day, at suns rise, noon, mid-afternoon, sunset and nightfall).
3. *Alms-giving*: Muslims are required to give on fortieth of their income to Allah as Zakat (obligatory charity). The recipients of such benevolence feel no gratitude towards

the giver. They believe they are giving him the opportunity to fulfill his responsibility.

4. *Fasting*: To observe fast during the month of Ramadan: this is the month that Mohammed performed meditation.
5. *Pilgrimage*: it is the duty of every Muslim to perform a Haji (Pilgrimage) to **Mecca** at least once in his lifetime. The pilgrimage runs around the *Ka'aba* seven times, drink from the well, *Zimzam*, and performs the running exercises and acts of devotion.

Hadith: A custom of the teachings or practice of the prophet; one of the main sources of Islamic law.

Sharia: Islamic law consisting of the teachings of the Quran, the **Sunna** of the prophet which is incorporated in the recognized traditions; the general agreement of the scholars of the orthodox community; the method of reasoning by equivalence.

Sunna: Properly, a custom or practice, and later narrowed down to the routine of the prophet or a tradition stating the same.

“Islam” means to surrender – “Muslim” means those who surrender.

Five articles of faith (The central doctrine of Islam)

1. There is only one true God whose name is Allah – He is the source of both good and evil and controls everything that happens. That is why the Muslims often say “*it is the will of Allah.*”
2. Angels are supernatural beings who are inferior to God, but superior to man – angels can be either good or evil, they are the messenger of Allah, they can influence man directly.
3. There are four inspired books of scripture, which God reveals to man – the law of Moses, the psalm of David, the gospel of Jesus Christ, the Koran (Qur’an) (the Koran surpasses all other revelation and is Allah’s final word to mankind.
4. Allah has spoken to man through many prophets – six greatest prophets; Adam, Noah, Abraham, Moses, Jesus, Mohammed (last and greatest)
5. There will be a resurrection of the dead and a judgment day at the end of the world.

Division in Islam

After the death of Mohammed, Abu Bakr the leader of Islam after Mohammed was murdered in quest to control of this new religion. Islam split into three major divisions:

1. *Sunnis*: majority of the Moslems belong to this moderate Sunni division. Generally, the Sunnis are not as radical as other Moslems. Taken from Sunni, which refers to the practice of Mohammed. They look to Mohammed's example for enlightenment when situations arise which have no precedent in the Koran.
2. *Shiites*: they are radical and militant division of Islam. This division is the fundamentalists who are involved in much of the terrorism in the middle east. "Shiite" is an Arabic word meaning 'party' or faction. Ali, who married Mohammed's daughter, was the first leader of this party. He and his two sons were murdered by other Moslems. They control Iran and had Ayatollah Khomeini as their leader. Their claim is that they are the only true followers of Islam.
3. *Sufis*: they are the mystic sect of Islam. They oppose a rigid interpretation of Qur'an and seek a personal relationship with Allah through 'experiences' such as religious dancing. The "whirling dervishes" are of this sect who practice this type of religious dancing.

Did You Know?



There are six major prophets for the Muslims, Jesus is one of them but Mohammed is the last and

"I wish to show those who deny us Patriotism that we know how to die for our country and convictions."

- *Jose Rizal*

Philippine Philosophy

The philosophy in life may be defined as the study and pursuit of facts, which deals with the ultimate reality, or causes of things as they affect life. The philosophy of the Philippines is made up of the intricate and composite interrelationship of the life histories of its people. The history of our nation is strongly tied to our past experiences and historical figures and events.



Jose P. Rizal "Political Reformer/Philosopher"

Jose P. Rizal

His concept of the importance of education is clearly enunciated in his work entitled "**instruction**" wherein he sought improvements in the schools and in the methods of

teachings. For him, the mission of education is to elevate the country to the highest seat of glory and to develop the people's mentality. Since education is the foundation of society and a prerequisite for social progress, Rizal claimed that only through education could the country be saved from domination. His philosophy of education centers on the provision of proper motivation in order to bolster the great social forces that make education a success, to create in the youth an innate desire to cultivate his intelligence and give him life eternal.

Manuel L. Quezon

The 1st president of the Philippine Commonwealth Republic from 1935 until his death.

“Show me people composed of vigorous, sturdy individual of men and women healthy in mind and body, courteous, industrious, self-reliant, purposeful in thought as well as in action, imbued with sound patriotism and profound sense of righteousness, with high social ideals and a strong moral fibre, and I will show you a great nation that will not be submerged, a nation that will emerge victorious from the trials and bitter strife of a distracted world, a nation that will live forever, sharing the common task of advancing the welfare and promoting the happiness of mankind.

Did You Know?

Aside from Noli Me tangere & El Filibusterismo, Rizal had his 3rd novel, he begun writing it in Hongkong in 1892, a sequel to El Filibusterismo written in tagalog which has the opening chapter entitled "makamisa."



Apolinario Mabini

A Filipino theoretician who wrote the Constitutions for the 1st Philippine Republic. (the 1st prime minister) "Thou shalt cultivate the special gifts which had been granted thee, working and studying accordingly to thy ability, never leaving the path of righteousness and justice in order to attain thine own perfection."

Rafael Palma

He used the power of the pen not only to free his countrymen but also to liberate them from intellectual stagnation. It was his mental toughness, together with his confidence in his fluency in Spanish that impelled him to join Antonio Luna's *La Independencia*, the official newspaper of

the Revolution, adopting the pen name *Dapit hapon*. He lived a life dedicated to the search of truth, to the fearless articulation of the discovered truth aimed at liberating the minds of men from the bondage and shackles of ignorance and to the pursuit not of the things mundane but of what as thought to be the ideal of the *bonum verum*. This is thought to make the educational system effective and efficient.

Filipino Thought/Philosophy

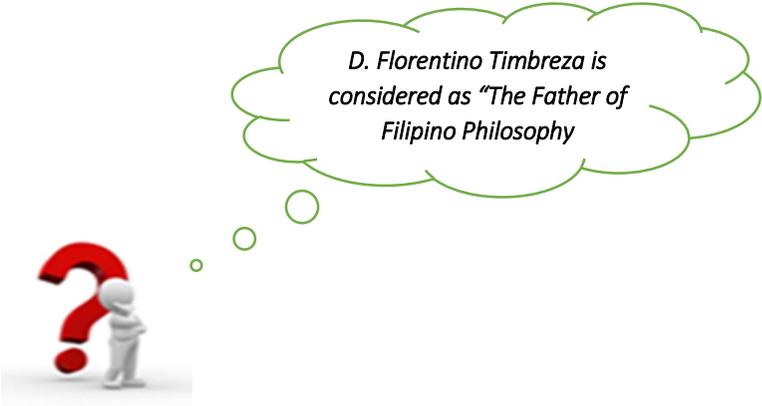
In the nationalistic sense, there is no Filipino Philosophy to speak of because its content is not universal nor does it transcend mere ethnic or geographical boundaries. The Filipino philosophy can only mean a common perspective, a viewpoint, a thought, or a sense that is peculiarly Filipino as seen in Filipino art and literature, values and norms.

Some Characteristics of Filipino thought

1. Belief in the existence of the Supreme Being in a personalistic way. The Almighty is thought of as a person who will come to his aid in times of need, over which, however, one has no control, thus, the Filipino says “Bathala na” or Let God do the rest.

2. Harmony pervades the Filipino minds as it does the oriental mind; allows individual to be subsumed to the general.
3. The Filipino psyche is equated to save identity as reflected in his having extreme sensitivity and unreasonable pride which are exemplified through his *amor proprio*; fear of failure, hence his *nigas kugon* and being *segurista* tendencies; personalistic perception of laws and mores, and emotional and expressive rather than being concerned with abstract principle and absolute and being rational. They are also well known for the mentality called *hiya pakisama* and *utang na *loob*. (Read the Work of Albert Alejo "*filosofia ng Loob*")

Did You Know?



D. Florentino Timbreza is considered as "The Father of Filipino Philosophy"

STUDY GUIDE

A. Concepts to comprehend

Nationalism	Instruction
Mecca	Loob
Moslem	Shiites
Sunna	Ka'aba
Qur'an	Sufis
Sharia	Hadith

B. Check your facts

1. Discuss the central duties of Islam and how these ideas be integrated to our current curriculum system?
2. What is the filosofia ng loob of Albert Alejo? Explain using your personal experiences.
3. Enumerate and explain the five articles of faith of Islam.
4. How did Jose P. Rizal support his ethical philosophy in life?
5. What are the different functions of the philosophies of education?
6. Upon learning the varied philosophies of education, can you give the characteristics of teacher's philosophy of teaching?
7. Is there really Filipino Philosophy? Support your answer.

8. How can we promote the study of Filipino philosophy in our educational scheme?
9. Enumerate and discuss the philosophies of Rizal, Mabini and Quezon? Do their legacy still remain in the heart of our educational paradigm?
10. What are the four inspire books of Scripture according to Islamic religion?

C. Phenomenological Reflection

“Can we be good without being religious.”

PART 6

Psychological Foundations of Education

“Everything that irritates us about others can lead us to an understanding of ourselves.”

-Jung

Schools of Psychology

From the late 1800's until the 1930's, psychologists were divided about what they should study and how they should study it. Thus, four major schools were developed.

These schools were:

1. Structuralism
2. Behaviorism
3. Gestalt
4. Psychoanalytic

Structuralism

It grew out of the work of James, Wundt and their associates. These psychologists believed the chief purpose of psychology was to describe, analyze, and explain conscious experience, particularly feelings and sensations. This school of psychology centers on the analysis of the structure or content of conscious mental state by introspective methods. Structuralism contends that experiences or mental states are made by sensations, images, ideas, and feelings are based upon the operation of the nervous system most especially, the brain. The structuralists attempted to give a scientific

analysis of conscious experience by breaking it down into its specific components or structures. E.g., they identified four basic skin sensations; warmth, cold, pain and pressure. They analyzed the sensation of wetness as the combined experience of cold and smoothness. The structuralists primarily used a method of research called introspective. In this technique, subjects were trained to observe and report as accurately as they could their mental process, feelings and experiences.



Freud (L) Jung (R), in one of their laboratories in Austria

Behaviorism

It was introduced in 1913 by John B. Watson, an American psychologist. Watson and his followers believed that observable behavior, not inner experience, was the only reliable source of information. For Watson, behaviorism considers the stimulus response hypothesis as its basic

theory. This theory believes that a stimulus physical or not creates a response. This concentration on observable events was a reaction against structuralists' emphasis on introspection. The behaviorists also stressed the importance of the environment in shaping an individual's behavior. They chiefly looked for connection between observable behavior and stimuli from the environment. The behaviorist movement was greatly influenced by the work of the Russian physiologist Ivan P. Pavlov. In a famous study, Pavlov rang a bell each time he gave a dog some food. The dog's mouth would water when the animal smelled the food. After Pavlov repeated the procedure many times, the dog's saliva began to flow whenever the animal heard the bell, even if no food appeared. This experiment demonstrated that a reflex – such as the flow of saliva – can become associated with a stimulus other than the one that first produced it – in this case, the sound of a bell instead of the smell of food. The learning process by which a response becomes associated with a new stimulus is called conditioning. Watson and the other behaviorists realized that the human behavior could also change by conditioning. In fact, Watson believed he could produce almost any response by controlling an individual's environment. During the mid1900's the American psychologist B.F. Skinner gained much attention for behaviorists ideas. In his book *Walden Two* (1948), he

describes how the principles of conditioning might be applied to create an ideal planned society.



Ivan Pavlov as he closely monitored his experiments

Three types of behaviorism

1. *Methodological behaviorism* is a normative theory about the scientific conduct of psychology. It claims that psychology should concern itself with the behavior of organism (human and non-human), according to this theory, reference to mental states, such as animal's beliefs or desires, adds nothing to what psychology can and should understand about the sources of behavior. Mental states are private entities, which given the necessary publicity or science, do not form proper objects of empirical study.
2. *Psychological behaviorism* is a research program within psychology. It purports to explain human and animal behavior in terms of physical external stimuli, responses, learning histories and reinforcements.

3. *Analytical behaviorism* is a theory within philosophy about the meaning of semantics of mental terms or concepts. It says that the very idea of mental state or condition is the idea of a behavioral disposition or family of behavioral tendencies.

Did You Know?

Pavlov was known for his classical conditioning but he won a Nobel Prize in 1904 for something different, research into the animal digestive by removing its esophagi.



Gestalt Psychology

Like behaviorism, it was developed as a reaction against structuralism. Gestalt psychologists believed that human beings and other animals perceive the external world as an organized pattern, not as individual sensations. The German word *gestalt* means pattern, form, shape. This school of psychology contends that the conception of

experiences at any instance is determined by the totality of its related phases which constitutes an integral pattern or configuration. This theory asserts that psychological or physiological phenomena do not occur through the summation of individual elements, as reflexes or sensations, but through gestalt functioning separately or interrelated. The whole is greater than the sum of its part, expresses an important principle of the Gestalt movement. It was founded about 1912 by Max Wertheimer, a German psychologist. During the 1930's he and other colleagues took gestalt movement to the United States.

Psychoanalysis

It was founded during the late 1800's and early 1900's by the Austrian doctor Sigmund Freud. Psychoanalysis was based on the theory that the behavior is determined by powerful inner forces, most of which are buried in the unconscious mind. According to Freud and other psychoanalysts, from early childhood people repress (force out of conscious awareness) any desires or needs that are unacceptable to themselves or to the society. The repressed feelings can cause personality disturbances, self-destructive behavior or even physical symptoms.

Freud developed several techniques to bring repressed feelings to the level of conscious awareness. In a method

called “free association” the patient relaxes and talks about anything that comes to mind while the therapist listens for clues to the person’s inner feelings. Psychoanalysts also try to interpret dreams, which they regard as a reflection of unconscious drives and conflicts. The goal is to help the patient understand and accept repressed feelings and find ways to deal with them.

Psychology today has continued in several directions. A group of extreme behaviorists called the stimulus – response school, believe all behavior is a series of responses to different stimuli. Another group of psychologists, who are known as the cognitive school, believe there is more to human nature than a series of stimulus – response connections. A school called humanistic psychology developed as an alternative to behaviorism and psychoanalysis. They believe that individuals are controlled by their own values and choices and not entirely by the environment as behaviorists think and unconscious drives as psychoanalysis thinks. The supporters of this approach are Abraham Maslow and Carl Rogers.

Did You Know?

In 1925, MGM Samuel Goldwyn wanted Freud be consulted for some Hollywood film, including Anthony and Cleopatra.



Learning

Learning is not always “*improvement*” in behavior. It should be distinguished from changes in behavior due to motivation. In childhood, particularly, motivation produces changes that appears to be learned but are not. The learner must learn how to think and to solve problems, thus, from the psychological point of view, education does more than merely transmit the cultural heritage; it helps people learn to correct adequate responses in a wide variety of situations, whether these responses are in the nature of motor skills, words and sentences, or unspoken thoughts and ideas.

Theories of Learning

1. *Thorndike's Connectionism* – acknowledged by many as the founder of "**Learning Theory**" in the United States, Edward Lee Thorndike viewed the mind as the connection system, which merely associates ideas. According to him, the greater the intellect, the greater the number of connections the mind is capable of making. He offered the "law of exercise" and the "law of effect" as the two fundamental laws of learning. Thorndike used the term belongingness to describe the meaningful associations, those connections that are readily made because they seem to belong together. Learning is facilitated when the data are meaningful. He also facilitated the "spread of effect", the readiness to learn areas adjacent to ones with which connections have been made. Spread of effects determines whether training in one subject aids in learning another. Learning one activity can even interfere with learning another ("*proactive inhibition*"), and newly learned material can even prove descriptive to something already learned ("*retroactive inhibition*"). These two types of inhibitions are aspects of the interference theory of forgetting. Forgetting is not due merely to the passage of time but to intervening activity. Thorndike developed these laws

that set forth the conditions under which learning best takes place. He postulated the three major laws:

Law of readiness – The law of readiness means that individual will learn more effectively and rapidly if they are ready – if they have matured to that point and if there is a felt need. Learning will be satisfying if material is presented when an individual meets these standards. This law also works in reverse. It will be annoying and dissatisfying to do something when the individual is to reaching the point of readiness the more satisfying the act will be. Thorndike was speaking here neurological readiness and not maturational readiness. He was referring to a more momentarily phenomenon, a kind of neurologically teachable moment.

Law of exercise – This law is similar to the law of use and disuse. As a result of continual practice, strength is gained, but as a result of disuse, weakness ensues. Thorndike made it clear that practice led to improvement only when it was followed by positive feedback or reward. Blind practice, with no knowledge of the consequences of the act, had no effect on learning.

Law of effect – This was by far Thorndike's most important law. The law of effect maintains that an individual will be more likely to repeat satisfying experiences than those that are annoying. If experiences

are annoying, the learners will shift to other, satisfying responses.

2. *Pavlov's classical conditioning* – In the early 1900's the Russian Physiologist Ivan Pavlov conducted a series of experiments with dogs that demonstrates the principle of the conditional response. It is the pairing of the conditioned stimulus with an unconditioned stimulus over long numbers of trials until the conditioned response. In Pavlov's basic experiment, a dog was conditioned to salivate to the sound of a tone. The tone was presented (conditioned stimulus), until the dog began salivating just to hear the tone. Salivating at the sight of food termed as reflex or unconditioned responses, while salivating at the sound of the tone is the result of learning and is termed a conditioned response. Pavlov's discovery, known as "*classical conditioning*", left such impression on subsequent psychology that conditioning virtually became synonymous for learning. He also found that some learned responses could spread to related areas ("*generalization*"), and other learned responses could be so finely distinguished that they are readily discernable ("*discrimination*"). Because of generalization, acquiring a fear of furry rat could generalize to other furry animals. Acquiring expertise is a consequence of discrimination learning. Ballistic

experts, for example can discriminate so finely that they can tell with gun fire which bullet. The discovery of the orientating reflex, or “*what-is-it-reaction*”, which dogs have they prick up with their ears at a curious sound of sight, is Pavlovian contribution. The concentration of human beings when they hear is strange sound in the middle of the night is a comparable response.

3. *Skinner's Operant Conditioning* – Burrhus Frederick Skinner, the leading figure in “*behavioral psychology*”, noted two types of conditioning; operant respondent. Operant respondent results from an organism's operating on its environment. Whether it does that proves instrumental in obtaining its objective is reinforced by the obtaining of the object. A pigeon, for e.g., is placed in the box and when during its endeavor to find food, it happens to depress a lever, a pallet of food falls into the dish. Gradually the animal learns to get food by pressing down the lever and instrumental conditioning has been established. Skinner believes that education should maximize knowledge. This is done through operant conditioning, through building up a students' repertoire of responses. Skinner insists that when students can answer questions in a given area, and speaks and write fluently about the area, then by definition, they understand the area. A verbal repertoire

is not a sign language; it is the knowledge. Good teaching therefore, is the ability to arrange the proper sequence of reinforcements to make sure that these reinforcements are contingent upon students emitting the appropriate responses. Skinners also suggest that teachers use techniques that produce meaningful behavioral changes. Though teachers may sometimes use primarily reinforces such as candy, conditioning reinforces such a good grade, promotion and prizes. He favored the use of teaching materials, programmed instruction, and behavior therapy, for it can provide immediate reinforcement and help bridge the gap between the students' behavior and the more instant conditioned reinforcers such as promotion or grades. Skinner is against the use of punishment in the classroom, not because it will not control behavior but it may produce a host of negative emotional reactions. According to Skinner, teachers cannot always wait for behavior to manifest itself; therefore, they must sometimes shape the behavior of the individual. By means of innovations such as videotape replay, for example, students see themselves in action and discover their deficiencies. Such devices prove beneficial in reinforcing learning in large classes, in which the teacher is unable to cope with all the individual problems that arise. To generalize the laws of

classical conditioning to the whole range of human behavior it to carelessly overwork a fairly restricted formula. Skinner's pointed-out, a human being is far more than a mere jack-in-a-box with a list of tricks to be elicited by pressing the correct bottom. The bulk of an individual's response repertoire takes another form.

4. *Hull's Drive - Reduction Theory* - Clarke L. Hull behavior theory means learning as response reinforcements occurring as a result of drive reduction. Subjects learn the specific response that occurs when a drive or need for food, for example, is reduced. The responses then become a habit. For Hull, habit, which strengthens with each added reinforcement or stimulus responses unit, is the fundamental law of learning. Without either drives or habits, the subject will not perform, for without habit strengths there is no knowledge of how the act and without drive there is no motivation to act. Since neither these psychodynamic factors could be directly observed, Hull, called the "mental constructs" or "intervening variables." Hull emphasizes that learning occurs when the individual adapts to the environment and that such adaptation is necessary for survival. When the needs arise, the individual's survival threatened and the individual must act in a certain manner to reduce the need. The responses that the individual makes that leads to the

reduction of the need are reinforced, which develops habit or learning. The major implications of Hull's theory to education is his finding that practice periods, which are extremely long and lacking in reinforcement.

5. *E.C. Tolman's Purposive Behaviorism* - E.C. Tolman, creator of "purposive behaviorism" a bridge between rigid behaviorism and doctrinaire Gestaltism, offered a cognitivist theory of learning; the mental processes of work in the learning experience are more than mere stimulus – response connections. The fundamental law of learning is the acquisition of "sign – gestals", i.e. of cognitive representations intervening between stimulus and response. It was called purposive behaviorism because Tolman insisted that far from being random and chaotic, learning is goal directed. The learning organism is a striving organism, striving to give meaning to behavior. Yet, Tolman's theory was also behavioristics because he believed that scientific validity could be achieved only by observing objective behavior. Tolman was more responsive to the work of the developmental psychologists than were most of the other behaviorists. He postulated his famous H-A-T-E- variables (Heredity, Age, Training, Endocrine) as of crucial importance in understanding and predicting behavior. Tolman's system is called an S-S (Sign-Significance) theory rather than S-R

(Sign-Response) psychology. These cognitive process, or sign-gestalts, consists of “cognitive maps” (mental layout of terrain). Tolman proved this theory by place learning experiments, in which his rats headed for the same place regardless of the route they were trained to take.

Did You Know?

Thorndike is known as the Father of Modern Educational Psychology, ironically, he disliked his 1st psychology course but was only influenced by a book written by William James.





Albert Banduras' Bobo doll experiments

Other types of learning

Social learning – Albert Bandura postulates social learning theory as one learns with other people in the social environment in which he lives. Individuals learn not through their own direct experiences with repetition and reward, but also by watching other people's behavior. Bandura stresses the process of learning through vicarious conditioning and observational learning. Vicarious conditioning is a process of learning by way of seeing directly or by hearing about consequences as a result of other people's actions.

Observational learning – This is a process of learning by watching other people's behavior. Through observational learning, one can profit from other experiences. Bandura enumerated four learning mechanisms that are essential in observational learning:

1. Attention – It is important that one pays attention to what is happening around him.
2. Retention – It is not only important to attend closely to the observed behavior, but also remember it at some later time for use.
Ability to reproduce the behavior – One must be capable of doing the act.
3. Motivation – One is likely to initiate those he sees are rewarded for their behavior and whom he likes to have similarities with or value more.
4. Reinforcement – The association of stimulus particularly the anticipation of rewards as a motivational factor.

The social learning theorists recognize symbolic reinforcers, e.g., attention and approval; vicarious reinforcers – where other people’s reward or punishment affects a change in behavior and self-reinforcers such as pride and guilt.

Did You Know?

1948, Skinners developed an air crib, a modified crib designed to take care of his daughters’ needs.



STUDY GUIDE

A. Concept to comprehend

Behaviorism	Gestalt
Learning	Structuralism
Conditioning	Psychoanalysis
Discriminate	Reinforcement
Psychosexual	Fixation
Prehension	Development

B. Check your facts

1. Differentiate the concept of Growth from Development. Give examples.
2. Elaborate the theory of psychosexual stages postulated by Sigmund Freud.
3. What is the intrinsic relationship of the science of psychology to education?
4. List down the main concepts and draw the implication for education of each of the theories of learning.
5. Can environment outdo heredity in the process of growth and development? Why? Defend your answer.
6. Compare and contrast the Pavlov's Classical Conditioning to Skinner's Operant Conditioning? Which of the two is more adaptable to the learnings behavior scheme.
7. Discuss the psycho analytic theory of Sigmund Freud.

8. What are the strength and weaknesses of behaviorism of J. Watson?
9. Discuss the importance in child learning of the Thorndike's Connectionism.
10. Why is adolescence referred to as period of conflict? Defend your answer by providing concrete personal experiences.

C. Phenomenological Reflection

"No one is free from mental conflict and thus from repression and unconscious motivation."

“The virtuous man contents himself with dreaming that which the wicked man does in actual life.”

- Freud

Personality Theory

Personality

Varied interests in the nature of personality stems from the fact that concerns the total persons. It includes the expressions and interrelations with other persons in the manner he responds to various situations and how people respond to his behavior. The term personality and adjustment are inextricably bound together. There are many conditions in life of an individual that make adjustment necessary for it involves accomplishment of harmony and a continuing effort for perfection. It involves a conflict of expectations and activity that requires a deliberate effort to cope with this antagonism between interests or principles.



Persona comes from the Greek term Prosopon, which means mask.

Nature of Personality

The term personality comes from the Latin term "*persona*" which means "masks" which were first adopted in Greek drama and later used by Roman actors in the theater. Gordon W. Allport defines personality as the dynamic organization within the individual characteristic of those psychological systems that determines his characteristic behavior and thought. For Heidegger, personality is the arrangement or configuration of individual characteristics and ways of behaving that determines ones' adjustment to his environment. It is an all-inclusive term that covers appearances, abilities, motives, emotional reactivity and experiences that have shaped him to his person. For Barnoneo, personality is more or less enduring organization of forces within the individual, associated with attitudes, values and modes of perception which account for the individual's consistency of behavior. A common definition of personality is the "sum total of the physical, mental, emotional and social attributes and characters of an individual. A well-rounded person has a rich personality and has varied interests, tastes and purposes. Social scientists use the term personality to refer the individual' s social stimulus value or effect on others, the awareness of self as a permanent organizing force in life, or the particular pattern

of a measurable traits. It is determined by the characteristics and qualities of the person to acts a s stimulus for other people – physique, mannerism, temperament and prejudices. Personality is the ‘dynamic organization within the psychological system that determines his unique adjustment. By “dynamic’ it has reference to an individual’s organization of his psychological process such as mental, social, emotional and moral attributes in him. Its ramification are vast and include intelligence, emotions, habits, attitudes, ambitions and ideals, hope and fears, beliefs, purposes, interests and tastes. These are components of what the psychologists call the “*self*”, in place of personality. While there is a common thread that bond together the definition of personality as the totality of an individual’s physical, mental, emotional and social attributes as well as those psychological factors that determine one’s factors that determine one’s characteristic behavior; personality is also unique in the sense that how these attributes are arranged and manifested in a person in what sets him apart and different from other persons.

The nature of qualities and characteristics belonging to an individual includes:

1. Physical – This includes bodily build, height, weight, color and texture of skin and shape of lips and rose.

2. Mental – This includes range of ideas, mental alertness and inquisitive mind, ability to reason logically, capability to conceptualize abstract relationship, organizes, thought systematically and responds quickly and accurately.
3. Emotional – Easily provokes and lacks self – control. Emotionally tense and excited, manifestations of prejudices/bias are evident and demonstrates calmness.
4. Social – Relationships with other persons, likes, dislikes, social concerns for others.
5. Moral – spiritual – His positive and negative adherence to desirable and undesirable conduct of moral and value systems, his moral principles, faith, belief, and philosophy.

Dimensions of personality Development

Personality arises from the result of the interplay of various variables, e.g., hereditary, environmental-geographical, social, economic and cultural. The interplay of these factors immensely shapes the development of an individual's personality.

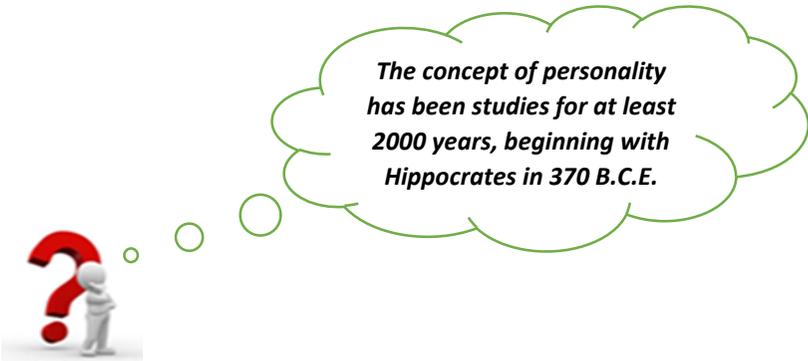
Hereditary – A child's physical build and its facial appearance are complex creations of fused genes. A Filipino who was born and raised in Canada may grow an inch taller than his

Filipino parents because of better nutrition and better living conditions than he would have in the Philippines, but definitely retains his Malayan features which are the results of heredity. Although the upper limits for the development of intelligence are fixed by heredity, nevertheless through the improved environmental conditions conducive to learning, the individual may develop his potentials to the maximum. Indeed, hereditary plays a very important factor in personality development.

Environment – Environment, which constitutes the aggregates of surrounding things and conditions, greatly affects personality as a result of a long gradual process. The “self” is achieved through a long, slow process of growth and involves the breaking of undesirable habits and the formation of desirable ones. The environment provides formative influences in the shaping of the foundation of personality that is the result of the wonders of genes. The environment, as a determining factor in personality foundation, include geographic, cultural, and social aspects. The geographic environment is characterized by the location, climate, topography and natural resources. It may be inferred that people living in tropical regions and those in cool regions differ in personality because of the climate. Geography. To a certain extent, plays an important role for

the different experiences of the individual in adjusting to his physical world and, consequently, influences his personality. Living along the sea coast and living in the city will certainly result in personality variation. The cultural environment includes the mode of living, the norms of behavior, the folkways, more, laws, traditions and customs, values, and ideas and other established patterned ways of social group. The child, in his formative stage of development, incorporates into his personality the patterns of responses, values and the attitudes that are shared by the group. Since culture is learned behavior, an individual performs actions appropriate for society's expectations. Society transmits its culture from one generation to another through the process of socialization. A child normally joins various groups and each group imposes certain norms and sets of expectations on every member that influences personality formation. For every action perceived by the child from another, he gives meaning and interprets it according to his own experiences. The nature of the child's interpersonal experiences in relation to the structure and background of his family will also influence the shaping of his personality. An only child who comes from a rich family will have experiences in the social environment will certainly exert a tremendous influence the individual.

Did You Know?

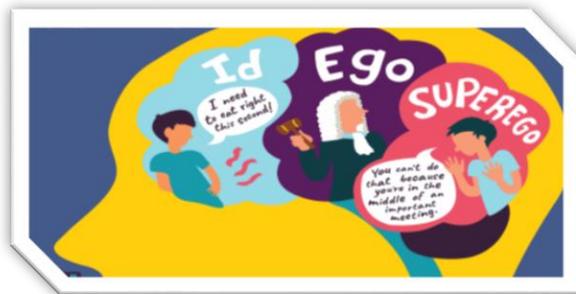


The concept of personality has been studied for at least 2000 years, beginning with Hippocrates in 370 B.C.E.

Freud's theory of Personality Development

Sigmund Freud formulated a comprehensive theory of personality and explained its development. His theory is that socialization, as a process, is characterized by the internal struggle between the biological components and the social-cultural environment of the individual. Freud maintains that personality consisted of three major systems namely; the Id, Ego and Super Ego. He viewed the human personality as a dynamic interaction of these three systems and the outside world. The Id is the biological component of the self which is the source of a number of drives and urges. It is unconscious, illogical, and unintegrated. It is instinctive and centers around the satisfaction of the basic needs – food, and sex and is dominated by the self that represents reason and sanity. The Ego mediates between the needs of the individual and the world of reality and strives to delay the

tensions by way of waiting for a suitable environment to exist. The Super Ego is the carrier of the ideals, customs, traditions, mores of a society, its principal function is to criticize the ego. The manner in which these three components of the human-self interact with the outside world illustrates how the individual personality is formed. The theory of Freud on personality development encountered a lot of criticism because his ideas are vague and hard to define for some of his theories did not have empirical basis.



Freudian Id, Ego & Super Ego

Three division of personality structure

ID – where instinct resides, motivated by pleasure principle. It satisfies urges, such as sex in fantasy or dreams in wish fulfilment. It also includes sexual impulses (libido), the tendencies affection and love, and those to anger. It is also the source of energy for behavior.

EGO – the executor to the personality, it responds to the reality principle where reality and fantasy are distinguished. It also compromises those perceptual and intellectual functions that enable the individual to satisfy id-needs in his particular sets of circumstances and also those hopes and expectations that give the individual a feeling of adequacy and self-control.

SUPEREGO - Where person's ideals and conscience reside. It compromises those "must" and "must not" that derive from the rewards and punishments and individual has received in his social experience, primarily in the family. And from his copying the standards of those whom he has loved keep and be worthy of.

Freud Stages of Human Development

1. *Oral stage* – predominates during the first two years of life when the center of pleasure is the mouth, infants derive much pleasure in sucking activities such as sucking of fingers, toes and nipples. These needs may continue to resurface at a later period in life through eating or smoking when an infant experiences frustration in not being able to meet needs through oral activities. Hence, the quality of nurturing children

receives, especially that related to feelings will greatly affect their future of dependence and trust in the world.

2. *Anal stage* – on the other hand, prevails between the ages of 2 – 4. According to Freud, parents put emphasis on toilet training. Parental over-attention or lack of attention to children toilet training may be the cause of problems associated with fixation of development at this stage such as: 1.) compulsive need to be clean and orderly; 2.) frugality and stinginess; 3.) greed, and, 4.) an obstinate insistence on doing things at one's own rate even at the expense of one's experience and time, and excessive messiness and disorderly habits. Thus, independence and control are at the forefront of development.
3. *Phallic stage* – between 4 – 6 years, pleasure gratification of children from anal to genital region. Pleasure is derived from activities associated with stroking and manipulating their sex organs. The sadistic-anal type of personality, e.g., is marked by aggression. Problem with phallic stage precipitation an "Oedipus complex" attended by neurosis. Freud view, a boy who regards his father as a se rival, whereas the girls experience a similar crisis at this time of life as she sees her mother as rival of his father's attention but her fear for her mother is

less. In the phallic stage, sexual identity is the major aspect of personality development.

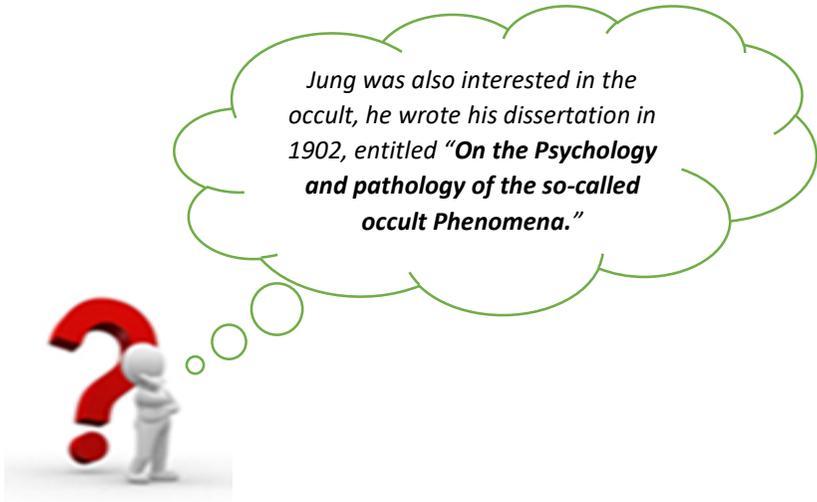
4. *The latency* – occurs between the ages 7 – 12. Many of the disturbing and conflicting feelings of children are buried in the sub-conscious mind. Their energies are now absorbed by such concerns as school learning, peer relations, sports and other recreational activities. Latency years are considered the relatively calm and stable period.
5. *Genital stage* – is the final stage postulated by Freud, starts with the onset of puberty. Many of the Oedipal feelings are reactivated and directed toward other persons of the opposite sex. However, during the adolescence stage (genital stage 0, the period of the so called “*sturm and drang*” (a German expression meaning a period and extreme stress and strain), all the previous elements – oral, anal, and especially phallic – are brought back into play. During this period the basic elements are reworked into an adult character. This is the time for recapitulation, going back over the issues of dependency (oral period), independence (anal period), and identity (phallic period) to prepare for a fully functioning adulthood in which according to Freud, we can live and work productively – a simple but profound human objective.

Jung's Theory of Personality

According to Carl Jung, there are two major dispositions of personality – extroversion and introversion. The extrovert disposition orients the individual towards the external world, while introvert disposition orients the individual towards the inner world. These two opposing feelings are both present in the personality; but ordinarily, one is dominant while the other is subordinate and unconscious. If the ego is predominantly extroverted in its relation to the outside world, the personal unconsciousness will be introverted. The introvert has the tendency to withdraw into himself especially in times of emotional stress, frustration and conflict. He is usually governed by subjective factors and feelings. He is preoccupied with his own way and prefers to work alone. His conduct is governed by absolute standards and principles. He lacks flexibility and adaptability. The extrovert has the tendency to direct his personality onward rather than inward toward the self. He is gregarious, sociable, out-going and well-dressed. He is a man of action, whose thoughts and motives are influenced by external forces and events and responds readily to new situations. At the age of five (5), sexual values begin to appear and reach their peak during adolescence. A young person is energetic, vigorous, impulsive and passionate. When the individual reaches the age of forty (40),

transvaluation occurs. The middle-aged persons display wisdom and sagacity in his actions and decisions.

Did You Know?



Humanistic Theory

Man's sanity depends on the fulfilment of certain human needs, even if all psychological needs are fulfilled. Out of his animal nature, man must develop a second nature, human character. In the humanizing process, the civilizing elements of culture and the communal contact made possible by culture are crucial. The psychologists who subscribe to the humanistic theory like Abraham Maslow and Carl Rogers emphasize the individual self-concept and striving for growth, development and self-actualization. Rogers's theory on the self or the self-concept. He refers to

the image individual have of themselves, which may or may not correspond to reality as other see it. Rogers maintain that each human traits is viewed as constantly striving to maintain and enhance his total being. According to Rogers, the most basic level of motivation is to strive for actualization. He called this effort organismic striving.

Carl Roger's Theory of Personality

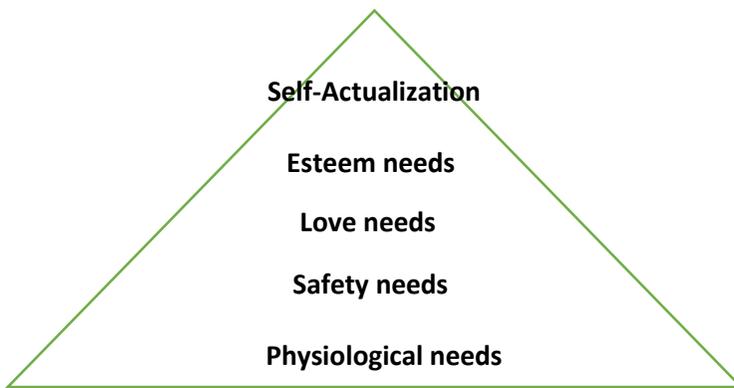
Rogers view man as being innately good. This view is also held by Rousseau who believes that man is born with an innate standard of morality. Man's behavior is accordingly directed basically towards socialization and self-fulfillment. According to him, sometimes man becomes irrationally and destructive, immaturely and regressive behavior, but these are defense mechanism against inner fears.

Rogers has been in psychotherapy for twenty-five years and he believed that clinical materials and other pieces of evidence serve as valuable data to support phenomenological studies. Prerequisites in understanding behavior are clinical observation and record therapeutic interview which must be conducted with utmost objectivity. The Rogerian theory views therapy as subjective experiences and research as a systematic inquiry and objective effort; the theory as the hypotheses and the research as a tool for confirmation of the results. Rogers

believes that the individual perceived the world in his unique way and that these perceptions make up his phenomenal study which includes both the conscious and the unconscious perceptions.

Maslow hierarchy of needs

He developed a self-actualization of personality in which maturity comes from actualizing potentialities. Maslow distinguished two levels of motivation, based on two orders of needs. Deficiency needs and growth needs.



At the most basic level are physiological needs. Maslow contends that until these needs are at least partially satisfied, the individual will not be concerned with the needs of the next level, those of safety and security. It is important to note; Maslow does not mean to imply that every human being achieves full success in satisfying all these needs. For instance, not everyone gets to enjoy prestige and social status, let alone the ultimate goal of self-actualization. What

he means, however, is that we must be alert to the fact that persons cannot consider some of their more social needs when their basic needs are left unfulfilled.



Carl Rogers, a frontrunner of humanist psychology

Trait Approaches to Personality

Trait figure importantly in the personality theories of Gordon Allport and Raymond Catell. Allport's use of trait compares with Catell's factor. Personalities consist of common traits, certain individuals, however, can be characterized by a single or cardinal trait. More diffused or secondary traits are less conspicuous. Not only in each personality unique but so are its motivations. The self or ego is an aspect of the personality that evolves in eight stages:

1. Bodily self
2. Self-identity
3. Self-esteem
4. Self-extension

5. Self-image
6. Self as rational copier
7. Self as appropriate striving
8. Self as knower

Personality continuously in a state of becoming, is in perpetual development out to its raw materials; temperament, physique and intelligence. As such, personality is many things in one, a "*unitas multiplex*."

Allport formally defined personality as the dynamic organization within individual of that psychological systems that determine his characteristics behavior and thought.

Types theories

These theories hypothesize that the nature of personality organization and structure can be classified into smaller number of types each has certain characteristics that distinguished these-type from other classes.

Physique (body-types)

William Sheldon bases his theory on the three cell layers of tissue in the human embryo – the endoderm, mesoderm and ectoderm. While all of these three elements are presents in an individual, one may predominate over the others.

1. *Endomorph* – the endomorphic element refers to the prominence of the intestines and the preponderance of visceral development. The individual of this type has the tendency to be fat in proportion to height.
2. *Mesomorph* – the mesomorphic elements refers to the bones and muscles. The individual tends to be stocky, strong, tough and athletic and has good muscular development.
3. *Ectomorph* – the ectomorphic elements is a based on the delicateness of skin, fine hair and sensitive nervous system, the individual tends to be long, striking like and skinny.

Sheldon also believes that there are three ways in which an individual's temperament varies when he found out evidence that the three basic bodily builds are related to the three primary make-up and these are:

- 1.) *Visceratonia*- the individual seeks comfort, loves fine food and eats too much and enjoy companionship.
- 2.) *Somatotonia* – the individual is energetic, likes to exercise, loves adventure aggressive and assertive.
- 3.) *Cerebrotonia* – the individual is characterized by restraint in posture, overly fast reactions, hypersensitive to pain, avoid social contacts and restraint to alcohol.

Did You Know?



Rogers was able to read
before he started
kindergarten as he was
taught from his infancy by
his parents

STUDY GUIDE

A. Concepts to comprehend

Ectomorph	Mesomorph
Endomorph	Self
Needs	Identity
Introvert	Extrovert
ID	Ego
Superego	Persona

B. Check Your Facts

1. Compare and contrast the Maslow and Rogers ideas on the self and hierarchy of needs.
2. What is the difference between the Trait theory approach and the Psychoanalytic approach?
3. Enumerate and discuss the Personality Structure established by Sigmund Freud. Use concrete experience in elaborating the facts.
4. Discuss Jung Theory of Personality by highlighting his creation “the introvert and extrovert” behavior. How can this idea of Jung help teachers in dealing with child who possesses unpredictable behavior?
5. Are the Stages of Human Development posited by Sigmund Freud still relevant to consider by parents and

- educators until this day in guiding the behavioral development of their children? Why? Justify your claim.
6. Enumerate and discuss the dimension of personality development.
 7. Compare and contrast the idea of Freud, Jung and Rogers on the "self."
 8. How can we become a "Fully functioning person" according to Rogers?
 9. What is personality? Why is it still important to consider this in the areas of development of a person?
 10. Is it true that Personality continuously in a state of becoming, is in perpetual development out to its raw materials; temperament, physique and intelligence?

C. Phenomenological Reflection

"We should take care not to make the intellect our god; it has, of course, powerful muscles, but no personality."

PART 7

Special Topics On Legal, Social & Anthropology

“Justice without force is powerless; force without justice is tyrannical.”

- *Blaise Pascal*

Four dimensions of Legal bases of Education

The main components of the Philippine educational system are provided in the Philippine Constitutions, the Education Act of 1982 and the executive order no. 117, series of 1987.

The 1987 Philippine Constitution

Our constitution provides the legal basis of education in our country. Article XIV of the 1987 constitution primarily concerned on Education, Science and technology, Arts, Culture and Sports.



Symbols of Laws and Justice

The Department of Education is the principal agency of the Philippine Government that is responsible for education and manpower development. It pursues the mandate embodied in the Constitution as follows:

“the states shall protect and promote the right of all the citizens to quality education at all levels and shall take appropriate steps to make such education accessible to all.” (Art. XIV. Sec. 1.)

Article 2, section 2 stipulates:

- The establishment and maintenance of a complete, adequate, and integrated system of education relevant to the needs of the people and society.
- Free and compulsory public education
- Free secondary education
- Scholarship grants and incentives
- Non-formal, informal and indigenous learning system
- Inclusion of the study of constitution, inculcation of patriotism, and nationalism, love of humanity, respect for human rights, appreciation of the role of national heroes in the historical development of the country, teach the duties of citizenship, etc. in the curriculum.

VIII Article 194

- Right to education comes from the national nature. Every child is entitled to be educated by hi family, by the state and by the church
- Support of children as defined by the 1988 Family Code that includes schooling or training

Education Act of 1982 (Pambansa Blg. 232)

The Educational Act of 1982 applies to both private schools in all levels of the entire educational system. An Act providing for the establishment and maintenance of an integrated system of education.

Goal

The Act provides that the basic policy of the States is to establish and maintain a complete adequate, and integrated system for education relevant to the goals of national development as follows:

1. Achieve and maintain an accelerating rate of economic development and social progress;
2. Assure the maximum participation of all people in the attainment and enjoyment of such growth, and
3. Achieve and strengthen national unity and consciousness and preserve, develop and promote

desirable cultural, moral and spiritual values in a changing world.

Aims

The educational system primarily aims to:

1. Provide for a broad general education that will assist each individual in the peculiar ecology of his own society, to:
 - a. Attain his potentials as human beings
 - b. Enhance the range and quality of individual and group participation in the basic functions of society, and
 - c. Acquire essential educational foundation of his development into a productive and versatile citizen.
2. Train the nation's manpower in the middle-level skills required for national development;
3. Develop the profession that will provide leadership for the nation in the advancement of knowledge for the improving the quality of human life, and
4. Respond effectively to changing need and conditions of the nations through a system educational planning and evaluation.

The Act further states that toward the realization of these objectives and pursuant to the Constitution, all

educational institutions shall aim to inculcate love of country, teach the duties of citizenship, and develop moral character, personal discipline and scientific, technological and vocational efficiency. It further states that the educational system shall reach out educationally deprived communities in order to give meaningful reality to their membership in the national society, to enrich their civic participation in the community and national life, and to unify all Filipinos into a free and just nation.

Rights and Duties of Parents in the Education of Children (Section 8)

Rights – right to organize themselves and/or with teachers for the purpose of providing a forum for the discussion of matters relating to the total school program, and for ensuring the full cooperation of parents and teachers in the formulation of the efficient implementation of such programs. Right to access to any official record directly relating to the children who are under their parental responsibility.

Duties

- ✓ Duty to help carry out the educational objectives in accordance with national goals

- ✓ Duty to enable their children to obtain elementary education and shall strive them to obtain secondary and higher education in the pursuance of the right formation of the youth
- ✓ Duty to cooperate with the school in the implementation of the school program

Right and Duties of Student

Rights

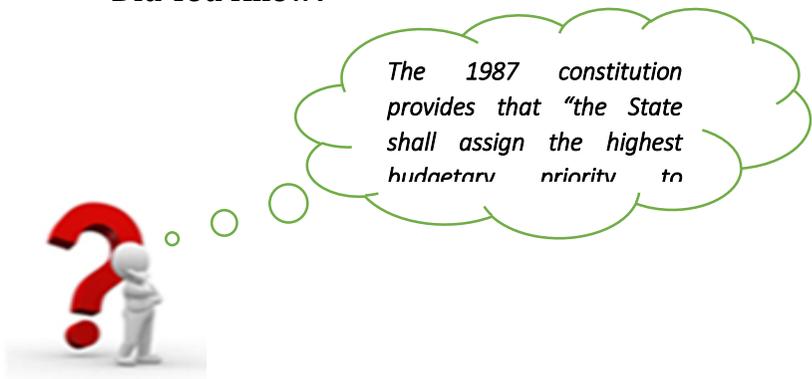
- ✓ Right to receive, primarily through competent instruction, relevant quality education in line with the national development goals and conducive to their full development as persons with human dignity
- ✓ Right to freely choose their field of study to existing course therein up to graduation, except in cases of academic deficiency, or violation of disciplinary regulation.
- ✓ Right to school guidance and counseling services
- ✓ Right to access to his own school records, the confidentiality of which the school shall maintain and preserve
- ✓ Right to the issuance of official certificates, diploma, transcript of records, grades, transfer credentials, and other similar documents within thirty days from request

- ✓ Right to publish a school newspaper
- ✓ Right to free expression of opinions and suggestions and to effective channels of communication
- ✓ Right to form, establish and join organizations
- ✓ Right to be free from involuntary contributions, except those approved by their own organizations or societies

Duties

- ✓ Duty to exert his utmost to develop his potentialities
- ✓ Duty to uphold the academic integrity of the school
- ✓ Duty to promote and maintain the peace and tranquility of the school
- ✓ Duty to participate actively in civic affairs, and in the promotion of the general welfare
- ✓ Duty to exercise his rights responsibly

Did You Know?



Executive order No. 117, s. 1987 (Reorganization of DECS)

The Department shall be primarily responsible for the formulation, planning, implementation, and coordination of the policies, plans, program and projects in the areas of formal and non-formal education at all levels; elementary, secondary, higher, technical vocational, non-formal, sports and culture; supervise all educational institution, both public and private; provide for the establishment and maintenance of a complete, adequate and integrated system of education relevant to the goals of the national development. With the passage of RA 7722, creating the Commission on Higher Education (CHED) and the RA 7796 creating technical Education and Skills Development Authority (TESDA), the function and responsibilities of the Bureau of Higher Education and technical and Vocational Education were transferred to these two entities. The CHED and TESDA are independent and separate entities from the DECS. (now DepEd)

Commission on Higher Education (CHED)

In 1994, the Commission on Higher Education (CHED), was released to govern mainly the higher education or otherwise known as the tertiary education.

The Commission is a body independent and separate from the DECS (now DepEd), and attached to the Office of the President for administrative purpose only. Its coverage shall be both public and private institutions of higher education as well as degree granting programs in all post-secondary educational institutions, public and private.

As a commission created to govern the higher education, it follows the mission of “gearing higher education towards the pursuit of better quality of life for all Filipinos by emphasizing the acquisition of knowledge and formation of those skills necessary to make individual a productive member of society. It shall accelerate the development of high-level professionals who will search for new knowledge, and provide leadership in the various disciplines required by a dynamic and self-assuring economy.

In short, the mission of the CHED is what is stated in Sec. 1. of the Article XIV of the Constitution, which is to provide quality education to the citizens and make education accessible to all citizens. In sec.2. of RA 7722, the same is mentioned. The state shall protect, foster, promote the right of all citizens to affordable quality education at all levels and

shall take appropriate steps to ensure that education shall be accessible to all.

The state shall likewise ensure and protect academic freedom and shall promote its exercise and observance for the continuing intellectual growth, the advancement of learning and research, the development of responsible and effective leadership, the education of high level and middle level professionals and the enrichment of our historical and cultural heritage. State-supported institutions of higher learning shall gear their programs to national, regional or local development plans. Finally, all institutions of higher learning shall exemplify through their physical and natural surroundings the dignity and beauty of as well as their pride in the intellectual and scholarly life.

The main mission or goal of the CHED is what is stated in Sec. 1. of Article XIV of the Constitutions, which is to provide quality education to the public and to ensure its accessibility to all. Moreover, to achieve Sec.2. of RA 7722, which is to ensure quality and accessible education, powers are granted to the CHED.

Some powers which are obtained transitory from the DECS (now DepEd), meaning the powers of DECS in

governing tertiary education are transferred to the CHED. This is Sec.18. of RA 7722; such personnel, properties, assets, liabilities, functions and responsibilities of the Bureau of Higher Education, including those for higher and tertiary education and degree granting vocational and technical programs in the regional offices, under the DECS and other government entities having function similar to those of the Commission are hereby transferred to the commission. From this, it is established that the power that were once granted to DECS in governing the tertiary education are hereby transferred to the CHED. To ensure accessibility of education, one of the most prominent factors will be the tuition fee. The rate at which the tuition fee is established will determine the accessibility of the school, thereby to ensure accessibility for students, tuitions fees should be regulated by the CHED.

To be able to regulate the increase of tuition the implementation of the rules and regulation of Presidential Decree (PDP No. 451) was issued. This was to govern increase in tuition fee and other school charges of private schools beginning the school year 1975-1976.

Under Sec.2. of PD 451, the secretary of education has the authority to regulate on any increase or change in the

rates of tuition fee and other school charges collected from the students of their parents by all private schools. Any increase or change in the approved rates, including new tuition fee and/other school charges of private schools shall not be effective without prior approval of the Secretary of Education. Any violation shall be considered unlawful and subject to the penal provision of the law.

Moreover, in the implementation of RA 8292 or otherwise known as the Higher Modernization Act of 1997, which is an act providing for the uniform compositions of powers of the governing boards, the manner of appointment term of office of the president of chartered state universities and colleges and for other purposes.

In pursuant of Sec.4 of RA 8292, which is “the governing board shall have the following power and duties in addition to its general powers of administration and the exercise of all the powers granted to the board of directors under Sec.36 of BP Blg. 68, otherwise known as the Corporation Code of the Philippines.” Furthermore, under paragraph A of Sec.4 the government board “can enact rules and regulations not contrary to law as may be necessary to carry out the purposes and functions of the university or college.”

Paragraph E of sec.4, which specifies that the government board shall ‘adopt and implement a socialized scheme of tuition and school fees for greater access to poor but deserving students.’”

Did You Know?



Other Legal Bases of Education

Act No. 74 (Jan 1, 1901) – laid the foundation of the Philippine public-school system and made English as the language of instruction. Established the Philippine Normal School (now PNU), trade school in Manila and an agricultural School in Negros.

RA 416 (June 18, 1949) – converted the Philippine Normal

School into a teachers' college and offered courses leading to Bachelor of Science in Elementary Education and Master of Arts in Education. This Act also serves as charter of the college governed by the board of trustees.

RA 7168 (Dec 26, 1991) – converted the Philippine Normal School into a University.

Commonwealth Act No. 1. – basis of compulsory military training in the schools. It is also known as “National Defense Act” passed by the Philippine Assembly on Dec 21, 1935.

Commonwealth Act No. 586. – also known as Education Act of 1940, provides the legal basis for the six (6) year elementary course, the double – single session, fixing the school entrance to seven (7) and the national support for elementary education, compulsory attendance in the primary grades for all children who enrolled in grade one.

RA 6655 – also known as the Free Public Secondary Education Act of 1988.

Public education was nationalized and public high school were reclassified by source of funding and curriculum type. By virtue of the curriculum, the vocational high school continue to exist.

DECS Order No. 38 s. 1994 – all senior high school are required to take the National Secondary Assessment Test (NSAT)

DECS Order 25 – implemented a Bilingual Education Policy since 1974, requiring English as the medium of instruction in science and math subjects and Filipino in all other subjects in elementary and secondary schools.

DEPED Order No. 107 s. 1989 – recommend the use of English or Filipino or both, but the language the children brings to school should be valued.

RA 5462 – created the NMYC to increase the employability and improve the quality of skills of the out-school youths.

PD 603 – requires that every school division should organize special classes for children with special needs.

RA 5250 (1966) – provided a ten-year teacher education program in Special Education for teaching of the gifted, mentally handicapped and those with behavior problems.

PD 1480 – created the national computer center (NCC) as the central computer policy body directly under office of the

President.

RA 5698 – created the legal education board to improve the quality of law schools and arrest of the climbing numbers of bar flunkers.

RA 7686 – institutional dual training, allowing students of vocational and technical to pursue their studies while at the same time getting paid on the job training in private industries.

RA 7687 – established a scholarship program for courses that will encourage the youth to pursue careers in science and technology.

Commonwealth Act No. 80 – provides the legal basis for adult education implementing the constitutional provision on the citizenship training of adult citizens.

PD 1139 – created the position of Deputy Ministry for Non-Formal Education program of the Ministry.

Act No. 3377 – vocational act of 1927 of the Philippine Legislature as amended by Act No. 3740 and RA No. 175 (1947) and other Acts, laid the basis for vocational education

in the public schools and made provision for its support.

Act No. 2706 – Placed the private schools under the regulation and supervision of the Secretary of Education.

MECS Order No. 84 – recognition of the academic programs of each private school in order to give the students who have completed the course, certificate, title or diploma.

PD No. 1006 – Considered teachers as professionals and teaching promulgated on as a profession.

Sept 22, 1976 and made effective on January 12, 1977 – all teachers are required to pass the professional board examination for teachers before they be allowed to teach whether in public or in private elementary and secondary schools.

Commonwealth Act 587 – confers the status of persons in authority upon supervisors, teachers and professors of public and recognized private schools.

BP 232, Sec. 64 – pertains to broaden the scientific and technological knowledge and promote vocational efficiency, embodied in the creation of Bureau of Technical and Vocational Education. (BTVE)

RA No. 4670 – Magna Carta for Public School Teachers declared as its policy the promotion and improvement of the social and economic status of public school teachers, their living and working conditions, terms of employment and their career prospects in order that they may compare favorably with existing opportunities in other life, attract and retain in the teaching profession more people with proper qualification.

PD No. 146 – required all high school graduates seeking admissions to post-secondary degree programs necessitating a minimum of four years' study to pass a national entrance examination.

MECS order No. 31 s. 1992 – a revision and clarification of MEC Order No. 1 s. 1979, entitled selection of honor students in the secondary schools, provided that the ranks for the selection of those who will be awarded honors in the secondary schools should be based on weighed rank. For scholarship, the complete general average of the candidates should be considered. Scholarship and character is given a weight of 7 while co-curricular activities are given a weight of 3.

MECS Order No. 44 s. 1983 – revised procedure of determining honor pupils in elementary grades. Based on this, first honors and second honors shall be designated to honor pupil graduating from elementary schools.

RA 7722 – puts up the Commission on Higher Education (CHED), to take over from the Department of education, Culture and Sports the task of overseeing the tertiary education.

RA 7731 – abolished the NCEE to give the marginalized sector greater access to college education.

RA 7743 – created the Centers for Excellence in Teacher Education. Based on the following criteria:

- a. Highly educated, professionally qualifies and experienced faculty, dedicated to the philosophy, mission, vision, and goals of the institutions and education;
- b. Well selected students;
- c. Adequate library research and study facilities;
- d. Competent administrative and support staff;
- e. Well planned and relevant instructional programs;
- f. Adequate student services;
- g. Adequate student development programs;

- h. Relevant extension service and outreach program;
- i. Percentage of graduates who become teachers and;
- j. Other criteria as maybe established by the teacher Education Council of the Commission on Higher Education.

RA 7796 – created the Technical Education Skills Development Authority (TESDA), which has the function of upgrading Voc-Tech training.

RA 7791 – stretched the school year from 185 – 200 days.

RA 1265 – made the observance of flag ceremony compulsory.

RA 7836 – mandated the holding of periodic licensure tests for would be mentors under the supervision of the (PRC) Professional Regulation Commission.

RA 9155 – the Governance of Basic Education Act passed to rename the DECS to Department of Education. *RA 9155* – 2001 provided the overall framework for 1.) school head empowerment by strengthening their leadership roles, and 2.) school-based management within the context of transparency and local accountability.

“The goal of basic education is to provide the school age population and youth adults with skills, knowledge, and values to become caring, self-reliant, productive and patriotic citizen.”

RA 10931 – an Act promoting Universal Access to Quality Tertiary Education by providing for Free Tuition and other School Fees in the State Universities and Colleges, Local Universities and Colleges and State Run Technical Vocational Institutions.

STUDY GUIDE

A. Concepts to comprehend

Educational goals	Curriculum
Planning	Magna Carta
Duties	Legal bases
Reorganization	Law
Curriculum	System
New Society	Regulation

B. Check your facts

1. Why is planning and evaluation necessary in the educational system?
2. Enumerate and discuss the educational goals in the Educational Development decree of 1972.
3. Discuss the rationale in the creation of the Higher Education. (CHED)
4. How would you define “the academic freedom, discuss its scopes, limits and importance in the field of education?
5. Discuss in depth the Act. No 74.
6. Discuss in depth the RA 6655.
7. What are the pros and cons to the learners the DECS Order No. 25?

8. What is the EDCOM of 1991, its significance to the degree of education in the Philippines?
9. Discuss the RA 4670.
10. Discuss the RA 1031.

C. Phenomenological Reflection

“The goal of basic education is to provide the school age population and youth adults with skills, knowledge, and values to become caring, self-reliant, productive and patriotic citizen.”

“The purpose of anthropology is to make the world safe for human differences.”

- *Ruth Benedict*

Anthropological Foundations of Education

In the study of foundations of education, attempts are made to distinguish the particular areas of human and educational experience in which the factors of educational activities are systematically related and organized because there is continuity, growth, and development in education and social experience. Thus, in order to have an insight and a better understanding of the multifarious problems affecting society, it is important to look into origin, evaluation, modes of living, the various diversified cultures of many societies at different times and places.

Anthropology, by definition, is a discipline of infinite curiosity about human being. Defining anthropology as the study of human beings is not complete, for such a definition would appear to incorporate a whole catalog of discipline; sociology, history, human biology and humanistic discipline.



Paintings found in one of the caves in France that depicts the life and activity of the early man

Etymological meaning of anthropology: comes from the Greek work “*Anthropos*” means man and “*Logos*” means study.

The consensus definition of anthropology: ***the science of man and his works; physical, social, economic and cultural.***

Physical: deals with the origin and evolutionary process of man.

Social: deals with the transformation and creation of society by man.

Economic: deals with the formation of modes of living of man.

Cultural: deals with the study of man’s behavior and how he adapts to varied activities of life.

Branches of Anthropology

1. *Physical anthropology*: deals with the origin and evolutionary process of man. It concerns with the body structure and other biological attributes.
2. *Cultural anthropology*: deals with the study of man's behavior and how he adapts to varied activities of life. It also studies and analyses different tribes, cultural communities and other indigenous groups.

Subdivision of cultural anthropology

- Archeology: deals with the study of and analysis of ancient culture pertaining to prehistoric people.
- Ethnology: it analyses cultures, especially in regard to their historical development and the similarities and dissimilarities between them.
- Linguistics: is concerned with man's language literate or non-literate and takes up inter-relation between language of a certain people and various aspects of culture. Neo-Latin language: Spanish, Italian, French and Portuguese. Ancient languages: Hebrew, Greek and Latin.

Education and the Philippine Cultural Heritage

The ancient cultural heritage of the Philippine is traceable to different influences brought by the contact with

the different cultures of the neighboring countries. These influences may be summarized based on the universal pattern.

Speech

More than 80 languages and dialect of the Malayo-Polynesian language family are spoken in the Philippines. Of these are the first languages of more 85% of the population though none of them are mutually understandable. Cebuano is spoken in the Visaya, Tagalog in Central Luzon, Manila, Ilocano in Northern Luzon. Since 1939, the government has established a National Language. English is the main language for commerce, government, higher education and the media. Close to 50% of the population speak English and a native tongue. For educated Filipinos, it is common to be trilingual, speaking a regional language, Filipino and English.

Technology

Certain group of people (Indonesian and Malays) came over in boats, carrying with them certain cultural traits and technological knowledge which produced changes in the way of life of the people. The Philippines becomes the rising exporter in technological application. Other technological growth has sprouted like mushrooms such as; processing or assembling food products, beverages, tobacco, rubber,

footwear, pharmaceutical, paints, plywood, venner, paper and paper products and small appliances. Heavy industry includes cement, glass, industrial chemicals, fertilizers, iron and steel and redefined petroleum products. Manufacturing attracts a large number of foreign investors, mainly from the United States and Japan.

Art

Only a few pieces of the extensive oral literature (epic/chants), of the pre-Spanish Philippines have been preserved. However, Philippine Literature in Spanish, written for the most part in the late 19th and 20th centuries, is small but of high quality. It includes the verse story of the redemption (passion), chanted during the holy week. Francisco Balagtas best known work, *Florante and Laura*, is a corrido (a Spanish ballad of chivalry, made him the first major Filipino poet. Jose P. Rizal, the National hero, includes two novels namely, *Noli Me Tangere* & *El Filibusterismo*. His masterpieces are well-appreciated today by the students as well as recognized by the Philippine Educational System, including these Novels and his life as part of the curriculum in the secondary and tertiary level. (PI 100) the same recognition and appreciation were exhibited by the Philippine Movie as it was filmed and documented. In the early 19th century, the principal portion of the arts in the

Philippines was the Catholic Church. The edifices, statues, and the paintings of that period that have been preserved show interesting Chinese modifications of the Spanish baroque. The two gifted painters were Juna Luna and Felix Resurreccion Hidalgo. The musical compositions of Antonio J. Molina, Eliseo Pajaro and Antonio Buenaventura embody native themes and rhythms in western forms such as chamber music and symphonic poems. In this, they continue the tradition of the Philippine folk music of the Spanish period and, in fact epitomize the unique Asian-Western blend of culture itself.

Mythology and Science

Indian influence has penetrated deep into the hearts of the Filipinos. It may be observed in the Philippine Myths and Rituals. These influences have continued to affect Philippine culture and their strength to survive up to the present, in spite of the later Western incursion into the life of the Filipino people. In science, significant work in botany was done during the Spanish period by George Josef Kamel (1661 – 1706), a Jesuit lay brother in Manila, after whom the Camellia was named, and the Manuel Blanc, whose monumental “Flora de Filipinos” remains the standard work. In 1865, the Jesuit founded the meteorological observatory in Manila, which did pioneering work on tropical typhoons

and which functioned as the government weather bureau during the Spanish and US eras. The National Research Council was established in 1934, to promote and coordinate basic research in the physical, biological and social sciences. Agricultural research is carried on the agricultural schools of the University of the Philippines in Los Banos, San Carlos University in Cebu and Xavier University in Cagayan De Oro. In the International Research Institute (IRI) at Los Banos, a joint project of the Rockefeller Foundation of the Philippines seeks to improve standard of science education by teacher-training program, competitive scholarships and publications.

Did You Know?

*Mindanao was formerly called **ilhas de Liquios Celebes** because of the existence of Celebes Sea.*



Family & Society

Marriage and family life were highly regarded. Parents usually selected their children's mate, although young people entered into "love-pacts" and "sandugo" which they kept even after marrying other partners. The dowry or bigay kaya system was also practiced. The basic unit of society was the kinship group, called barangay in Tagalog, and its dependent slaves and serfs. The village was ruled by a chieftain according to customary laws. The datos or chiefs served as the judge and lawmaker with the advice of the council of elders. Oral and written laws existed such as the Code of Sumakwel and Code of Kalantiaw.



Datu Kalantiaw (born 1433), ruler, head of Panay

Property system

There is sharp diversion between the rich and the poor the rich landlords enjoys a standard of living similar to

that wealthy in other countries. At the extreme, about 1/3 of the population does not earn enough to afford a minimum amount of food, clothing, and shelter.

Political system

The Philippine was a “*gobernacion*” a territory administered by a governor, subordinate in theory to the viceroy of Mexico but in practice reporting to and receiving orders from the king’s council of Indies. In accordance with the terms of the “*patronado real*” or royal patronage of the church in the indies, the government assumed the financial burdens of evangelization, paying a stipend to each missionary and subsidizing his work. It required in return the privilege of nominating the occupants of all-important ecclesiastical posts and regularly assigned to parish priests civil as well as religious functions.

Warfare

By the second half of the 19th century, a Filipino intellectual elite had begun to agitate for reforms in both civil and ecclesiastical establishments. The nacionalistas led by Marcelo H. Del Pilar and Jose P. Rizal Led the Propaganda Movements. In 1896, Andres Bonifacio has organized a secret organization later called “Katipunan”, this group used bolos and weapons instead of pen and paper to achieve

reform.

Did You Know?

*The code of Kalantiao is believed to be written in 1433 by datu Kalantiao, but modern historians says that it was a hoax, it was written in 1913 by Jose E. Marco, as a part of his historical fiction **Las Antiguas Leyendas de la Isla de***



What is Culture?

Culture is an act of cultivating soil.

- the proper care and development of plants and animals.
- is one of the most central concepts in sociology and anthropology.
- from Latin word *cultura* which means cultivation or tending
- is the “*training development and refinement of mind, tastes and manners.*”

Most central concepts in sociology and anthropology.

This etymological evolution is an indication of how the word “culture” itself undergoes cultural change as society develops. This kind of word evolution is significant in that it pictures the possible world that culture can inhabit.

Defining Culture

The classic definition of culture was given by Sir Edward Taylor, an English anthropologist, who wrote “Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society”. Therefore, culture is tantamount of saying that it is indispensable to the creation of the society. While society is the people and culture are their behavior patterns, it is important to remember that culture becomes reality if it is acquired by man as a result of his being member of his social group.

Three layers of culture in the society

1. Cultural Universe: pertains to the cultural elements, patterns, practices or activities that are common and similar across cultures.
2. Mainstream Culture: this is the cultural stem of society or

the general prevailing culture which differentiates apart such as Filipino values, traits, cuisines, national costumes etc.

3. Subculture: this culture is unique to respective particular groups of people in the society that distinguishes them from others.

Elements of culture

1. Material Culture: consists of tangible things such as technological tools, structures, fashion accessories, foods etc.
2. Non – material Culture: consists of intangible things such as language, ideas, symbols, religion, behavior, gesture, habits, etc.

Function of culture

1. Culture provides behavioral patterns: it helps people to adjust immediately to his environment.
2. It maintains the biological functioning of the group: man is biological being for he needs food, shelter clothing, and the need to reproduce etc. with culture, man is provided with a certain built in mechanism for survival.
3. It gives meaning and direction to one's existence: culture gives meaning and color to the life of curious human beings.

4. It offers solution to man's material and non – material problems: it helps man to cope with the complication of life.
5. It develops man's attitude and values and gives him conscience: it helps man to internalize these values to himself that guides him in his life and decision making.

The mechanism of culture

1. Folkways: the pattern of repetitive behavior which become habitual and conventional part of living. Included therein are customs and traditions.
2. Mores: the set of ethical standards or moral obligations as dictates of reason that distinguishes human acts as right or wrong or bad or good.
3. Laws: these are sets of binding rules or measures that induce man to act or restrain him from acting. Laws maybe customary or written.
4. Values: anything held to be relatively worthy, important, desirable or valuable.
5. Institutions: it is the most stable, uniform, formal and highly structured. They have a well – established patterns and roles which are people are expected to follow to maintain stability.
6. Fashions, fads, crazes: short – lived and not practiced by the whole group, represent the changing aspects of

culture.

Modes of acquiring culture

The inquisition of culture is primarily an intellectual process, and the material aspects become meaningful only in terms of the mind. There are three ways by which culture is learned or acquired:

1. Imitation: it is done primarily by imitation of examples. Child upon growing imitates everything that he sees in his surroundings.
2. Formal and informal teaching: a way of acquiring culture is done through teaching; it could be in a formal set – up inside the schools of institutions or informal way.
3. Conditioning: a process in which a child acquired culture by the methods of punishment and reward. In this the child could learn the value of honesty and the consequences of disobedience.

Cultural Dualism

This view acknowledges the overwhelming and firmly established influences of the east on the Philippines culture but not to the point to de – emphasizing the persistent omnipresence of western ideology on these same aspects.

Ethnocentrism

It refers to the tendency to assume that one's culture and way of life are superior to others. They view their culture as the center of culture and see all other culture as deviation of what is normal. The opposite of relativism is Ethnocentrism. It is a belief that there is one correct culture. The common ground between the ethical/cultural relativism and ethnocentrism is the shared values, i.e., the values common to one another.

Cultural relativism

It views people's behavior from the perspective of their own culture. It places priority in understanding other cultures, rather than dismissing it as strange. Cultural relativism is the kind of value neutrality. The bases of morality are sometimes based on the questions:

Is it moral?

Is it right?

Is it good?

Is it legal?

Paul Ricoeur: "Is it really the good that we are aspiring for?"

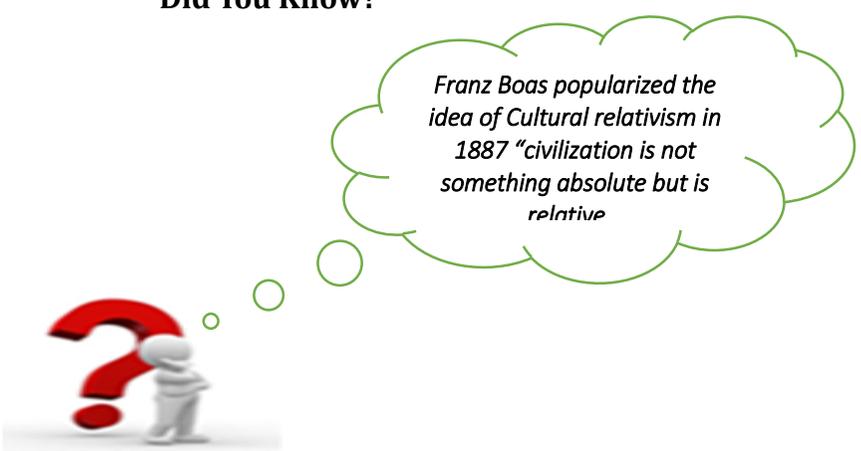
Protagoras of Abdera. He was known primarily for 3 claims:

1. That man is the measure of all things;
2. That he could make the worse argument appear

- better or the weaker appear to be stronger; and
3. That one could not tell if gods existed or not.

There is no standard for testing whether one person's perceptions is right and another person's perception is wrong. Knowledge is relative to each person. In ethics, the idea of universal truth is a myth. To say that a custom is correct or incorrect would imply that we can judge that custom by some independent standard of right and wrong. But no such standard exists. Every standard is culture-bound. Cultural relativism challenges our belief in the objectivity and universality of moral truth. "There are no universal or absolute moral principle and standards of right or wrong are always relative to a particular culture or society."

Did You Know?



Franz Boas popularized the idea of Cultural relativism in 1887 "civilization is not something absolute but is relative"

“Be like a rice stalk, the more grains it bears, the lower it bows.”
– *Philippines Proverb*

Education and Philippine Cultural values

Education is charge with the function of teaching what society needs in building a nation in terms of moral and ethical standards of the group. Its challenging task has impact, ethics, morality and values to young Filipinos.

As Leticia Ramos Shahani puts it: “The task of building our nation is an awesome one. There is a need for economic recovery. There is a need to reestablish democratic institutions and to achieve the goals of peace and genuine social justice. Along with these goals there is a need to change structures and change people.”

Character and citizenship are viewed as major objectives of schooling. Practically, every school has a printed curriculum objective extolling the virtues of character development. However, education cannot achieve the socio-cultural values and standards that society expects unless other institutions extend help. The strengths and weaknesses of the Filipino have their roots in many factors, such as; home environment, social environment, culture and language, history, the educational system, religion, the economic environment, the political environment, mass media and leadership and role models.



Religious Festival is one of the many cultures of the Philippines.

The Philippine Cultural Values

Much has been about Filipino cultural values. Filipino culture is characterized by an openness to the outside which is easily incorporates foreign elements the basic unconsciousness of one cultural core. Filipino characteristics such as our warm and person orientation, our devotion to family, our sense of joy and humor are part of our culture and reinforced by all socializing forces such as family, school, peer-group and the like. In sum, culture rewards such traits.

Strength of the Filipino Character

Filipino values

One of the generally characteristic of Filipino values is communitarianism or placing first the collective interest

and welfare of the group. Dr. Felipe Landa Jacano an authority on the subject matter of Filipino society and culture showed evidence that individualism is not part of traditional Filipino culture, pointing out the pakikitungo, pakikisama, pakikiramay etc. much of Filipino values are stirred with emotions and concerned their affective end-results which may be a reason why people tends to always put in their minds the concept of hiya, amor proprio and delicadeza, palabra de onor, and utang na loob, pabalat - bunga. Filipino values orientation lean towards having a fatalistic outlook as manifested by the expressions bahala na, itinadhana ng Diyos and napasubo. Cultures also tend to be regionalistic or group affiliation. Such are the following; kamag-anak, kumpadre, kapatiran and palakasan – system. Filipino values also can be characterized as ambivalent or it could be positive or negative resulting from having a double standard personality.

External forces that shape contemporary Filipino values

The population of the Philippine society reflects a great variety of external forces which emerge from cultural influence for Indonesian, Malaysian, Hindu, Chinese, Spanish, and American. Spanish and American cultures compose the Filipino's Occidentalism. Spanish influence is evidently manifested in the Filipino's religion, economic and

cultural orientations. While the introduction of democratic system of government and the popularization of education was brought by the American regime. They further new ideals pertaining to the family, economy, government, education, religion sports, health and social welfare.



Jeepney becomes one of the symbolisms of Filipino culture.

Roots of the Filipino character

The strengths and weaknesses of the Filipino have their roots in many factors such as:

The home environment. Childbearing in the Filipino family is characterized by high nurturance, low independence training, and low discipline. The Filipino child grows up in an atmosphere of affection and over protection, where one

learns security and trust, on the one hand, and dependence, on the other. In the family, children are taught to value family and to give it primary importance.

Social environment. This is characterized by a feudal structure with great gaps between the rich minority and the poor majority. These gaps are not merely economic but cultural as well, with the elite being highly westernized and alienated from the masses. Filipinos are raised in an environment where one must depend on relationships with others in order to survive.

Culture and language. Aside from emphasizing interpersonal values, Filipino culture is also characterized by an openness to the outside which easily incorporates foreign elements without a basic consciousness of our cultural core. This is related to our colonial mentality and to the use of English as the medium of instruction in schools, which *de-filipinized the youth and taught them* to regard American culture as superior. At a very early age, we find that our self-esteem depends on the mastery of something foreign.

History. Colonialism developed a mind-set in the Filipino which encouraged us to think of the colonial power as superior and more powerful. As a second-class citizen

beneath the Spanish and then the Americans, we developed a dependence on foreign powers that makes us believe we are not responsible for our country's fate. The colonizers eventually became our savior; hence, we considered our own government as foreign and apart from us. We became distrustful and cooperative towards our leaders. Much time and energy is spent trying to outsmart the government.

Educational system. The lack of suitable local textbooks and dependence on foreign textbooks, particularly in the higher school levels, force Filipino students as well as their teachers to use school materials that are irrelevant to the Philippine setting. Teachers reward well-behaved and obedient students and are uncomfortable with those who ask questions and express a different viewpoint. Critical thinking is not learned in the school.

Religion. The root of Filipino optimism and its capacity to accept life's hardships. However, religion also instills in the Filipino attitudes of resignation and a preoccupation with the afterlife. We become vulnerable also to being a victim of opportunism, oppression, exploitation, and superstition.

Economic environment. Many Filipino traits are rooted in the poverty and hard life that is the lot of most Filipinos. Our difficulties drive us to take risks, impels us to work very hard,

and develop in us the ability to survive.

Political environment. This is characterized by a centralization of power. Basic services from the government are concentrated in Manila and its outlying towns and provinces. A great majority of Filipinos are not reached by such basic services as water, electricity, roads and health services. Since the government often is not there to offer basic services, we depend on our family, kin, and neighbors for our everyday needs. The inefficiency of government structures and systems also leads to a lack of integrity and accountability in our public servants.

Mass media. This reinforces our colonial mentality. Advertisements using Caucasian models and emphasizing a product's similarity with imported brands are part of our daily lives. Rather than confront our poverty and oppression, we fantasize instead.

Leadership and role models. Filipinos look up to their leaders as role models. When our leaders violate the law or show themselves to be self-serving and driven by personal interest—when there is a lack of public accountability—there is a negative impact on the Filipino.

Did You Know?

In the recent Annual Publication of the U.N., the Philippines is rank 69 as the happiest people in the world, Finland top the list in the 2019 happiest people of the world.



STUDY GUIDE

A. Concepts to comprehend

Anthropology	Evolution
Culture	Mores
Language	Etiquette
Traditions	Civilization
Sociology	Art
Heritage	Aesthetic

B. Check your facts

1. Why is culture considered as social heritage and why is it important in the aspect of education?
2. What is the importance of the study of anthropology in education?
3. What weaknesses of the Filipino character are considered as cultural barriers towards nation building? Why? Defend your stand.
4. Why is culture considered an established pattern of behavior?
5. Discuss the functions of culture.
6. Enumerate the modes of acquiring culture.
7. What are the different elements of culture?

8. Enumerate and discuss the importance of the mechanisms of culture in the child's growth and development.
9. Why is the study of art and nature an important factor in the child's development?
10. Which among the strength of the Filipino traits do you consider existing in your environment? Defend your answer by citing concrete phenomena.

C. Phenomenological Reflection

“What is regarded as natural behavior – the right thing – in one society is unknown or taboo in another – “

“Socialism is not a science, a sociology in miniature: it is a cry of pain.”

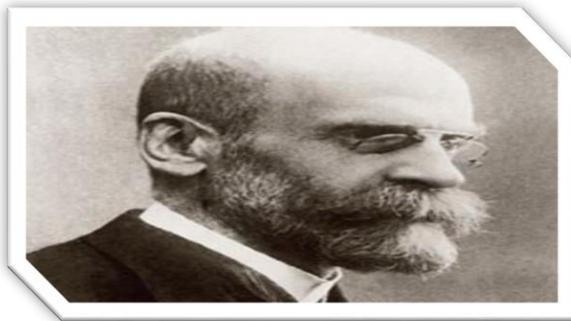
- *Emile Durkheim*

Sociological Foundations of Education

The word Sociology is derived from the Latin word “socius” meaning associates and the Greek word “logus” or science. Hence, sociology is the study of interaction on human behavior. Men have always been curious about how people get along with each other, or fail to get along with each other. Sociology began in prehistoric times when people first began to make observations about each other’s behavior. In ancient and medieval civilizations, philosophers and religious leaders made some observations about human relations for the purpose of stating ethical principles. The development towards the general social science become more explicit in the 17th and 18th century political treatise relating to social contract of Thomas Hobbes, John Locke and Jean Jacque Rosseau. More influential was Aguste Comte, a Frenchman, who did most of his writing in the 1830s and the 1840s, and who coined the word “sociology” to apply to the proposed general social science of human behavior. Due to his initial significant efforts to advance sociology to the frontlines of human knowledge, he has been known as the “Father of Sociology.”

The nature of Educational Sociology

Sociology is concerned with the study of people or groups of persons, and human activities in terms of the groups in society. It is concerned with the origin of society. It is a science interested in institutions of society such as religion, family, government, education and recreation. On the other hand, the nature of educational sociology could be best understood according to its functions: 1.) educational sociology is primarily concerned with the influence of education on social institutions and group life on individual, such as how the school affects the personality or behavior of an individual, 2.) the human relations that operate in the school involving pupils, parents and teachers and how they influence the personality and behavior of an individual and, 3.) the relation of the school to other institutions and elements of society such as the impact of education on the inner city.



Emile Durkheim is one of the well-known early proponents of the science of sociology.

The Role of the Education

The popular view of education is equated with schooling and change for a better quality of life. social scientists define education as “the consciously controlled process whereby changes in the person and through the person, within the group occur.” It is a deliberate process which is specifically directed to produce change in behavior on an individual. It is continuing process by which the society transmits its culture from one generation to the next. The ultimate goal of education is the effective participation of the individual in the total process of interaction in its society. The interpersonal relation may be the improvement of basic knowledge, intellectual and manual skills, power of reason and criticism, acquisition of desirable values and attitudes and motivation, power of creativity and innovation, cultural appreciation, sense of responsibility and understanding of the modern world.

Sociological perspective on Education

Like other social institutions, education has both manifests (open stated) and latent (hidden) functions. The most basic manifests function of education is the transmission of knowledge. Schools teach students how to read, write, speak foreign language(s) and a wide range of occupational activities. Education has another manifest

function – bestowing status. In addition to these manifest functions, schools perform a number of latent functions. These are transmitting culture, promoting social and political integration, maintaining social control and serving as agents of change.

Transmitting culture – as a social institution, education performs a conservative function – transmitting the dominant culture and desirable values. Through education, each generation of young people is exposed to the existing beliefs, norms and values of our culture. We learn respect for social order and reverence for established institutions such as religion and the family.

Promoting Social and Political Integration – education serves as the latent function of promoting social and political integration by transforming a population composed by diverse ethnic, religious groups and political ideology into a society whose members share to a certain degree at least a common identity. The school played an important role in socializing children regardless of religion and political orientation into the norms, values and beliefs of the prevailing culture. From a functional perspective the common identity and social integration fostered by education contribute to the social, political stability and

consensus. The integrative function of education can be seen through its emphasis on promoting a common language – Filipino.

Maintaining School Control – in performing the manifest function of transmitting knowledge, schools go far beyond teaching skills as reading, writing and mathematics. In school, children are introduced to standards of proper conduct and behavior in public life which are quite different from the rules of conduct in their families. Like other social institutions, education prepares young people to lead productive and exemplary lives as adult by introducing them to the norms, values and sanctions of the larger society. The social control function of education is not only limited to patterns of rules and behavior. Schools also direct and restrict students' aspirations in a manner that reflects social values and prejudices.

Education as an agent of change – education can be a major force for bringing about or stimulating change. Sex education classes are being introduced in public and private schools in response to the soaring pregnancy rate among teenagers. Affirmative actions and some types of mechanism has been introduced and endorsed as a means of countering sexual discrimination and harassment. Education also promotes

social change by serving as a meeting ground where each society's distinct beliefs and traditions can be shared.

Theory of Social Order

Social organization is the study of the structure, formal and informal of society, thus it is one of the core beliefs of sociology. Here are some fine examples of the theory on social order.



Mortimer Adler

Adlerian Concepts

Human as goal seeking creatures – human realize that they lack the physical strength of many other species. According to Adler, because of inferior physical abilities, people tend to develop feelings of psychological inferiority. Human, then, exists in a state in which feelings of inferiority

and helplessness are ever present. People try to replace their sense of inferiority with feelings of psychological strength. Adler believed that people strive to become better or more perfect than the inferior creature they perceive themselves to be. In Adlerian theory, the over-all goal sought by people is to rid themselves of feelings of inferiority and to become stronger and more perfect.

Lifestyle – all human shares the goal of becoming more perfect, but they differ in how they try to reach their goal. Each person develops a lifestyle, an individual style of striving for a goal. A person's characteristics style of striving affects the way in which he or she reacts to problems encountered in daily life. One's style of striving develops partly as a result of the type of adult-child interaction experienced during early childhood. Adlerian theorists believe that a person's way of dealing with problems or style of striving for perfection is established by the age of 4 or 5 years and, therefore, consider the early childhood period an important one in personality development. A style of striving to overcome feelings of inferiority also develops because of how the child interprets his or her experiences. Thus, a basic Adlerian idea is that people are active in their own development. Adlerian believe that experiences with other people certainly have an effect on one's outlook but that

people are creative and tend to interpret these experiences and try to make sense of them. People are more or less passive recipients of stimulation. They actively create their own style of striving.

Social Interest - Adlerians believe that humans are primarily social beings and that achieving feelings of psychological strength is best done by working and cooperating with others. Individual actions affect the society benefits and when people refuse to work together, the society suffers. The term social interest means that a person has a sense of belonging to the group, i.e., he or she really feels like a vital part of the group and realizes his or her role in the group's functioning. Consequently, a person with a high degree of social interest is willing to cooperate with other group members and contributes to the functioning of the group. People who do not show social interest tend to do things that benefit themselves but not necessarily other group members. They also tend to be highly competitive. Humans are born with the potential and the capacity to develop many social behaviors, including social interest, cooperation and contribution to the group. Whether a child actually develops social interest depends on a number of factors. Social interest is influenced by the child's heredity. Adlerians believe that a child's physical characteristics affect the

reactions of other to him or her, which in turn affects how a child's feels about the self. Childhood is the period in which the self is evaluated. Adlerians believe that a child who develops positive self-esteem or feelings of competence and self-worth during childhood will become an adult with a strong sense of social interest. In short, a child who likes and respect the self and is confident about his or her abilities is likely to become a person who will respect other and will work well with and help others. A child who is given little respect for others and who refuses to cooperate with and help other group members.

Social interest is influenced by the child's environment. The capacity for developing social interest is present in all children but does not develop automatically. Adlerians believe that it must be nurtured by the environment in which a child operates. Adult socializing agents are important influences on how cooperative or helpful a child become because they create the atmosphere in which the child exists. Adults model specific behaviors or patterns of interactions, which are imitated by children. Observing cooperation and group contribution is likely to result in high levels of cooperation, while observing competitive adults is likely in a low level of social interest. Adults also create an atmosphere in which respect for and

cooperation with others is valued and encouraged. An atmosphere conducive to developing respect for others has reasonable, firmly enforced limits on behavior that hurt others. Cooperation is modeled, taught and rewarded. If however, adults communicate idea that the world is a place in which children to act cooperatively, they would encourage them constantly to pit themselves against others. Social interest is influenced by the child's perception of himself and interaction with the environment. Adlerians believe that children are not just victims of circumstances. While each child has a certain genetic inheritance and exists in a certain atmosphere. Adlerian stress the idea that the child possesses an ability to evaluate and interpret experiences. Each child, therefore, develops a personal characteristic way of dealing with life's experiences. Each child develops his or her unique perceptions, a personal viewpoint of how to fit into the social group.

Disturbing behavior tends to continue when adults do one of several things:

1. Some adults always seem to notice the child's mistakes. Adlerians believe that adults who focuses exclusively on disturbing behavior rarely notice a child when the child is actively cooperating. They fail to notice evidence of positive interaction.

2. After noticing disturbing behavior, some adults reinforce the behavior. Mr. Gomez, for Example reinforced both Mauro's desperate bid for attention and Mark Paul's attempts to gain power. He reinforced the faulty perceptions of both children about how they might fit into the group.
3. Some adults encourage a child's disturbing behavior because they fail to treat the child's problem, thus he develops a feeling of separateness from the group functioning.

Adlerians believe that it is possible to react to a child's disturbing behavior so that the behavior eventually ceases. Adults need first to observe the child and find out what the child's goal is. Changing child's behavior requires that an adult modify his or her own (adult) behavior. Adults and children exists together in the social system, and to effect long - lasting behavioral change in the child, Adlerians, like behaviorists, believe that adult system members have to change the way in which they react to a child's behavior.

Mistaken Goals

The child has finally perception or mistaken goals how to become a group member will such group membership in one of four ways.

Did You Know?

Adler failed in math in schools, his teacher suggested that he be removed from school, but he showed determination and later excelled in math. This experience of him shaped his theory of personality, to believe in one's potentials.



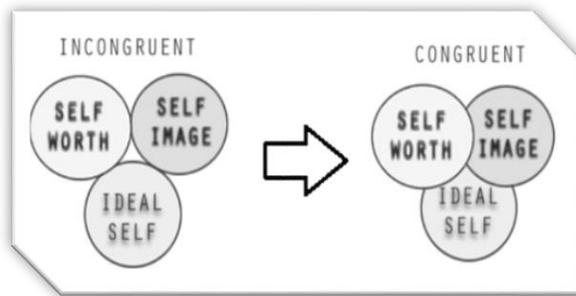
Rogerian Theory

Carl Rogers, (born January 8, 1902, Oak Park, Illinois, U.S.—died February 4, 1987, La Jolla, California), American psychologist who originated the nondirective, or ***client-centred***, approach to psychotherapy, emphasizing a person-to-person relationship between the therapist and the client (formerly known as the patient), who determines the course,

speed, and duration of treatment.

Carl Rogers (1902-1987) was a **humanistic psychologist** who agreed with the main assumptions of Abraham Maslow, but added that for a person to "**grow**", they need an environment that provides them with genuineness (*openness and self-disclosure*), acceptance (*being seen with unconditional positive regard*), and empathy (*being listened to and understood*).

Rogers believed that every person could achieve their goals, wishes, and desires in life. When, or rather if they did so, ***self-actualization*** took place.



Framework of self-actualization by C. Rogers

Self-Actualization

Rogers rejected the **deterministic nature** of both **psychoanalysis** and **behaviorism** and maintained that we behave as we do because of the way we perceive our situation. **He** believed that humans have one basic motive, that is the tendency to self-actualize - i.e., to fulfill one's potential and achieve the highest level of '**human-**

beingness' we can. Like a ***flower*** that will grow to its full potential if the conditions are right, but which is constrained by its environment, so people will flourish and reach their potential if their environment is good enough. However, unlike a flower, the potential of the individual human is ***unique***, and we are meant to develop in different ways according to our personality. Rogers believed that people are inherently good and creative. They become destructive only when a poor self-concept or external constraints override the valuing process. Carl Rogers believed that for a person to achieve *self-actualization* they must be in a *state of congruence*. This means that self-actualization occurs when a person's "ideal self" (i.e., who they would like to be) is congruent with their actual behavior (*self-image*). Rogers describes an individual who is actualizing as a fully functioning person. The main determinant of whether we will become self-actualized is childhood experience.

The Fully Functioning Person

Rogers believed that every person could achieve their goal. This means that the person is in touch with the ***here and now***, his or her subjective experiences and feelings, continually growing and changing. In many ways, Rogers regarded the fully functioning person as an ideal and one that people do not ultimately achieve. It is wrong to think of

this as an end or completion of life's journey; rather it is a process of always becoming and changing.

Rogers identified five characteristics of the fully-functioning person:

1. Open to experience: both positive and negative emotions accepted. Negative feelings are not denied, but worked through (*rather than resorting to ego defense mechanisms*).
2. Existential living: in touch with different experiences as they occur in life, avoiding prejudging and preconceptions. Being able to live and fully appreciate the present, not always looking back to the past or forward to the future (i.e., living for the moment).
3. Trust feelings: feeling, instincts, and gut-reactions are paid attention to and trusted. People's own decisions are the right ones, and we should trust ourselves to make the right choices.
4. Creativity: creative thinking and risk-taking are features of a person's life. A person does not play safe all the time. This involves the ability to adjust and change and seek new experiences.

Fulfilled life: a person is happy and satisfied with life, and always looking for new challenges and experiences.

STUDY GUIDE

A. Concepts to comprehend

Sociology	Personality	Humanity	
Mechanism	Actualization	Function	Self
Consciousness	Perception	Judgment	Life style
Interests			

B. Check your facts

1. How is sociology similar to and different from the other social sciences? Explain each similarity and differences.
2. Discuss what is a Fully Functioning person according to Rogers?
3. Compare and contrast the idea on Self-actualization of Maslow and Rogers.
4. What is the major difference between Humanism to Psychoanalysis and behaviorism?
5. Discuss the sociological perspective on Education.
6. In what way is the concept of ‘education is life’ being misinterpreted?
7. In the Philippine society, which of the social processes appears to be predominant at present?
8. Discuss the Maslow hierarchy of need, and how it is related to the social processes of the learners.

9. Discuss the Adlerian theory in the child's social learning processes.
10. What are the functions of educational sociology?

C. Phenomenological Reflection

“There is order where there used to be none; anarchy is only a memory: and growth and changes continue to abound in all aspects of society.”

Glossary

Academic Freedom - this is the right of the teacher or the researcher in higher institutions of learning to investigate and discuss problems of his science and to express his conclusion, whether through publication or in the instruction of students, without interference from the political or ecclesiastical authority, or from administrative officials of the institutions in which he is employed, unless his methods are found by qualified bodies of his own profession to be clearly incompetent and contrary to professional ethics.

A posteriori - where knowledge is possible only subsequent, or posterior, to certain sensory experiences, in addition to the use of reason (empirical).

A priori - where knowledge is possible independently of, or prior to, any experience, and requires only the use of reason (non-empirical).

Aesthetics - standards by which we judge good and bad art; usually dictated by a small circle of art aficionados.

Apeiron - was the substance identified by Anaximander as something unidentifiable.

Altruism - acting in the best interest of others rather than in one's own self-interest. Some people believe altruism constitutes the essence of morality.

Consciousness - the faculty which perceives and identifies things that exist, and the relationship between oneself and one's environment.

Consequentialism - is an ethical theory that judges whether or not something is right by what its consequences are.

Community - This is a spatial or territorial unit of social organization in which people have a sense of identity and a feeling of belongingness.

Culture - is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society

Deontology - is an ethical theory that uses rules to distinguish right from wrong.

Development – this is a multifaceted world that has a lot of connotations.

Dialogues – written by Plato, it is a set of philosophic treatises written in a conventional style with no less than Socrates himself as the leading mouthpiece.

Education – refers to the formed training which will equip an individual with the necessary knowledge, information and skills that can be used to his advantage to meet his needs in the future.

Existence - the state or fact of existing or being (the continuance in being or life).

Forms (Platonic Forms) - the universal concepts or ideas which make all of the phenomenal world intelligible (the essences of objects, rather than their physical forms or appearances).

Freedom - generally, is having the ability to act or change without constraint.

Identity - whatever makes an entity definable and recognizable, in terms of possessing a set of qualities or characteristics that distinguish it from entities of a different type (essentially, whatever makes something the same or different).

Justice - means giving each person what he or she deserves, or in more traditional terms, giving each person his or her due.

Mores – these are folkways of central importance accepted without question and embodying the fundamental moral views

of a group and deemed highly necessary for the welfare of society.

Norms – are established standards of behavior maintained by a society.

Philosophy –a rational investigation of the truths and principles of being, knowledge or conduct.

Psychology – it deals with the science of the mind, mental state and processes. It comes from the Greek term “psyche’ which means soul/mind and spirit.

Rationalizations - are invented explanations that hide or deny true motivations, causes, or actions. They are the excuses people give themselves for not living up to their own ethical standards.

Social Contract - that idea people give up some rights to a government and/or other authority in forming nations in order to jointly preserve or maintain social order and security.

Society - a collection or grouping of individuals with some shared interactions and common interests.

Social organization – This includes social institutions, social groups, social inequality, social mobility and religious groups and bureaucracy.

Taboo – Supernaturally supported prohibition.

Values - are individual beliefs that motivate people to act one way or another.

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