

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.

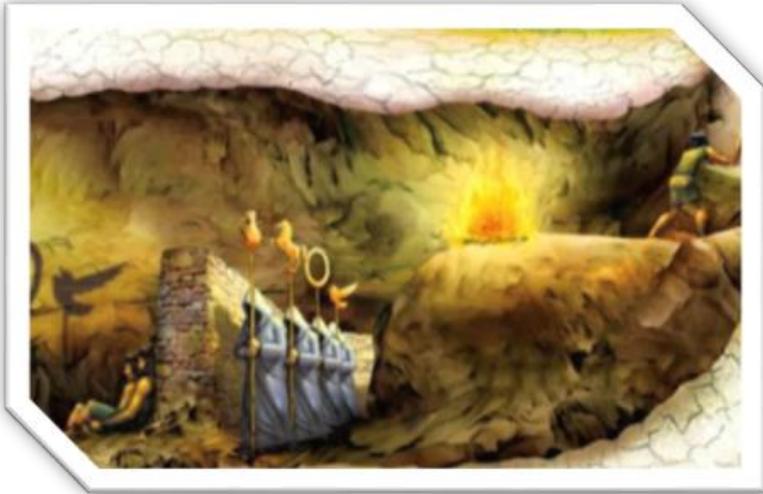
1. Man is by Virtue good and virtuous.
2. Development of the child according to his inherent endowments.
3. The child is the most important component of the school system.
4. Use of instinctive tendencies as the starting point of any educational pursuit.
5. Everything is good as it comes from the hand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

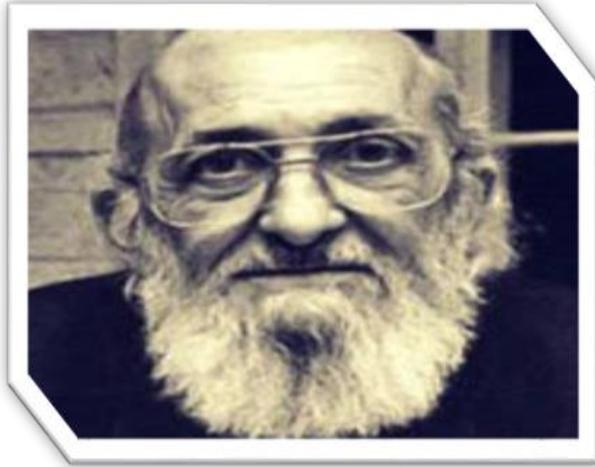


THE SOCIAL RECONSTRUCTIONISTS

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.

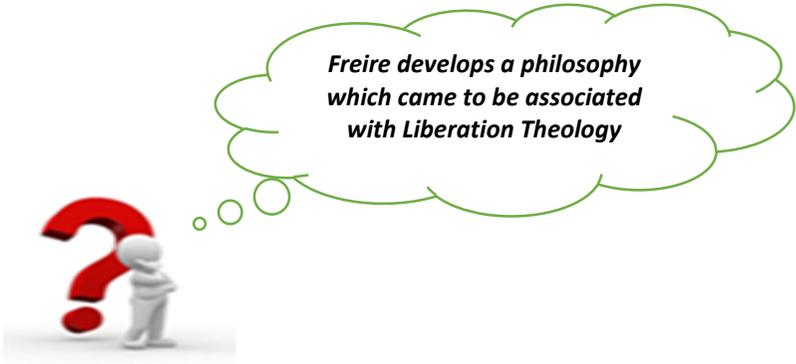
13. They are familiar with oppressing others and when the act of domination is taken away, they do not feel equal, they feel they have lost their power of domination and manipulation.
14. The former oppressor is selfish and self-centered; they seem to have an inability to see that everyone deserves to 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 to 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.

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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?”