

Eighth Edition

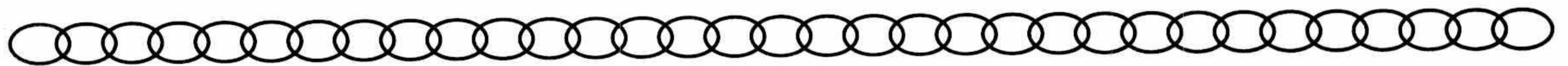
Philosophical Foundations of Education



Howard A. Ozmon • Samuel M. Craver

Philosophical Foundations of Education

Eighth Edition



HOWARD A. OZMON

SAMUEL M. CRAVER

Virginia Commonwealth University

Upper Saddle River, New Jersey
Columbus, Ohio

Library of Congress Cataloging-in-Publication Data

Ozmon, Howard.

Philosophical foundations of education / Howard A. Ozmon, Samuel M. Craver. — 8th ed.

p. cm.

Includes bibliographical references and index.

ISBN 0-13-199625-8

1. Education—Philosophy—History. 2. Education—Aims and objectives.

3. Education—Study and teaching. I. Craver, Samuel M. II. Title.

LB14.7.O96 2007

370.1—dc22

2007006161

Vice President and Executive Publisher: Jeffery W. Johnston

Senior Editor: Darcy Betts Prybella

Editorial Assistant: Nancy Holstein

Production Editor: Kris Roach

Production Coordination: Pine Tree Composition

Design Coordinator: Diane C. Lorenzo

Cover Designer: Bryan Huber

Cover Image: SuperStock

Production Manager: Susan Hannahs

Director of Marketing: David Gesell

Marketing Coordinator: Brian Mounts

This book was set in 10/12 Times by Laserwords. It was printed and bound by R.R. Donnelley & Sons Company. The cover was printed by R.R. Donnelley & Sons Company.

Copyright © 2008, 2003, 1999, 1995, 1990, 1986, 1981, 1976 by Pearson Education, Inc., Upper Saddle River, New Jersey 07458.

Pearson Prentice Hall. All rights reserved. Printed in the United States of America. This publication is protected by Copyright and permission should be obtained from the publisher prior to any prohibited reproduction, storage in a retrieval system, or transmission in any form or by any means, electronic, mechanical, photocopying, recording, or likewise. For information regarding permission(s), write to: Rights and Permissions Department.

Pearson Prentice Hall™ is a trademark of Pearson Education, Inc.

Pearson® is a registered trademark of Pearson plc

Prentice Hall® is a registered trademark of Pearson Education, Inc.

Merrill® is a registered trademark of Pearson Education, Inc.

Pearson Education Ltd.

Pearson Education Singapore Pte. Ltd.

Pearson Education Canada, Ltd.

Pearson Education—Japan

Pearson Education Australia Pty. Limited

Pearson Education North Asia Ltd.

Pearson Educación de México, S.A. de C.V.

Pearson Education Malaysia Pte. Ltd.

PEARSON

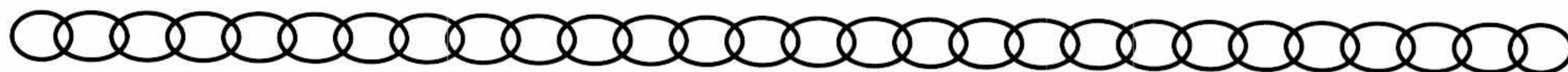
Merrill
Prentice Hall

10 9 8 7 6 5 4 3 2 1

ISBN 13: 978-0-13-199625-0

ISBN 10: 0-13-199625-8

Preface



The purpose of this volume is to show how philosophical ideas about education developed over time and continue to have relevance for both education and life. This book was conceived as an introductory text in the philosophy of education, and it leads students from simple to complex philosophical ideas. Many variables were considered in selecting ideas, philosophers, and an organizational format, and the guiding rule has been to select those influences that have had the most relevance for education. Each chapter examines a general philosophy, such as realism or existentialism, and shows its applications in aims, curriculum, methods, and teaching. An assessment of each philosophy is also provided, including how other scholars view it in its historical context.

Some ideas included here are more than 2,000 years old, but they often appear in the panoply of ideas that continue to influence people and their thinking because both old and new ideas are useful tools for evaluating the world. For example, idealism, though not a particularly influential philosophy today, might be a useful counterpoint by which to compare and evaluate today's culture. Even Marxism and existentialism, though declining in popularity, still might be useful paradigms for examining a person's individual life and his or her relationship with other persons in the larger society.

The philosophies of education presented here are essentially arranged in chronological order, which helps the student see how ideas evolved. There has been an attempt to avoid unnecessary philosophical and educational jargon, but one needs to know something about terminology in order to talk about ideas in a philosophical fashion; however, technical expression is kept to a minimum. With regard to format, there is the realization that not all philosophers agree with a "systems" or "schools" approach and that this issue has serious pros and cons. However, for beginning students, often those who might be encountering philosophy for the first time, the benefits of this organization outweigh the disadvantages because this approach provides a useful way of synthesizing ideas.

The study of philosophy of education should help sharpen students' ideas about education and give them ways to think about education in a broad sense. The study of philosophy not only assists students in developing necessary analytical skills and

critical perspectives but also provides useful perspectives on the importance of education. It is impossible to include in a volume of this size every philosopher or every leading philosophical idea that has had some educational importance, but it is hoped that the material presented will stimulate students to explore further the philosophical foundations of education and to cultivate ideas about education and life.

Organization of the Book

By presenting several philosophical positions and showing how philosophy developed in an organized and orderly fashion, this book can help the reader grasp the essential elements and basic principles of each philosophy and see how each has influenced educational theory and practice.

The organization of this book by schools of thought is not meant to foster slavish emulation of any one school, combination of schools, or even a school approach. The usefulness of this approach lies in showing the following:

- How past philosophy developed.
- How it has been organized.
- How it has been used to help devise educational policies and practices.

After all, the major role of philosophy in education is not to formulate some grand scheme but to help develop the educator's thinking capacities.

The creative genius of individuals, combined with particular cultural developments, is what has produced philosophies of education. Individual philosophers seldom set out simply to construct a system, and many of them reject being identified with any school of thought. The cutting edge of philosophy is not a system, but free and wide-ranging thought grappling with human problems. Perhaps the test of any era of human history is not whether it built a system to bind together irreconcilable conflicts but how it enabled the resolution of those conflicts. Each era, however, must also write its own "philosophy" or consensus anew.

New Features of the Eighth Edition

- Additional attention is given to the role of women and minorities, including Montessori, De Beauvoir, Greene, DuBois, King, and West, in terms of their roles in shaping both the theory and practice of philosophy of education; and additional websites have been added about women and black philosophers.
- The extensive bibliography, websites, and Internet links have been expanded to further help students find additional information on the philosophies mentioned in the text.
- A new postscript is provided at the end of the book in order to pull together some of the central themes of the book and to point out past and future uses of philosophy of education.

Chapter Organization

Each chapter provides a discussion of a specific philosophy and

- Its historical development.
- Its current status.
- Its influence on education.
- A critique of its leading ideas.
- Online research activities.

Taken together, these chapters provide a chronological development of philosophy of education. In addition, there is an extensive bibliography that students can access for additional reading, as well as a list of websites for students to utilize in doing further research into any topic or chapter.

INSTRUCTOR'S MANUAL

The instructor's manual for this textbook contains chapter overviews, projects, identifications (words from each chapter that students are asked to identify), discussion and essay questions, as well as multiple choice questions. This manual can be accessed at our Instructor Resource Center located at *www.prenhall.com*. Your one-time registration opens the door to Merrill/Prentice Hall's premium digital resources. You will not have additional forms to fill out or multiple usernames and passwords to remember to access new titles and/or editions. Register today, and maximize your time at every stage of course preparation. For instructors who have adopted this text and would like to receive book-specific supplements, please contact your Merrill/Prentice Hall sales representative by calling Faculty Services at 1-800-526-0485.

ACKNOWLEDGMENTS

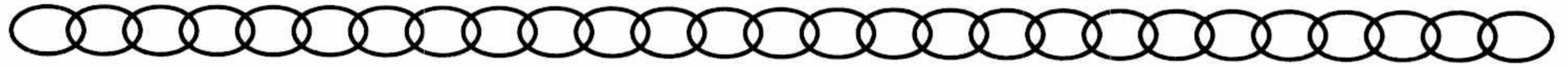
Thanks are due to the many students and colleagues too numerous to name who, over the years, have given invaluable advice and helpful criticism.

In addition, there is great appreciation for the input from the following reviewers: Eric Bredo, University of Virginia; Catherine M. Finnegan, Greenfield Community College; Louise Fleming, Ashland University; Jane Hinson, Georgia College and State University; Stephen D. Oates, Northern Michigan University; and Jeanne F. Williams, Ripon College.

Thanks are also offered for all those who have reviewed past manuscripts and whose suggestions have helped improve each edition.

*Howard A. Ozmon
Samuel M. Craver*

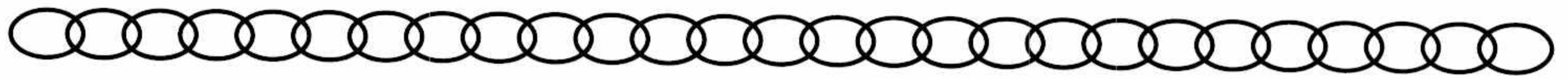
Brief Contents



	<i>Introduction</i>	<i>1</i>
1	<i>Idealism and Education</i>	<i>6</i>
2	<i>Realism and Education</i>	<i>40</i>
3	<i>Eastern Philosophy, Religion, and Education</i>	<i>80</i>
4	<i>Pragmatism and Education</i>	<i>119</i>
5	<i>Reconstructionism and Education</i>	<i>158</i>
6	<i>Behaviorism and Education</i>	<i>191</i>
7	<i>Existentialism, Phenomenology, and Education</i>	<i>224</i>
8	<i>Analytic Philosophy and Education</i>	<i>254</i>

9	<i>Marxism and Education</i>	286
10	<i>Philosophy, Education, and the Challenge of Postmodernism</i>	317
	<i>Postscript</i>	349
	<i>Useful Websites and Internet Links</i>	353
	<i>Selected Bibliography</i>	357
	<i>Index</i>	369

Contents



Introduction **1**

- The Need for Philosophy of Education 1
- Developing a Philosophical Perspective on Education 4

1 ***Idealism and Education*** **6**

- Development of Idealism 6
 - Platonic Idealism* 7
 - Religious Idealism* 10
- Development of Modern Idealism 12
- Idealism as a Philosophy of Education 19
 - Aims of Education* 20
 - Methods of Education* 24
 - Curriculum* 27
 - Role of the Teacher* 28
- Critique of Idealism in Education 29
 - Plato: *The Republic* 34
 - Kant: *Education* 36

2 ***Realism and Education*** **40**

- Classical Traditions 40
 - Aristotelian Realism* 40
 - Religious Realism* 45
- Development of Modern Realism 47
- Contemporary Realism 51
- Realism as a Philosophy of Education 53
 - Aims of Education* 53

<i>Methods of Education</i>	59
<i>Curriculum</i>	62
<i>Role of the Teacher</i>	65
Critique of Realism in Education	67
Aristotle: <i>The Politics and Ethics of Aristotle</i>	71
Locke: <i>Some Thoughts Concerning Education</i>	76

3 *Eastern Philosophy, Religion, and Education* 80

The Development of Eastern Thought	81
Far Eastern and Indian Thought	82
<i>Indian Thought</i>	82
<i>Chinese Thought</i>	92
<i>Japanese Thought</i>	96
Middle Eastern Thought	98
Eastern Thought and Philosophy of Education	105
<i>Aims of Education</i>	106
<i>Methods and Curriculum</i>	107
<i>Role of the Teacher</i>	108
Critique of Eastern Philosophy in Education	109
<i>Bhagavad-Gita</i>	111
Suzuki: <i>Zen Mind, Beginner's Mind</i>	114

4 *Pragmatism and Education* 119

Roots of the Pragmatist Worldview	119
<i>Induction: A New Way of Thinking</i>	120
<i>Centrality of Experience</i>	121
<i>Science and Society</i>	124
American Pragmatists	126
Pragmatism as a Philosophy of Education	136
<i>Aims of Education</i>	137
<i>Methods of Education</i>	139
<i>Curriculum</i>	142
<i>Role of the Teacher</i>	143
Critique of Pragmatism in Education	145
James: <i>Talks to Teachers</i>	148
Dewey: <i>Democracy and Education</i>	153

5 *Reconstructionism and Education* 158

Historical Background of Reconstructionism	158
Philosophy of Reconstructionism	161

Reconstructionism as a Philosophy of Education	171
<i>Education and the Human Crisis</i>	171
<i>Role of the School</i>	173
<i>Aims of Education</i>	176
<i>Methods of Education</i>	177
<i>Curriculum</i>	178
<i>Role of the Teacher</i>	180
Critique of Reconstructionism in Education	181
Counts: <i>Dare the Schools Build a New Social Order?</i>	184
Shane and Shane: <i>Educating the Youngest for Tomorrow</i>	187

6 Behaviorism and Education 191

Philosophical Bases of Behaviorism	192
<i>Realism</i>	192
<i>Materialism</i>	193
<i>Early Behaviorists</i>	194
<i>Behaviorism and Positivism</i>	195
Philosophical Aspects of Behaviorism	197
Behaviorism as a Philosophy of Education	203
<i>Aims of Education</i>	203
<i>Methods and Curriculum</i>	206
<i>Role of the Teacher</i>	210
Critique of Behaviorism in Education	210
Hobbes: <i>The Leviathan</i>	215
Skinner: <i>Beyond Freedom and Dignity</i>	219

7 Existentialism, Phenomenology, and Education 224

Existentialist Philosophers and Their Thought	224
Existentialism in Modern Life	232
Existentialism in Philosophy of Education	234
<i>Aims of Education</i>	234
<i>Methods of Education</i>	238
<i>Curriculum</i>	241
<i>Role of the Teacher</i>	243
Critique of Existentialism in Education	245
Sartre: <i>Existentialism and Humanism</i>	247
Greene: <i>Landscapes of Learning</i>	250

8 Analytic Philosophy and Education 254

Analytic Movement in Philosophy	254
<i>Realism and the Early Analytic Movement</i>	255

<i>Logical Positivism and Analysis</i>	259
<i>Linguistic Analysis</i>	263
Philosophical Analysis and Philosophy of Education	265
<i>Aims of Education</i>	269
<i>Methods of Education</i>	271
<i>Curriculum</i>	273
<i>Role of the Teacher</i>	274
Critique of Analytic Philosophy in Education	275
Martin: <i>On the Reduction of "Knowing That"</i> to "Knowing How"	278
Barrow: <i>Does the Question "What Is Education?"</i> Make Sense?	281

9 ***Marxism and Education*** 286

Origins of Marxism	286
<i>Materialism</i>	286
<i>Socialism</i>	287
<i>Political Economy</i>	288
The Philosophy of Karl Marx	289
Western Marxism and the Origins of "Critical Theory"	296
<i>The Frankfurt School</i>	297
Marxism as a Philosophy of Education	299
<i>Aims of Education</i>	299
<i>Methods and Curriculum</i>	304
<i>Role of the Teacher</i>	308
Critique of Marxism in Education	309
Marx: <i>On Education</i>	312

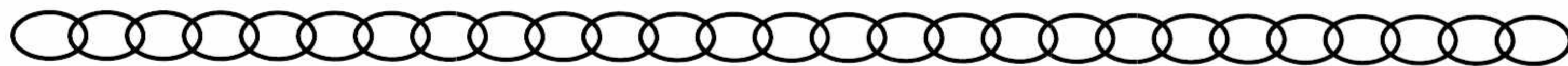
10 ***Philosophy, Education, and the Challenge of Postmodernism*** 317

Postmodern Variety	317
Postmodernism and Philosophy	319
<i>Postmodern Philosophy and Its European</i> <i>Backgrounds</i>	320
Postmodern Philosophy and Education	326
<i>Aims of Education</i>	328
<i>Methods and Curriculum</i>	330
<i>Role of the Teacher</i>	333
Critique of Postmodernism in Education	335
Giroux: <i>Border Pedagogy as Postmodern Resistance</i>	338
Nuyen: <i>Lyotard as Moral Educator</i>	343

Postscript* 349**Useful Websites and Internet Links* 353*****Selected Bibliography* 357*****Index* 369**

NOTE: Every effort has been made to provide accurate and current Internet information in this book. However, the Internet and information posted on it are constantly changing, so it is inevitable that some of the Internet addresses listed in this textbook will change.

Introduction



It could be said that philosophy of education began when people first became conscious of education as a distinct human activity. Preliterate societies did not have the long-range goals and complex social systems of modern times, and they did not have the analytic tools of modern philosophers, but even preliterate education involved a philosophical attitude about life. Thus, humanity had a philosophy of education long before the formal study of philosophy began and before people understood what that study could mean in terms of educational development.

In earlier times, education was primarily for survival. Children were taught the skills necessary for living their day-to-day lives. Gradually, however, people came to use education for a variety of other human purposes. Today, education can still be used for survival, but it is also used as a means for getting work, improving our thinking, making better use of leisure time, as well as for refinements in our social and cultural lives. As the practice of education has developed, so also have theories about education; however, it has become easy to overlook the important connection between philosophical theory and educational practice and to deal with practice apart from theory. One reason for this dilemma is that practice or learning something to use seems to be an immediate necessity, whereas theory is something one does only when a reflective mode is called for. We need both. Thinking about education without considering the practical world means that philosophers of education become web spinners of thought engaged in mere academic exercises. Conversely, tinkering with educational methods without serious thinking about theory results in practices that have little substance or meaning.

THE NEED FOR PHILOSOPHY OF EDUCATION

The philosophical study of education seems imperative today because this is a critical era of transition. Change always has occurred, but seldom at the current accelerated rate that has created what Alvin Toffler calls “future shock.” At a time when we may be entering a new age, a postmodern era, it is easy for people either to embrace more and more change with little thought of eventual consequences or to resist change and keep old values despite the consequences. Educational philosophers, regardless of their particular theory, suggest that solutions to problems can be achieved best through critical and reflective thought about the relationship between unsettling changes and enduring ideas.

It might be said that philosophy of education is the application of philosophical ideas to educational problems, which, in turn, can lead to a refinement of both philosophical ideas and educational development. This is not to say that philosophy of education is not a discipline of its own, but that it draws heavily on the work of philosophers, old and new, and seeks to implement some of their ideas into the theory and practice of education. Educational philosophy is a way not only of looking at ideas but also of learning how to use ideas in better ways, and no intelligent philosophy of education is involved when educators do things by rote or simply because they were done in the past. A philosophy of education becomes significant only when educators recognize the need to think clearly about what they are doing and to see what they are doing in the larger context of both individual and social development.

Many major philosophers have written about education because education is such an integral part of life that it is difficult to think about not having it. Humans are tool-making beings, but they are also education-making beings, and education has always accompanied the development of civilization. Thinking about life in general often has been related to thinking about education in particular, and education has long been viewed as a way of improving the life of the tribe as well as the life of people living in highly sophisticated societies.

The study of philosophy does not guarantee that people will be better thinkers or educators, but it does provide valuable perspectives to help people think more clearly. The word *philosophy* literally means “love of wisdom”—a dedicated inquiry into ideas, traditions, innovations, and ways of thinking. Philosophers have been acute observers of human events and have articulated their observations in ways that are instructive for educators. Thus, educators can be helped by a careful study of philosophical ideas, and they can gain insight from philosophy to help them better understand educational problems. Educators can choose to disregard the philosophical approach to problems, but in doing so they ignore a vital and important body of thought.

In this book, many problems and issues are considered. One technique that is used is to push problems back to their metaphysical, epistemological, logical, and axiological underpinnings. For example, one might ask the question “What should be in the curriculum?” but in order to answer this question, it is also important to consider the nature of the learner, what one should learn, and the value of learning. It is also important to consider how the curriculum should be organized and on what rationale it is based. Thus, one encounters many questions of a philosophical nature. To answer some of these questions, one should turn for guidance to philosophers who have studied and written about these problems. This does not ignore the point that science also might provide clarity or answers, but often the questions asked do not lend themselves to scientific measurement and require answers based more on reasoning than on scientific analysis or experiment. In some instances, the best answers can be found in the writings of idealists, depending on time, place, and circumstance. In other instances, one might believe that existentialists provide better answers. Regardless of what philosophy one chooses, it is obvious that we should know and bring to bear on educational problems and tasks the best ideas available, including the ideas of educational philosophers from any time or place.

One role of philosophy in any era has been to examine critically the intellectual disputes of the day and to suggest alternative ways of thinking. Another role has been to develop sensitivity to the logic and language used in constructing solutions to problems, whether in education or in other endeavors. It is possible to trace the history of ideas by tracing the development of philosophical thought, and the history of philosophy reflects some of humanity's best thinking, our collective human wisdom, so to speak. To think philosophically is to reflect on who we are, what we are doing, why we are doing it, and how we justify our efforts.

Education is involved with the world of ideas and the world of practical activity; good ideas can lead to good practices, and good practices can lead to good ideas. To act intelligently in the educational process, the educator needs the things that philosophy can provide—an understanding of thinking processes and the nature of ideas, the language people use, criticisms of cultural and social traditions, and perspectives on how these could have practical impact. For educators, philosophy should be a professional tool and a way of improving the quality and enjoyment of life as it helps one gain a wider and deeper perspective on human existence and the surrounding world.

Practically everything done in education reflects some point of view that may not be readily apparent to the student, the parent, or even the educator. Perhaps a viewpoint itself is unclear or is a loose collection of ideas all lumped together without much logic or coherence, or perhaps it might be kept purposefully vague for hidden reasons related to special interests, a power elite, or cultural dominance. Such cases need to be clarified and sorted out, but because many educators lack the understandings and skills that promote such clarification, they continue to drift in a sea of rhetorical slogans and patchwork panaceas. Attempts to solve educational problems often result in a chaotic jumble of programs, superficial bickering among ideological camps, and sloganeering. "Practical" educators assume that philosophical theory should be thrown out so people can get on with the "real" tasks at hand. The problem with this outlook is that its advocates approach educational problems with the same old attitudes and remedies. They assume that they can read the face of the real world, an intelligible universe unencumbered by ivory-tower intellectual schemes, without realizing that such a view is itself based on philosophical assumptions.

It seems that educators, like everyone else, are caught up in their own humanity. No certainty exists with regard to all facets of life in any known approach to education because the perfect approach has not yet been invented. People are therefore left with the necessity to think about what they do and to attempt to reason out and justify their actions so that they are coherent, meaningful, and directed toward desirable educational ends. This is the goal of any study of philosophy of education.

Although the response to this book has been very positive, there are still some who say that philosophy should not be presented in "a grand manner," or even in a categorical approach as presented here. But this traditional approach to philosophy of education has the advantage of focusing the mind on specific areas of thought while at the same time recommending readers to see similarities and differences. Further, it is encouraged that readers look for and develop their own connections and differences. The overall view is that all learning should be both interdisciplinary and eclectic.

Some critics maintain that no logical connections can be made between philosophical thought and the practical world of education; that is, that philosophical reflection has no necessary logical connection with what ought to be done in a practical context. This might be true, logically speaking, but it has not kept philosophers and educators from attempting to make such connections. No logical connection may exist between, for example, Plato's view of the good society and his construction of the educational means to achieve that view. However, many people have made such connections between philosophy and education, whether logical or otherwise, and educational programs have been developed and instituted, drawing heavily on Plato and other philosophers in the process. This can be seen in recommendations concerning the aims and purposes of education, curriculum content, teaching methods, and many other areas of educational endeavor. Although Plato lived more than 2,000 years ago, what he and his contemporaries said and thought about life and education still influences people—even if they are unaware of it. Part of the task of the student of education, then, is to become familiar with traditional, as well as modern philosophical ideas about education and to understand the impact they have had and continue to have on people's thinking, for better or for worse.

Certain ideas and recommendations about education have a great deal of influence today, particularly in shaping public attitudes about returning to the basics and moral values. Philosophers often have recommended certain basics and values that figure in educational recommendations, and philosophical traditions and recommendations are part of the working ideas and traditions of contemporary society. Many people assume these things to be true and obvious without questioning their origins. Thus, they might accept blindly many educational recommendations without knowing whether they are justified in light of either current conditions or ideas. The student who seeks to become an informed educator, teacher, or parent, needs to know about educational ideas and traditions in order to sift through rhetoric and argument and to reach a more intelligent understanding of their place in today's world.

Despite the uncertainties in contemporary philosophy of education, it is still evident that the philosophical task is one of constant probing and inquiry. Participation in the questioning and challenging attitude of philosophy is what this book hopes to encourage. This inquisitive restlessness makes philosophy an enduring human enterprise—one that is never completed but is always in the making. The search for wisdom might simply be an intensive search for better ways of thinking about human predicaments, and this search involves education no less than other human concerns. Philosophy, when undertaken in this vein, is not a separate and exclusive search but part of human life and education.

DEVELOPING A PHILOSOPHICAL PERSPECTIVE ON EDUCATION

Educators need to see that philosophy of education can make a difference in their outlook or activity; and they should use philosophical ideas and thought patterns in ways that can lead to more consciously directed educational programs and practices.