

Assignment No.1

Q.1 What is Education and how can it develop the Man? What should be the aims of education in global perspective?

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, morals, beliefs, habits, and personal development. Educational methods include teaching, training, storytelling, discussion and directed research. Education frequently takes place under the guidance of educators; however, learners can also educate themselves. Education can take place in formal or informal settings, and any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational. The methodology of teaching is called pedagogy.

Formal education is commonly divided formally into stages such as preschool or kindergarten, primary school, secondary school and then college, university, or apprenticeship. In most regions, education is compulsory up to a certain age.

There are movements for education reforms, such as for improving quality and efficiency of education towards relevance in students' lives and efficient problem solving in modern or future society at large, or for evidence-based education methodologies. A right to education has been recognized by some governments and the United Nations.^[a] Global initiatives aim at achieving the Sustainable Development Goal 4, which promotes quality education for all.

Education began in prehistory, as adults trained the young in the knowledge and skills deemed necessary in their society. In pre-literate societies, this was achieved orally and through imitation. Story-telling passed knowledge, values, and skills from one generation to the next. As cultures began to extend their knowledge beyond skills that could be readily learned through imitation, formal education developed. Schools existed in Egypt at the time of the Middle Kingdom.

Plato founded the Academy in Athens, the first institution of higher learning in Europe.^[3] The city of Alexandria in Egypt, established in 330 BCE, became the successor to Athens as the intellectual cradle of Ancient Greece. There, the great Library of Alexandria was built in the 3rd century BCE. European civilizations suffered a collapse of literacy and organization following the fall of Rome in CE 476.^[4]

In China, Confucius (551–479 BCE), of the State of Lu, was the country's most influential ancient philosopher, whose educational outlook continues to influence the societies of China and neighbours like Korea, Japan, and Vietnam. Confucius gathered disciples and searched in vain for a ruler who would adopt his ideals for good governance, but his Analects were written down by followers and have continued to influence education in East Asia into the modern era.

Global education aims to develop global citizens through promotion of open mindedness and a willingness to take action for change, respecting and valuing diversity, and being active in the development of a peaceful, just and sustainable world.

Education is the key to life, which is why it is essential that every human being is exposed to it. No matter the age, gender, race or religion, education is necessary for all. Education can be defined as a system where we learn new values, skills, ideas or cultures. Education is a form of learning, in which the knowledge, skills and habits are transferred from one generation to the next. It doesn't always mean learning or getting new information but teaching others how to apply what they learned. According to (Yero, 2001-2002): Nowadays we can say that the major contributors to our education are schools/colleges however it doesn't necessarily mean that it can't take place at home, schools, colleges, universities or even in jail. Education opens our mind, giving the ability to understand the world we are living in. It teaches us about the world in which we live, about the people surrounding us, giving information of how the world was and how it may become. Everyone should have access to education, no matter who the person is, we all have the right to be educated and have the same resources.

Q.2 Compare the basic philosophies e.g. Ontology, Epistemology and Axiology? Apply these philosophies to the field of education.

Ontology is the branch of philosophy that studies concepts such as existence, being, becoming, and reality. It includes the questions of how entities are grouped into basic categories and which of these entities exist on the most fundamental level. Ontology is sometimes referred to as the science of being and belongs to the major branch of philosophy known as metaphysics.

Ontologists often try to determine what the categories or highest kinds are and how they form a system of categories that provides an encompassing classification of all entities. Commonly proposed categories include substances, properties, relations, states of affairs and events. These categories are characterized by fundamental ontological concepts, like particularity and universality, abstractness and concreteness, or possibility and necessity. Of special interest is the concept of ontological dependence, which determines whether the entities of a category exist on the most fundamental level. Disagreements within ontology are often about whether entities belonging to a certain category exist and, if so, how they are related to other entities.^[1]

When used as a countable noun, the terms "ontology" and "ontologies" refer not to the science of being but to theories within the science of being. Ontological theories can be divided into various types according to their theoretical commitments. Monocategorical ontologies hold that there is only one basic category, which is rejected by polycategorical ontologies. Hierarchical ontologies assert that some entities exist on a more fundamental level and that other entities depend on them. Flat ontologies, on the other hand, deny such a privileged status to any entity.

Ontology is closely associated with Aristotle's question of 'being qua being': the question of what all entities in the widest sense have in common.^{[6][7]} The Eleatic principle is one answer to this question: it states that being is inextricably tied to causation, that "Power is the mark of Being".^[6] One problem with this answer is that it excludes abstract objects. Another explicit but little accepted answer can be found in Berkeley's slogan that "to be is to be perceived".^[8] Intimately related but not identical to the question of 'being qua being' is the problem

of categories.^[6] Categories are usually seen as the highest kinds or genera.^[9] A system of categories provides a classification of entities that is exclusive and exhaustive: every entity belongs to exactly one category. Various such classifications have been proposed, they often include categories for substances, properties, relations, states of affairs or events.^{[6][10]} At the core of the differentiation between categories are various fundamental ontological concepts and distinctions, for example, the concepts of particularity and universality, of abstractness and concreteness, of ontological dependence, of identity and of modality.^{[6][10]} These concepts are sometimes treated as categories themselves, are used to explain the difference between categories or play other central roles for characterizing different ontological theories. Within ontology, there is a lack of general consensus concerning how the different categories are to be defined.^[9] Different ontologists often disagree on whether a certain category has any members at all or whether a given category is fundamental.

Epistemology from Ancient Greek ἐπιστήμη (epistēmē) 'knowledge', and -logy) is the branch of philosophy concerned with knowledge. Epistemologists study the nature, origin, and scope of knowledge, epistemic justification, the rationality of belief, and various related issues. Epistemology is considered a major subfield of philosophy, along with other major subfields such as ethics, logic, and metaphysics.^[1]

Debates in epistemology are generally clustered around four core areas:^{[2][3][4]}

1. The philosophical analysis of the nature of knowledge and the conditions required for a belief to constitute knowledge, such as truth and justification
2. Potential sources of knowledge and justified belief, such as perception, reason, memory, and testimony
3. The structure of a body of knowledge or justified belief, including whether all justified beliefs must be derived from justified foundational beliefs or whether justification requires only a coherent set of beliefs
4. Philosophical skepticism, which questions the possibility of knowledge, and related problems, such as whether skepticism poses a threat to our ordinary knowledge claims and whether it is possible to refute skeptical arguments

In these debates and others, epistemology aims to answer questions such as "What do we know?", "What does it mean to say that we know something?", "What makes justified beliefs justified?", and "How do we know that we know

The word epistemology is derived from the ancient Greek epistēmē, meaning "knowledge", and the suffix -logia, meaning "logical discourse" (derived from the Greek word logos meaning "discourse").^[8] The word's appearance in English was predated by the German term Wissenschaftslehre (literally, theory of science), which was introduced by philosophers Johann Fichte and Bernard Bolzano in the late 18th century. The word "epistemology" first appeared in 1847, in a review in New York's Eclectic Magazine. It was first used as a translation of the word Wissenschaftslehre as it appears in a philosophical novel by German author Jean Paul:

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Axiology (from Greek ἀξία, axia: "value, worth"; and -λογία, -logia: "study of") is the philosophical study of value. It includes questions about the nature and classification of values and about what kinds of things have value. It is intimately connected with various other philosophical fields that crucially depend on the notion of value, like ethics, aesthetics or philosophy of religion.^{[1][2]} It is also closely related to value theory and meta-ethics. The term was first used by Paul Lapie, in 1902,^{[3][4]} and Eduard von Hartmann, in 1908.^{[5][6]}

The distinction between intrinsic and extrinsic value is central to axiology.^[7] One conceptualization holds that something is intrinsically valuable if it is good in itself or good for its own sake.^[8] It is usually held that intrinsic value depends on certain features of the valuable entity. For example, an experience may be said to be intrinsically valuable in virtue of being pleasurable. Extrinsic value, by contrast, is ascribed to things that are valuable only as a means to something else. Substantive theories of value try to determine which entities have intrinsic value. Monist theories hold that there is only one type of intrinsic value. The paradigm example of monist theories is hedonism, the thesis that only pleasure has intrinsic value. Pluralist theories, on the other hand, contend that there are various different types of intrinsic value, for example, virtue, knowledge, friendship, etc. Value pluralists face the problem of explaining whether or how the different types of value can be compared when making rational decisions. Some philosophers state that values do not exist on the most fundamental level of reality. One such view holds that a value statement about something just expresses the speaker's approval or disapproval of this thing. This position is opposed by realists about value.

Q.3 Elaborate the Islamic philosophy of education and its application in the present education system.

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In Islam, the philosophy of knowledge or education is **created by Allah and He is the source of authentic knowledge**. It is compulsory to acquire knowledge and practice what has been taught. Whatever knowledge students acquire must be meaningful and purposeful, e.g. to help mankind solve problems. He must also strive to propagate knowledge for the benefit of others.

Islamic philosophy is a development in philosophy that is characterised by coming from an Islamic tradition. Two terms traditionally used in the Islamic world are sometimes translated as philosophy—falsafa (literally: "philosophy"), which refers to philosophy as well as logic, mathematics, and physics;^[1] and Kalam (literally "speech"), which refers to a rationalist form of Islamic theology.

Early Islamic philosophy began with Al-Kindi in the 2nd century of the Islamic calendar (early 9th century CE) and ended with Averroes (Ibn Rushd) in the 6th century AH (late 12th century CE), broadly coinciding with the period known as the Golden Age of Islam. The death of Averroes effectively marked the end of a particular discipline of Islamic philosophy usually called the Peripatetic Islamic school, and philosophical activity declined significantly in Western Islamic countries such as Islamic Iberia and North Africa.

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Islamic philosophy persisted for much longer in Muslim Eastern countries, in particular Safavid Persia, Ottoman and Mughal Empires, where several schools of philosophy continued to flourish: Avicennism, Averroism, Illuminationist philosophy, Mystical philosophy, Transcendent theosophy, and Isfahan philosophy. Ibn Khaldun, in his Muqaddimah, made important contributions to the philosophy of history. Interest in Islamic philosophy revived during the Nahda ("Awakening") movement in the late 19th and early 20th centuries, and continues to the present day.

Islamic philosophy had a major impact in Christian Europe, where translation of Arabic philosophical texts into Latin "led to the transformation of almost all philosophical disciplines in the medieval Latin world", with a particularly strong influence of Muslim philosophers being felt in natural philosophy, psychology and metaphysics.

Islamic philosophy refers to philosophy produced in an Islamic society. Because it is not necessarily concerned with religious issues, nor exclusively produced by Muslims,^[3] many scholars prefer the term "Arabic philosophy."^[4]

Islamic philosophy is a generic term that can be defined and used in different ways. In its broadest sense it means the world view of Islam, as derived from the Islamic texts concerning the creation of the universe and the will of the Creator. In another sense it refers to any of the schools of thought that flourished under the Islamic empire or in the shadow of the Arab-Islamic culture and Islamic civilization. In its narrowest sense it is a translation of Falsafa, meaning those particular schools of thought that most reflect the influence of Greek systems of philosophy such as Neoplatonism and Aristotelianism.

Some schools of thought within Islam deny the usefulness or legitimacy of philosophical inquiry. Some argue that there is no indication that the limited knowledge and experience of humans can lead to truth. It is also important to observe that, while "reason" ('aql) is sometimes recognised as a source of Islamic law, it has been claimed that this has a totally different meaning from "reason" in philosophy.^[citation needed]

The historiography of Islamic philosophy is marked by disputes as to how the subject should be properly interpreted. Some of the key issues involve the comparative importance of eastern intellectuals such as Ibn Sina (Avicenna) and of western thinkers such as Ibn Rushd,^[5] and also whether Islamic philosophy can be read at face value or should be interpreted in an esoteric fashion. Supporters of the latter thesis, like Leo Strauss, maintain that Islamic philosophers wrote so as to conceal their true meaning in order to avoid religious persecution, but scholars such as Oliver Leaman disagree.^[1]

Q.4 Elaborate the philosophy of idealism in the context of Metaphysics. Determine the relationship of idealism with aims and processes of education.

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Metaphysical idealism is an **ontological doctrine** that holds that reality itself is incorporeal or experiential at its core. Beyond this, idealists disagree on which aspects of the mental are more basic.

In philosophy, the term **idealism** identifies and describes metaphysical perspectives which assert that reality is indistinguishable and inseparable from human perception and understanding; that reality is a mental construct closely connected to ideas.^[1] Idealist perspectives are in two categories: (i) Subjective idealism, which proposes that a material object exists only to the extent that a human being perceives the object; and (ii) Objective idealism, which proposes the existence of an objective consciousness that exists prior to and independently of human consciousness, thus the existence of the object is independent of human perception.

The philosopher George Berkeley said that the essence of an object is to be perceived. By contrast, Immanuel Kant said that idealism does "not concern the existence of things", but that our "modes of representation" of things such as space and time are not "determinations that belong to things in themselves", but are essential features of the human mind.^[2] In the philosophy of "transcendental idealism" Kant proposes that the objects of experience relied upon their existence in the human mind that perceives the objects, and that the nature of the Thing-in-itself is external to human experience, and cannot be conceived without the application of categories, which give structure to the human experience of reality.

Epistemologically, idealism is accompanied by philosophical skepticism about the possibility of knowing the existence of any thing that is independent of the human mind. Ontologically, idealism asserts that the existence of things depends upon the human mind;^[3] thus ontological idealism rejects the perspectives of physicalism and dualism, because each perspective does not give ontological priority to the human mind. In contrast to materialism, idealism asserts the primacy of consciousness as the origin and prerequisite of phenomena. Idealism holds that consciousness (the mind) is the origin of the material world.^[4]

Indian and Greek philosophers proposed the earliest arguments that the world of experience is grounded in the mind's perception of the physical world. Hindu idealism and Greek neoplatonism gave pantheistic arguments for the existence of an all-pervading consciousness as the true nature, as the true grounding of reality.^[5] In contrast, the Yogācāra school, which arose within Mahayana Buddhism in India in the 4th century AD,^[6] based its "mind-only" idealism to a greater extent on phenomenological analyses of personal experience. This turn toward the subjective anticipated empiricists such as George Berkeley, who revived idealism in 18th-century Europe by employing skeptical arguments against materialism. Beginning with Immanuel Kant, German idealists such as Georg Wilhelm Friedrich Hegel, Johann Gottlieb Fichte, Friedrich Wilhelm Joseph Schelling, and Arthur Schopenhauer dominated 19th-century philosophy. This tradition, which emphasized the mental or "ideal" character of all phenomena, gave birth to idealistic and subjectivist schools ranging from British idealism to phenomenalism to existentialism.

the general designation for the philosophical doctrines asserting that consciousness, thought, the psychological, and the spiritual are primary and fundamental, while matter, nature, and the physical are secondary, derivative,

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conditional, and dependent. Idealism is thus opposed to materialism in the way it resolves the fundamental question of philosophy—that of the relations between being and thought, between the spiritual and the material, both in the realm of existence and in the realm of knowledge. Although idealism arose more than 2 1/2 millennia ago, the term itself, as a designation for one of the two warring camps in philosophy, first appeared only at the beginning of the 18th century. In 1702 the German idealist Leibniz described the hypotheses of Epicurus and Plato as those of the greatest materialist and of the greatest idealist. In 1749 the French materialist D. Diderot called idealism “the most absurd of all systems” (Izbr. soch., vol. 1, Moscow-Leningrad, 1926, p. 28).

The philosophical term “idealism” should not be confused with the word “idealist” as used in ordinary language and in everyday discussions of moral subjects. The latter term comes from the word “ideal” and refers to an unselfish individual striving to achieve lofty goals. In its philosophical use idealism also designates, in the realm of ethics, the denial that moral consciousness is conditioned by social being and the assertion of the primacy of moral consciousness. The confusion of these two concepts has frequently been used by idealists with the aim of discrediting philosophical materialism.

While there is a basic unity within the camp of idealism in the way the fundamental question of philosophy is resolved, nevertheless two main forms within this camp should be distinguished: objective idealism and subjective idealism. Characteristic of objective idealism is the recognition of a spiritual initial cause outside and independent of our consciousness; in subjective idealism it is inadmissible to suppose any reality outside and independent of our consciousness.

We encounter a historical predecessor of objective idealism in the religious artistic images of the ancient Indian Upanishads. Here the material world is presented as the veil of Maya behind which is hidden the true reality of the divine initial cause, Brahman. The first complete expression of objective idealism in conceptual form was in the philosophy of Plato; in medieval philosophy it was represented by Scholastic realism; in the modern period its main representatives have been Leibniz, Schelling, and Hegel. Subjective idealism was most vividly expressed in the doctrines of the English idealists of the 18th century, Berkeley and Hume.

The existence of two main forms of idealism does not exhaust the multiplicity and variety of idealist philosophical systems. Within the framework of these two forms many variations have arisen during the history of philosophy, depending on how the spiritual initial cause is conceived: as universal reason (in panlogism) or as universal will (in voluntarism), as a single spiritual substance (in monistic idealism) or as a multiplicity of spiritual initial elements (in monadology and pluralism), as a logically comprehensible rational cause (in idealistic rationalism), as a perceptual diversity of sensations (in idealistic empiricism and sensationalism and in phenomenism), or as an irregular, alogical “free” cause that cannot be the object of scientific knowledge (in irrationalism).

Since the idealist and materialist solutions to the fundamental question of philosophy are mutually exclusive, only one of them can be true. The materialist solution is the true one, as is confirmed by the history of science when regarded from this point of view and by the development of social praxis. That being the case, how can it be e

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xplained that idealism has lasted so long and been preserved in the social consciousness for thousands and thousands of years?

This situation has very deep roots, both epistemological and social. The sources out of which idealism arises historically are the animism and anthropomorphism inherent in the thinking of primitive man, the attribution of soul or spirit to all the world around him and the tendency to regard its motive forces as being determined by consciousness and will, on the model of and by analogy to human behavior.

In later times the capacity for abstract thinking itself became an epistemological source of idealism. The possibility of idealism is already given in the first elementary act of abstraction. The development of general concepts and an increasing degree of abstraction were necessary phases in the progress of theoretical reasoning. But when abstraction is wrongly used it results in hypostatization of qualities, relations, and actions of real things isolated by the thought process from their concrete material bearers and in the attribution of independent existence to these products of abstract thinking. To regard consciousness, thought, size, form, goodness, or beauty as separate and independent of the material objects and entities possessing these characteristics is to follow the false path of abstract thinking that leads to idealism, just as one does if one thinks of plants "in general" or man "in general," taking them for substances or ideas embodied in things. "Rectilinearity and one-sidedness, woodenness and petrification, subjectivism and subjective blindness—void the epistemological roots of idealism" (Lenin, *Poln. sobr. soch.*, 5th ed., vol. 29, p. 322). These epistemological roots of idealism gain a foothold by virtue of certain social factors, having their origin in the division between mental and manual labor, as a result of which "consciousness is in a position to emancipate itself from the world" (Marx and Engels, *Soch.*, 2nd ed., vol. 3, p. 30). With the formation of slave-owning societies idealism becomes the natural historical form of consciousness of the ruling classes, inasmuch as mental labor is initially their exclusive privilege.

In its origin and at all stages of its development, idealism is closely linked with religion. In essence, idealism arose as a conceptual expression of a religious world view and subsequently, as a rule, served as a philosophical justification and support for religious faith. In Lenin's words, philosophical idealism is "a road to clerical obscurantism" (*Poln. sobr. soch.*, 5th ed., vol. 29, p. 322).

The centuries-old history of idealism is quite complex. In the most varied forms at different stages of history, it expressed in its own way the evolution of forms of social consciousness in accordance with the nature of sequential social formations and new levels of scientific development. The basic forms of idealism, which were developed further in the subsequent history of philosophy, had already arisen in classical Greece. Idealist philosophy reached its highest flowering in classical German philosophy in the late 18th and first half of the 19th century, the school that founded and developed a new historical form of rationalism—idealist dialectics. With the transition of capitalism into its imperialist stage the turn to irrationalism in its various versions has become the dominant feature of idealist philosophy. In contemporary times the idealist currents dominant in bourgeois philosophy are

neopositivism (primarily in the Anglo-Saxon countries), existentialism (in Western Europe), phenomenology (usually intertwined with existentialism), and neo-Thomism (in the Catholic countries).

Contemporary idealist philosophers rarely acknowledge their adherence to the idealist camp. "Many feel that it is a feature of past history rather than a living school of our days" (A. C. Ewing, *The Idealist Tradition*, Glencoe, 1957, p. 3). The dominant method for classifying philosophical doctrines in contemporary idealist philosophy is most frequently based not on the juxtaposition of materialism and idealism but on the juxtaposition of idealism to realism. Thus, the neo-Thomists, who call their doctrine "realism," distinguish it from both materialism and subjective idealism. Other idealist tendencies claim to have gone beyond the two warring schools of thought by means of various ambiguous terms, such as "neutral monism" or "elements." In fact, such assertions are essentially misleading, for all the leading tendencies in contemporary bourgeois philosophy are actually various forms of idealism.

Q.5 Discuss the fundamental principles of the four traditional philosophies of education and highlight the aims of education of each philosophy.

ANS

Within the epistemological frame that focuses on the nature of knowledge and how we come to know, there are four major educational philosophies, each related to one or more of the general or world philosophies just discussed. These educational philosophical approaches are currently used in classrooms the world over. They are **Perennialism, Essentialism, Progressivism, and Reconstructionism**. These educational philosophies focus heavily on WHAT we should teach, the curriculum aspect.

Educational Philosophies

There are many different types of philosophies in education. Here we will focus only on the four main types of philosophies that may help you to form your teaching philosophy and write your teaching statement - Perennialism, Essentialism, Romanticism and Progressivism. A mix of more than two philosophies is called Eclecticism.

Perennialism

Perennialism values knowledge that transcends time. This is a subject-centered philosophy. The goal of a perennialist educator is to teach students to think rationally and develop minds that can think critically. A perennialist classroom aims to be a closely organized and well-disciplined environment, which develops in students a lifelong quest for the truth. Perennialists believe that education should epitomize a prepared effort to make these ideas available to students and to guide their thought processes toward the understanding and appreciation of the great works; works of literature written by history's finest thinkers that transcend time and never become outdated. Perennialists are primarily concerned with the importance of mastery of the content and development of reasoning skills. The adage "the more things change, the more they stay the same" summarizes

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the perennialists' perspective on education. In this philosophy skills are developed in a sequential manner. Here, the teachers are the main actors on the stage.

Essentialism

Essentialism is also a subject-centered philosophy. Essentialism is the educational philosophy of teaching basic skills. This philosophy advocates training the mind. Essentialist educators focus on transmitting a series of progressively difficult topics and promotion of students to the next level. Subjects are focused on the historical context of the material world and culture and move sequentially to give a solid understanding of the present day. Essentialism is a common model in U.S. public schools today. A typical day at an essentialist school might have seven periods, with students attending a different class each period. The teachers impart knowledge mainly through conducting lectures, during which students are expected to take notes. The students are provided with practice worksheets or hands-on projects, followed by an assessment of the learning material covered during this process. The students continue with the same daily schedule for a semester or a year. When their assessments show sufficient competence, they are promoted to the next level to learn the next level of more difficult material. William C. Bagley was one of the most influential advocates of essentialism.

Romanticism

Romantics believed in the natural goodness of humans which is hindered by the urban life of civilization. Romanticism was a philosophical movement during the Age of Enlightenment (roughly 18th century) which emphasizes emotional self-awareness as a necessary pre-condition to improving society and bettering the human condition. Romantics believed that knowledge is gained through intuition rather than deduction. This is a student-centered philosophy that focuses on differentiation - meeting the students learning readiness needs. At a school founded on the philosophy of romanticism there is no set curricula, no formal classes and tests. Students decide what they want to learn and, in some cases, the students are expected to take the full responsibility of their learning. Sometimes meetings are set-up with professionals of a field to give them insight to that topic. The five essential characteristics of romanticism are imagination, intuition, individuality, idealism, and inspiration. Some stalwarts of romanticism are Jean-Jacques Rousseau and Maria Montessori.

Progressivism

Progressivists believe that individuality, progress, and change are fundamental to one's education. Believing that people learn best from what they consider most relevant to their lives, progressivists center their curricula on the needs, experiences, interests, and abilities of students. Progressivists like romantics, believe that education should focus on the whole student, rather than on the content or the teacher. They emphasize on group activity and group problem solving so that the students learn through cooperative learning strategies. It is antiauthoritarian, experimental and visionary and aims to develop problem- solving ability. This educational philosophy stresses that students should test ideas by active experimentation. Learning is rooted in the questions of learners that arise through experiencing the world. Progressivism was developed by John Dewey's pedagogic

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theory, being based on Pragmatism. Experience represented the core concept of his philosophy. Some American schools also follow this philosophy.

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