

Philosophy of Education: A Brief Analysis from Modernist and Post-Modernist Perspective

Filsafat Pendidikan: Analisis Singkat dari Perspektif Modernis dan Post-Modernis

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ABSTRAK

Untuk waktu yang sangat lama, filsafat pendidikan telah menjadi bidang studi yang penting. Hal ini penting karena menjelaskan bagaimana teori pendidikan berkembang. Pemahaman filsafat karena itu penting dalam membimbing dan mengkritik perkembangan teori pendidikan. Tujuan pendidikan diartikulasikan dan diungkapkan pada tingkat praktis melalui kurikulum. Filsafat meletakkan dasar bagi perkembangan pendidikan. Makna inheren dan interpretatif pendidikan hanya dapat diwujudkan melalui filsafat. Aspek penting lain dari hubungan ini adalah dampak dari berbagai zaman filosofis di bidang pendidikan, seperti pra-modernisme dan pasca-modernisme, terhadap pendidikan. Baik modernisme maupun postmodernisme telah membawa revolusi drastis dalam bidang filsafat pada umumnya dan filsafat pendidikan pada khususnya. Perubahan cepat dalam bidang sosial dan ekonomi dengan demikian disejajarkan dengan perubahan yang sama dramatisnya dalam dunia teori dan gagasan. Inti dari tulisan ini adalah menelusuri analisis singkat filsafat pendidikan dari untaian modern hingga post-modernis.

Kata Kunci : *Filsafat Pendidikan, Modernisme, Post Modernisme, Pendidikan.*

ABSTRACT

For a very long period, the philosophy of education has been an important area of study. It is important because it explains how educational theories evolve. An understanding of philosophy is therefore essential in guiding and critiquing the development of educational theory. The purposes of education are articulated and expressed at a practical level through the curriculum. Philosophy sets the ground for the development of education. The inherent and interpretative meaning of education can be realized only through philosophy. Another important aspect of this relationship is the impact of various philosophical epochs in the field of education, like pre-modernism and post-modernism, on education. Both modernism and postmodernism have brought drastic revolutions in the fields of philosophy in general and philosophy of education in particular. The rapid changes in the social and economic spheres were thus paralleled by equally dramatic changes in the world of theory and ideas. The essence of this paper is to trace a brief analysis of the philosophy of education from the modern to the post-modernist strand.

Keywords : *Philosophy of Education, Modernism, Post Modernism, Education.*

INTRODUCTION

Education is considered as the most important kind of human endeavors. Education is so important that it continues even in eternity. It enables humans to achieve their fullest personal, spiritual, mental, social and physical potentials. Education is a lifelong learning process that can take place in an infinite variety of circumstances and contents. It is the range of activities both formal and informal whereby people are initiated or realigned with the evolving traditions, structures and social relations. Education equips an individual to become a rational being who is able to participate in and change ones world with a realistic yardstick. Philosophy of education is philosophy applied to education as a specific area of human endeavor. It involves bringing those critical reflections which characterizes philosophy in general to influence and direct the range of experiences and possessions that may be referred to as education.

Philosophy of education does not exist in a vacuum but within a particular social and historical context. The need for a philosophy of education is thus fundamentally the need for finding out what education really is. Philosophy helps in enquiring the philosophical contributions to the understanding of specific issues such as the human potential for learning, the concept of cognition and learning and psycho social aspects exploring the relationship between the self and the other via communication and otherforms of social interaction.

PHILOSOPHY AND CURRICULUM

Philosophy provides educators especially curriculum designers with a framework for organizing schools and classroom activities (Klein & Riordan, 2009). It helps them answer questions about what school's purpose is, what subjects are of value, how students learn and what methods and materials to use. Philosophy provides with a framework for broad issues and tasks such as determining the goals of education, subject content and its organization, the process of teaching and learning, what experiences and activities to stress in schools and classrooms. It also provides educators with a bases for making such decisions as what workbooks, textbooks or other cognitive and noncognitive activities to utilize and how to utilize them. The importance of philosophy in determining curriculum decisions is expressed in a classic statement by Thomas Hopkins (1941). Philosophy has entered into every important decision that has ever been made about curriculum and teaching methods in the past and will continue to be the bases of every important decision in the future. There is rarely a moment in a school day when a teacher is not confronted with occasions where philosophy is a vital part of action. Smith, Stanley and Shores (1957) also put great emphasis on the role of philosophy in developing curriculum, asserting it is essential when formulating and justifying educational purposes, selecting and organizing knowledge, formulating basic procedures and activities and dealing with verbal traps (What we see versus What we read).

The function of philosophy can be conceived as either the base for the starting point in curriculum development or an interdependent function in this

respect. John Dewey represents the first school of thought by contending that philosophy may be defined as the general theory of education. For Dewey philosophy provides a generalized meaning and a way of thinking an explicit formulation of the mental and moral attitudes in respect to the difficulties of contemporary social life. Highly influenced by Dewey, Ralph Tyler's framework of curriculum includes philosophy as only one of the five criteria commonly used for selecting educational purposes. The relationship between philosophy and other criteria – studies of learners, studies of contemporary life, suggestions from subject specialists and psychology of learning is the basis for determining the school's purposes. Tyler writes that the educational and social philosophy to which the school is committed can serve as the first screen for developing the social programme.

A characteristic of the relevance between philosophy and education would provide a valuable tool whereby research in philosophy could be made useful in education and educational theories and practices could be more readily and more adequately guided and criticized philosophically. There are four types of dimension that can help to establish the relationship between philosophy and education.

1. Logical (explicitly formutable relations among statements)
2. Causal (empirical relations among things and events)
3. Aesthetic (harmonious contribution to a collective gestalt and meaning)
4. Teleological (intentions or purposes joined to actions or events).

LOGICAL RELEVANCE BETWEEN PHILOSOPHY AND EDUCATION

As the term will be used here –logical relations are all and only those relations which exist among statements and which can be exhibited on paper in ways which are only amenable to objective scrutiny. The philosophical pre-supposition of an educational action may be compared to finding the scientific explanations of an empirical phenomenon, while deducting educational perception from a philosophical system may be compared to deducting empirical predictions from a scientific theory (Laszlo 2021). The question whether explanation or prediction are structurally identical is parallel to the question whether philosophical presuppositions and educational implications are found by means of identical logical structures. Most of the debates about education employ philosophical systems in the quasi-logical ways and there is practical recourse to more rigorous exposition only when it is demanded by the criticism or the crucial importance of a stated position. Axiomatic systems, strings of syllogisms, slogans, models, metaphors and operational definitions all depend upon arbitrary stipulation of connections to education (Conklin, 1968).

NON-LOGICAL RELEVANCE BETWEEN PHILOSOPHY AND EDUCATION

The four types of non-logical relevance which may exist between philosophy and education are causal, co relational aesthetic and teleological.

Since causal and co relational relevance exist only between physical things, there can be no causal or co relational relevance between philosophy and education unless both are conceived as physical things. Education is easily viewed as a physical object if we consider educational phenomena involving classrooms, buildings, books, teaching learning episodes and practices, hands, brains etc (Sotiriou & Bogner, 2008). There are two possible ways in which philosophy can be conceptualized as a physical object (1) philosophical writings (2) philosophy as a cultural institution consisting of certain people, their actions and interactions and folkways. Causal relation between philosophy and education would be difficult to prove but it is easy to see that there is at least co relational relevance between philosophy and education.

Since a personality and its dispositions are formed and reconstructed by the totality of all perceived experiences, it follows that instruction as philosophy of education can change the notion of the prospective educational practitioner so that his educational actions years later are different from what they otherwise would have been. In this way theory can inform practice without conscious deliberation by the practitioner. Likewise practical experience in educational situations can reconstruct the personality of the theoretician and thereby produce a change in the philosophical tenets to which he subscribes. Just as philosophical opinions and educational deeds are correlated as verbalizations and manifestations of an individual's personality so also we may say that philosophy and education as cultural institutions are correlated as verbalization and manifestation of a culture's ethos. Since the ethos of a culture is the gestalt of all its institutions, a change in one or more other institutions. If philosophy is viewed as ideological then it serves as a battle-ground between the expressed rationalizations of vested interests. Current social reconstruction's theories view philosophy as ideological and express the belief that a prior harmonization of social conflicts is the only way in which philosophical disputes can be settled. If philosophy and education are correlated as cultural institutions it follows that both the ideological and utopian interpretations of the function of philosophy will agree that comparative philosophy and comparative education have much to offer to each other.

Pareto's sociology of knowledge explains the personality correlation between philosophical opinions and educational deeds while Sorokin's sociology of knowledge explains the cultural correlation between philosophy and education as institution. Aside from causal and corelational relevance between philosophy and education there is aesthetic relevance. The term aesthetic is here used in its broadest possible sense as a synonym for immediately known or intuitive or non-discursive or known by acquaintance.

Finally there is teleological relevance between philosophy and education in the sense that philosophical ends are realized by educational means. Dewey recognized that a philosophy comes alive with practical meaning only if it is embodied in educational practices. Likewise it is possible to determine in a general way the philosophical commitments which covertly or overtly find their further end in given educational practice.

EDUCATION AS A NORMATIVE ENTERPRISE

There are a number of ways in which education is normative. First education is an intentional activity. The planning and implementation of education is not arbitrary, it is purposeful and forward looking. Being intentional, purposeful and value driven, education involves for individuals, families and the society choices about a way of life. From a normative point of view choice in turn requires both ethical and political justification. Education is a social enterprise conducted for the realization of social values. What values and in turn purposes should drive education and why? Who should decide what values and purposes should apply and why? How should value conflict be adjusted? Second being driven by a social choice of a way of life and being a foundation for membership and participation in society, education constitutes a basic public good. As a public good who should have authority over it? What should be the limits of that authority?

In turn the distribution of education as a basic public good is a question of distributive justice. As the political philosopher John Rawls suggests justice is the first virtue of social institution as truth is of system of thought (Rawls 2020). Third a democratic society founded upon a right to liberty in deontological in the sense that it does not prescribe a particular conception of the good life. Individuals possess the right to define and pursue their own conception of the good life, consistent with the equal rights of others. This basic freedom invites, generates and fosters pluralism, a diversity of perspectives, values, cultural ways of life etc. Given the legitimate existence of pluralism and the fundamental importance of cultural, religions and other forms of identity is a question of justice and thus should comfort with its imperatives what constitutes a just response to diversity? How should public institutions such as schools and educational systems respond to diversity? How should public institutions such as schools and educational systems respond to diversity?

Fourth the educational experience necessarily has content. The organization of this content in the form of the curriculum is compressed of what knowledge, skills, dispositions is held to be most valuable. The curriculum is also value driven. What knowledge skills and dispositions are most valuable? Fifth how we teach is as significant as what we teach. In one sense pedagogy follows from the logical structure of the curriculum and is thus by implication value driven. In another sense the method of teaching constitutes a relationship between teacher and student. This relationship constitutes a power relation, the teacher exercises power and authority over the student. It has therefore a moral and political dimension e.g. should a democratic pedagogy follow from the core democratic value. Should the value of self-reflection and rational deliberation, cultural to democracy be actualized in the form of a democratic pedagogy? What would constitute such pedagogy? What constitutes a morally and political right relationship between teacher and students.

Philosophy constitutes a mode of inquiry and a discipline that enriches the capacity for reflection and rational deliberation and hence it is essential for both

democracy and the study and practice of education in a democratic society. Philosophy makes this contribution by providing framework for understanding and generative ideas, methods of reflection and analysis and disciplines for the cultivation of the capacity of reflection and rational deliberation. Western philosophy originates with the basic question how should we live? What is the good life?

Philosophy was thus originally conceived as the pursuit of wisdom the pursuit of the knowledge of how to live a good life (Nwobu, 2019). On the other hand ancient philosophy did not primarily deal with the construction of abstract theoretical systems. Philosophy was conceived as vision and existential choice of a way of life, a discourse and justification for a chosen way of life and the articulation of the path or curriculum leading to the realization of the ideals of the way of life. As a way of existential choice, philosophy included sets of discourse frameworks of understanding methods of rational deliberation and reflective exercise necessary for the transformation of one's being in accordance with the vision of the existentialist choice. Schools were formed out of the chosen way of life. In these schools, the way of life defined by the philosophy and the understanding and exercise necessary to live that life were developed, taught and experienced. Differing opinions of what this knowledge consisted of gave rise to different schools of philosophy and in turn different conceptions of education based upon the common thread: enduring happiness occurs through conscious rational self-reflection and deliberation.

A SYNTHESIS: THE USES OF KNOWLEDGE AND THE THEORY PRACTICE RELATION

In philosophy of education it becomes necessary to study the properties of relevance between philosophy and education in order to produce mechanisms whereby the practical applications of theory can be more or less rigorously spelled out. Education and philosophy, the two disciplines are very closely related and in some areas they overlap each other. Education renews and rebuilds the social structure in the pattern of philosophical ideals. Without education philosophy cannot assume the status of an applied science. It is only through education the abstract ideas of philosophy get its practical usabilities. Therefore it is of paramount importance to rejuvenate and revitalize the relationship between philosophy and education because without the former the latter cannot be conceptualized and vice versa.

The relationship between philosophy and education are not unidirectional in the sense that not only philosophy impact on education but vice-versa education issue may trigger philosophical reflection and debates. The proper analysis of how different contemporary influential philosophical orientations (i.e., pragmatism, Neo pragmatism, the Critical Theory, Post-modern and Relativist approaches constructivism) paved their way into educational thinking, policy making and teaching and learning practices philosophy can be aged as wisdom as a reflective and critical attitude or as discourse explaining and orienting practice in a direct / explicit or more intricate way. Philosophical paradigms play

an important role in establishing the relationship between philosophy and education. Paradigm refers to philosophical assumptions in specific areas of knowledge. However since education is based on different other assumptions as well as religious, psychological, sociological, biological, political it seems legitimate to search for philosophical paradigms in education understood as fundamental assumptions with regard to issues such as the human nature and the human potential for learning. The question of philosophical paradigms of education constitutes one way of exploring the complicated relationship between philosophy and education. Some influential contemporary paradigms and their impact on learning based on the review of international education literature are being mentioned in the following section.

CONSTRUCTIVISM

Constructivist philosophical paradigm of education stemmed from Piaget's research indicating that children have many ideas that are not taught to them, which led Piaget to engage into the explanation of the functional continuity into intellectual, social and moral developments (Steffe & Gale, 1995). Piaget's theory is deemed to have had several practical implications amongst which is the concept of an active school meaning that schooling should contribute in the best way it can to the building of a questioning of mind and a dynamic moral conscience (Piaget, 1976). Equally important are the roles of activities such as play and work and the teacher child relation as well as the socio moral atmosphere. Moreover the most important implications from Piaget's work is that teachers must establish egalitarian, cooperative relationships with children and avoid being unnecessarily coercive in order to promote child's autonomy. No less important are the interpersonal relationships among children and the fostering of the three kinds of knowledge i.e. physical, logico-mathematical and arbitrary conventional. The contemporary constructivist discourse in education actually encourages activities linking physical and knowledge dimensions, group activities and games as well as problem solving with application to daily living. The constructivist discourse in education is also rooted into the thinking of other philosophers and psychologists such as Vygotsky's -social constructivism and Kohlberg's theory of the development of moral judgment.

In education constructivism engendered by Piaget has to be however distinguished from radical constructivism as believed that knowledge is constructed individually and that we can never conclude that two people have the same knowledge.

PRAGMATISM AND NEO-PRAGMATISM

Pragmatism and neo pragmatism as propounded by Dewey is another important paradigm in this direction. The influence of Dewey's philosophy of worldwide is broadly acknowledged. In several areas of thought many of today's thinkers agree with Dewey. His description of students as active pursuers of their own purposes is widely accepted (Cochran, 2012). His discussion of the

dilemmas in seeking community within a liberal society could have been written today. And his existence on student participation in democratic forms from the earliest reasonable age still seems right to many educators.

His famous -Learning by doing became a pedagogical motto feeding comprehensive reflections on and practices of child centered pedagogies -interactive teaching and learning, -democratic schools, -participation, -problem based learning etc. Dewey is still one of the compulsory references in contemporary education including to those wanting to regain a meaningful balance between intellectual, emotional, behavioral learning connected to the practicabilities of daily life. Linking reflection, concepts and action constitutes today the ideal of what is being called -reflective practice. More recent approaches such as those represented by Richard Rorty's -radical literacy - political neo-pragmatism are associating pragmatic interrogations to post-modernist and relativistic topics with a remarkable impact on education theories, policies and practices (Georgescu 2008).

POST MODERN AND RELATIVISTIC ORIENTATION

Another important dimension is post modernist thinking and relativism can be best inter woven in the concept of -post modern relativism with its considerable implications for the development of contemporary anthropological and cultural studies, social constructivism and scientific relativism. Multicultural education, gender perspectives and the broader concept of inclusive education constitute direct educational consequences of contemporary post modern relativism which some consider beneficial for students while other deem responsible for the major failures of contemporary educational systems worldwide (Flecha 1999).

SOCIAL AND POLITICAL PHILOSOPHY

Philosophical orientations such as critical theory are also pedagogical progressive movements of the late nineteenth and twentieth century at the heart of paradigm shifts with regard to the mission of schooling and the teaching and learning methodologies i.e., the shift from teaching to learning or from an instructional paradigm with the learner at the centre of the learning process (Olssen 2009). The concept of emancipating the learner was taken from an individual, personal level to the level of social emancipation in the perspective of the transformative role of education and based on the emergence of critical pedagogy. The mission of education and learning is not only to reproduce social systems with all their inequalities and injustices but to engender transformative effects in individuals and societies especially with regard to the emancipation of the poor and the oppressed (Blake et al., 2008). Liberal perspectives hand in hand with neo or freudo-marxist positions fueled in particular ways educational developments in the second half of the twentieth century that led to more emphasis on citizenship and Human Rights Education, communication skills, education for sustainable developments, peace education, environmental

education, consumer education, entrepreneurial education in the content of both new emergency learning areas and subjects of the curriculum and cross-cutting issues and dimensions to be fostered including more effective links between school and out of school activities.

Thus all the above mentioned philosophical paradigms reveal that they are intimately related with the system of education throughout the world. These philosophical paradigms emphasize on learner centric system of education. Constructivism explains that how each individual is bestowed with unique capabilities and these unique capacities should be recognized by the educational system. Pragmatism and neo pragmatism highlights learning by doing and interactive teaching learning process which is an important innovation that tries to wither away the lacunas existing in the present educational system and its application leads to the holistic development of the individual (Haack 2005).

Another important dimension is postmodernism and relativistic orientation. This is the most recent form of pedagogical orientation which tries to fulfill the needs of contemporary society and put emphasis on some of the aspects like multiculturalism, pluralism and inclusiveness in the field of education. Likewise the social and political philosophy through its progressive movements in the form of critical theory highlighted the transformative nature of education and resulted in the emergence of critical pedagogy (Blake & Masschelein, 2003). Thus from the above analysis it is clear that a more in depth inquiry into philosophical assumptions in education would reveal that educational choices and solutions depend on a broader vision of the human potential, cognition, learning the roles of the individual in the society and social features and goals with many of the vision components being rooted into the philosophical thinking hence education changes should not be tackled in a fragmented, partial and scattered / erotic way, in the absence of holistic and articulated visions and strategies. It is important in liberal democracies to make one's assumptions explicit in order to seek for legitimacy and acceptance based on public debates sharing of ideas and positions, negotiations meaningful and constructed compromises.

Philosophic issues exert great influence on school and society contemporary schools and societies are changing fundamentally and rapidly much more than in the past. There is a special urgency the dictates continuous appraisal and reappraisal of the role of schools and calls for a philosophy of education without philosophy educators are directionless. In short, philosophy of education influences to a large extent educational decisions, choices and alternatives.

Curriculum and philosophy it is clear that each aspect of the educational system or the totality of our learning experience has its unique philosophical underpinnings. Perennialism is a perspective within philosophy which views the world as sharing a single universal truth (Ferrer 2000). Both these isms has the specific instructional objective to educate the rational person to cultivate a sound intellect with its knowledge base to focus on past and permanent studies mastery over facts and the role of teacher is as the facilitator of cultivating the rational outlook in the students based on the notion of questioning each and every object

under consideration which is at times referred as Socratic method. Likewise it has a curriculum focus on classical subjects, literary analysis.

Essentialism strives to teach the students the knowledge of our society and civilization through a core curriculum (Acquah et al., 2017). Idealism is perhaps the oldest systematic philosophy in western culture. It considers ideas as the only true reality. Philosophical realism believes that reality exists independently of observers. Essentialism, idealism and realism have its instructional objective to promote intellectual growth of the individual and to educate the competent person (Zevin 2015). The knowledge base highlights mastery of concepts and subject matter. The teacher plays here an authoritative role. Curriculum focus is on the acquisition of essential skills like knowledge of three rs i.e. reading, writing and arithmetic. Progressivism is a pedagogical movement that began in the late 19th century and has persisted in various forms to the present. It focuses on learning by doing. Pragmatism is a rejection of the idea that the function of thought is to describe represent or mirror reality. Instead pragmatists develop their philosophy around the idea that the function of thought is to describe, represent and mirror reality. Pragmatists contend that most philosophical topics such as nature of knowledge, language, concepts, meaning, belief, science are all best viewed in terms of their practical uses and successes than interms of representative accuracy.

Pragmatism, progressivism has its instructional objective to promote democratic, social living with its knowledge base to focus on active and interesting learning. The teacher acts as the guide for problem solving and scientific inquiry (Ornstein1990). The curriculum focus is on interdisciplinary subject matter activities and projects. Reconstructionism is a sort of educational theory that has tended to provoke critical reflection from all segments of the political spectrum. In particular the reconstructionists attempted to construct critical approach to education that did not abandoned pragmatism but focused on its more radical implications. Reconstructionist pragmatism has a completely different instructional objective as its focus on improve and reconstruct society and education according to the social needs (. The knowledge base focus on to solve the existing problem of society and learning is centered with the issues of the contemporary society. The teacher acts as the agent of change and as a social reformer. The curriculum focus is on the examination of social and economic, political problems andhighlights the national and international issues.

PHILOSOPHY AND EDUCATION CONTINUUM CHART

Modernity < ----- > Post Modernity Traditional and Conservative <----- > Contemporary and Liberal Authoritarian (convergent) < ----- > (divergent) Non- Authoritarian				
General or World Philosophies	Idealism: Ideas are the only true	Realism: Reality exists independent	Pragmatism: Universe is dynamic,	Existentialism: Reality is subjective,

	reality, the only thing worth knowing. Focus: Mind	of human mind. World of physical objects ultimate reality. Focus: Body	evolving. Purpose of thought is action. Truth is relative. Focus: Experience	within the individual. Individual rather than external standards. Focus: Freedom
Originator(s)	Plato, Socrates	Aristotle	Pierce, Dewey	Sartre, Kierkegaard
Curricular Emphasis	Subject matter of mind: literature, history, philosophy, religion	Subject matter of physical world: science, math	Subject matter of social experience. Creation of new social order	Subject matter of personal choice
Teaching Method	Teach for handling ideas: lecture, discussion	Teach for mastery of facts and basic skills: demonstration, recitation	Problem solving: Project method	Individual as entity within social context
Character Development	Imitating examples, heroes	Essentialism: Focus: Teach the common core, "the basics" of information and skills (cultural heritage) needed for citizenship.	Making group decisions in light of consequences	Individual responsibility for decisions and preferences
Related Educational Philosophies	Perennialism: Focus: Teach ideas that are everlasting. Seek enduring truths which are constant, not changing, through great	Essentialism : Focus: Teach the common core, "the basics" of information and skills (cultural heritage) needed for citizenship.	Progressivism : Focus: Ideas should be tested by active experimentation. Learning rooted in questions of learners in interaction with others. Experience and	Reconstructionism/ Critical Theory Focus: Critical pedagogy: Analysis of world events, controversial issues and diversity to provide vision for better world

	literature, art, philosophy, religion.	(Curriculum can change slowly)	student centered.	and social change.
Key Proponents	Robert Hutchins, Jacques Maritain, Mortimer Adler, Allan Bloom	William Bagley; Arthur Bestor, E. D. Hirsch, Chester Finn, Diane Ravitch, TheodoreSizer	John Dewey, William Kilpatrick	George Counts, J. Habermas, Ivan Illich, Henry Giroux, Paulo Freire
Related Theories of Learning (Psychological Orientations)	Information Processing The mind makes meaning through symbol-processing structures of a fixed body of knowledge. Describes how information is received, processed, stored, and retrieved from the mind.	Behaviorism Behavior shaped by design and determined by forces in environment. Learning occurs as result of reinforcing responses to stimuli. Social Learning Learning by observing and imitating others.	Cognitivism/ Constructivism Learner actively constructs own understandings of reality through interaction with environment and reflection on actions. Student-centered learning around conflicts to present knowing structures.	Humanism Personal freedom, choice, responsibility. Achievement motivation towards highest levels. Control of own destiny. Child centered. Interaction with others.
Key proponents	R. M. Gagne, E. Gagne, Robert Sternberg, J.R. Anderson	Ivan Pavlov, John Watson, B.F. Skinner, E.L. Thorndike, Albert Bandura	Jean Piaget, U. Bronfenbrenner, Jerome Bruner, Lev Vygotsky	J.J. Rousseau, A. Maslow, C. Rogers, A. Combs, R. May

Source: Leo Nora M. Cohen, OSU (1999) retrived from oregonstate.edu/instruct/ed416/chart3

The above cited chart on philosophy and education from modernist and post

modernist perspective reveals that modernity is traditional and conservative in nature, whereas post modernity is contemporary and liberal. The general philosophies associated with modernity are idealism as propounded by Plato and Socrates. And pragmatism and existentialism are the post modern philosophical interpretation. Pierce and Dewey are the originators of pragmatism. Sartre and Kierkegaard are the originators of existentialism.

The curriculum emphasis of modernist philosophy is on the subject matter of mind as well as the physical world with content emphasis on literature, history, philosophy, religion, science and mathematics. On the other hand post modern curriculum emphasizes on the subject matter of social experience, creation of new social order and personal choice. The method of teaching in modernist perspective is lecture and demonstration method and teaching for mastery of facts and basic skills. Post modern teaching method on the other hand highlights problem solving project method. The character building focus of modernity is on the training in rules of conduct where as postmodernism highlights on making group decisions in light of consequences. Related education philosophies of modernism are perennialism, essentialism that emphasizes on universality of truth through the teachings of great literature, art, philosophy, religion and focus on the unity of culture and thought. Progressivism and reconstructionism / critical theory are the post modernist educational philosophies that focus on ideas which should be tested by active experimentation and learning should be routed in question of learners. It also emphasizes critical pedagogy, analysis of world events for a better social world.

CONCLUSION

The associated theories of learning of modernism are information processing and behaviorism. On the contrary post modern learning theories are cognitivism/ constructivism and humanism. Information processing theory describes how information is received processed stored and retrieved from the mind. Behaviorism holds that learning occurs as a result of reinforcing responses to stimuli. Cognitivism / constructivism consider that learner actively constructs their own understanding of reality through interaction with environment. Humanism on the other hand focuses on personal freedom, choice, responsibility, child centeredness and interaction with others.

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