Chapter VIII

CONCLUSION

PREAMBLE

This chapter recalls the objectives and hypotheses of the study and is followed by a summary of the quantitative findings and then a Broad Summary of qualitative findings. Since the study uses predominantly qualitative approaches (which is most appropriate for philosophy), some liberties are permitted from rigid adherence to a fixed procedure as advocated by all modern exponents of naturalistic/qualitative methodology.

The second half of this chapter clinches the issue with sections on:

- Focussed Summary of Qualitative Findings (presented in a way in which tenability of the hypotheses can be examined.)
- Models developed in the Study
- Suggestions for Improvement of the System
- Suggestions for Further Research

The thesis closes with a very short Coda (Tail). In Western musical parlance the concluding ‘tail piece’ is called Coda.

OBJECTIVES OF THE STUDY

1. To take stock of existing methods of teaching and learning philosophy in the B.Ed. course and appraise their effect.
2. To explore the way in which philosophy of education is taught and learnt in the best systems.
3. To analyse the implications of the philosophical principles of great thinkers and identify the contradictions if any in the ways of presenting them.
4. To analyse the facilitations and hindrances in applying the ideal ways of teaching philosophy of education.
5. To develop ideal situation through which the teacher educators can transact philosophy in the application level,
6. To develop models of applying philosophical principles in the teaching of philosophy.

7. To evaluate these models through critical appraisals as well as try outs.

8. To help the future teacher to imbibe the real spirit of philosophy.

9. To help them to develop their own philosophy and their own methodology of teaching.

10. To help them to develop a world view from philosophical perspective.

HYPOTHESES

1. At present philosophy is taught in verbal and mechanical ways, violating the very principles embedded in philosophy of education.

2. There are certain constraints in the way of applying philosophical principles in the teaching of philosophy in the system.

3. In spite of these constraints, it is possible to make at least a beginning in the applied teaching of philosophy.

4. When philosophy is thus applied in practice
   (a) the teaching and learning of philosophy will become more interesting, more meaningful and more challenging;
   (b) the students will begin to think for themselves and continue to work on their own;
   (c) students will achieve more by the use of this method;
   (d) the teacher will tend to break away from the rut and start growing professionally;
   (e) administrators may have some reservations about the new approaches, but may support them if they are convinced that they do not disrupt college routine and help students to achieve more.
   (f) the students will develop the competency and the attitude needed to grapple with philosophic problems by themselves and find solutions;
   (g) they will begin to enjoy learning and life with its responsibilities and radiate this spirit around them.
It may be noted that some of the hypotheses on this topic do not lend themselves to quantitative approaches and so a lot of qualitative methodology was used. Qualitative methodology is flexible enough to use newer hypotheses and more relevant objectives as they unravel themselves in the course of the investigation.

**SUMMARY OF QUANTITATIVE FINDINGS**

Though the quantitative part of this study is not crucial, it does provide some insights and trends. Out of the questionnaire administered to the students some results are interesting. The means of weighted ratings of B.Ed. Students (N=709) to different facets of the methods of learning adopted by them in Philosophy of Education were analysed. The first item "listening to the Lectures of the teacher" gets the highest score (4.26). "Reading notes given by the teacher" (3.96) also gets high score. These responses accord with common observation. However when the students seem to reject the suggestion implied in Item 4: 'Rote memorizing ideas without understanding the meaning' by giving it the lowest score' (2.01), this does not seem to agree with observed impressions. But in interpreting such a response students are given credit for understanding at least one sentence very clearly: 'Do not memorise without understanding'. This is confirmed in the response to the next item: 'Memorising after understanding the meaning" (4.0, the second highest score.) This may also be taken as an indication that the relation between the teacher and the student in our present conditions are of the nature of polite agreement. The students may not go to the extent of telling the teacher (as Ganesha did to Vyasa while taking down the former's inspired dictation of Mahabharata) that they would walk out if the teacher does not dictate as fast as the they can take down; nor will a training college lecturer tell her student that they should not take down anything unless they understand its meaning.

The tables clearly state all the results and hence they are not retold in full, except for special items where there is reason not to take the responses at their face value.
The students' responses to the Opinionnaire also yielded some interesting results. In giving the weightage for this section, the unfavourable items were reverse-weighted: scores of 1, 2, 3, 4, 5 for responses of SA (Strongly Agree), A, U, D and SD. Nor were the item scores for all the items summated together as in the case of Likert, because there was no intention of making such a scale. The students' reaction to each statement was to be evaluated on its merits. These can be read from Table II (Chapter V). On the whole the students clearly agree with generalised favourable items such as "Philosophy of education is a very useful segment in the B.Ed Course" (weighted score 4.23); and decidedly disagree with an explicitly negative item such as "Learning philosophy is a waste of time" (4.07). But an implicitly negative item such as "After finishing the B.Ed course I will never touch books on philosophy of education" has only moderate disagreement score (3.50).

A kind of informal experiment was conducted to test some holistic, animated and interactive teaching of philosophy prepared with the help of the supervising teacher -- with more enlivening, more illustration, comparing and contrasting different schools, with a four-column summary for the four schools, permitting vertical coverage of all the components in sequence in each school and horizontal comparison across the schools in terms of different components - general tenets, theories of knowledge, reality and values, curriculum, role of teacher etc. (but all within the whole class setting). The questionnaire was administered before and after this improved teaching model. Students seemed to enjoy this approach and participated wholeheartedly. The pre-test and post-test means for each item is presented. Inspection of the table showed that the post-test means are mostly higher, some of them markedly. But it was decided not to treat it as a precise scientific experiment and subject the results to statistical analysis with 't' test for correlated means (which involves 'r's also for each item. So it was decided just to leave the table as such with inspection of the clearly improving trend as a result of the new inputs (animated, illustrated and multiply structured lecture), and spend the time that would have been spent
in calculating endless t’s and r’s in refining the modes of application of philosophy in more enjoyable and useful ways – going beyond the lecture, and ensuring greater student participation and analysing, varied applications of philosophy.

In order to take stock of how philosophy is being taught and learnt, a Questionnaire was sent to 150 teachers handling Philosophy of education; 101 returns were obtained. 96 out of the sample of 101 were lecturers; others were in higher cadres [because N=101, the number may be treated as the parentage approximately.]

83 teachers had PG + M.Ed degree; 12 had M.Phil; 6 had Ph.D.
79 had a teaching experience of below 10 years; others had 10-29 years’ experience.

The number of books read by the teachers is more significant. 63 had read less than 10 books; 12 had read between 10 and 20; 2 had read between 20 and 40, 6 between 40 and 60, and 15 over 60 books; only 3 had read over 100. The investigator must add that she has read over 200 books, largely because she was doing research in the area of philosophy applied in the teaching of philosophy – largely in the qualitative mode – which forced her to study a lot in philosophy. But for this she might have come in the lower brackets.

The questionnaire also provided data on the methods adopted by the teachers according to their own estimates; the results are analysed and presented in Table IV. According to the responses received from teachers, high weighted scores are obtained by really difficult (higher order) teacher behaviour items such as “Explaining the difficult terms during the lectures”; (3.64) [5-point scale weighted from 0 to 4; median point= 2] ; comparing and contrasting (3.44), Training students themselves in analysis (2.88), punctuating lectures with lot of analysis for the shades of meaning (2.78). This implies that respondents have high teacher education competency in at least declarative knowledge of teacher education and the best of them may have it in procedural knowledge also.
Informal lecture as preparation for examination gets a score of 2.6, well above the mean of 2. This may be closer to realities.

Two animation items, ‘showing films depicting value-orientation or other aspects of philosophic importance’ (0.76) and ‘Use of dance/classical drama with philosophic significance’ (0.78) getting low scores may be an indicator of the veracity coefficient for the tool – Methods more difficult to apply getting low score. Some may argue that these approaches, deviating widely from the usual classroom lectures are very difficult to apply under our conditions. The investigator is happy to say that her college has been using films for value education for over ten years, and is starting to use dance for philosophic purposes for two years.

The questionnaire results were checked with plenty of interviews and observations, which indicate that on the whole philosophy of education is taught in training colleges in traditional verbal ways, with plenty of use of lectures – slowed down sufficiently to enable students to take down, whenever s/he thinks it necessary in the interests of preparation for the university examination.

A number of improvised tools were used to follow up the special inputs introduced in this study. The relevant tables are also placed in Chapter V.

The relative quantum of matter in the syllabus for philosophy of education and time allotted were also estimated through content analysis of syllabus:

In the 1966 Revision of B.Ed. syllabus, Philosophical Foundations of Education occupied one half of a full Theory Paper. In the 1986 revision philosophy does not feature in the heading at all and it gets \( \left(1+\frac{1}{2}\right)/8\) or \(\frac{3}{64}\) of a theory paper (Paper I). This works out to \(\frac{3}{320}\) of the total theory weightage and \(\frac{3}{640}\) or \(\frac{1}{121}\) of the total weightage in the B.Ed. course.

In the revision effective from 2004-05 Under this scheme Philosophy gets one full unit out of seven units one-seventh weightage within a paper, one-thirty-fifth within theory papers and one-seventieth within the total work to be done in the course. This is higher than the \(\frac{1}{213}\) weightage for
philosophy in the 1986-2004 model, but much lower than the 1966 'Foundations Model'.

BROAD SUMMARY OF QUALITATIVE FINDINGS

Qualitative findings are presented in two chapters – Chapters VI and VII.

Chapter VI: Section A presents a 'thick' description of the activities of St Joseph Training College for Women. Some of these items may be common to many colleges; some are unique to St Joseph College; Even in the common factors, St Joseph may have unique variations. Among the college programmes, most of them are common to all; some are obligatory only for Catholic students. The philosophy embedded may be implicit, in some cases it is explicitly spelt out. Following the practice in qualitative methods, many photographs and a CD too are put in the theses.

The components in the thick description are: Inaugural session; Inaugural mass; Daily morning prayer; Discussion on important issues; Songs; Value education classes; Interaction with eminent persons; Celebrations; Prayer group; Closed retreat for Catholic students; Inter-religious dialogue; Catechism classes for Catholic students; Yoga; Silent prayer before each class; Prayer songs during break time; Policy of the management; Infrastructure facilities; SUPW activities; Sports Day and Arts Day; Functioning of clubs; Projects; Munshi; Newspaper cuttings; Study of carefully selected books; Discussions.

Section B of Chapter VI presented an analysis of enrichment of Counselling based mostly on a holistic approach by John and Agnes. Discussion with the Counselling Wing of the Institution, and the lecturer handling Counselling in the College showed that it contains new approaches to holistic counselling which may enrich their work.

Section C presents an innovation in that the investigator who handles philosophy of education observed teaching practices sessions in schools and interacted with students from the point of view of applications of philosophy, though it is not the practice for the general subject lecturers to do so. This is a major input in the study. In addition the investigator also
changed the mode of teaching in her own class teaching from predominantly lecture mode to plenty of small group discussions and even outdoor explorations. In the small group interactions, she showed sensitivity to the sociofugal and sociopetal arrangements (some photographs in the thesis illustrate these) and to nonverbal communication modes such as proxemics (distance kept) and oculesics (eye contact). In the outdoor group work, particularly in Naturalism, the activity was physically and mentally lively. Many reports of students were lively; two were outstanding. One was by Jayambika (English Optional), presented in poetic English, also dense in conceptualisation. The other was by Anupama (Malayalam elective) in Malayalam vanchipattu (Boatsong metre), extremely lively, yet covering the main points of naturalism in context. This is re-cited — in Malayalm as well as in English (free translation as well as in vanchipattu mode:

*Prakri en amma (Nature is my Mother)*

<table>
<thead>
<tr>
<th>Malayalam</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>പ്രക്രിയ ആമ്മ നാറ്റിയ പത്രാച്ചയ നിജപാതയിൽ നിന്ന് നമുക്ക്‌ മനസ്സിലാണ്‌.</td>
<td>Sister Vimal chonna pôcole namakkallu manussannè.</td>
</tr>
<tr>
<td>തന്നെ പോലെ തന്നെ ഉള്ളതു നമുക്ക്‌ പറത്തിപ്പെടും ദേവതായ നാമത്തിൽ.</td>
<td>Prakritiyaham manuprathin telippuhyam</td>
</tr>
<tr>
<td>ആവണം ആവണം ആവാനും ആവാനും പ്രക്രിയക്ക്‌ നിന്ന്‌ പറയില്ലാണ്‌.</td>
<td>Agvinjeta kavithanam indriyanjan jaranniljam</td>
</tr>
<tr>
<td>പ്രക്രിയക്ക്‌ തത്ത്വാണി നിവച്ചിട്ടാണ്‌.</td>
<td>Prakritvagata tatvaranje ninavachichitham</td>
</tr>
</tbody>
</table>

As Sister Vimal has exhorted us let us — today itself
Go and explore our Mother Nature
Let us open our senses – the gateways of knowledge
Let us define the principles of naturalism

As our Sister Vimal told us
Let us hasten today itself
Let us open all our senses
Na- lu- ra- lism learn —

Hundreds of such gems opened the flood gates of students' minds and poured out. They are kept as spare resource materials.

As regards the involvement of the investigator in teaching practice more than a hundred lessons were observed and discussed with students from the philosophical perspective, but only ten pictures are presented in the thesis with short comments. To cite a small extract from the thesis:

All the pictures in the group (VII:40-45) underline the new philosophy of the Copernican revolution in classroom dynamics — shift from teacher talk to pupil activity on her/his/their own. The activities are so chosen as to represent creative work (with teacher watching from a corner, and perhaps gently almost invisibly guiding, independent learning by pupils — in group setting. In fact analysis of such pictures in student-teacher groups can develop 'invisible pedagogy' components not yet sufficiently emphasised in current modes of developing teacher behaviour of an externalist mode.
Section D presents episodes organised by the investigator in teaching the disadvantaged, particularly with the pupils staying in the orphanage. Here some of the constructs earlier developed by Manuel (and Sr Christina Augustine) were adapted and tried out. Here too a small extract is cited:

This was an opportunity for many B.Ed students to get a functional command of the relevant psychologies and philosophies associated with constructive pedagogy (idealism and pragmatism as explained above). Even more important is the philosophies associated with the emotional and personal domains – humanism (Maslow and Rogers) and existentialism (as represented by Heidegger’s approach reviewed in Chapter IV).

Examination of the photographs (VI:48-52) would show the pupils working in partnership, avoiding the usual method of teacher showing the aids from her standpoint, where pupils can just see. In this approach the teaching aids and learning materials are right from the beginning presented from the pupils’ perspective, inviting them to ‘operate’ with these materials.

Chapter VII, presents some very interesting qualitative findings:

A new concepts and modes of presentation of philosophy of education emerging from the Readings in the course of this study are stated, matched with application modes. In this coverage, many philosophers who are not ordinarily focussed in B.Ed. treatment also feature. But a functional treatment of such ideas as found relevant in certain situations will not increase the work load. Some of the major enlightenments include:

1. Will Durant is a master of an ideal stated by Tiruvalluvar 2000 years ago: Knowledge consists in telling (difficult ideas) so as to convey to others and also in seeing the subtle meaning in others’ words. Durant humanizes philosophy and makes it joyful to read – often punctuating the discourse with jokes. He uses profuse illustrations. He does not plunge directly into abstractions and heavy jargon to hide ignorance, but presents the struggle of the human mind with problems of truth, existence and values. He uses polyphony – presentation through multiple voices. He is a role model for the philosophy teacher. There was earlier a tendency to ‘go round’ the most abstruse ideas in philosophy and transmit them as words. After reading Durant there was a tendency to identify that which was not clear, and struggle mentally to master it; and to state clearly what was mastered by her. Many students also read Durant and liked it.

2. Russell’s mathematical logic may be unintelligible to most. But his teaching mankind in popular language is quite clear, deep and human. The investigator has a role as a teacher of philosophy. She also has a role to involve in several aspects of work with broad humanity. Russell’s ‘human’ way of thinking side with his rigorous academic thinking provides a fresh inspiration. The teacher is
in charge of the diffusion of mental goods where what one man possesses is not taken from other men. Here what is important is opportunity of realising maximum potential. Russell’s ability to synthesize and interpret several fields is another inspiration.

3. Wittgenstein’s ruthless self-criticism can be a corrective to a teacher who feels over-confident after one or two years of experience. A philosophy teacher should always be self-critical. But the extreme self-doubt of Wittgenstein also should be avoided. Wittgenstein’s ‘thought thinking’ model during his presentation of philosophy and his sensitivity to the deep puzzles in our language, culture and thinking is very relevant. But it is difficult and risky.

4. Carl Roger’s humanistic teaching, client-centred therapy and student-centred teaching, trust in the student are taken as models. In fact the investigator has changed her mode of approach from predominantly teacher-centred to more and more of learner-centred.

5. Heidegger’s educational applications are much clearer than his existential analysis in *Sein und Zeit* (Being and Time). Here too the investigator is moving towards: learning made more and more participatory with fuller engagement of the learner. Pre-specified set of detailed learning objectives could not be totally avoided in our system but gradually students’ own objectives and enrichment came about as they began to really participate with their being.

6. Eisner raised art and art education to very high levels, even catering to higher cognitive and other objectives not thought of so far. The educational imagination, ‘enlightening’ the eye, educating artistic vision etc are revolutionary concepts. Since the other subjects in training college are not able to focus it, the philosophy teacher may fill in the gap. In the volunteer group formed by the investigator to attempt front-line work there are at least two high level artists.

7. Illich and Freire are Catholic priests and got into trouble with the established Church because they felt that the Church was not following Christ in spirit. The spirit of compassion for the oppressed, immersion in the culture of the disadvantaged, and operating beyond the four walls of the schools – and several other aspects – are among the dimensions in which the Catholic church too has now accepted many of the principles of these two giants. The social service wing of our Order does some kind of cultural immersion, though not with the genius of either Illich or Freire.

8. A.S Neill’s principles of liberation and non-repression and non-imposing of the curriculum have many positive ideas. But these may be difficult to get acceptance in our culture. His ideas of freedom might appear excessive even to many liberal educators in Kerala. Anyway the principle of reducing unnecessary constraint and repression may be attempted in a gradual, acceptable sequence.
Maxine Greene is the greatest American woman philosopher. She treats existential concepts without unnecessary verbiage, and in a way in which the ordinary teacher can handle it. Her concept of the teacher as a stranger is not one who is alienated, but one who is not ‘dulled by familiarity’. This has special meaning in a routine-ridden climate. Our system, which brims with inequities, false premises and groundless premises needs to be awakened by the likes of Greene.

Simone Weil is another heterodox woman philosopher. Weil’s concept of decentring or décration is a complex one. But it has a simple dimension too – willingness to give up the belief that one is at the centre of the World and everything else resolves round one’s self. Actually very simple people find it easier to ‘decentre’ than those who are filled with power or intellectual arrogance. Her concept of ‘gravity’ born out of love is interesting.

In order to interpret it the parallel from the supervising teacher’s boyhood is cited:

He (age 8) began to wonder about the idea that good people go up to heaven when they die and meet there. Since the earth was ‘round’ the dead souls, if they go up, will diverge rather converge. So they may not meet in heaven. Later the problem was somewhat clarified in late adolescence, when it occurred that ‘going up’ may not mean going against the gravity of the earth, but going against the pulls of the immediate desires, especially the undesirable ones, and fighting against them and going ‘up’ in this sense. Still later it occurred that ‘gravity’ pulls one downwards in hate and the like, and love and brotherhood pull us up. It makes sense that this brotherly (and sisterly) love will help us to go ‘up’ and yet meet – from whichever part of the world we may hail. In this sense hate and selfishness pull one ‘down’ into egocentrism.

The last two are women philosophers and will have great role model value in a college for women.

Kalam is presented as a model of a life of committed action from which intelligent educational practice and theory can be drawn in the style of Dewey and Gandhi. Two of Kalam’s ‘fiery’ books – Wings of Fire (1999) and Ignited Minds (2002) are the main sources from which ideas were gathered and analyzed. These books were circulated among a number of B.Ed. students.

Igniting the minds of youth and dreams as a positive component when translated into plans and persistent action even in the face of failures - these are two major messages which have fired Kalam’s thought and action. When he expresses the message directly, it is philosophy from above. When he states in life episode it is philosophy from below.

Kalam gives several examples of wisdom about deep mysteries, about practical affairs, about academic, scientific and technical matters, and about how to live and about problems of the nation - from a number of teachers: his own father, a simple, but devout boatman, his teachers, Sivasubramaniya Iyer, Ayyadurai, many at the college stage. Those who influenced Kalam at St Joseph’s College were
masters of their subjects, especially mathematics and science. But more than their subject mastery, it was their philosophy of life that had a lasting influence of Kalam and induced him to take them as role models.

Kalam had dreamt of ‘flying’ even as a boy – on seeing the birds. His Hindustan Aeronautics experience paved the way for ‘flying’ and achieving far more than as a pilot in the air force. Kalam brings out a deep insight about the mixture of theory and practice. He records the educative value of hands on work, at the same time he brings out the illumination of theory in such work. So far philosophy has been considered a ‘practice-free’ subject. In this study the investigator attempts to correct this.

Kalam analyses his own personal growth, again tied to the problems of the nation in four stages. He talks from experience.

Kalam is President of India with many commitments; Yet he finds time to teach and interact with ten thousands of young students. This is a lesson for training college lecturers who teach students how to teach in the high school without themselves having teaching practice experience even informally, or for other teacher educators whose school teaching experience is only in the past tense.

According to Kalam’s analysis the knowledge society has two very important components driven by societal transformation and wealth generation; the societal transformation is in respect of education, healthcare, agriculture and governance. These will lead to employment generation, high productivity and rural prosperity. PURA (Provision of Urban facilities in Rural Areas) – is a major concept that can help to reduce disparities. In diffusing all these through precept and practice Kalam embodies a personal philosophy, educational philosophy, social and political philosophy, ethical philosophy and philosophy of spirit and of religion rolled into one and presented in applied form.

In VII B and C ideas and practices emerging from special programmes hosted by the college: the Music Education Seminar conducted by the College (January 2005), one of the densest models of extracting philosophy from music and dance, National Seminar of the Council for Teacher Education with its Mind Map and philosophy from dance (June 2005), the ideas suggested by innovative teacher educators and other inputs and their effects are analysed. Several novels and other material embodying philosophy – in English, Malayalam French, Tamil and even Sanskrit were circulated and discussed. Special films like Sound of Music were shown to all students to trigger philosophical ideas.
FOCUSED SUMMARY OF FINDINGS

1. The quantitative survey using questionnaire indicates high score for many highly progressive teaching-learning modes deviating from the conventional Indian college teaching modes. But cross-check with interviews and observations indicates that on the whole philosophy of education is taught in training colleges in traditional verbal ways, with plenty of use of lectures – often slowed down sufficiently to enable students to take down, whenever the lecturer thinks it necessary in the interests of preparation for the university examination. Hence Hypothesis 1 that at present philosophy tends to be taught in verbal and mechanical ways in training colleges is held tenable.

The high score of some very progressive items can be explained in terms of the fact that these are in the syllabus as norms, and have to be transmitted at least as ‘declarative’ knowledge. In training college parlance declarative knowledge is often assumed to be procedural knowledge.

2. The Hypothesis: Teachers complain of many constraints in the way of applying philosophical principles in the teaching of philosophy in the system was retained on the basis of observational and interview data.

The constraints include: the external examination requirements, the teacher: student ratio of 1:12, not really helping the general lecturer who has to all the students as persons, and as potential thinkers, the limited content in the philosophy syllabus, the low allocation of time, the college time table and infrastructure, the syndrome of ‘covering the portions’, teachers (especially those who try to enter into the intricacies of philosophical concepts) finding some of the concepts and lines of argument very difficult to understand, let alone apply them.

3. Hypothesis 3 was found tenable - that "in spite of these constraints, it is possible to make at least a beginning in the applied teaching of philosophy". Since the hypothesis is framed in very modest language it is possible to say 'found tenable' rather than 'found partially tenable.'
The interesting thing is that in the quantitative analysis, it is in some of the items where the weighted score was very low that the break through against the constraint was most visible. When an issue like 'using a film or dance to teach philosophy in a training college' is raised, many traditional lecturers would say 'It is impossible'. Hence even the low weighted score is critically looked at and it was found true. In St. Joseph College for women and in some others films have been used for value orientation for some years. Dance and music feature in almost all colleges as part of co-curricular activities. The special addition in this study is the special qualitative explorations for extracting philosophy from dance and music.

It was refreshing to find that apart from the interventions that emerged from the investigators' study, some innovative lecturers/colleges have broken through the barriers and have started making at least a beginning in the applied teaching of philosophy. The most outstanding was Fr Thomas from St. Joseph's Training College, Mannanam, who even helped the investigator to device new applications. Among the younger lecturers, the applied stance in presenting philosophy by Hema of Sabarigiri College, Anchal has also been highlighted.

4. A number of informal experimental approaches using new episodes constructed or observed in this study were tried out in the investigator's college, which resulted in philosophy being applied in practice in several setting outside the formal lecture. All the seven sub-hypotheses indicated under Hypothesis 4 (a) to (g) were found tenable. At this point minimal evidence for each one is presented.

[4. When philosophy is thus – with the interventions - applied in practice]

(a) The Teaching-learning will become more interesting, more meaningful, and more challenging.

In a sense this can be seen the programmes of the college and students' response (Vide Chapter VI). In the special inputs introduced by the investigator as part of this study, this could be seen in the way the students reacted in the whole group session, in the small group work, in the body language during activities and explorations, Meaning is ensured by difficult concepts getting embodied and illustrated in different contexts and in
different media (words, objects, actions, music, dance, drama, art and the like). The verbal presentation itself was offered in different styles – top-down, bottom-up, terse and brief style, Durant’s illustrated style and so on. Challenge is inbuilt in the way students do the project work. In passively listening to a lecture students may shy away from difficulty. But a project becomes more enjoyable as more difficulties are confronted, struggled with and overcome. This came out in many observations and discussions.

(b) The students will begin to think for themselves and continue to work on their own: This is revealed in the type of self-imposed assignments and in the originality of their compositions. They carried philosophy beyond the philosophy classroom, into field trips, sports ground, arts, dance and music, into teaching practice, into life. In a sense these have been built into the programme of the college itself. The difference was that in this project they found themselves explicitly drawing out the philosophy from situations. It doesn’t mean that they were doing these perfectly from the beginning. Some of the steps were trivial and even wrong. But since there was free interaction among students and constant formative evaluation of the physical and mental activities was inbuilt, the chance of correction and progressive improvement was ensured. Gradually the proportion of problematic activities increased. All this ensured promotion of thinking and self-sustaining activity on the part of students.

(c) Students will achieve more by the use of this method;

This was not measured through any achievement test, but by the quality and quantity of assignments produced by the students, extra time spent, by the variety of products, the range of readings. Teacher-controlled activity with a restricted content matter seems to focus achievement. But much of the learning tends to be rote and without real student involvement, and hence the forgetting rate also is high. Hence in this model of student involvement, self-activity and social interaction, the net achievement is likely to be much higher. School-cloistered learning approach has very little in common with life and hence life-experience could be a retro-active inhibitor, and forgetting-promoter; here, the multiple-experience and life-related
learning is likely to be reinforced by life situations. Hence after a time lag the student's mental 'store' in philosophy could increase rather than decrease. Many studies provided the basis for such top-down inference; the reactions of some of the most creative students, especially extra-project volunteers provided bottom-up evidenced for this view.

(d) The teacher will tend to break away from the rut and start growing professionally.

The teacher (investigator) did break away from the practice of 'covering' the portions predominantly through lecture, tied closely to her lecture notes. The lecture was not completely abandoned, but made minimal, covering just the main points, but designed with much openness, inviting students to continue the work on their own, elaborating the theme, adding their own themes and ideas, translating informative and other verbal modes into artistic, musical, dance and dramatic forms. Students did more work in small groups and as individuals.

The lecturer began to do more work in formal or Informal team teaching – particularly in collaboration with the lecturers in natural science and social studies. She attempted to place philosophy in the context of art, music, dance, drama and sports. She placed the teaching of philosophy in several contexts outside the philosophy classroom. For this purpose she took advice from not only the supervising teacher, but also from innovative philosophy teachers like Fr Thomas, but also from colleagues, and even from students.

The most crucial professional input is the investigator's involving herself in the observation and formative evaluation of teaching practice of B.Ed. students, though general subject teachers are not expected to engage in this activity. Philosophy has enormous applications in curriculum and methods. Only very few books illustrate the application of different schools of philosophy in this dimension with specific examples. But even when a lecturer gets hold of such materials, she is likely to communicate it verbally to the students rather than functionally. In this case the investigator observed over a hundred lessons, captured the crucial moments in her camera and
had long discussions with the students analysing them. The preparations for this kind of work came from the diagnostic-remedial work with the Balikaram pupils using the constructs, models of diagnostic analysis and the graded, generative self-learning materials developed by Dr Manuel in his work with tribal and other disadvantaged pupils. To give just one example, even after preparing a student-self-active aid, many B.Ed. students tend to hold it up and explain rather than allowing the pupils to manipulate, solve the problem in context and learn. One will represent a realist stance, the other will be pragmatic. The commitment as well as the foregrounding of the mental construct will be idealistic. Children interacting freely with nature or indulging in joyous activity will be naturalistic.

The pictures of philosophy in teaching practice and in diagnostic work with Balikaram children are presented in Chapter VI C & D. It must be acknowledged that many of the brilliant performances of some students in teaching practice do not owe anything to our input. They are the creation of the students, probably inspired by the subject lecturers. But drawing the philosophy embedded in the teaching forms the crucial part of this study.

Another professional growth outcome from the study is the increase in reading and understanding of philosophy. Before commencing this research the investigator had read less than ten books on philosophy. Now she has read over 200, not counting, small bits.

(e) Administrators may have some reservations about the new approaches, but may support them if they are convinced that they do not disrupt college routine and help students to achieve more:

In this particular case there was no difficulty with the management, because the investigator had planned to do the work without disrupting college routine. Occasionally slight rearrangement of the time table was needed when the project work required a double period. But there was no difficulty in getting the principal’s permission and concerned teachers’ concurrence. Much of the small group discussion and exploration within the college campus could be done within the college hours. More deviant work, and very ambitious work involving volunteers was done in the college, but in
the students’ free time. The use of music, dance, sports etc could be done, by philosophy finding its time for this when students were doing these as they naturally came in he college routine or in special functions and festivals.

In the parallel study by Hema in Sabarigiri College, Anchal, she took care to plan the tryout on Saturdays or other holidays, which implies that the principal/senior members of the staff might find such interpolation during the normal working days a bit out-of-tune with their routine.

(f) The students will develop the competency and the attitude needed to grapple with philosophic problems by themselves and find solutions:

Some of the assignments and responses of the more creative students and those who volunteered for doing projects, reflected the development of competence and attitude needed to grapple philosophic problems and find solutions. Some examples have been cited in Chapter VI.

(g) They will begin to enjoy learning and life with its responsibilities and radiate this spirit around them:

Enjoyment of learning is evidenced by the many photographs, in their songs, dance and art, by their free responses, by the creative reports following naturalistic explorations – particularly Jayambika’s report in poetic English, and Anupama’s Vachipāṭṭu (re-cited even in the synopsis)

MODELS DEVELOPED IN THE STUDY

1. Top-down models:

(a) Philosophical ideas are presented as advance organisers; igniting students’ minds by one who has passed through the experience (Kalam’s lectures to students), clear exposition of philosophy, with illustrations, presenting of a model by a real expert.

(b) Training college and teacher education expertise presents major ideas; applications are expected to work at lower levels and in schools

2. Bottom-up models:
(a) Students' creative, constructive and problem-solving are analysed for tapping out philosophic ideas by a team co-ordinated by teacher.

(b) Creative/committed individuals are identified at ground level and the philosophy tapped out of intuitive application, not necessarily based on theory;

(c) Visit to school for the handicapped (mental and audio-vocal) presents a number of lessons in sensitivity for those who are endowed with all blessing of life.

(d) Kalam's books contain a number of episodes in which important lessons are embedded, but left without comment: The story of a committed Muslim diving in the water and retrieving the golden vigraham of Rama, and earning 'first honour' in the temple [whereas now temples are washed repeatedly to clean Christian or Muslim touch], the story of the Brahmin chief priest himself calling the teacher who segregated the Muslim boy sitting close to his son, several episodes in which the value of persistence, dream, positive thinking, strength, tolerance and other values are embedded.

(e) Philosophy being tapped out of dance, drawn out of art, gleaned out of music etc. [Several episodes from National Seminar on Music Education]

3. Therapeutic and Remedial models:

(a) In clinical settings as in Suvarna Nalapatt's wards using musical, yogic and mystical modes;

(b) In Balikaram (orphanage in the campus) and other disadvantaged settings

4. Team teaching model

Investigator working in a team with Fr Thomas in teaching existentialism, with other lecturers and counsellors in the college (Dr Jessey, Sr Omana, Sr Leelamma), with the supervising teacher in the deliberations of the volunteering project group with French and other rare materials, Group performance of Bharathiyar songs by Dr Vasantha, Dr Lakshmi and Dr Rama; team of Dr Manuel (musicology) and Dr Vasantha (singing
Carnatic music with nuances), Sowmya (expressive dance) with Dr Vasantha (expressive singing),

5. *Interaction with school* with philosophy lecturer observing teaching practice; The Higher Secondary School chemistry teacher Newly contributing by example several pedagogic concepts for which we are starving for examples – as observed by M.Ed. group

6. *Ecstasy model* – in animated work; enjoyment by standing 'outside' oneself

7. *Entasy model* – in yoga and meditative counselling; enjoyment by 'digging' in


**SUGGESTIONS FOR IMPROVING THE SYSTEM**

It has been noted that the teacher of philosophy of education is working under several constraints such as the general lecturer having to come to know a large number of students, the limited content in the philosophy syllabus and limited time, the college time table and infrastructure, the syndrome of 'covering the portions', several limitations of the teachers etc. These constraints are cited as excuse for not proceeding effectively with reforms and we move in vicious circle. A few suggestions are given in the light of the successes gained in small groups, even transcending our limitations.

1. There are certain things that each individual teacher can do:

(a) On the areas and concepts in philosophy that defy immediate understanding (especially in existentialism), the teacher should avoid covering up ignorance through words and notes, tell clearly what is understood, present the zone defying understanding for what it is and struggle with it, discuss with those who might have understood. Realize that
there are some problems of philosophy are not fully solved even by the greatest philosophers.

(b) Meanwhile, search for popular forms that can be diffused with students – (e.g., the novel forms of existentialist ideas, as suggested by Fr Thomas, the pragmatic application forms, as explored by Manuel).

(c) Set up working teams with creative students and colleagues willing to collaborate.

(d) Explore the points where philosophy operates in conjunction with art, music, science, mathematics, various life forms, and the deep spiritual dimensions (the type of explorations set in motion by Manuel with Vasantha in music, with Mr. Babu and Sr. Soja Maria in art, with C.G.Ramachandran in philosophy of science, explorations of Suvarna Nalappatt type doctors, deep counsellors and those with honest spiritual quest, who can also share freely)

(e) If the method of mastering deep abstract philosophy does not seem to work, try the approach of application stance as presented in the form of commitment-loaded experience in writing by Kalam in his fiery books, and then abstract the theory, observe and participate in the application modes of Manuel – in collaboration with teachers and pupils, with musician, artists and writers. Work up with the popular and practical forms of music therapy if Suvarna’s mystical and deep-structure-intersecting forms like the bodily shadchakra and the 12 musical charkas of the 72 mother ragas don’t seem anywhere near comprehension.

(e) Involve yourself in teaching practice and in all forms of practical experiences in co-curricular activities, and try to read philosophy in them.

(f) Following the suggestions of Kalam, dream in the positive mode, translate them into practical modes and apply them. Don’t give up in the face of failures. Persist. Build on small gains. Keep before you the broad self-actualized state for the nation as well as for the individual self.

[Many of these suggestions have been based on the little successes which were experienced in this study. So much emphasis is given to the teacher dimension because any final system or syllabus developed by ‘higher’ agencies will be only words or design statements at first. They will become
real only if translated into action – this involves not mechanical execution, but a creative action – by the teachers and students.]

2. There are certain things that decision-making bodies in the university as well as in the state educational system.

(a) Whenever a syllabus or scheme is drawn up, realize that at best it can only be a blue-print. It becomes a reality only when it is translated into action by teachers and students. A carelessly patched up ad hoc scheme or syllabus is not even a blue-print.

(b) Monitor the working of a syllabus or scheme and observe what really emerges from it. Keep any new syllabus on trial for one or two years, and stabilize it after the first analysis. Even with a bad syllabus or scheme, creative teachers can make some practical sense out of it – which can be popularized after the initial trial. Even a good syllabus or scheme can be marred by bad practice – as it happened with basic education and with many progressive reforms all over the world. The education system, particularly the teacher education system is particularly prone to convert any practical idea into words.

(c) In formulating new schemes think in terms of the practical model at least as much as the verbal model. To quote Manuel’s adaptation of a film song: *pustaka rūptil āyudha rūptil puṇyavati ninne* (the goddess of learning) *kai tozhutēn*. Seek help from the creative teachers and other workers, and give them credit. Videotape their work and present them as models.

(d) Above all avoid the ‘Power is knowledge’ model and the arrogance associated with it. This applies to all who wield educational decision-making power. A great man is one who knows how to treat little men and even to learn from little men.

3. The suggestions that have been presented in 2 for decision-making bodies in the state and in the university applies to the National Council of Teacher Education. Their norms have contributed greatly to giving a face lift to colleges of education in terms of externals. But the development of change in the internal dimensions, especially cannot be imposed from
external bodies that can impose sanctions. The 'interna' need to be developed from within. Hence they should develop a model of promoting internal growth and qualitative improvement in colleges through collecting best practices and diffusing them, liberally aid innovative programmes from creative colleges, and apply top-down model of diffusion, if they have come across rare ideas not yet known to the mass of colleges.

4. The ideas implied in the last sentence apply to NCERT and UGC.

5. Agencies like the Council for Teacher Education may help enormously in the bottom-up model of diffusion of ideas, especially taking off from the creative contribution of individual teachers and colleges.

SUGGESTIONS FOR FURTHER RESEARCH

This study has presented several ways in which philosophy of education can be taught in an applied, meaningful, enjoyable ways, overcoming the present constraints. A two-fold model of following up what has emerged from the study is suggested: expansion of the qualitative mode itself further and following up with precise quantitative studies.

Most of the effective findings came out of qualitative approaches where hypotheses and even methods of approach could arise in the course of the investigation. Findings that emerge from situational qualitative encounters can be very real, live and application-oriented, but they might need to be refined. Some of the qualitative findings presented here were refined several times. Given more time they would have been refined even further, even beyond recognition. Now that this study has been completed, several other and more competent researchers might expand on these, add complementary ideas or even contradict them. It is like this that research, particularly philosophic research grows.

The second way in which further research could grow on the present one is through what Engels has called the dialectic of the qualitative and the quantitative. It may be worth pursuing the more worthwhile of the qualitative findings using quantitative, rigorous modes. In the rhythm in the conquest of knowledge Whitehead has identified three stages: Romance, Precision and Generalization. Qualitative studies typically represent he romance stage
which will reveal the beauty and novelty of the unknown in a way in which purely quantitative studies cannot. But one the new ideas have emerged it may be worthwhile to give them precision and submit them to quantitative treatment where relevant. Both precision and generalization would fall under the purview of quantitative research. But unwarranted generalization is to be voided. For that the qualitative prelude will help. With this prelude a few areas of research are suggested under the two-fold mode.

1. Extension of the qualitative creative modes:

(a) As far as the investigator could gather from the Survey of previous research, this is the first study which is directed frontally to the application of philosophy to the teaching of philosophy. Once the ball is set in motion it is possible that several others may naturally ensue informally. These may be compiled and analyzed for further processing. Innovating colleges, universities, NCTE, Council for Teacher Education and other agencies may do this. Since Dr K.S. Pillai (Chairman of CTE) is a master diffuser of ideas there is a chance of new ideas in this area percolating quite fast and change the face of teacher education for the better.

(b) One of the major areas to tap philosophy in new ways has been identified as music, art, dance and drama. We are already in touch with Dr Vasantha Srinivasan, who is promoting music and dance in her ASR Kalaniketan. In order to arrive at effective and acceptable findings it is necessary to do interdisciplinary work with experts from different disciplines of art and philosophers and educationists with a flair for art and music. Dr A. Sukumaran Nair, with knowledge of music and art could extend the scope of his Institute for Mathematics to intersect it with art and make major contribution. Since he is an outstanding educationist the findings will enrich teacher education.

(c) The Centre of Technology and Development (CETED) from which Dr Manuel is conducting much of the interdisciplinary research which has fed much of this study, and where some of Dr. C.V. Ananda Bose’s studies on architecture and habitation has been stored can also enter educational research much more directly than at present. The reason is:
(i) From the reviews of Bose on 'architects turned philosophers' (like Jencks) it is clear that architects have a way of grounding philosophy – giving to airy nothings a local habitation and a name; this can be a corrective to the 'training college climate' which has a way of making even solid matter 'airy.'

(ii) Manuel's collateral studies with Bose on habitat education is covering a wide field of arts and sciences in relation to education and attempting to 'ground' them – in the fivefold dimensions of earth's terrain. His multiple diffusion of applied educational (particularly philosophic) research may afford a catalysis to blend quantitative research with the quantitative. In collaboration with Bose (while he was handling the Tribal and Forest portfolios) he has covered the hill and forest areas. Dr Sudharma has invited him to camp in her coastal area and continue the adaptive studies in Tsunami-affected areas. Reciprocal studies from various types of environment linking with training colleges can effect a revolution.

(d) Dr Suvarna Nalapatt's researches on music therapy, related in an interdisciplinary way with several disciplines, ranging from biology and medicine through aesthetics to philosophy have a clear education dimension. Some of her theoretical constructs may not be easy to follow for most people. But her educational and practical therapy components are extremely clear. Reciprocal studies from the discipline of education will not only enrich education, but alleviate much unnecessary suffering.

(e) So far, the suggestions included referred to some innovation-promoting base which has already come alive, so that suggestions need not merely rest in the shelves of the university or colleges, but actually start moving. It is suggested that other educational innovators, particularly in the area of applied philosophy may come out into the open. The investigator must confess that only after two or three years after starting the study she came to know of Fr Thomas (Mannanam) who had made several moves ahead of her, though his research topic was different. Later she came to know of Smt Jalajakumari (SNDP Yogam, Adimali). Only two months ago she got acquainted with Hema who had independently started applying philosophy in the teaching of philosophy. There may be several other innovators who have
not disclosed themselves. They should come out into the open and enrich the teaching and research in philosophy of education.

(e) Every training college lecturer teaching philosophy of education should start teaching in the participatory, liberating and emancipatory model. If so, we would have started doing action research in the higher models, which can be pursued as full-fledged research.

(f) Coming to the content covered in this research, art, music and dance have been discussed here too. Philosophy itself, the modes of application adopted by philosophers (from Russell and Durant to Wittgenstein and Maxine Greene) as analyzed in this study, should be pursued by all teachers of philosophy, irrespective of whether it is explicitly in the syllabus. Otherwise we may be teaching only la pensée pensée (thought – thought (by others)) and not la pensée pensante (thought thinking).

(g) Functional research on applied bottom-up philosophers like APJ Abdul Kalam needs special mention because his philosophy synthesizes all fields from science, technology, applied economics and education, alleviation of human suffering, intercultural understanding and personal-national self-actualization. Above all one major research which most if not all teacher educators must learn is that he is doing continuous research on true national teacher education by teaching children – and he has taught over fifty thousand children. Every teacher educator must do a heart-searching model of research: Am I too busy? Am I much greater (than Kalam) to teach?

2. Developing complementary precision modes:
This study conducted quantitative studies only in a limited extent. But it did develop several qualitative insights. Some of these need to be followed with quantitative studies (presented in question form):

(a) One aspect is simple surveys. How many teachers simply 'cover' the portions? How many help students to 'discover' their subject?' How many help students to 'uncover' (anāvaram cheyyuka) their deepest self? In such studies a naïve questionnaire will not do. The work must be preceded by a clear operational definition and modes of getting authentic data.
Some research questions covering physical or observable data can elicit tangible data if the lecturer agrees to be observed. Application of Flanders' or some other interaction Analysis Category System to observe the training college teacher's classroom behaviour can bring out some interesting data; it can also reveal himself to the teacher. If the teacher uses group work and other student-participatory methods the gross data such as the percentage of teachers using these modes, the proportion of time devoted to the participatory modes etc. Going into the actual interaction itself, category systems such as those of Bales can reveal interesting inter-student interaction.

(b) Another type of quantitative study can go beyond mere survey. In the statement of findings regarding tenability of hypotheses, especially Hypotheses 4, some rough conclusions were stated regarding achievement, meaningfulness, student interest and other dimensions: These dimensions can be operationally defined precisely and quantifies. This will make comparisons possible. Correlation between variables can be calculated. Even experimental studies can be conducted. It was suggested in 4 (d) that "School-cloistered learning approach has very little in common with life and hence life-experience could be a retro-active inhibitor, and forgetting-promoter; here, the multiple-experience and life-related learning is likely to be reinforced by life situations. Hence after a time lag the student's mental 'store' in philosophy could increase rather than decrease". Such statements can be reformulated as hypotheses and tested experimentally. The comparison of top-down and bottom-up approaches can be tested experimentally. But these terms are variously defined in different contexts and hence one has to be very precise in the operational definition.

(c) Many people tend to be so much impressed by the statistical sophistication in reporting quantified research that they trend to tarry there. Statistics is only a tool. Both in understanding and in application, it is the concepts and principles involved in the hypotheses or relations tested are more important. There are refinements in philosophical transactions that defy statistical treatment. Sometimes great philosophers stand out as loners and have even sacrificed their lives for the cause of truth. The philosophical
value of the approach of Socrates cannot be decided through the use of statistics. He was one against the mass of citizenry. So at the final stage we need to go back to a refined use of qualitative approaches.

(d) Finally philosophy itself has its methods. But it requires great competency to handle them. Now that existentialism has been introduced in the B.Ed. syllabus, we may recall that phenomenology is a typical method of philosophy. Some forms of it as adopted by Husserl and Heidegger are very difficult. Heidegger in this phase is almost unintelligible even for many philosophers. But there is also a popular style as Illich has used in the opening of Deschooling Society with a "Phenomenology of the School."

CODA

Much of the transaction in this study was outside the philosophy classroom, in teaching practice, with disadvantaged children, in the midst of nature, in dance, music and drawing, and “even travelling in the realms of gold” with stimulating and even ‘igniting’ books. Many of them are shown in photographs illustrating the text and in the attached CD. The picture shown below as an exemplar presents an avant garde group of B.Ed. students exploring philosophy from original French sources and from Abdul Kalam’s books of fire that we sorely need to warm up our cold treatment of philosophy in the colleges of education.

Maya Manevalan, Mathew Maya and Shanaz analyzing original French material in Philosophy.

Also seen are the investigator and supervising teacher giving clarification if needed.

Note the ‘igniting’ books of Kalam and ‘humanizing’ book of Russell in the reading list (seen on the table)

Let us ‘deschool’ the teaching of philosophy in the B.Ed. course and bring it in close relation to the school and society.