Chapter 1

INTRODUCTION

PREAMBLE

India is a land of mystics, myths, mysteries, ṛṣis, sages and spirituality. India could produce very eminent and holy persons through a proper system of education. The deepest of the models of education are reflected in the āraṇykas and Upanishads - the forest books of meditation, which are also considered to be the highest level of philosophy.

We have moved from Nomadic to Agrarian, industrial, information and virtual society through the process of doing as well as thinking. All of us came to this world with the capacity to think. Thinking involves - emotions, feelings, ideas, beliefs, character and vision. The ancient ṛṣis sharpened the thinking capacity and developed their own vision which can be compared to a third 'eye' towards the facts and realities of life.

The modern society, the 'virtual society', is caught up in the stream of change. Change has become the unchanging law of society. Changeless society is a myth. The rapid changes in the society have their repercussions on all walks of life. Humankind is now in possession of many dangerous weapons – atomic and nuclear - which can destroy the entire world within no time.

Education is the strongest instrument or the only instrument by which we can safeguard society. But our present system of education born out of colonial ethos fails to orient the mind and heart towards God and man. Due to this there is considerable erosion of values and consequent increase of violence and corruption. These forces are now shaping and shaking the world from its very foundation. It is high time to reshape education so that it can respond rationally and creatively to the challenges and responsibilities
and develop a third eye among human minds. Thus education can help to form the nucleus of a new civilization.

A proper philosophy of society, life and education alone can help to attain this objective. Human values are to be inculcated through the school curriculum in quality and quantity. On this foundation we can construct the ‘mansion’ of education.

Teacher preparation is critical to every system of education, particularly at the school stage. Every programme of teacher education needs to be pursued on the basis of its educational philosophy. It is universally acknowledged that education can offer solutions to the problems facing society, and thus offer an effective means for social reconstruction. Teachers and teacher educators have a special role to play in such efforts. Teachers play a crucial role in building a great nation. Hence, teacher education becomes a matter of vital concern. Teacher education programmes are programmes for professional preparation of teachers and not programmes of general academic study. So they should accordingly be provided with the general and specific theories of education. In the absence of such theoretical basis teacher education becomes a hit or miss affair; it also becomes not only a financial waste but also a source of erosion of values.

Philosophy is the theory of all theories and the groundwork of all other scientific edifices. Philosophy has a vital role to play in all walks of life and especially in the teacher preparation programme.

SIGNIFICANCE OF THE STUDY

The Worldbook Encyclopedia (1992) describes philosophy as "a study that seeks to understand the mysteries of existence and reality". It tries to discover the nature of truth and knowledge and to find what is of basic value and importance in life. It also examines the relationships between humanity and nature and between the individual and society."
The word philosophy is derived from two Greek words - φιλία (philia) which means love and σοφία (sophia) wisdom. The meaning of φιλοσοφία (philosophia) is 'love of wisdom'. This does not mean picking up bits of knowledge from here and there or imparting and acquiring the already known facts. The love of wisdom that philosophy constitutes is a comprehensive whole. Nothing is outside philosophy. Philosophy is a collection of natural knowledge acquired, co-ordinated methodically and synthesized in all-embracing love culminating in free as well as controlled expression.

The term philosophy cannot be defined precisely because the subject is so complex and so controversial. Different philosophers have different views of the nature, methods, range and applicability of philosophy.

Everybody has their own philosophy or personal philosophy. It goes deep into our experiences and helps us to analyse our attitude. Philosophic thought is an inescapable part of human existence. Even a person who claims that philosophic discussion is a waste of time and energy is expressing his personal philosophy. The rejection of all philosophy is in itself a philosophy. So research on philosophy is important for each citizen, requiring many qualities to grasp the nature of democracy. It is not simply an intelligent citizenry, but a critical one which democracy needs.

The French Philosopher Gabriel Marcel makes an interesting point about the word 'thought' (la pensée) which stands for an abstract noun as well as the past perfect verb. What goes on in the philosophy classroom is very often transmission of la pensée pensée (thought which has been thought - by other people). In this process the persons transmitting and receiving are not bound to think for themselves. On the other hand what Marcel would advocate is la pensée pensante (thought thinking). In a philosophy classroom or in the philosophizing process a person would be continuously thinking or wrestling with ideas. Merely imparting information about philosophy is not philosophy at all. To make a person think or help a person think is philosophy.
Philosophy, like all other studies, aims at knowledge. Philosophy, though unable to tell us with certainty what the true answer to the doubts is, is able to suggest many possibilities, which widen our thoughts. Philosophy is to be studied, not for the sake of any definite answers to its questions, but for the sake of the questions themselves. Because these questions enlarge our conception of what is possible, they enrich our intellectual imagination and free us from the tyranny of custom.

In a democratic country the citizens are the rulers and hence they should be trained to develop thinking on their own, listen with understanding to others’ ways of thinking, criticise their own as well as others’ thinking.

In the professional educational courses introduced in the Kerala University in the B.Ed. and M.Ed. level in 1966, the term Foundations of Education was used for the first time (at that time the University of Kerala was the sole university in the State). Philosophical and Sociological Foundations of Education constituted the first paper. This syllabus was in line with the recommendations of the “Teacher Education” chapter of the Report of the Education Commission (1964-66). It was possible to effect the change of syllabus in the university almost immediately after the publication of the Report because the members of the Teacher Education Subgroup of the Commission were working simultaneously on the syllabus while the Commission was making the report. In that chapter the Commission had strongly recommended for strengthening the disciplinary base of education. The transition was relatively easy in Kerala, because Dr N.P. Pillai, the Dean of the Faculty of Education, was an important member of the Teacher Education Subgroup of the Commission.

But training college lecturers did not have the time to dig the foundation and really build a strong edifice. Most of them relied on some quickly produced notes, which were revised in later years in cases where the authors had a love and commitment of learning.

On the other end some practical aspects like evaluation, lesson planning, stating specific objectives and learning, experiences to evaluation,
educational technology, were intended to keep the students down to earth. During the 1970s the Centre for Advanced Studies in Education (CASE), Baroda, was doing very practical type of work in microteaching and several dimensions of Teacher Behaviour and diffusing the practices all over India.

So even early in the 1970s a sizeable lobby developed in Teacher Education for the mundanely practical aspects of Teacher Education. At the time of the implementation of the Ten-Year Curriculum in the mid 1970s the demand for applicability in the daily classroom conditions was also given importance, and there was a call to reduce the amount of dysfunctional theory. The groups in NCERT working on balancing the foundational and the practical aspects had a pretty tough job to do. In the working paper brought out by them the first paper incorporating Philosophical and Sociological Foundation was redesigned as Teacher and Education in Emerging Indian Society. In this training model more practical items like community work and work experience were also introduced in addition to the lesson planning, microteaching and other teacher behaviour dimensions related to practice teaching. The theory papers were attempted to be made more functional. Philosophy continued to be one of the components in this paper, though not termed as philosophical foundations.

There were some teacher educators who thought that this was an entirely different syllabus. Actually it was expected to be an integrative and application mode of almost the same major components. In fact this mode itself was an application of the philosophy of the curriculum, especially in its transactional mode. But very few practitioners seemed to understand the significance of the 'philosophy' behind the change. There was opposition from some of the senior training college principals in the University of Kerala, mainly on conservative grounds and several meetings of the Faculty of Education had to be convened in the late 1970s and even in early 1980s before a consensus was reached.

Thus, in the B.Ed. programme that we have today, we can discern two different vectors which some consider to be contradictory. In fact an
optimal resolution of these forces will help to produce the most fruitful effect. One of the vectors is the disciplinary foundations, the other is the practicalities concerned with teaching. A surface analysis of what was happening in the colleges suggested that very often, the practical aspects tended to be too mechanical and the theoretical aspects too shallow.

The twin problems in the teaching of philosophy at the B.Ed. course is thus concerned with making philosophy really philosophy and making it useful and also appear to be useful. It is this theme that has been taken up in this research.

But then it might seem over-optimistic to attempt to strengthen the foundation and applicability of philosophy in education through research. The reason is that the current status of research in philosophies of education as seen in various surveys of research in education revealing to be a weak area barring a few exceptions.

This has been pointed in the Trend Reports on Philosophy of Education by Manuel in the First and Second Surveys (1974 and 1978) and by Sheshadri in the Fourth and Fifth Surveys (1991 and 1992).

Manuel has pointed out in his Trend Reports that if philosophy had been taken in the etymological sense - love of wisdom, and had been seeking after wisdom, a research element would have been built into the subject itself. But it has so happened that the tendency is to repeat rather than recreate, to accept certain hackneyed phrases rather than question the very foundation is found in many research studies even at the university level. Not only the quality but also the number of studies was low - only 28 studies were conducted during the entire period from 1947 to 1973 (a period of about quarter century.

When we come to the Fourth Survey the quantity has been increased and a few quality studies also have been found. But still dissatisfaction has been expressed by the trend reporter Sheshadri. He has lamented that research studies in philosophy of education lack methodological rigour, and
are indifferent towards the ongoing educational happenings etc. In the Fifth Survey he noted that there has been no visible improvement in the overall situation but also that the quality of output during the intervening years has deteriorated further. What we expect from philosophical studies, according to Seshadri is ‘philosophical wisdom’ (1992). Philosophical wisdom consists of increased and deepened understanding of fresh insights into educational concepts, theories, principles, issues and problems.

Researches in philosophy of education were divided into three classes: (i) critical (ii) exploration of epics (iii) thematic and conceptual studies. In terms of their research themes, barring a few exceptions, they continue on the trodden path. A shifting of attention from individuals and systems to the critical study of ideas and concepts: creativity, freedom, human nature, explanation, ideology, distance education etc. can be seen. These studies still lack the requisite rigour and exacting standards, but some studies have turned to issues and themes that are both philosophically significant and educationally relevant.

Notwithstanding the risky nature of the study it was felt by the present investigator that a study in the application of philosophy in the teaching of philosophy may be worthwhile. It is not claimed that the investigator is fully competent to undertake this difficult task. But there are two factors which have impelled her to venture into this task. One is that this particular theme is so important and so far unexplored that even a moderate success could pave the way for other researchers to take it up and build up a strong complex of studies. Secondly, in the light of the fact that in this area the contradictions embedded in the teaching of philosophy in the B.Ed. course are so many and so obvious, even to bring them out could be a contribution. Even to identify the processes adopted in the training colleges in general that could be lethal to the spirit of philosophy might be no main contribution. If positive dimensions conducive to building a nurturing climate for the study of philosophy in the right spirit could be identified, that too could be a contribution.
The supervising teacher has been working in this area for over five decades and the investigator was confident that help and counsel could be expected when rare difficulties are met with.

On the positive side it might appear that though philosophical research is still weak some slight improvements have come over the past two decades. If this study adds even a slight amount to this trend, the cumulative effect of positive components could gradually pile up to promise an optimistic scenario.

Though the investigators' college cannot boast of any great authority in philosophy in general, it has a climate of free interaction, quest, collection of various issues and discussing them - in fact an element of working philosophy is built into the system itself which, if drawn out and formulated, could offer not only valuable findings but also pave the way for positive models. In the community of religious order to which the investigator belongs there are some mighty intellectuals in philosophy. The college has a very cosmopolitan outlook and every year some very brilliant students from all communities - Hindus, Christian, Muslims and even secular persuasions - come and the parents and guardians with their varied gifts interact in various constructive ways.

The problem has manifold relevance whether or not philosophy of education is taught and learnt in the proper way. What is the right way is also something that needs clarification. If the right way is not known, the time and efforts spent on it are wasted. No civilized society can afford such a waste.

The teaching and learning of philosophies of education is a foundational one in the teacher training programme. If a foundation subject is handled inadequately, it weakens the entire course. Problems of education are ultimately problems of philosophy and if these problems are not properly understood and discussed at that level they will claim high tolls. Clarification of philosophical perspectives thus serves the purpose of helping to open the lock which alone can enter the hall of meaningful education. This adds another dimension to the significance of the problem.
The destiny of the nation is shaped in her classrooms and the quality of the shapers of the destiny is being determined by the way philosophy of education is taught at the B.Ed level. Certainly this subject must be taught well and learnt well.

The investigator has been a training college lecturer for fourteen years, teaching the units dealing with philosophy of education. Reviewing her feelings after each year's experience, she recalls that at the end of the first year she felt somewhat satisfied that her 'survival needs' had been satisfied. Thereafter along with some satisfaction resulting from consciousness of mastery of the ideas to be taught, she began to feel more and more dissatisfied each year due to the consciousness of large gaps in terms of the higher levels of psychological needs leading up to self-realisation. This feeling was aggravated by the nature of the philosophic ideas that were being processed in the classroom which always pricked the professional conscience of the investigator.

Several questions repeatedly arose in her reflections and self-appraisals:

When I teach idealism, is there a genuine play of ideas rather than transmission of inert matter - from my lecture notes to the notebooks of the students? Many of the ideas by their very nature cannot be demonstrated, as a science teacher can. They can only be constructed by the students themselves in their own minds. Many of the philosophical ideas represent a higher order construction than simple concepts in mathematics and physical science. How can I facilitate such deeper constructions?

Realism predisposes a cosmos, an ordered external world. Do I encourage orderly process of acquiring and ordering student experience? Are they encouraged to use their observational and inferential skills? Or do they substitute the word for the thing? Is naturalism being taught through mere words in artificial, cramped classroom? Do I present pragmatism in the 'pragnic' (prāyyōgiga) mode - as problematic activities in the natural settings, as projects? These are problems that have been haunting the investigator for well over a decade. As one problem gets solved, new problems arise. From the last academic year (2004-05) onwards, existentialism has been added to the curriculum. This 'existential' problem arose only last year. For some lecturers it seemed to be a 'survivalist' rather than existentialist problem. But how can we transact it in authentic modes?

These are problems that are being approached in this study.
STATEMENT OF THE PROBLEM

For the reason stated above the investigator decided to conduct a study entitled

*Philosophy applied in the teaching of philosophy in B.Ed. Course: Formulation and testing of models.*

DEFINITION AND CLARIFICATION OF TERMS

In this study the investigator adopts more qualitative approaches than quantitative one. Qualitative approaches permit exploration of the concept itself as one proceeds with the research. Hence the concept itself will become clarified and more satisfactory definitions may emerge towards the close of the research. Yet some operational definitions need to be given to enable a start. The definitions presented first may be treated as initial maps that might provide the guidelines. They are not to be treated as precise definitions. They are the starting points for the exploration.

Definitions of Philosophy

Philosophy is not easily identified as a single and distinct branch of study, and philosophers themselves never agree upon clear definitions of their subject. Instead, the question, "what is philosophy?" is itself a philosophic question, likely to be answered in somewhat different ways by philosophers belonging to different schools of thought. However a few definitions which have emerged in the long and varied history of philosophy are presented:

Philosophy is

- search for the wisdom of life (the meaning closest to the Greek words from which the term is derived);
- an attempt to understand the universe as a whole;
- an examination of man's moral responsibilities and his social obligations;
• an effort to fathom the divine intentions and man's place with reference to them;
• an effort to ground the enterprise of natural science;
• a rigorous examination of the origin, extent and validity of men's ideas;
• an exploration of the place of will or consciousness in the universe;
• an examination of the values of truth, goodness and beauty;
• an effort to codify the rules of human thought in order to promote rationality and the extension of clear thinking;
• a reflection upon the varieties of human experience;
• the methodical, and systematic consideration of those topics that are of greatest concern to man.
• an integrated personal view that serves to guide the individual's conduct and thinking;
• the science that seeks to organize and systematize all fields of knowledge as a means of understanding and interpreting the totality of reality, usually regarded as a comprising logic, ethics, aesthetics, metaphysics and epistemology;
• a habit of mind in the exercise of which one tends not to take the conventional and customary for granted, but always to see possible alternatives;
• a study that seeks to understand the mysteries of existence and reality;
• a form of inquiry, a process involving analysis, criticism, interpretation, and speculation;
• Philosophy is that careful, critical, systematic work of the intellect in the formulation of beliefs, with the aim of making them represent the highest degree of probability, in face of the fact that adequate data are not obtainable for strictly demonstrable conclusions;
• [essentially] a spirit or method of approaching experiences rather than a body of conclusions about experience;
• that which deals with the most general causes and principles of things;
• a persistent effort of both ordinary and persistent people to make life as intelligible and meaningful as possible.

A few definitions from classical Rome and Greece and India may shed some light. The Greek comedian Aristippus defines philosophy as "the ability to feel at ease in any society". Plato says: "Philosophy is that dear delight." Socrates’s definition of love of wisdom is summarised in the word 'philosophy' itself. The Roman scholar Cicero defines philosophy as the "Mother of all arts."

It would be worth closing this analysis of definitions with a statement of the relation between philosophy and science. It would be worth starting with a negative definition leading to a positive one.

• Philosophy is not one among the sciences with its own little scheme of abstractions, which it works away at perfecting and improving. It is the survey of sciences, with the special object of their harmony and of their completion.

Let us pursue some more definitions in the philosophy-science interface:

• Our subject (philosophy) is a collection of sciences, such as theory of knowledge, logic, cosmology, ethics and is unified survey (Sellers).
• Sciences of all sciences (Coleridge).
• The science of all things through their ultimate reasons and causes, as discovered by the unaided light of human reason.
• Philosophy like science consists of theories of insights arrived at as a result of systematic reflection.
• Philosophy is concerned with everything as a universal science (Herbert Spencer).
• Philosophy is the critical science of universal values

Even these do not exhaust the meanings that have been attached to the philosophic enterprise, but they give some idea of its extreme complexity and many sidedness. But while this multiple definition will be defect in a precision oriented study, it could be an advantage in the present study because it gives a wider base for exploring the application of philosophy.
Models

Robbins (1996) defines model as "an abstraction of reality, a simplified representation of some real world phenomenon."

Siddiqui (1991) defines it as "a pattern of something to be made or reproduced and means of transferring a relationship or process from its actual setting to one in which it can be more conveniently studied."

Suckling, sucking and suckling (1980) think of it as "constructing alternative, usually simpler forms of objects or concepts, in the expectation that the study of the model will shed light on the nature of those objects or concepts."

Joyce, Weli and Showers (1992) define a teaching model as "a plan or pattern that we can use to define face-to-face teaching in classrooms or tutorial settings and to shape instructional materials." They conceive of it as a prescriptive teaching strategy designed to achieve specified objectives for students learning. For them models of teaching are models of learning too, since they will strengthen the students to become more effective learners. In this study the term 'model' is used in a much broader framework than that given by Joyce Weil and Showers.

Kaplan (1964) classifies model as analogue models (related to a physical system); semantic / figurative / metaphorical verbal models; schematic models (integrating theory and real world situations, mathematical models (generalized models applied to a measurement problem); and casual models (mathematically expressed, and useful from the logical and analytic point of view). In the present study the last two types of models will not be attempted. The second type – semantic, figurative, metaphorical, verbal and schematic are likely to come in more naturally.

For Silverman (2000), 'model' is an overall framework to visualize reality. He places model on the top of a hierarchy of theoretical framework in which the lower ones are: concept (an idea deriving from a given model, e.g., oppression), theory (a set of concepts used to define and / or explain
some phenomenon), hypothesis (a testable proposition, methodology (a general approach to studying research topics, and method (a specific research technique and findings), coming at the bottom.

In the present study the investigator may map the model construction at any point in Silverman’s hierarchy but the middle levels are likely to be more feasible.

Teaching

Teaching is considered by many as transmitting subject matters, skills, and values to all who come to school. The purpose of teacher is to give the child an educative experience that will enable him to grow in self-dependence, widening interest and wisdom and develop good character (Edward A. Fitzpatricks 1955). Though the opening sentence seems mechanistic, with the possibility of mistaking ‘transmitting’ for ‘pouring’ the same writer goes on to clear that misunderstanding:

The educative process in an active and dynamic process. Teaching is a spiritual process. It is not a pouring process – of knowledge or anything else – into the empty heads of students. The teacher’s function, aided by all the educational aids, devices, equipment and personnel is to create a special environment in which the human mind through its own powers may develop. The teacher cannot transfer to the students his/her learning or virtue or character. The teacher can stimulate the student’s powers and capacities that will result in achievements into a greater extent.

The whole aim of good teaching is to turn the young learner into an independent, self-propelling creature, who cannot merely learn, but study – that is work as his own boss to the limit of his powers. This is to turn pupils into students (Jacques Barzun 1945).

Thinking means shuffling, relating, selecting the contents of one’s mind so as to assimilate novelty, digest it and create order. The ability to think cannot be imparted; it can only be developed (Barzun, op. cit.).

Good teaching is considered to be a process of guidance which

- recognizes the innate worth of each individual;
• makes allowances for the uniqueness of each individual.
• is directed toward the continuous integration of the individual personality within a modifiable environment.
• recognizes that growth and development are a continuous process of experiencing vital relationships.
• strives to obtain adjustments in environmental factors including adults and institutions as well as in the learner.
• aims at helping individuals to make choices that will lead to further development.

Teaching is an essential part of education. Its special function is to impart knowledge, develop understanding and skills. It involves the following processes: (1). giving information (of the many things that the students cannot find out for themselves); (2). causing to learn; (3). helping the child to respond to his environment in an effective manner; (4). helping a child to adjust himself to his environment; (5). stimulation and encouragement; (6). training the emotions of the child; (7). guidance; (8). a conscious as well as an unconscious process; (9). a means of preparation; (10). formal as well as informal; (11). an art; (12). relationship.

Here too the investigator proposes to take advantage of the wider base of multi-definition to facilitate model construction.

**Application**: is understood both in the sense of practical outcomes and in the sense of theoretical understanding, clarification, and various other intellectual, spiritual-aesthetic, whole-person-integrative and inter-personal-communicative components.

It means the application of philosophy in various situations, activities, incidents, events, decisions etc. Knowingly or unknowingly we apply philosophy in the above mentioned contexts. By developing such specific and concrete contexts we can apply philosophy or one can develop philosophy from such specific contexts.

Application includes not only applications of the formal theory learnt in the philosophy class but the application of the total outlook on life and
education as brought out by the activities, total climate, in fact the 'hidden curriculum' provided by the college.

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.

DEFINITION OF KEY TERMS

Teaching in the proper sense implies 'causing to learn'; helping the learner to do things him/herself, 'guidance' rather 'steering'; stimulation, direction and encouragement; democratic classroom climate. It is perhaps best summarised in Yoakim and Simpson's crowning characteristic of good teaching, as that which 'liberates the learner from teaching'. In evaluating the present status the misunderstood concepts of teaching as telling, information-mongering, teacher-dominated activity also come into play.
Philosophy as understood in the best sense involves love of wisdom (Socrates), \textit{la pensée pensante} (‘thought thinking’ – a recreation of process) rather than \textit{la pensée pensée} (‘thought’ that has been ‘thought’ - by other people and transmitted as product) (Marcel). It can also be defined in terms of its function – analytical, synoptic, directive, normative, critical, reconstructive and so on. Hundreds of definitions of philosophy have been reviewed and it is not expedient to discuss all of them at this point. But Dewey’s point of view deserves special mention: Philosophy is the generalised theory of education. Dewey also says that education is the laboratory in which philosophical distinctions become concrete and are tested. Such definitions are particularly relevant in an application-oriented study. In this study, apart from the more rigorous definition of philosophy, its practical use as a total attitude to life which governs a person’s action in general, is also operationally significant.

\textbf{Application:} is understood both in the sense of practical outcomes and in the sense of theoretical understanding, clarification, and various other intellectual, spiritual-aesthetic, whole-person-integrative and inter-personal-communicative components.

\textbf{Model} has been defined in various ways: as “an abstraction of reality, a simplified representation of some real world phenomenon” (Robbins, 1996); as “a pattern of something to be made or reproduced and means of transferring a relationship or process from its actual setting to one in which it can be more conveniently studied” (Siddiqui, 1991); as “a plan or pattern that we can use to design face-to-face teaching in classrooms or tutorial settings and to shape instructional materials - including books, films, tapes, computer-mediated programs, and curricula (long-term course of study)” (Joyce and Weil, 1992).

In this study the first three among the five types of models as analysed by Kaplan (1964) could be relevant: 1. \textit{Analogue models}; 2. \textit{Semantic models} are expressed in verbal form and are referred to as \textit{figurative models} and \textit{metaphoric models}; 3. \textit{Schematic models}, which
integrate theory and real world situations; 4. *Mathematical models*; 5. *Causal models* written as a set of linear equations hypothesised to explain the relation between variables.

'Model' is used in this study in the exploratory, explicatory and facilitative sense. In the exploratory aspect of the investigation Whitehead's initial *Romance* phase in the conquest of new knowledge, with cautious advance made into the further stages of *Precision* and *Generalisation* would be appropriate. Since this study relates to philosophy, Silverman's (2000) concept of 'model' at the top of a hierarchy followed by theory, hypothesis, methodology, method and findings could be relevant. He uses the term model in a sense close to the term 'paradigm' used by Kaplan and others.

**METHODOLOGY**

Empirical methods are not ruled out in this study, but priority is given to the methods embedded in philosophy itself – thinking, treating a problem presented in a situation as a stimulus to thought, reflection, analysis, criticism, construction (of hypotheses and models) and synthesis. In the light of the more recent developments in the curriculum in schools and colleges of education other approaches such as phenomenology, aesthetic exploration, integrative studies that are relevant to yoga, meditative counselling etc were also found relevant.

In the second year of this study the tentative observations, interactions with students and discussions with other teachers indicated a very low level in the state of the art on the presentational side of philosophy and the way in which students were learning. To confirm this with the help of a more detailed survey a printed schedule incorporating a rating scale was administered to about 700 students drawn from four colleges.

This study is predominantly qualitative. In fact the supervising teacher was of the view that quantitative approaches may be applicable, if at all, only to the surface level of philosophical studies and the teaching of philosophy. Later a discussion with a senior researcher in this area, whose doctoral
This study was on Explanation of Explanation (and who was also a master in the analytical mode of research) strongly discouraged the quantitative and empirical modes – even as an auxiliary research mode. Review of earlier literature showed that very few studies in Philosophy of Education attempted the quantitative modes. Among the studies reviewed in Chapter II of this study only two have attempted quantitative approaches. It is interesting that one of them has dared to apply advanced statistics including factor analysis. Many of the foremost educational philosophers are against quantitative and empirical approaches.

However, after considering all aspects of the problem, it was considered that the broad area 'Teaching of Philosophy of Education' has an empirical and quantitative mode when we raise questions such as: the extent to which different facets of presenting the subject to students are used by the pupils, the way students react to these methods, the amount of time allotted to the subject, the number of books read by teachers and students and so forth. Even about these aspects it was considered doubtful whether surveys using paper tools would be able to elicit valid and reliable information. But some of these limitations may apply to areas other than philosophy of education too. Hence the investigator finally decided to use surveys and quantitative treatment of data as an auxiliary tool, fully realizing its limitations. This chapter presents the main quantitative findings for what they are worth, liberating Chapters VI and VII for the qualitative findings.

Two major survey tools – one for teachers (N=100) and one for teacher trainees (N=700) were used, but the results from the qualitative methods such as participant inquiry were considered more trustworthy. A number of supplementary survey tools were also improvised and used. Details are presented in Chapter V along with the results.

Some experimental constructs to enliven the mechanical procedures in training colleges were developed. These included presenting the schools of philosophy on the vertical as well as horizontal plane with profuse illustrations, animation and other stimulants to thought. The
supervising teacher's constructs were also available. These constructs were attempted in the investigator's own college in a pretest-post-test experiment, combined with the rating scale. Whereas the overt responses of the students seemed to be very encouraging, and even the inspection of the data did show marked improvement in the post-text phase, it was taken only as indicating a trend. It was not found worth conducting a rigorous statistical analysis of the results applying t-test for correlating means. Rather than refining the test and the experimental procedure and conducting a rigorous experiment, it was found a better investment of research time in this kind of study to concentrate on refined qualitative and philosophical analysis. study and improving the applicational inputs still further, taking the students as partners in the study and for giving priority to qualitative approaches.

During the next four years elaborate constructs were developed for applied teaching of philosophy on the naturalistic, participant mode covering all relevant dimensions of the philosophy syllabus, integrating the teaching of philosophy with the whole college work (curricular and co-curricular), with teaching practice in the school, and with national seminars conducted in the college, counselling and meditation. Team teaching was adopted in collaboration with other staff members and resource persons. The results are stated in the form of episodes, cases, case cum experiments with evaluation, mostly with improvised tools. Since the formulation of the constructs and episodes (as well as the testing) was also a product of the research, they are presented under the Results.

**Modern Qualitative Approaches Summarized:**

The dimensions of qualitative research (Holloway 1997, Patton 1990, Denzin and Lincoln, 1988) need to be stated briefly in order to communicate the mode of exploration in the later stages of the study. They include: conducting the study in natural setting; studying real world situations as they unfold naturally, non-manipulatively, unobtrusively, without predetermined constraints on outcomes; with openness to whatever emerges; primacy of data: theoretical framework generated from data; equality in research
relationship; contextualisation: immersion in the setting in the real world of participants and target culture, using the strategies of observing, questioning and listening. The researcher examines the situations, events and actions from the participants' point of view and refrains from imposing her own perspective; high design flexibility was ensured. 'Thick' description is used freely - the detailed and vivid portrayal of the participants' experiences, going beyond surface phenomena to their interpretations, uncovering feelings and the meanings of their actions. Descriptive statement is reinforced thorough photographs and audio-video recordings. Data collection and data analysis generally proceed together and interact.

In the validation procedures in Qualitative Research, the formal jargon about different types of validity and reliability is underplayed. Everyday language like building trustworthiness, credibility, transferability, dependability, conformability, and authenticity are used. Validation is through triangulation - investigation from different perspectives.

The components of authenticity are particularly relevant in a philosophical study. These include: Fairness, ontological authenticity (helping participants to gain an understanding of their human condition through the research); educative authenticity (the understanding that individuals gain should enhance the way in which they understand other people); catalytic authenticity (decisions made by the participants should be enhanced by the method of inquiry); tactical authenticity (the research should empower the participants. The action of the participants should have an impact on their lives).

The successful testing of models came through informal tryout, combined with participant observation, expressionaires, spontaneous student-initiated creative and problem-solving expressions, logical analysis and appraisals, literary analysis, analogical inferences etc.
Analysis

In this study analysis is used in several ways. It could involve concept analysis, logical analysis, discourse analysis, disciplinary analysis, content analysis, textual analysis, context analysis (on account of the application factor). Even phenomenological analysis could have a place.

Constructing models as methodology

Even among the earlier methodologists, Cornwell recognizes construct making as a method in itself (cited by Mouly 1964). It is also recognized as a method by qualitative methodologists. But it is very interesting that suckling, suckling and Suckling (1978/1995) devote an entire chapter to ‘Making Models’ in their Chemistry through Models. The authors, two of whom are in university and one in industry, have brought in a wide variety of interdisciplinary thinking, from sciences, industry, management, social sciences and the humanities. Their analysis of the model-making process has much to contribute to the methodology of the present study.

They start with Bruner's (1960) analysis of models as an initiating framework. Enactive (tool of the hand), iconic (tool for the distant receptors) and symbolic (tools for the process of reflection). Thence they develop a structured approach to modeling in six steps:

1. Recognise the existence of a problem and decide to tackle it.
2. Delineate the system to be studied.
3. Formulate questions to be asked.
4. Construct the model.
5. Run the model.
6. Analyse the results and their implications.
ORGANIZATION OF THE STRUCTURE

Many studies in education devote a full Chapter for the Methodology. There is also the practice of incorporating the methodology in the first chapter itself. The latter procedure is adopted in this thesis. The second chapter presents a Review of Related Literature. The third chapter is a conceptual review including no popular writers on philosophy handle the problem. The fourth chapter analyses some exponents of educational philosophy or those who bring philosophy to the people as role models for the present investigator as a teacher of philosophy. Chapter III and IV are expected to supply more than perspective. Some of the concepts that emerge here may go into the models.

The Results of the study – excepting the final outcome of the models of application are presented in three chapters. Chapter V presents the quantitative findings. The qualitative findings are presented in two chapters. Chapter VI presents the analysis with the Investigator’s college and its contact centres as the base and extracting the philosophy embedded in its ongoing work. Chapter VII covers the special inputs introduced as part of the study. Chapter VIII concludes the work; it also incorporates the models.
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Review of Related Studies