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EDUC-201

Philosophical Foundations of Education-II

Unit I

Fundamental Philosophical Issues:

Syllabus

Unit I Fundamental Philosophical Issues

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Unit I**Fundamental Philosophical Issues:****1.1. Epistemological Issues**

The word epistemology is derived from the ancient Greek epistēmē, meaning "knowledge, understanding", and logos, meaning "word" is a word first used by the Scottish philosopher James Frederick Ferrier to describe the branch of philosophy concerned with the theory of knowledge. It examines the nature of knowledge and how one can acquire it. Much of the debate in this field has focused on the philosophical analysis of the nature of knowledge and how it relates to such concepts as truth, belief, and justification. The term was probably first introduced in Ferrier's *Institutes of Metaphysic: The Theory of Knowing and Being*.

Issues Discussed In Epistemology

Types of knowledge vary with their sources, their methods of acquisition and validation.

1. Empirical Knowledge

This is the type of knowledge we obtain through observation of the things around us, through our senses and through personal experiences from actions in which we are involved. It is the characteristic of knowledge in the science, both natural and social. Knowledge acquired through seeing objects, hearing sounds, tasting flavour, feeling something or smelling odour is empirical knowledge. In short, our endowed senses of seeing, hearing, smelling, tasting and feeling are the gateways to scientific knowledge. This is a very important type of knowledge and it is very much valued in today's world of science and technology. But do senses alone furnish us with knowledge, as scientists would hold? It must be noted that the senses alone without the co-operation of reason cannot furnish us with knowledge. Until reason interprets them and gives them meaning, they are simply raw data without meaning. For example, the direct object of the sense of sight is simply colour, when we look, we can only see colour. That is all the

sense of sight can furnish us with. It is reason, which tells us that what we are seeing is a tree, a table, a blackboard, an animal, a human being etc. Again, the direct object of the sense of hearing is sound. The ears do not tell us where the sound comes from. We hear the sound of an aeroplane passing, the sound of gunshot, or that of a thunder. It is our reason that tells us, for example, that the sound we are hearing is that of thunder not that of aeroplane or gunshot. Our ears only register the sound without telling us the meaning of the sound. The same applies to all other senses. When I perceive an odour, for example, it is my reason that interprets the odour I perceive and tells me that it is the odour of a decaying animal or cosmetics. When a blind man touches something, the sense of touch does not tell him what he is touching. It is reason that interprets his experience and tells him what he is touching. All these imply that the senses alone without reason cannot furnish us with knowledge. What is the implication of this for teaching and learning? Teachers of science subjects should take note of the characteristics of this type of knowledge. In most schools, science is taught as though it is the knowledge of the experiments being performed that gives the students scientific knowledge and scientific attitude of mind. However, it is the students' ability to observe, explore, to formulate hypotheses and devise ways of verifying the truth of the hypotheses that is important. The scientific attitude of mankind, which is the attitude of subjecting any truth we know or hold to verification, is a very important value that teachers should inculcate in their students. Hence, students should be encouraged to observe and find out things for themselves and to record their observations and seek further proofs of the truth of the original discoveries. We have already demonstrated that sense perception requires the cooperation of reason in order to produce knowledge. The blending of rationalism with empiricism challenges the science teacher to come with acceptable teaching methodology that is congruent with this reconciliation. The teacher, in teaching and learning processes, should appeal to both sensation and reason of the learner to produce knowledge.

2. Rational Knowledge

This is the knowledge derived by reasoning that is not by observation, but by inferring new knowledge from what we already know. As the mathematical subjects are good examples of rational knowledge, so also are subjects like philosophy and logic. Given some hypothesis or premise, we can go ahead to deduce a number of conclusions that

must necessarily follow. For example, given the premise that a man is a bachelor, it follows as of necessity that he is not married. Or the fact that there is a teacher implies that there must be a learner. From the presence of the teacher, we logically infer or deduce that there must be a learner or some learners whom he teaches. The hallmark of this type of knowledge is that the conclusions being inferred must logically follow from what went before. It is a law of reasoning and argumentation, which applies to most school subjects. Hence, in mathematics, for example, the teacher should not just mark the answer to a mathematical question correct or wrong, rather should award credit to the logical steps by which the student reaches the answer. This is also the practice in philosophy; it is not so much in the final conclusion that matters as the reasoning process in arriving at the conclusion. We have already treated in unit one that one of the characteristics of philosophy is the absolute reliance on the use of logical reasoning. The importance of rationalism as a source of knowledge is two fold. First, it demands of us to include in the curriculum, subjects that will develop the rational faculties, studies, like mathematics. In terms of methodology, teachers should be encouraged to give students opportunity to think for themselves rather than being told everything.

3. Revealed Knowledge

This is the characteristic of religions, especially the revealed ones. The religions which most of us are familiar with are Christianity and Islam, through the Bible and Quran. This type of knowledge was revealed to the prophets of these religions who faithfully recorded the knowledge for mankind and imparted the contents to their followers. The method of the original acquisition was by vision or trance, possible only to those who are holy enough or those to whom God or Allah had chosen to reveal Himself. This type of knowledge is not open to observation, or empirical tests, nor can be proven by logic and human reasoning. It just has to be accepted by faith. We have already presented to you in unit one Bertrand Russell's definition of philosophy as a no-mans-land. He stated that all definite knowledge as to what has been ascertained belongs to science, and all dogma as to what surpasses definite knowledge belongs to theology. Similarly, we have shown in unit one under the characteristics of philosophy that conclusions in philosophy are tentative. This implies that philosophy shares with modern science that no conclusions are so permanent as to be immuned to further correction or inquiry. This is where both scientific and philosophical knowledge differ from Revealed

knowledge. This type of knowledge is considered as the final word of God Almighty, which cannot be subjected to empirical tests or rational analyses. An aspect of the curriculum where revealed knowledge is common is religious studies, whether Christian or Islam. Now, the very nature of this subject requires that we do not pretend to support what we teach with proofs or reasons. Doing this can lead to serious consequences. The teacher needs only to present the materials as given and make the students see them as knowledge that is beyond human understanding and which on account of that is accepted by faith.

4. Intuitive or Insight Knowledge

It is knowledge that is acquired directly by an immediate contact of the mind with the object without going through the process of reasoning. It comes as a flash into the mind. It can come in form of inventive intuition when in a flash, a certain bright idea comes to our mind as a kind of vision. Archimedes was reported to have had a vision of the law of floatation in a flash while taking his bath. He was so overwhelmed by the vision that he rushed naked to record such a very important insightful knowledge before it escaped his memory. Musicians and artists do enjoy such intuition occasionally, and the result is beautiful peace of artwork or music. For example, the celebrated Hausa musician, Alhaji Muhammadu Shata, of blessed memory, was reported not to have written his beautiful songs. On the stages, he produces his songs. His choice of words, praises that appeal to his listeners and patronisers come to him as a vision. He produced many songs, which by his own admission, during his life time, that he could not exactly say how many of such songs he made. All he could remember was that there were many of them. In intuitive knowledge we do not prove or even acquire what we know, we simply discover it without labouring for it or reasoning about it. It comes simply and suddenly as an insight. Now, can insightful or intuitive knowledge be considered knowledge and what are its implications in education? First, insightful or intuitive knowledge can be considered knowledge once the insight or intuition can be proved empirically or substantiated with adequate reasons. If these cannot be done, what we have, may only amount to a feeling or opinion and never knowledge. As for the second question, we concede that this type of knowledge has great value in education. This is particularly so because most scientific discoveries have been the products of insight or intuition. The educational value of this is that as teachers, we should always encourage our students to

always listen to their inner voice or flash of ideas. Putting these down and trying to prove them either empirically or rationally should be the next step. In all, such flash of ideas could form a useful source of classroom discussion or even students' experimentation?

Conditions of Knowledge

In an attempt to answer these questions with regards to what constitute knowledge, A.J. Ayer(1955) gave three conditions of knowledge as follows:

- What one said to know be true
- That one be sure of it (ability to justify)
- That one should have the right to be sure.

The words that stand distinct in Ayer's conditions of knowledge are: certainty, and justification for knowledge. Knowing is being in the appropriate position to certify or give one's authority or warrant to the truth of what is said to be known. The man who has a true opinion is the man who has the right to be sure. I know, therefore, is related to I guarantee. Similarly, Austin (1961) says: If you say you know something, the most immediate challenges take the form of asking: Are you in a position to know? That is you must undertake to show not merely you are sure of it, but that it is within your cognizance. What is the implication of this? The implication of this is that a person who knows has cause to be sure, certain, and to guarantee what is known. To know is stronger than to believe or hold an opinion. This is because knowledge enlarges and enriches one's ideas, choices, alternatives and initiatives to make an action deliberately. Roderich Chisholm (1963) on the other hand says that a person can be said to know something if he believes it, if he is justified in believing it, in the sense that his believing it is reasonable or acceptable. From the foregoing, it is clear that belief is not the same as knowledge because knowledge must be based on conclusive evidence and it must be certain. Belief, in contrast, is not based on conclusive evidence. For instance, if I hear over the radio that someone is dead, I cannot say that I know that the person has died. I can only say that I want to believe that he is dead, since I heard that over the radio, since my evidence is the news broadcast from the radio. This is not conclusive evidence. Knowledge, however, entails belief in the sense that a person cannot say that he knows something but that he does not believe it. I know it but I don't believe it, is an incongruous statement for anybody to make. It makes sense however, to say I do not know it but I believe it. Belief can pass into knowledge. What was formerly an object of

belief can become an object of knowledge. This happens when what was formerly believed becomes justified. There were many beliefs, which became either justified true knowledge or refuted as false through ample evidence. For instance, before Copernicus, the earth, it was believed, was the center of the solar system and all other heavenly bodies revolved around it. Copernicus' work refuted the belief with the discovery of the sun as the center of the solar system and which all other planets revolved around. Today, it is a justified true knowledge. What are the implications of all the conditions of knowledge earlier examined for teaching and learning? The first implication that readily comes to mind is the inculcation of a strong knowledge base, which can be proven, justified and which is true and acceptable. Secondly, the teacher should help the learner to distinguish between knowledge and belief, knowledge and opinion. Children and young adults hold many beliefs and opinions which they can neither ascertain their truth nor reach conclusive evidence of such beliefs or opinions as to become objects of knowledge. Teachers in the process of teaching could help learners to overcome such problems through questioning and probing. Such questions, especially hypothetical ones, could trigger some thought processes and reflections on the part of the learners which could lead to a reversal of such opinions or beliefs in light of new evidence which are conclusive and justified. In science teaching, the inculcation of free inquiry, formulation of hypotheses, by students, and attempt to resolve the truth of such hypotheses helps in building strong knowledge base. This holds more promise for developing scientific attitude in young learners than the routine verification in the laboratories that characterize the teaching of science subjects in schools and colleges. Thirdly, the school stands out as the most formidable agency in the transmission of specialized knowledge to the learners. This type of knowledge can be distinguished from common knowledge of every day experience. Such common knowledge includes, for instance, such knowledge as the sun rises in the east and sets in the west. Or the knowledge of how to eat or take bath. This type of knowledge does not require going to school as they can be acquired through interaction, imitation and initiation. But the knowledge of the "higher you go, the cooler it becomes, i.e. temperature drops by 1°F after every 300metres of ascent" is specialized knowledge. It is this type of knowledge that requires the rigor of evidence, certainty and justification and truth of what is claimed to have been known. The point to emphasize here is that teachers in schools

and colleges in the process of transmission of specialized knowledge should ensure that the conditions of knowledge highlighted are fulfilled and justified for reasonable acceptance by the learners. This may not only foster strong knowledge in learners, but the knowledge so acquired will have more lasting memories in the minds of the learners.

Criteria for Knowledge

Bamisaie (1989) in her contribution to what constitutes knowledge, enumerated five criteria for knowledge: viz: existence, certainty, validity, veracity and utility. What does each of these terms convey in relation to knowledge?

- **Existence:** This means that knowledge should have existential reference. In other words, what should constitute knowledge should be that which exists. The geography teacher for instance teaching the relief features of Africa should make reference to such features that exist. If he makes reference to Kilimanjaro mountain, it is with the understanding that Mount Kilimanjaro exists somewhere in Africa. What does not exist should not constitute knowledge.
- **Certainty:** This means that knowledge should be validly proved. We have treated this condition of knowledge earlier.
- **Validity:** This means that knowledge should not be self-contradictory.
- **Veracity:** This means knowledge expresses truth. Falsehood does not constitute
- **knowledge.** It is the truth inherent in knowledge that makes it reliable and certain.
- **Utility:** This is to say knowledge is either useful in its direct benefit to the knower or in its potential for creating further knowledge.

Epistemology & Education

Epistemology and education are tacit companions since both are primarily the act of knowing. Epistemology is the motor of education in a sense because it drives the educational process. Whatever educational theories and practices one employs will be consistent with his or her theories and practices of epistemology. Epistemology has a direct impact upon education on a moment-by-moment basis. For example, assumptions about the importance of various sources of knowledge will certainly be reflected in curricular emphases and teaching methodologies. Because Christian teachers believe in revelation as a source of valid knowledge, they will undoubtedly

choose a curriculum and a role for the Bible in that curriculum that differs substantially from the curricular choices of nonbelievers. In fact, the philosophic worldview of their faith will shape the presentation of every topic they teach. That, of course, is true for teachers from every philosophic persuasion and thus constitutes an important argument for educating Adventist youth in Adventist schools.

1.2. Ontological Issues

Introduction

Ontology is the study or concern about what kinds of things exist - what entities there are in the universe. It derives from the Greek onto(being) and logia (written or spoken discourse). It is a branch of metaphysics, the study of first principles or the essence of things. Ontology is the theory of objects and their ties. It provides criteria for distinguishing different types of objects (concrete and abstract, existent and non-existent, real and ideal, independent and dependent) and their ties (relations, dependencies and predication).

Etymology

From onto-logos, the science of being. The Latin term ontologia was felicitously invented in 1613, independently, by two German philosophers, Rudolf Gockel (Goclenius) in his *Lexicon Philosophicum* and Jacob Lorhard (Lorhardus), in his *Theatrum Philosophicum*, but first entered general circulation when popularized by Christian Wolff in his Latin writings, especially his *Philosophia Prima sive Ontologia* of 1730. The first known English use of the term "ontology" is 1720. General as distinct from special metaphysics. More limitedly, the list or table of basic kinds of entities. Attributively, as in "Quine's ontology," the basic kinds of entities assumed by a given philosopher. In Ingarden's philosophy, the study of all possible general arrangements of the world, by comparison with metaphysics which concerns only what actually exists. Recently and loosely, in computer science, a set of categories for programming and data representation which is independent of particular hardware, software or implementations."

Types/Approaches

Formal ontology was introduced by Edmund Husserl in his *Logical Investigations*: according to Husserl, its object is the study of the genera of being, the leading regional

concepts, i.e., the categories; its true method is the eidetic reduction coupled with the method of categorial intuition. The phenomenological ontology is divided into two:

- Formal, and
- Regional, or Material, Ontologies.

The former investigates the problem of truth on three basic levels:

- Formal Apophantics, or formal logic of judgments, where the a priori conditions for the possibility of the toxic certainty of reason are to be sought, along with
- the synthetic forms for the possibility of the axiological, and
- "Practical" truths. In other words it is divided into formal logic, formal axiology, and formal praxis.

Descriptive ontology concerns the collection of information about the list of objects that can be dependent or independent items (real or ideal).

Formalized ontology attempts to constructs a formal codification for the results descriptively acquired at the preceding levels.z

<p>Principal questions of ontology include:</p> <ol style="list-style-type: none"> 1. "What can be said to exist?" 2. "What is a thing?" 3. "Into what categories, if any, can we sort existing things?" 4. "What are the meanings of being?" 5. "What are the various modes of being of entities?" 	<p>Concepts: Essential ontological dichotomies include:</p> <ol style="list-style-type: none"> 1. Universals and particulars 2. Substance and accident 3. Abstract and concrete objects 4. Essence and existence 5. Determinism and indeterminism 6. Monism and dualism 7. Idealism and materialism
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Basic Issues Discussed In Ontology

1. The Problem of Being

For Parmenides whatever exists is being. To him, being is one, eternal and unchanging. Aristotle made reference to this being as God who is the pure being. St. Thomas Aquinas in a characteristic Christian metaphysics of being maintains that God is being par excellence. The Scholastic philosophers made a distinction between necessary being and contingent being. A necessary being owes his existence to no other being outside himself. A contingent being is not responsible for its own existence, and does not contain within itself the sufficient reason for its existence. Philosophers are divided over this metaphysical issue of reality. Some see being as whatever exists, while others take a mystical approach and see it as a hidden, mysterious reality which is both immanent and transcendent, and which is the source of all things.

2. The Problem of Substance

This metaphysical problem has continued to attract the attention of philosophers. Aristotle distinguished between substance and accident. Substance is whatever exists on its own, while its opposite, accident, is whatever cannot exist on its own but only inherent, in other things. According to John Locke, when we look at things what we see are actual qualities, colour, height, size etc. But we know qualities cannot exist on their own as they must be existing in something which supports them. This is how we come to form ideas of substance.

3. The Problem of Essence and Existence

J.P. Sartre's main contention is that existence precedes essence, as opposed to traditional western philosophy, which gives primacy to essence over existence. Philosophers are divided over which comes first? Is it existence or essence? This is the standing controversy.

4. The Problem of Universals

Philosophers in succession hold that things such as beauty, justice, goodness, whiteness, humanity etc are universals. They are universal concepts and not just ideas in the mind. We recognize them in things that exhibit them, and this means that they are real, though they are not physical. Socrates was the first philosopher in the West to articulate the issues of universals. He insisted on the distinction between the universals and the things that exhibit them.

5. The Problem of Appearance and Reality

It is a truism to say that appearance deceives, and that our senses often deceive us. We cannot therefore always take things as they appear to us, nor can we always rely on our senses, since they sometimes deceive us. Parmenides, Plato and Rene Descartes mistrust senses as a means of acquiring knowledge. For instance, Bertrand Russell says, we assume as certain many things which on closer scrutiny are found to be so full of apparent contradictions that only a great amount of thought enables us to know what is it that we really may believe. The controversy here is whether appearance is the same thing as reality or appearance is one thing and reality is another.

6. Problem of Unity and Diversity

It is true that unity and diversity are observable in the universe. How is it that there is a basic unity in the midst of amazing diversity of things in the universe? The Ionians, the earliest philosophers in the West, were struck by the unity as well as diversity of things in the universe. These philosophers adopted a monistic explanation and held that all these are basically one though in various forms. In Western Philosophy, three approaches have been adopted, namely; the monistic, the dualistic and the pluralistic approaches so as to explain the problem of unity and diversity in metaphysics.

7. The Problem of Change and Permanence

One of the earliest problems in Western philosophy is the problem of change and permanence. Which of the two elements, i.e. change or permanence is primary? Heraclitus and Parmenides held extreme positions which subsequent philosophers tried to reconcile. While Heraclitus held that change was the basic feature of the universe, Parmenides held that permanence was the primary feature. Here lies the controversy.

8. The Problem of Causality

Cause is that which is responsible for bringing something into existence. The statement, "every thing has a cause" is taken to be of universal application. Since there is no event that has no cause, nothing ever happens without cause. Scientists tell us that the universe is an orderly cosmos, not chaotic universe where anything can happen. In other words it is a universe governed by laws and things happen only according to these laws. This is the basic presupposition of modern science, and all that scientists do, is to understand these laws so as to know the kind of causes that can produce certain kinds of desirable effects.

9. Problem of Mind-Body Interaction

The question of the nature of the human mind and its relation with the body has long been a controversial issue. Different philosophers have conceived mind differently. Plato, Augustine, Aquinas and Descartes conceive the mind as a separate substance that exists on its own without the body. Others like David Hume and Bertrand Russell have denied that the mind is a separate substance that can exist independently of the body. This problem, like other philosophical problems, still remains unsolved to the satisfaction of all philosophers.

10. The Problem of Freedom and Determinism

It is commonly believed that man is free; that he makes use of his freedom the way he likes and is therefore held morally responsible for whatever he does. The theory of determinism however denies that man is really free. According to this theory, determinism also is known as fatalism. The future is irrevocably fixed and man can do very little to change it. Logical determinists claim that every future event is caused and so it must either occur or not occur and so what we call history is the manifestation of divine will. Albert Einstein, the greatest scientist of the last millennium, argued along these lines. In presenting the position of freewill, Enoh (2001) argued that it does present a direct opposition to determinism. According to him, the position recognizes that man lives in a world that is orderly and stable and therefore having laws, which control the flow of things. Man cannot therefore be an exception and this subjects him to these forces. To this aspect, his actions are to some degree determined. He then concludes that what gives man dignity as a human being is his capacity to transcend the bonds of such determinism and choose certain cause of action.

1.3. Axiological Issues

Axiology is the study of values. It is the branch of philosophy that is concerned with various criteria, which underline the choices we make, or with the factors, which affect our desires, interest, needs, likes, performances, (Enoh, 2001). As highlighted earlier, man is a valuing animal. He prefers some things to others. Man has likes, dislikes, preferences. What do we value most? We value things like good health, happiness, humanness, family, marriage, e.t.c. Some of these things are values intrinsic. For instance, happiness is not a material value, but we all inspire to be happy in life.

Similarly, good health gives value to life. We also value material things like money, good house, sometimes leading to primitive acquisition of wealth. Axiology as a branch of philosophy that tries to evaluate the various basis or grounds of our interests, choices, preferences, wants and desires. As a rational animal, man reflects on these wants, desires and preferences. Sometimes reason may compel man to abandon some of his interests, desires and wants. For instance, the pursuit of pleasure. Pleasure may lead to destruction. It is transitory and short lived. A typical example is the pleasure a drunkard enjoys in the act of drinking. Immediately the glittering pleasure disappears and the man comes back to senses, displeasure and unhappiness set in. On the other hand, happiness is more permanent and worthy than pleasure. What are the components of axiology? Axiology is divided into two components; ethics and aesthetic. Ethics is a normative science of human conduct. It describes the way things ought to be. Ethics can be equated with logic. Ethics deals with the norms of right conduct. The concept of man reveals that man is a rational animal and is also capable of human desires, emotions, attitudes and passions. Philosophers are divided on whether morality is a function of reason or a function of passions. While some hold that morality is a function of reason, others maintain that morality is a function of passions. Joseph Omoregbe (1993), a contemporary philosopher faulted the early philosophers on the basis of morality. He contends that morality is the integrated function of both reason and the passions. He argues that the right understanding of man's nature is necessary for the right understanding of morality. From this perspective both the supra human beings and infrahuman beings are outside the sphere of morality. The supra human beings are outside because they are disembodied spirits without passions, while the infrahuman beings are outside the moral sphere because they are non rational. Both rationality and passions are essential ingredients of morality. Man is the only being that combines rationality and passions; hence, moral sphere, is uniquely human. Man is therefore a harmonious blend of passions and reason. What then is the purpose of ethics?

The Purpose of Ethics

Ethics is the systematic study of the norms of human behaviour. The purpose of studying these norms is to ensure that human behaviour conforms to them. The study of ethics can be likened to the study of logic. The study of logic does help one to think more correctly and avoids fallacies and the study of theology helps one to deepen one's religious outlook. The same applies to ethics. The study of ethics helps to elevate one's

moral standard. A training in ethics should enable us see the defects in our own and other people's conduct and to understand exact nature so that if the desire is there, we are better able to set things right in our own conduct and make profitable suggestions to others. It does not follow, however, as of necessity that those who did not study ethics might not attain a high moral standard, or the study of logic is a precondition for correct reasoning, implying that those without the knowledge of logic do not think correctly. Plato's famous saying that "knowledge is virtue and ignorance is vice" is worth revisiting here to buttress the importance of the study of ethics for the upliftment of high moral standard. He who knows is more likely disposed to doing the right thing than he who does not know. Aesthetic deals with the norm of beauty. In other words, this branch of ideology is concerned with appreciating beauty in nature and art. It attempts to evaluate the various criteria of beauty that is a justification we make for preferring a certain work of art to another, (Enoh, 2001). It is in the very nature of man to appreciate beauty in the work of art, in man, music etc. It is in the light of satisfying man's quest for beauty that the display of works of art are organized at local, national and even at international levels. In the same vein, beauty contests have become a common place in our modern world to satisfy the crave for beauty and its appreciation. The next question is what is the relationship between axiology and education?

Axiology and Education

As we have seen earlier, axiology is the study of value and value in turn is what we want, cherish, desire, need, appreciate or our preference. Viewed in this perspective, education is a value, both intrinsic and extrinsic. It is intrinsic because it is preferred rather than lack of it. It is positive and implies a positive state of mind, it is commendatory. To say that one is educated is to imply that one has attained high position of honour and respect not for any material thing or instrumental thing. Education is also a value extrinsic when viewed for its material end. It elevates one, gives recognition, prestige, provides avenue for social mobility, status, fat salary and a host of material benefits associated with education. The most important however, is the intrinsic value of education for according to R. S. Peters (1966) it is a worthwhile activity. The importance of education to man cannot be over emphasized. This explains why it is linked with human survival, as man cannot survive without some form of education. One of the distinguishing features of man from other lower animals is the acquisition of education as man is the only animal that receives education. Man has so

many attributes, which include being a social animal, a rational being which has implications for axiology. It is through education man gets fulfillment of these qualities of humanness. It does not follow as of necessity that man will always behave rationally or take into consideration others in the society. This brings about the role of education. The chief and most fundamental function of education is to shape man by drawing out and developing what is distinctively human in him. Education aims at the perfection of the individual through the location, manifestation and development of his potentialities as a human being.

Ethics and Education

Ethics as we have seen earlier is concerned with the study of human conduct, human behaviour and action. It is concerned with what is good as distinct from what is bad, what is right and what is wrong? What is duty and what is obligation? How are all these related to education? Firstly, let us begin with the popular saying of Plato that knowledge is virtue and ignorance is vice. We educate man to enable him understand the positive and negative aspects of life and be responsible for choosing any. This is because Socrates and Plato argue that evildoers are suffering from ignorance. Knowledge helps to unveil us of darkness of ignorance. Man, as we saw earlier in this unit is the most favoured of all creatures because he is the only one that receives education. This makes him more to live by certainty than by chance. Knowledge enables man to control his environment through his interaction to suit his purposes. Education helps man to appreciate other people in the society, community of nations and the human race as a whole. Man is educated to benefit himself and benefit the society. This helps man to develop social attitude and values which are important in the sustenance of the individual and the society. The development of positive social values and attitude helps to improve his personality and character which are the hallmark of all educated person. Man is a social animal who is not capable of solitary life. By implication, he lives in the society and abides by the societal demands. Every society where man finds himself is built on the principles of morality as its foundation. Since man is capable of being good and bad, he needs to be prepared to do good at all times through education. This is what makes education a value laden enterprise because it aims at the betterment of man in order to live a better life in the society.

Aesthetics and Education

This component of axiology as we saw earlier, attempts to evaluate the various criteria of beauty that are our justification for preferring certain works of art to others. How is this component of axiology applied to education? As we all know, our degree of appreciation of beauty differs from person to person depending on the quality of perception of the individual. The quality of education, to a large extent, gives meaning to our appreciation of a piece of work of art or culture for example. For instance, the colonial masters and indeed writers did a great deal to project the superiority of their works of art and culture to the detriment of African works of art and culture. However, since independence in 1960, there has been a commensurate effort to reconstruct Africa's past glory, works of art and culture. This has gone a long way in injecting renewed hope and appreciation in the African works of art, culture and beauty.