

EDIFYING ROLE OF PHILOSOPHY IN EDUCATION

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Abstract

Edifying the role of philosophy is reflected in the educational content. A lot of philosophers has in its theories educational edifying content. Such are for example: Plato, Aristotle, Kant, Schopenhauer and so on. Education must lead in shape of tolerance. There is possible to write many words about this theme. It is true, that the question of education is an important part of education. There are several views, include education or training falls within the definition. We try to argue philosophically. The aim is to highlight the various aspects of education in philosophy.

Keywords:

philosophy
education
didactics of philosophy
pedagogy

1 Introduction

Question of education in philosophy is not a marginal issue. "Since the period of the Enlightenment education has become the subject of critical philosophical reflection" (Kudláčová, 2008, p. 8). Is the teacher's activity only to educate or also to upbringing? This thesis is sometimes questioned. To what extent is philosophy essential for pedagogy? What is the relationship of ethics and pedagogy? What values should education aim at? What is the ethos of the school and education? These issues, among others, are fundamental in the philosophy of education. We will be particularly interested in the role of philosophy in upbringing and education.

Learning is largely related to education. "They do not stand side by side as two properties, in essence they express one process - creating and shaping certain aspects of the unified system of personality - cognitive, emotional, motivational, values, and social aspects" (Machalová, 2014, p. 167). Jan Patočka understands the issues as closely linked. Education is perceived "as a specially adapted and valuable process, which leaves something solid and durable" (Stojka, 2015, p. 237). He sees education as especially conscious forming of an individual into the certain shape. Even the great Czech philosopher wonders to what extent in the education the teacher has to lead students to the free development of their personality. We would try to address this issue from other perspectives.

2 Education and variability of values

Historical reminiscence of linking education and philosophy are known and wide, we can document them in many cultures, Greek, Chinese, Indian etc. Many philosophers yet directly addressed the issue of education (Plato, Locke, Dewey, Rousseau ...). A priori rejection of linking education with metaphysics can be found among positivists (Comte, Mill, Spencer, and in the Czech Republic Mrazik and Úlehla) (Kasper and Kasperová, 2008, p. 106). Positivists rather perceived pedagogy as a part of the queen of the social sciences - sociology (in Comte's concept of social physics). Although some philosophers did not address pedagogy directly, yet they did

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not contribute anything in their own pedagogy. Francis Bacon considered control of nature as the purpose of learning and knowledge. Descartes method of learning is strict: true is only such kind of knowledge that will be clear and distinctive for my mind. Reason is a canon of knowledge, that is, a tool which eliminates all wrong. In this case, this opinion definitely condemns any method of memorizing. Fichte expressed some of his pedagogic views in his work *The Concept of a Scholar*. "The starting point and the end is "general education"(Allgemeine Bildung)" for Hegel (Somr, 1971, p. 293). Kierkegaard rather discussed human dimension of the problem of existence of the individual, Marx points to a societal impact in the education of the individual.

We are interested primarily in issues of educational role of philosophy in the context of teaching. There can be found enough positive views of this connection in the theories of the 20th century, whether it is a class-oriented Marxist pedagogy, different ways of expressing humanities pedagogy (Rudolf Steiner, Christian religious education ...), Nazi Pan-Germanic racially oriented pedagogy, a pedagogy based on existentialism etc. The portfolio is really wide. The requirements of quality of life becomes a symbol of modern educational concepts of social access to individuals and social groups. It can be said that the promotion of quality of life is an interdisciplinary point of all our educational and social activities. Despite the prevalence of the concept of quality of life of its content it is perceived intuitively rather than strictly scientific definition (Lachytová, 2009, p. 140).

The pedagogic process consists of teaching, learning and education. Karl Marx complemented radically cognitive processes explaining the philosophical theories by the role of changing face of the world, the world is not enough only to be explained. Issues in education and possibly eventual volition to initiate changes rise and fall on underlying problem. It is a problem of legitimacy. Legitimacy attempted to be provided by: Plato who perceived the ideas as the only acceptable reality in a real sense; Comenius with the naive idea that it is possible to teach anyone anything; Rousseau with the view that civilization in the truest essence is harmful for man and education is possible only in close harmony with nature; Hegel as a philosopher whose philosophy is the culmination of a demonstration of the world spirit; Marx and Engels with their philosophy of striving to return surplus to workers worldwide. In any case it is a "so-called axiological monism whose philosophical justification is found already in Plato's Symposium and Filebos "(Dupkala, 2015, p. 274). In contrast, for example, there stands L.N. Tolstoy with his opinion that adults should not dominate children, which is in complete opposition to any authoritarian system of education.

„Generally speaking, although an ancient term "ethics" represents an extensive field of philosophy dealing with what is morally right or wrong, applying the one, homogenous definition of ethics seems to be a little reductionist or even impracticable approach" (Staniewski, Słomski and Awruk, 2015, p. 38). If we answer some basic questions of axiology and ethics, it is perhaps possible to try to upbringing in the authoritarian philosophical spirit. Unanswerable is really a problem if ever we come to a similar consensus. S. Geniusas said (2009), that in Heidegger's ethical incogruity (ante – and anti – ethical tendencies) in Being and Time it might be discerned treating ethics as the second philosophy rooted in fundamental ontology. Rudolf Dupkala believes that: "based on the conviction of "the relativity of values" there is rejected not only the idea of the absolute validity of individual values, or even the whole value orientations, but also the concept of "absolute value" of some cultures and, of course, that even a concept for an "all – exceeding value" that would be inherent to all cultures" (Dupkala, 2015, p. 274). Finding a consensus is not possible even in a question of priority in life as a value. We can talk about the many great cultures: Euro-American, Jewish, Islamic, Chinese, Japanese, Hindu, African, Latin - American etc. "According to the main principle of equivalence of all cultures there is important pedagogical and political role in the preparation of the majority and minority groups linked to sustainable coexistence in a multicultural society "(Heřmanová, 2009, p. 804).

For this reason, we must take education out of the authoritarian discourse of exclusivity values, or emphasize the scarcity of its validity, at least within cultural differences. It concerns mutual interaction in education, "while education is not a transmission, communication of information, knowledge, habits, but the interaction, where object (raised) and subjects of education (educator) enter into intentional relationship and their unequal status arises only from the difference in knowledge, experience, responsibility" (Dvoranová, 2010, p. 372). This is of course not least the mediation of the habits and/or behaviour patterns. Despite various anthropological views, we should like to express the view that if we have to educate in the same value system, that should be in conjunction with tolerance to the different scale of values, which could also have been acquired within upbringing based on culturally, geographically or simply different opinions. The learner should get knowledge about the need to tolerate cultural differences especially in education. In that sense, education is to be implemented as "paideia", or as "education". Freedom of the student to self-development should be given to the extent to be able to identify with certain value system and at the same time to learn to be tolerant to others, often to the opposite value positions. Education that comprises the differentiation of multiple value

systems, aims to "cultivate in pupils such knowledge, dispositions, skills and attitudes that enable them good orientation in the social, political and economic realities of the multicultural society and creates the conditions for networking and strengthening positive relations with members of different races, nations, ethnic groups, cultures and religions and their use to the mutual enrichment "(Svoboda and Šimáková, 2003, p. 97).

3 Edifying role in the history of philosophy

So what are the educational tasks of philosophy, if it is seen as a part of the upbringing process? This issue does not fall within the competence of the philosophy of education. Philosophical content is included in most curricula of secondary schools, grammar schools and many colleges. The content component of the philosophy carries a section dedicated to ethics, anthropology and social philosophy. The educational element cannot be found only in parts of the humanities and social philosophy. It can be seen in some areas of metaphysics, theory of knowledge. Grammar school education of philosophy within the subjects Social studies and Civics allows applying educational aspects to the upbringing process.

Anaximandros already talked about certain fines by which, metaphorically speaking, all existing objects are paying the price for their existence, so to say that everything exists only in certain time. Educational message is that one has to remember the fact that - nothing including humans exists here forever. Therefore, one should have such an approach to life, which involves the delivery of an output further to their followers in contrast to behaviour as a man should exist here forever. Melissos again highlighted the metaphysical postulate – nothing suddenly arises from anything. This important postulate with the equivalent in physics (Einstein's law of equivalence of mass and energy), chemistry (law of mass conservation) highlights the fundamental scientific premise, as confirmed by law of thermodynamics, which speaks of the needed deposit into any expectation of profit. Educational message is to understand the inevitability to perceive the need for energy, labour, and source as a necessary basis of the possible return for a man. Certain educational message has anthropology and psychology of Empedocles, according to whom there is migration of souls - μετεμψύχωσις. As long as one adheres to certain rules, souls are born into ever more refined and sophisticated existence and eventually are released from the cycle of μετεμψύχωσις. The very meaning of Sophists for education lies in the awareness of the pragmatic assessment of act as a possible assessment basis.

"We have just communicated information on Socrates' life and his thinking and yet it is also ambiguous" (Dupkala, 2011, p. 12). If we believe in the reliability of Plato's Socrates, it is possible to find his fundamental ethical message. Socrates, according to Egon Bondy was one of the Sophists trying to precisely define the values and virtues. Educational message in this case is the need for clear knowledge, awareness of the nature of virtue and ethical values. Plato brought the first four member virtues ethical system, which in itself can serve an educational purpose. In the dialogues Πολιτεία, Τιμαίος, Φαίδων he emphasizes the need to link axiology and ethics with metaphysics, which in the process of upbringing creates a space for reflection. A new way of defining virtues brings Aristotle, who understands a role of upbringing as a central position between two extremes of behaviour. Inspiring is a new concept of the theory of justice that has hints of quantification (Nicomachean Ethics). For Plotinus, we can point to a possible positive meaning of ecstatic states. Epicurus gives an appreciation of the situation when we do not suffer pain as a positive example for education. He considered such a state as a pleasure. His positive educational impact is his preference for sobriety and the absence of the perception of pleasure in hedonistic way i.e. as delight. Hedonists (Teodoros, Aristippos) can only serve as a counter example of positive models to behaviour patterns. Stoa reports to the relationship to nature, to the world and directly to the cosmos, which is a positive implement in terms to eco-ethics, positive attitude to the whole world may act as a prophylaxis against chauvinism. Modesty and humility can be an educational example of Cynics. Their password was living the most frugally overcoming sensory temptation. Sceptical ethics is the source of arguments for tolerance for different opinions, cultures, religions and philosophical convictions. Basis of opinion of sceptical philosophy is that for the incomprehensibility of the world, scepticism, it has had its arguments.

Augustine Aurelius is useful for upbringing in the Christian spirit. "Augustine believed that the world and human history had their origin in God's act of creation." (Dupkala, 2005, p. 28) He says that the Holy Spirit helps a man to good deeds and decisions to a great extent, however, a man remains a freedom of choice. Within Christian education the work of Augustine Aurelius helps to understand a sinful nature of man and the necessity of grace in his apology.

Implement of Peter Abelard to ethics is also important for the educational function in teaching of philosophy. It says that it is the intention of some conduct that is important, even while it is irrelevant whether the deed was

carried out. The same act can have a completely different meaning, and thus the assessment depends on the intention of its actor. The intention concept allows acquiring the rating by intent and not by the success or failure as it does conventional ethics. A remarkable system of values - Plato's virtues plus the virtues of Paul of Tarsus - is the invention of Thomas Aquinas for the field of upbringing.

From modern philosophy for this issue David Hume is interesting as he highlights the feeling of sympathy for others. "Assessment of moral deeds, therefore stems from the natural feeling that owns each one and on that basis fails to take account only for their own welfare in recognition of good and evil, right and wrong action, but his decision is accompanied by moral considerations, which aim to his procedure was approved and accepted by other people" (Bilasová, 2008, p. 268). His views are compatible with instilling a sense of empathy in upbringing.

Classical German philosophy can be beneficial for education mainly due to stressing the importance of obligations in ethics in Kant's practical philosophy. The obligation replaces natural necessity by the need to act in respect for moral law. Obligation forces will and human behaviour to honour the moral laws. Categorical imperative inspires upbringing towards becoming a model for others, but only under sliding off the plane in which man becomes only a means, but not the aim for action. His version of the categorical imperative - always act to the best of your conviction of obligations – was formulated also by J.G. Fichte.

S.A. Kierkegaard interests in particular Paido-tropically oriented educators. He refers to the existential problems of man and thus enables the understanding of different existential conditions. It is of particular interest in Christian education postulating the religious ideal of man, where the behaviour of Abraham serves as a model ideal. This model of behaviour was evaluated as more valuable than axiological behaviour according to Kant's categorical imperative. "The transition to a way of life according to the criteria of higher stages is not an obvious way of act, but on the contrary, one must decide for it in a volition act, they must select: either – or; the life according to the first or other system of values" (Hudečková, 1995, p. 57). Pessimistic Schopenhauer saying that life is meaningless becomes the problematic thinker with open questions for the philosophy of upbringing. He absolutely makes educational role of philosophy to be problematic and more difficult. Nietzsche draws more attention to the individual's own will, using his method of philosophizing in education leads to emphasizing certain elements of assertiveness. "No object constitutes us, but we consist of an object, we give it regulations, laws, and ultimately the greatest regularity that we make sense of it, thus we form a nature" (Münz, 2015, p. 13). Detecting hypocrisy in some aspects (e.g. in the religious aspects) can influence investigatory the area of upbringing. L. Feuerbach, who can be studied within the optional seminar at high school, is interesting for his accent of transmission of the religious respect, love and behaviour from God to a man. There is valid imperative - homo homini Deus est.

Ludwig Wittgenstein contributed to the history of ethical theories with his opinion about the transcendental nature of values. In the world there is no value, since its limit is the limit of language. The value is outside the world. Ethics cannot be pronounced, it is transcendental. The same is true of aesthetics. Wittgenstein considers it as an inexpressible mystical area. In the field of education Wittgenstein's ethics may be pointed out as a model of conduct offering act in response to the challenge of ethics. This act must come as the only possible answer to the situation, in which it should be made, but without verbal reasoning, which is meaningless.

Although Martin Heidegger does not deal directly with ethics, yet has his work profoundly educational message. Original asking, genuine consideration of the situation and original decisions based on inventive solution opposite to the apocryphal action of man may be considered as a more valuable approach by Heidegger. Heidegger thus encourages a person to take a critical approach and offers broad-spectrum understanding of ethical dilemmas like divergent roles. Although in this there can be seen his positive educational message.

Jean Paul Sartre stresses in particular the freedom, he considers a man as having an absolute freedom with one option: not to be free. According to Sartre also convicted prisoner in chains may despise their captors, mock them, yell at them, and think about the revolutionary philosophy or forge plans to escape. He can also make decisions and is not totally non-free. The man who is preparing for the fight still can choose not to go into the battle if he does not want to and thinks that this war is unjust. Perhaps the price for this act would be great, but he would retain the moral. Yet he can make decision. Sartre is very critical of insincerity and excuses like I could not, because, etc. People still can, and should enjoy their freedom. In the totality of awareness of the freedom of man there lies the leitmotif of Sartre's ethical message that can be emphasized in education towards the values of freedom.

J.F. Lyotard and also K.R. Popper reject not only the philosophy of history, but also meta-cases and thereby legitimize no violence in the name of ideology or belief. Popper emphasizes that in the dispute there shall be eliminated the ideas, not the people; Lyotard again condemns any forced consensus, or simply removing the

player from the discussion. Their attitude is a justification of upbringing towards pluralistic approach to the worldviews and different ideologies.

Michel Foucault warns against combining knowledge and power, prior to imposing on the basis of discourse used in various fields: medicine, politics, science, law, etc. This philosophical attitude can educationally act as prophylaxis against different ways of coercion and manipulation, as well as forcing reflection in areas where he acts as an owner of the truth prior to those who do not know it.

4 Conclusion

Philosophy thus brings an educational impact, which is also useful in teaching at the high school. If it should be a product of particular value system in upbringing, it is proper to operate in education in terms of tolerance to different value systems. In a philosophical component of social studies curriculum there are included topics that can have themselves educational impact. They can act preventively against generally objectionable behaviour standards. They can emphasize the importance and possibilities of freedom of will in ethical behaviour and encourage concrete actions instead of talking about ethics, as well as appeal to the necessity of the use of assertiveness in behavioural patterns. They offer norms within the meaning of the Christian education. They serve philosophical arguments for ethically positive behaviour, for example in terms of ethical obligations, ethics of emotion, ethics stemming from Metaphysics and the like. They correct assessment of the deeds, for example by intentions, depending on the result. The implementation of philosophy in education as a teaching component can, therefore, be exploited in many ways. It should be noted that "the development of ethics in the institution should be based on promoting a willingness to behave ethically and to develop active efforts in its implementation into practical life. To achieve such a state is not easy; it requires a high dose of knowledge, experience and knowledge of employees. Ethics is often perceived as a sort of philosophical question, which is talked about a lot, but the practice is different" (Hvizdová et al., 2015, p. 137).

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