

Student Name

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Course

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### Philosophy of Education

Educational theory and practice, as well as the relationships between the two elements, is an issue that has concerned philosophers of education for a long time, notably because of its dualistic essence. The two-faced nature of the field consists of two tendencies: grounding itself in the general discipline of philosophy and trying to encompass educational practice. The collision between theory and practice in the domain of philosophy of education provokes the emergence of a variety of problems, issues, and tasks with further attempts to reconcile the two tendencies to create a holistic approach.

Certain problems of educational theory and practice derive from the teacher-student hierarchy, with the power distributed in the top-down fashion – most traditional teaching-learning schemes see teachers as authority figures. An educational philosopher, Gökhan Baş states that constructivist-teaching methodologists have a more egalitarian approach to the teacher-student relationships. According to the researcher, "constructivist teaching-learning conception emphasizes the role of a teacher as of a guide who helps students in the construction of knowledge and consider student as active participant of the learning process" (Baş 113). This vision deviates from the traditional Lockean approach, where a student is seen as an empty recipient of knowledge and heads towards positioning teachers as facilitators of the learning process. Moreover, the practical implications of these theoretical problems go beyond the textbooks and straightaway to the classrooms, where they influence the mode of human interaction.

Secondly, there is a tendency to regard educational institutions as simulators of bigger

societal structures. The view of a school as of a society in a miniature is not new and belongs to Friedrich Frobel, a German pedagogue who created the notion of a kinder garden (Chand 130). This concept has a great influence on the theory and practice of the modern philosophy of education and even on the topic of indoctrination. Furthermore, education can be seen as an evolutionary instrument used by society to preserve its system and ensure its future survival (Noddings 125). Knowledge acquisition, in this case, is not a final point, but rather a means to an end, which serves to prepare a citizen, who could be an integral well-functioning part of society. Thus, this tendency seems to be not ebbing away, and the function of indoctrination might not lose its significance in the near future.

The role of a philosopher of education, who is in the crux of this variety of issues, is to find possible outcomes and, potentially, to design methodologies and techniques to install them in the system. Furthermore, according to Bai et al., "philosophers have long been cultural workers and, in many instances, have risked criticism, ridicule, ire, hatred, and even their own lives in order to contribute to society's fuller wellbeing" (638). The history of philosophy is abundant with tales of such thinkers. Modern educational philosophers defy the boundaries of their domains, revise hierarchical educational structures, and the vision of educational institutions as of building bricks of society. They challenge the ideas that were considered permanent and monolithic.

The complex, multi-sided nature of the field of philosophy of education, in particular of the subfield of educational theory and practice, poses a number of methodological and practical questions that need further in-depth investigation. In addition, the two main sides of this discipline (theoretical and practical) in their interaction create a number of problems that were and continue to be of great interest. Various scholars and philosophical schools occupied themselves with the investigation of the problems in question – from ancient and scholastic philosophers to postmodernists and progressivists.

Works Cited

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