From Education to Life

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From Education to Life:

A Review of Its Role and Tasks

By

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and

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Foreword by Dr Sjur Bergan

Cambridge
Scholars
Publishing

From Education to Life: A Review of Its Role and Tasks

By Marian F. Sia and Santiago Sia

This book first published 2019

Cambridge Scholars Publishing

Lady Stephenson Library, Newcastle upon Tyne, NE6 2PA, UK

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

ISBN (10): 1-5275-2214-8
ISBN (13): 978-1-5275-2214-5

To

All those who have journeyed with us in education:
families, teachers, students, colleagues, readers,

our sincere thanks

and to

the street children of
Tacloban, Philippines and Calcutta, India
and those accompanying them on their own journey,

our best wishes

“Non scholae sed vitae discimus.”
—Seneca the Younger

“There is only one subject-matter for education, and that is Life in all its manifestations.”
—Alfred North Whitehead

“Education is not preparation for life, education is life itself.”
—John Dewey

“If education is protection to life, you will realize that it is necessary that education accompany life during its whole course.”
—Maria Montessori

“A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring:
There shallow draughts intoxicate the brain,
And drinking largely sobers us again.”
—Alexander Pope

“*Where is the Life we have lost in living?*
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?”
—T.S. Eliot

“Education breeds confidence. Confidence breeds hope. Hope breeds peace.”
—Confucius

“The content of a book holds the power of education and it is with this power that we can shape our future and change lives.”
—Malala Yousafzai

“Education is the most powerful way to change the world.”
—Nelson Mandela

“If we take education then we will be able to lead our life as life.”
—Rahima Akter (Khushi), Rohingya Muslim refugee

TABLE OF CONTENTS

Foreword ix
Dr Sjur Bergan

Preface xix

Introduction 1

Part One

Chapter One 9
The Agora and the Academy:
Reviewing the Marketplace and Academia Today

Chapter Two 23
Education for Life:
The Pursuit of Wisdom and Philosophical Thinking

Chapter Three 37
Schooling and Beyond:
A Look at the Vision and Mission of Education

Part Two

Chapter Four 55
Moral Development, Moral Reasoning and Moral Sensitivity:
Lessons from Psychology for Education

Chapter Five 71
"*Discimus Docendo*":
Learning from the Other

Chapter Six 91
"Crown, Town, Gown":
Some Challenges and Issues for Faith-based Education

Part Three

Chapter Seven..... 107
A Life-long Journey:
Reading the Map of Life

Chapter Eight..... 119
Comma-Moments to Punctuate Life's Message:
A Prompt and a Lesson from Grammar

Chapter Nine..... 133
On an E.P.I.C. Trek:
A Pedagogical Strategy for Living

In Retrospect..... 151
Some Further Observations

Appendix 157
"A Little Knowledge is a Dangerous Thing":
A Lesson in Life

Selected Bibliography 173

FOREWORD

BY SJUR BERGAN

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I am both honoured and pleased to have been asked to write the Foreword to Marian and Santiago Sia's new book on the meaning and purposes of education. It is a joy and a challenge—but then that is education in a nutshell, is it not? Much more than just facts and figures, education is about the joy of facing challenges and the pleasure of succeeding in developing new horizons, occasionally tempered by failure to understand fully. One important task of educators is to ensure that such failures are temporary and stimulate students to learn more, and that they do not turn into permanent barriers that students are unable to overcome.

In my first year of high school, in an industrial town on the Oslo fjord, we had a teacher who started and startled his class by talking about the joys of hard work. He may not have had a responsive audience then; but with time and age, I must agree with him. I will not pretend to remember everything he taught us, even if he was a good teacher in a couple of my favorite subjects—English and history—but I do remember this lesson for life.

Life is what Marian and Santiago Sia write about: how to prepare for it but also how to live it. The title of their book—*From Education to Life*—is open to interpretation, which means it gives food for thought, as a good book should. The traditional interpretation of the title would perhaps be that it marks a transition. In the first part of one's life, one is in education and then one goes into real life, never to return to education. In my native language there is even a word that designates the state of being "done with education". *Utlært* literally means "outlearned" or "finished learning". That would be a traditional, linear view of education. It would not be one held by the authors, nor, presumably, by most of their readers. It would also not be one fit for modern society.

A second interpretation of the book's title would be that the authors are referring to what education gives to life. That would be in keeping with the authors' views and is reflected in the title of Chapter Two: "Education for Life" where they explain that "education for life" is intended to mean both "education as preparing us to live a more fulfilled life" and "education as a process that lasts a life-time". The authors quote John Dewey to the effect that "Education is not preparation for life, education is life itself". I agree wholeheartedly; and I would like to offer my own definition of "lifelong learning" as the kind of learning about which nobody can speak from the point of view of a fully accomplished learner. This kind of learning is by definition at the end of life's journey. A life without education, without learning, would be a poor one indeed. In the extreme, it would make us unable to function as human beings and as members of society. Therefore, education and life are not separate but consubstantial.

The use of religious imagery is intentional. Marian and Santiago Sia are committed Christians of the Catholic tradition, to which a quest for constant improvement and personal growth is inherent. We know we will not achieve perfection, but that should not prevent us from striving for it. And the education of individuals has consequences for society. As Pope Francis says, "We will not change the world if we do not change education"[1]. The intellectual and educational tradition of the Catholic Church is one of the reasons why the author of these lines, who was raised in a secularized Protestant environment, converted to Catholicism as a young adult.

Education is, as the authors underline, about developing the whole person, which is part and parcel of the Catholic tradition. Training is mostly about developing technical skills and competences, what we often refer to as subject-specific competences. That is important, and it is a part of education. But training that is not put into a broader context remains training. Good education develops both subject-specific and transversal competences.[2] Our higher education institutions probably train more highly qualified subject specialists than ever before; but I am not convinced we are equally good at educating intellectuals, by which I mean individuals who are able

[1] Speech at the closing event of the Fourth World Education Congress of the "Scholas Occurentes", February 5, 2015, quoted (in Italian) in the compilation of testimonials published for the 100th anniversary conference of the Congregation for Catholic Education held in Rome in November 2015: *Educare oggi e domani. Una passione che si rinnova* [Educate today and tomorrow. A renewing passion], available at http://www.fidae.it/wp-content/uploads/2018/01/LibroEDUCARE.pdf, accessed on July 23, 2018.

[2] In Europe the TUNING project has been important in developing reflection around subject-specific and transversal competences.

and willing to put their specialized knowledge and understanding into a broader societal and philosophical context, ask critical questions and help find the answer to those questions.

With the possible exception of "employability", there is probably no word that is more prominent in current education debate than "quality". It is, of course, something we are all in favour of. No Minister of Education or university rector would risk saying they aim for second or third best. "Excellence" and "high/top quality" are frequently stated aims of both public and institutional policies, and rightly so. The issue is not the ambition but the lack of clarity behind it. We tend to think of quality as a predefined entity that is somehow "out there" and all we need to do is achieve it. That is in itself no small challenge, but it eschews the deeper question of what education quality actually is.

Quality is often referred to as both "fitness *for* purpose" and "fitness *of* purpose". The duality of "fitness *for*" and "fitness *of*" is crucial; but the use of the singular in "purpose" is unfortunate, even if it is often reflected in education debate. Education is too important to serve only a single purpose. I have argued elsewhere that there are four major purposes of education:

- Preparation for employment
- Preparation for life as active citizens in democratic societies
- Personal development
- The development and maintenance of a broad, advanced knowledge base.[3]

There is likely to be some variation in what we view as the main purposes of education but no disagreement, I hope, about education having a variety of purposes. I also believe that an education programme or institution that fulfills all four purposes educates the whole person. The purposes are not mutually exclusive. Rather, many of the competences that make people employable also help make them fit for active roles in society or contribute to their personal development.

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[3] Sjur Bergan: "Higher Education as a 'Public Good and a Public Responsibility': What Does it Mean?", in Luc Weber and Sjur Bergan (eds.), *The Public Responsibility for Higher Education and Research* (Strasbourg: Council of Europe Publishing, Council of Europe Higher Education Series No. 2, 2005), pp. 13-28 and Recommendation Rec (2007) 6 of the Committee of Ministers [of the Council of Europe] to member-states on the Public Responsibility for Higher Education and Research.

The issue is not whether we should educate for all purposes but where the right balance between these purposes as well as between subject-specific and transversal competences lies. Those with only subject-specific competences would run the risk of what in German are called *Fachidioten*[4], and would suffer in both their personal development and their employability. There is, to my knowledge, no similar term for those whose competences are mainly transversal, even if "management consultant" would seem to come close. Those with this kind of profile would also be restricted in their personal development even if, at present, they do not seem as restricted in their employment perspectives as their lack of a well-rounded education would warrant.

One important measure of education quality, then, would be to what extent an institution or an education programme fulfills these purposes, and whether these purposes are meaningful. Even on the assumption that they are, a single institution or study programme may not be expected to fulfill them in equal measure, however. An individual programme or institution may well emphasize personal development or the development of competences for democracy more than the preparation for the labour market—even if, in many cases, the opposite would probably be true. An educational *system* may reasonably be expected to fulfill all purposes and be judged on how well it does so. A high-quality educational system should also provide adequate opportunities for all learners.[5] A system that includes a few elite institutions but leaves many learners by the wayside cannot be considered good.

It is of limited value, therefore, to discuss quality without considering what purposes education should achieve, and even less meaningful to try to measure relative quality through rankings without being explicit about what the measure of quality is.[6] The standards of the discipline are, of course, important in assessing education quality but so are transversal competences.

Through this book, Marian and Santiago Sia provide an important contribution to the debate about what the purposes of education should be, and therefore also to the discussion of the quality of education. Is this, nevertheless, an elitist view of education? Could it not be that education, in this

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[4] Literally, "subject-idiots", but the German version sounds less harsh. Nordic languages have similar terms (*fagidiot* in Norwegian).

[5] See Recommendation Rec (2012) 13 of the Committee of Ministers [of the Council of Europe] to member-states on Ensuring Quality Education

[6] See Sjur Bergan: "Reflections on ranking in Europe", in *Not by Bread Alone* (Strasbourg: Council of Europe Publishing. Council of Europe Higher Education Series No. 17, 2017), pp. 159 – 174.

sense of the term, is still a luxury for the few, as it arguably was in earlier periods of history? If that were a common perception, education policy would have failed in important respects. It is true that we tend to talk about higher education but vocational education *and training*. One argument may be that at least we talk about *education* and not only training also when referring to secondary education programmes and schools that have an immediate labour/market focus, and that we refer to professional higher education, without adding "training", when we refer to such programmes at tertiary level. The exception, inexplicably, is that we often talk about teacher-*training*, when few careers require deeper reflection around the roles and purposes of education than those who will spend their working life preparing others not just for work, but for life. We need teacher-*education,* not just teacher-*training*. Marian and Santiago Sia help show us why.

Beyond the terminology, however, can we seriously consider that any strand of education has less of an obligation to develop the whole person? Can we consider that transversal competences are less useful for some human beings than for others? Granted that the ways in which transversal competences are developed through an educational programme will vary with the level and strand of education; but saying that some persons have less need for transversal competences like critical thinking, presentation skills, and a reflective attitude toward life, or that they do not need them at all, is doubly problematic. From both a Christian and a human rights perspective, it would come close to saying that all human beings are not created equal. From a societal perspective, we would be accepting that some citizens would have less of a claim to preparation for life as active citizens in democratic societies at a time when apathy and alienation present democracies with some of their most serious challenges.[7]

Perhaps the best example would be vocational education and training. This is specialized education, mostly at secondary level, often taken by those with a practical rather than a theoretical orientation; and it focuses on developing the competences needed for entry into a specific sector of the labour market. The view that vocational education and training is a fall-back option for those who were not "good enough" to get into secondary programmes that qualify for higher education is wrong but is perva-

[7] A forceful plea for the importance of education to break out of cultural and material poverty can be found in J. D. Vance: *Hillbilly Elegy* (New York: Harper and Row, 2016). This book can be read as a kind of modern age *Bildungsroman*, except that it is an autobiography rather than a novel and, more importantly, that the author ends up taking a highly-individualist view of society that is not entirely compatible with the social mission of education.

sive. It gives rise to the disparity of esteem between academically-oriented and vocational education found in many societies and, at least indirectly, to the assumption that transversal competences are not required for vocational education students.

These attitudes make it important to state the obvious: that vocational education graduates are as much citizens and members of society as are those with general education qualifications at different levels, whether secondary or higher. It can even be argued that the development of transversal competences, in particular those that can encourage civic engagement, are even more important for those in vocational strands. Disengagement and alienation from politics, arguably the most important arena in which the future course of our societies is set, is not primarily a characteristic of the academically-educated. Preventing and overcoming disengagement, societal alienation and the search for "easy" solutions to complex issues, which is a hallmark of xenophobia and populism, is an important task for all areas of education, including vocational education and training.

To help make preparation for life as active citizens in democratic society an integral part of the mission of education, the Council of Europe has developed a Reference Framework of Competences for Democratic Culture. Through 20 competences clustered around four areas—values, attitudes, skills, and knowledge and critical understanding—the Framework describes learning outcomes that help build democratic culture.[8] We are perhaps used to thinking about democracy in terms of institutions (such as parliaments or city councils), laws (including constitutions), and procedures (such as elections). However, none of these will function in practice unless they build on a set of attitudes and behaviours that encourage the resolution of conflicts through peaceful means; recognize that while the majority decides, minorities also have inalienable rights; respect diversity; are concerned about our physical environment; and seek to include all members of society.

The competences can be thought of as learning outcomes, the most common definition of which is what learners know, understand, and are able to do on the basis of a given qualification. However, something important is missing in the traditional definition. You may be able to do something that you should refrain from doing. Therefore, our understanding of learning outcomes adds a fourth element: what a learner is *willing* to do. Ethical reflection should be inherent in all education. The ability and

[8] For details cf.https://www.coe.int/en/web/education/competences-for-democratic-culture, accessed on July 23, 2018.

will to reflect ethically and critically is part of what makes us human. When we speak of inhuman treatment, it is often caused by behaviour that betrays a lack of ethical conscience.

In addition to the model of 20 competences[9] and a set of descriptors[10] for each one of them, the Framework comprises a set of guidance documents intended to illustrate from different perspectives how the Framework may be used. The six guidance documents published so far[11] cover transversal issues like pedagogy, curriculum development, and assessment. We are, however, currently working on a guidance document focused on higher education and aim to develop one focused on vocational education and training by the end of 2019.

In the development of the Framework, three issues caused considerable discussion. The first concerned the relationship between theory and practice. While all those involved or consulted felt it appropriate that formal education develop competences for democratic culture at a theoretical level, some argued that schools and universities had no business providing students with an opportunity to practice those competences. Part of the background may be unfortunate experiences with "political education" from previous regimes and a reluctance to give party politics a place on campus or in the school. Even if those developing the Framework may have shared some of those concerns, most of us nevertheless felt we cannot educate for democracy without practicing it within the institution and without the institution and its members seeing themselves as actors in broader society. Students who learn to see democracy as a purely theoretical notion will find it difficult to be active citizens later in life.

The second controversial notion was that of critical thinking. Some interpreted "critical" merely as an injunction to "tear down" or "find fault" with existing arrangements or received views. That, however, is the easy part. The most challenging component of critical thinking is devising viable alternatives. Identifying problems is an important first step on the road to finding better solutions, but only a first step. Good critical thinking is constructive rather than destructive, and our societies would be poorer and static if we did not have and cultivate critical thinking. Democracy would be impossible, and so would research.

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[9] https://rm.coe.int/prems-008318-gbr-2508-reference-framework-of-competences-vol-1-8573-co/16807bc66c, accessed July 23, 2018.

[10] https://rm.coe.int/prems-008418-gbr-2508-reference-framework-of-competences-vol-2-8573-co/16807bc66d, accessed July 23, 2018.

[11] https://rm.coe.int/prems-008518-gbr-2508-reference-framework-of-competences-vol-3-8575-co/16807bc66e, accessed July 23, 2018.

The third challenging notion was that of values, where some questioned whether values could and should be taught at all and many more questioned whether they could be assessed. The first concern was easy to address: our values are not innate but developed through education, whether that education is provided by family, friends, or in a formal setting. Most likely, all will play a part; and value statements are often included in education laws. Again, from a Catholic perspective, a values-free education would not make sense and may not even be perceived as education.[12] The question of whether values can and should be assessed is perhaps more difficult, but mainly if the notion of assessment is restricted to grading and notions of "fail/pass". Teachers assess students' values as expressed through their behaviour, at least in the sense of correcting unacceptable behavior and addressing problematic attitudes. Teachers who do not intervene if someone mocks fellow students who are seen as "different" –perhaps because of their religion, their ethnic origin, or because of a disability–would not be doing their job. This is a trivial example; but values would be addressed and assessed, at least informally, throughout education. It is important that different attitudes can be brought out so that extreme attitudes and behaviour can be met by arguments rather than be driven underground to flourish in the realm of conspiracy theories and the darker corners of cyberspace.

My intention in describing the Reference Framework of Competences for Democratic Culture is less to highlight the Council of Europe's work than to underline that the concerns for the role and tasks of education that Marian and Santiago Sia describe so well in their book are shared by at least some policy-makers and that they are reflected in European and national policy initiatives.

The issues Marian and Santiago Sia raise concern all of us because education concerns all of us. In many ways, we know it does; and many people have views on education, not least because education is an experience almost all members of society share. On the other hand, education is often seen as the domain of specialists; and admittedly, some specialists reinforce that impression. Education, however, is both: an area of general concern and importance to individuals and society and an area that in many respects requires specialized knowledge and understanding. These two concerns, however, must be brought together rather than live their separate lives. This is what Marian and Santiago Sia do so well in this book. They

[12] See *Sapientia Christiana* (1979; formally the *Apostolic Constitution Sapientia Christiana by the Supreme Pontiff John Paul II on Ecclesiastical Universities and Faculties*) http://w2.vatican.va/content/john-paulii/en/apost_constitutions/documents/hf_jp-ii_apc_15041979_sapientia-christiana.html, accessed July 23, 2018.

do so on the basis of values that are firmly rooted in their Catholic faith but that are shared well beyond the Church; the values are humanist, whether prefaced by "Christian" or not. They do so on the basis of solid subject competence as well as of developed transversal competences. Their arguments are well-rooted in their academic research and experience. They are presented in an accessible and readable format.

Marian and Santiago Sia's book deserves not only to be read but to be discussed by academics, policy makers, and the engaged public alike.

PREFACE

This book is the result of our shared reflections on the challenges which we have encountered and the satisfaction which we have experienced as educators for a considerable length of time and in varied contexts. While education has its share of difficulties and disappointments, it also offers considerably more rewards. We have been privileged in having had the opportunity to be closely involved in it, and for that we are indeed grateful. This book represents, too, our continuing efforts to share once more what we have learned as educators throughout the years. It is in this spirit that we have decided to collate these essays dealing with educational concerns and issues with which we have become familiar so as to facilitate that process.

Some of the essays presented here have been published elsewhere. We are grateful to the editors and publishers of the journals and books in which those essays originally appeared for giving their permission to include them in the present work. In gathering these together for this book, we have taken the opportunity to revise and contextualize them. We have added new ones which develop further the topic of the book and the discussions of relevant issues. Various welcome opportunities arose, too, which provided the incentive to draft more essays and deliver them as lectures in a number of venues in different countries. The most recent ones were those given at the University of Sto. Tomas, Manila, and at the University of San Carlos, Cebu, both in the Philippines. There are so many administrators, scholars and students, throughout the world whom we wish to thank for the honour and the opportunity afforded us to share our work with them. Our publishers certainly deserve our gratitude for their continued confidence in our writing and for their professionalism in producing this book.

This book is dedicated to all those who accompanied and supported us in our educational journey. We have learned a lot, and we wish to thank them immensely. The publication of this book is also an opportune time for us to express our sincerest hopes for the education of those less fortunate and to align ourselves with those working towards achieving that goal. In this respect, we dedicate this book, too, to the street children of Tacloban, Philippines, and of Calcutta, India, as they and their educators

have given us more incentives to continue to support education in its various forms.

Dr Sjur Bergan, Head of the Education Department, Directorate of Democratic Citizenship and Participation/DG Democracy, Council of Europe (Conseil de l'Europe) in Strasbourg, France, deserves our sincerest gratitude for accepting our invitation to write the Foreword, despite having several other concomitant commitments. His own work in education has been particularly valuable and influential, and we have benefitted much from it. We want to thank, too, Dr. Ryan Urbano, of the University of San Carlos, Cebu, Philippines, Dr. Joel Sagut of the University of Sto. Tomas, Manila, Philippines, and so many others, in being instrumental in different ways, in bringing this work to completion. Their initiative in setting the scene and their motivation enabled us to address another set of audiences and facilitated the completion of this book.

We continue to be grateful to the academic institutions to which we had been affiliated in our professional careers: Terenure College, Dublin, Ireland; Newman University, Birmingham, England; Loyola Marymount University, Los Angeles, USA: Milltown Institute of Philosophy and Theology (National University of Ireland), Dublin, Ireland; as well as to various others in shorter stints and in different capacities. Among these are: Loyola University, Chicago, USA; Katholieke Universiteit Leuven, Belgium; University of Malta, Malta; Dharmaram College, Bangalore, India; University of Ljubljana, Slovenia; John Paul II Catholic University of Lublin, Poland; and many others.

INTRODUCTION

Education as a Concern and an Issue

This book focuses on a topic that is rather familiar. Despite its familiarity, however, certain concerns and issues about it continue to require further examination. Throughout the world, different societies are aware of the need to educate their citizens. Accordingly, a constant expectation is for them to meet that responsibility of ensuring that these are adequately prepared for life in society. There have been regular developments, too, in educational theory and practice down through the years. In every period in time thinkers, practitioners and learners have realized the importance of giving education their serious attention if it is to achieve its aims. Education is certainly still a pressing issue even in contemporary society. In fact, one could claim that in varied ways it dominates debates and discussions these days. It requires constant review, in the sense of "another look" but also in the sense of a "critical appraisal". This is because developments today call for our consistent vigilance and urgent response so as to meet increasingly sophisticated challenges.

This book aims to contribute to the ongoing discussions on the continuing role of education and on the challenging tasks facing educators in today's complex, fast-changing society. Taking up the significance of the topic, it deals specifically with certain fundamental issues with a view to engaging those involved in education in an examination of what underlies educational theory and practice. In sharing our perspectives on various educational issues, we draw on our long, vast and varied experience and expertise as educators, administrators and scholars. Our hope is that all those involved in education at all stages and in various capacities will find the material and its treatment in this book beneficial as well as engaging. More importantly, we trust that the discussions here will somehow challenge them to examine even more closely "what they are doing when they are educating".

The title of the book shows a particular focus in the treatment of the topic; namely, that education is not simply about attending school, academic institutions or any other establishment of learning/training. Education, we believe, is a process that looks further than the time spent learning lessons, attending lectures, doing research, acquiring knowledge, honing

skills, or developing competence, important and crucial as these activities are to our human development. Its greatest challenge and purpose come from life itself. Alfred North Whitehead claims that there is only one subject in education; namely, life. For this reason, this book is about education for life, meant in two ways: 1) education as preparing us to live a more fulfilled life; 2) education as a process that lasts a life-time.

Educational Theory and Practice

The discussions in the different chapters of the book are intended to open up for the readers' attention some of the fundamental concerns and issues regarding education. The general theme—education is about life and for life—dictates the development of the entire book and the arrangement of the essays. Given its focus, we also emphasize and illustrate throughout the book the importance of forging and maintaining the integral link between educational theory and practice. The chapters are grouped, for convenience, into three parts. Part I: (Chapters I-III); Part II: (Chapters IV-VI); Part III (Chapters VII-IX). All parts, including the Appendix, deal with theoretical as well as practical considerations, but differ mainly in emphasis. The arrangement of the essays follows the progression in our development of the title of the book: the main emphasis in the first essays is on educational concerns while confronting the challenges of life while in the later ones the concentration is on the fundamental demands of living and the lessons drawn from education.

Some of the essays were originally presented to diverse audiences at various times and in different places. Consequently, there may be a certain amount of repetition; but this has been kept to a minimum and has been retained solely to maintain the integrity of the discussion in each chapter. There are variations, too, in the writing style because we want to reach out to different readers from diverse educational backgrounds and interests. Despite these differences, however, and the inclusion of newly-written as well as contextualized previously published material, the book presents a coherent point of view regarding the role and tasks of education. This is evidenced by the referencing in each chapter of relevant sections in the other chapters which contribute to, or complement, the particular discussion of a topic. In addition, this book brings together our thoughts on many related issues that we have addressed over the years in previous publications. Accordingly, in footnotes we have taken the liberty of informing any interested reader where these can be followed up.

Chapter One: "The Agora and the Marketplace: Reviewing the Market and Academia Today". While reminding the reader of the ancient quarrel

in Athens between commercial (and social) interests and the academic schools in the preparation of the youth at that time, it shows how those debates are echoed in today's society. The chapter specifically targets, discusses and reviews the present demand that educational institutions should prepare their learners for the world of work by developing their knowledge, competence and skills which will enable them to take their place in society. While we understand this demand and appreciate its timeliness, we also argue that fundamentally education is about developing the human person, and not just training the worker, the professional or the technocrat. We then set out a more holistic vision of education that is grounded in what being an integrated human being entails.

Chapter Two "Education for Life: the Pursuit of Wisdom and Philosophical Thinking". Using as a context to the discussion the recent students' protest in Budapest, Hungary, who were clamouring for educational reform in their country—they insisted on being given an "education for life"—this chapter examines various aims in education and then argues that education is fundamentally about developing ourselves as fully human beings. It shows how that understanding of the aim translates into the pursuit of wisdom in the fundamental sense. The discussion then turns to how philosophical thinking, along with other humanistic subjects, can greatly assist in that task. Contrary to what many are inclined to believe, it maintains that by interpreting the role of education in this way and grounding its tasks accordingly—a challenge throughout our life-time—those responsible for educating youth can greatly assist in preparing them to take their rightful place in society.

Chapter Three: "Schooling and Beyond: a View of the Vision and Mission of Education". In his *Aims of Education,* A.N. Whitehead urges teachers to teach in such a way that students "see the wood because of the trees"; that is to say, that they are motivated to go beyond merely mastering the subject-matter. Developing this imagery, the chapter argues that education is distinct from schooling. A challenge to educators is to enable their charges, through schooling but going beyond it, to be truly educated. In this context the essay discusses the relationship between vision ("the wood") and mission ("the trees"). A fundamental consideration for educators is for their students not to lose sight of the main aim of education ("the wood") while they pursue their individual educational goals and interests ("the trees"). The chapter then cites the example of one of the greatest educators of all times, Confucius. His general vision of education and the particular mission of his school have been highly influential and are still very relevant as we examine the role and tasks of education today.

Chapter Four: "Moral Development, Moral Reasoning and Moral Sensitivity: Lessons from Psychology for Education". This chapter is concerned with moral development, an area which has particular relevance for education. It deals with Lawrence Kohlberg's study of the moral development of children and adults and its educational implications. It then shows how his work in this area also offers a way of understanding and hopefully appreciating our own growth in morality. It takes into account the major criticisms of Kohlberg's methodology and conclusions, which maintain that Kohlberg's work ignores gender considerations and character building in moral education. The chapter advances the discussion of the topic by taking on board such criticisms and by focusing on the concept and development of moral sensitivity, a major area of responsibility for education. It indicates that moral education should be promoted in such a way that learners can progress to becoming more morally aware and thereby act morally rather than merely being presented with a list of regulations or being prescribed a code of conduct.

Chapter Five: "'*Discimus Docendo*': Learning from the Other". This chapter discusses what is involved in "turning to the other", such as the learner or the participant in the educational process, insofar as this act presents both a challenge and an opportunity to the educator. The issue is more acute and is quite timely, given all the developments in our society and the diversified composition of its members. Explaining what constitutes otherness (distinctiveness rather than separateness), it argues that the interaction between learner and educator is, in fact, beneficial to both parties, thus developing further the significance of Seneca's phrase: *"discimus docendo"*. The chapter backs up—by turning to Charles Hartshorne's argumentation— the claim that otherness does not signify the separateness of the other. It then substantiates its point of view by discussing Mencius's philosophy of human nature, which regards every human individual as possessing "the seeds of goodness". Finally, the essay elaborates on what is involved in *acknowledging* the otherness of the other, the learner being a prime example, and how this gesture, exemplified in teaching, can enlighten us in a valuable way and enrich our dealings with one another.

Chapter Six: "Crown, Town, and Gown: Some Issues and Challenges for Faith-based Education". The title makes use of well-known descriptions of the Christian faith, society and education to show how these are faced with a common concern. The chapter discusses issues and challenges for all three but in particular for a faith-based education in an increasingly secularized society. It suggests that a faith-based education needs to focus on: (1) dealing with the question of *comparability* since in education, as in any other area, there is a need to establish common grounds—

whether in its objectives, governance or programmes—so as to facilitate and promote dialogue and co-operation; (2) meeting the challenge of *competitiveness* insofar as certain standards in academia need to be met and upheld; (3) providing a *critique* of values and practices in society which hinder the full development of its citizens; and, more importantly, (4) establishing *credibility* so that its presence, role and achievements are acknowledged to be not only distinctive but also truly positive. In the last section it elaborates, making use of Aristotle's observations on rhetoric, on what is involved in establishing the credibility of a faith-based education.

Chapter Seven: "A Life-long Journey: Reading the Map of Life". In this chapter life is compared to a journey, the most important one we all undertake. We then suggest and develop the idea that, as in all the other journeys that we undertake, we need to have a map to guide us. But an important question is how to read it and to benefit from it. Drawing on the distinction between text and context in literary studies, we show how education can assist us to "read" that map by enabling us, firstly, to become aware of and appreciate its "context" (the bigger picture of life) as we immerse ourselves in the "texts" of life (the minutiae of living). Secondly, it discusses how education widens our "literacy" so that we are enabled to seek and follow a life-map to our benefit. All along, it maintains the importance of making our own input, a discipline that one learns in education and one that we need to continue throughout our lives.

Chapter Eight: "Comma-Moments to Punctuate Life's Message: a Prompt and a Lesson from Grammar". Education shows us the significance of proper punctuation marks to enable us to read texts and understand their meaning. Some sentences in a message become more comprehensible with the proper insertion of an important punctuation mark; namely, the comma. This chapter discusses and illustrates the lesson that can be learned from grammar about punctuating one's life with what we call "comma-moments." Like commas in sentences, these are "pauses". They remind us first of all that life is a journey, not a race. We need to catch our breath as we face its many demands and embrace its opportunities. More crucially, in life such "comma-moments" can provide us with opportunities to reflect on what is truly important and worthwhile. The chapter develops the crucial distinction between searching for "meaning" and creating "meaningfulness" in one's own life and in the lives of others. It then suggests how education can provide that opportunity for all.

Chapter Nine: "On an E.P.I.C. Trek: A Pedagogical Strategy for Living". In this chapter we share a methodology in our teaching. Addressing A.N. Whitehead's concern about "inert ideas", we have devised a method of teaching which at the same time provides some clarification and devel-

opment of the fundamental vision of education and its mission. The acronym E.P.I.C (aside from any literary connotations) is of particular help in this instance since to educate is to *evoke* or awaken interest in the subject-matter, *provoke* critical abilities of the learners by questioning starting points or assumptions, *invoke* relevant resources for information and insights from those who had contributed to the topics under discussion, and *convoke* or bring together in a new light what has been learned in order to advance in their grasp and appreciation of the subject-matter. Applied to our journey in life, this strategy highlights and elaborates on what is involved in each of these stages as we pursue the search for an existence that can provide some meaning to us.

In the chapter "In Retrospect" we glance back at the book's main concern regarding education and life, reminding the reader of the need to examine closely what grounds educational work and the importance of focusing on its vision and its mission. We indicate how education at different levels and stages can profit by paying attention not only to present demands but also to life-long lessons. It defends, recalling the discussions in the various chapters, the link between education and life.

Appendix: "'A Little Knowledge is a Dangerous Thing': a Lesson in Life". This chapter, an excerpt from our novel on the human quest for meaning, sums up in a narrative the discussions in the preceding chapters. In addition, it draws attention to the continuing challenge of education for all concerned. Here the two main fictional characters—heeding Alexander Pope's advice to drink deeply from the Pierian spring for true knowledge about life—narrate, reflect on, and discuss their experience of how education opens up avenues that enable all of us to pursue the human need for meaning in life. It may suit some readers to start with this piece, which we hope will whet their appetite to read the more discursive essays afterwards. Others may be more inclined to delve straight into those and then round off their reading with the narrative piece. Hopefully, both groups will avail of the complementary treatments of the topic of this book in their entirety.

PART ONE

CHAPTER ONE

THE AGORA AND THE ACADEMY: REVIEWING THE MARKETPLACE AND ACADEMIA TODAY[1]

Society's Challenge to Education

Those of us who have been tasked with educating the future citizens of society know, only too well, that the age-old adage that education is about preparing them for the future is not as straightforward as it might appear to be. Developments in society present a constant challenge to the educative process, something that Socrates, as he walked around the agora in ancient Athens, had already observed.[2] In addition, certain expectations on the part of those to be educated as well as of those with whom they will be associated later on, such as employers, business partners and so on, continue to evolve.[3]

As we address this issue in our day, it can be helpful, of course, to make the distinction between the immediate future and the long-term development of those whom we are educating. Prudence would advise that in these times we focus even more closely on the job-market, earning capabilities and professional preparation, thereby facilitating the learners' entry into a much developed and increasingly more competitive society. At the same

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[1] This essay, given as a public lecture at the University of San Carlos, Cebu, Philippines in March 2018, will be included in a forthcoming issue of *PHAVISMINDA: The Journal of the Philosophical Association of the Visayas and Mindanao.*

[2] There has always been a tension between the marketplace and the academy even in ancient Greece as can be noted in the disputes between the Sophists and Plato's Academy. Cf. Robert R. Rusk, *Doctrines of the Great Educators,* 4th edition (London: Macmillan, N.Y. : St. Martin's Press, 1969), pp. 1-38.

[3] Cf. Anthony Mann and Prue Huddleson, "How should our schools respond to the demands of the twenty first century labour market? Eight perspectives," Occasional Taskforce Research Paper 4 (Feb 2015), www.educationandemployers.org/research. Also, Hannah Soong and Nayla Cominos, eds. *Asia Literacy in a Global World: an Australian* Perspective (Springer, 2018).

time, we also need to pay full attention, with an eye on present-day innovations, to the more long-term process of ensuring their individual development by honing in on their innate talents and by providing opportunities to develop these through further training so that they can enrich or satisfy their deepest needs and thereby contribute to society's progress.

But in addition to all of these—and there are other considerations, of course—the task of education must also be cognizant of the kind of society in which the learners are expected to live and to play a role. It is vital therefore that educators themselves become au fait with the transformation of society itself. They should be alert to how the society they live in is developing and adjust accordingly. Preparation for the future of the educands entails that the educative process should indeed address the needs which arise from all these developments.

The Marketplace

One such development in contemporary society has occurred in the marketplace—the agora of our times. Accordingly, it is important that we revisit the relationship between education and the marketplace as it applies today. Since education, among its manifold aims, is expected—as has been noted already—to prepare learners for their role in society, an essential consideration for educators is how to meet the changing demands which have occurred and may occur. While the marketplace has featured at all times in any review of education as a preparation for the future, today the phenomenon of globalization and the power of social media present particular challenges. We now live in what has become known as the knowledge-society, far more than was originally anticipated, and have been made aware of the importance of competitiveness in education.[4] Indeed we have already been feeling the impact of this climate of change and the need to

[4]In this respect, as a consequence of these developments, there has been a shift in emphasis in university education in Europe and elsewhere effected by what is referred to as the Bologna Process. Intended to create the European Higher Education Area in 2010, it was launched on 19th June 1999, with the signing of the Bologna Declaration by 29 Education Ministers of Education. Preceded by the Sorbonne Declaration of 1998, it aimed, among others, to make academic degree standards and quality assurance procedures more comparable and compatible throughout Europe. The Bologna Process continues to increase in membership and a number of its policies have been adopted in various countries. Its official website is: http://www.ehea.info/. For developments and criticisms, see "Bologna Process still 'treading water', say critics", *Times Higher Educational Supplement,* May 29, 2018 https://www.timeshighereducation.com/.