Part I: Short questions
These questions can be answered in approximately three to six sentences. You will have to answer two of questions 1-4. You will not get the full 15 points unless you also present a point of critical reflection.

1) What were Horace Mann’s reasons for proposing universal education or a common school for all?

2) What was Booker T. Washington’s proposal for the education of African-Americans after the civil war?

3) Discuss two differences in Japanese education of the child from that of the US. What two points or conclusions do you draw from your comparative analysis?

4) What is the main criticism Paulo Freire launches at traditional education? What does he propose in its place?

Part II Essay questions
You can select to answer either essay question 5 OR 6. You have to answer question 7. The following questions should be answered in two or three paragraphs (two to three pages in a blue book) Questions 5 and 6 are worth 30 points, question 7 is worth 40 points and can be longer.

5) John Dewey’s progressive educational philosophy emphasized, among other things, experience and the inquiry method as central features of how children learn. He also stressed the role that schools play in a democratic society like the US. Please describe Dewey’s position on each of these three terms (experience, inquiry method, role of schools in a democracy).

OR

6) Noddings discusses caring as an ethical theory and as moral education. Briefly describe her approach or another ethical theory that we covered in class and discuss two positive and two negative points about this approach for classroom teaching.

AND

7) Your philosophy of education statement. Here I am expecting you to make five different points and reference at least three authors we have covered in class, otherwise you can only get 32/40 points. By reference, I mean that you state an author’s position in at least one sentence. Please make sure that you number each of the five points.
Please write an essay on your own philosophy of education. It could include – but does not need to be limited to – an answer to each of these:

1) What is education and what ought it to be? What are its aims or purposes?
2) How does education contribute to a good and meaningful life?
3) What does it mean to be a good teacher or educator?
4) Why do you think schooling is important in a democracy?
5) Do you think a multicultural or a cosmopolitan education to be more important in today’s world?
Appendix 6b  Student JP This is considered A- work
H205- Intro to Ed Thought
Final Examination
Spring 2012

**Part 1: Short Questions**

What was Booker T. Washington’s proposal for the education of African-Americans after the civil war?

Booker T. Washington’s proposal for the education of African Americans after the civil war was to first pursue industrial education. This was to lay the foundation and foster a love the market, property, and public responsibility. The idea was that people would learn to earn their success and work hard. Moral or religious strength was also to have a major role in education. Religious strength was supposed to assist in emphasizing the need for hard work in the people. It was only after this foundation was built that further education should be pursued. While industrial education is a necessary part of society, perhaps Washington should have pushed for even higher level of education to assimilate African-Americans into society better as equals to the rest of the free population.

Discuss two differences in Japanese education of the child from that of the US. What two points or conclusions do you draw from your comparative analysis?

The Japanese style of education is called whole child education. In whole child education, the needs and emotion of each child are to be addressed along with the academics being pursued at each grade level. This form of education is great fostering a sense of community, intrinsic motivation, critical thinking, and problem solving. In contrast the United States form of education is based much more heavily from the start on testing and academics, sometimes leaving out the needs and emotions of each individual child. This form of pedagogy can lead to extrinsic motivation and rote memorization. Overall the Japanese system of education seems to be more beneficial in the long run, providing students with skills such as critical thinking and problem solving that will better serve children in the work then rote memorization skills will. Also, the intrinsic motivation that the Japanese better establish than the United States is better suited for pursuing higher education than extrinsic motivation. When students are intrinsically motivated they are pursuing education and knowledge for bettering themselves as opposed to some sort of prize or reward.

**Part 2: Essay Questions**

Describe Dewey’s position on each of these three terms, experience, inquiry method, and role of schools in a democracy.

John Dewey was considered a progressive and liberal when it came to his educational beliefs. He took the United States by storm introducing ideas that incorporated educating both the body and the mind and engaging students in new and exciting ways. The three main tokens of his educational philosophy were experience, the inquiry method, and the role schools played in a democracy.
Experience was a very important aspect of John Dewey’s philosophy of education. He believed that the school was supposed to be a place where children could gain all sorts of new experiences, exploring many different parts of their world. Having the experience was also to create some form of emotional response because then the student would have an attachment or reason to remember all the new knowledge that was gained out of the experience. One form of gaining these experiences Dewey supported was the inquiry method. Similar to how scientists make discoveries. The inquiry method was to start with a question and then through testing and other experiences students would arrive at an answer, becoming more and more educated along the way. All of this was to be implemented into a school so that citizens would be prepared to take on their role in the nation, specifically a democratic one. Dewey had two major beliefs about democracy. First, democracy was not just government but a lifestyle, and second, schools were their own “miniature democracy.” Schools, acting as a democratic society, would then be teaching the lifestyle and preparing their students to functional in this setting.

Philosophy of Education Statement

Many scholars and philosophers have made their own claims about education, detailing what education and knowledge is and its purpose, how to teach, and what education means for society. Early philosophers such as Plato and Socrates decided that education was solely for the mind bringing a person up to a level of almost perfection. Others, such as Dewey and Locke, took a combination approach, believing education and learning included both the body and the mind. With so many different perspectives educators today have a wide variety of ideas to express their own philosophy of education.

(1: Definition and purpose of education) Education is an essential part of every person’s life. Education is a process of gaining knowledge, either through reading, reasoning, experimenting or other such methods. Education is a way for people to grow, gaining new levels of civility, sometimes even in an attempt to reach as close to perfection as possible. However, education is also a way to become a meaningful and productive part of society. (2: Meaningful Life) It gives people the opportunity to have a meaningful life. This is because many people believe that a meaningful life is one that leaves some form of contribution to future generations and civilization. Education is a tool for people to know and understand enough to make some form of contribution whether it is a well thought out vote in a democratic election or a scientific discovery that will change lives. Education is the tool used by people to carry out these deeds, providing fulfillment and a meaningful life. (3: Importance for Democracy) This is also why education is so important for a democracy. As stated before, education is the tool for citizens to make a well-informed decision when voting and during other democratic processes. Thomas Jefferson believed that the United States as a democratic nation needed to provide free public education so that all citizens could participate meaningfully to the nation, and those elite students could help to make and carryout decisions for the nation. This stance is perfectly logical. Democratic nations would not want citizens being ill informed and unproductive, or leaders, who do not know what is best for their citizens and educating people through schools is the way to rectify that. (4: Good Teacher) John Dewey believed that the ideal teacher was a facilitator, not forcing their own knowledge on students, but giving pupils the opportunity to form their own knowledge. This is exactly what a good teacher should do. When a teacher acts as a facilitator, giving students multiple opportunities to inquire, the knowledge students’
gain becomes more meaningful through the ownership of the idea. In contrast, if an educator is simply giving knowledge directly to the students, it can be seen as the teacher’s knowledge and less important.

(5: Multicultural/Cosmopolitan Education) Even with all of this in place though, education would still be missing one important piece for today’s world, a cosmopolitan education. Nussbaum calls a cosmopolitan a person who sees the similarities between and respects all of humanity, a citizen of the world. She sees cosmopolitan education as a necessary part of the world now because of the increase in globalization from world markets and travel. A cosmopolitan education is necessary especially now when even young children connect through social networks and text messaging with other children across the globe. A cosmopolitan education would foster respect and tolerance among people reminding people that they are more than just citizens of their nation or community but of the whole globe. Realizing all of this would push people to work together more productively and take other even more global matters to the heart making it easier for the evermore prevalent global issues of today to be solved.
Appendix 6b

Student DF: This final was considered B good/acceptable work

H 205

Prof. McCarty

30 April 2012

H205 Final

Short Questions

3) The education of children in Japan differs in a number of ways from how an American child is educated. In Japan, children are educated to learn to live in groups; in the video we watched in class this was demonstrated by the group outings to the toilet: there is seemingly no sense of privacy, for in its place is the notion that such a communal practice builds a sense of unity within the children with their fellow classmates. This sort of communal learning is not typically present in American schools; the sense of unity that Japan instills in its youth—whether it be through group trips to the bathroom or through the singing of patriotic songs—is not necessarily absent from the education of children in the US, but it plays a significantly lesser role in the overall education of the child. Additionally, the education of children in Japan is very “wet”—it is based heavily in experiences and learning for oneself. There is little teacher discipline, as the children work out their problems on their own. In America, the opposite is true, as textbooks are primarily used to instruct as well as the fact that children are generally more guided in their learning. It is interesting that an American—John Dewey—so heavily influenced Japanese education; for although he left an emphatic mark on American education, America has yet to truly make his theories and views the cores of the education of children in the United States: that said, in an age where test scores mean everything, it is interesting to see how the Japanese students fare against their American counterparts.

4) Paulo Freire’s main criticism of traditional education is that the system is engineered so that the oppressed groups—those of low socioeconomic status, those who are a minority—are constantly deprived of an education that will allow them to succeed in life. Freire’s counter argument for traditional education is something that he calls a “problem-posing” education. In this style of education, the teacher and pupil work together to create meaning through the teacher entering the student’s reality and making the information at hand relevant to that reality. Through this process, the oppressed can come to know abstract ideas as well as practical things in a way that they can comprehend, which allows them then to go forth and use their knowledge to better their lives. Freire called this process “dialogic learning”, or education as a conversation between the teacher and pupil.

Essay Questions
5) John Dewey revolutionized education both in America and abroad. His ideas centered on moving away from the “traditional school” and towards a more progressive school that catered to a more holistic education; that is, John Dewey’s educational theories hinged upon experience as being the best teacher and that, like a scientist, there is a method to teaching and learning: above all, Dewey argued, is that schools play a vital role in the shaping and the health of a democracy.

A Dewey-ian classroom would resemble that of King Arthur’s roundtable: everyone sitting at the table would know who is in charge, and yet, because of the way in which they are situated, the “power” is more equally distributed amongst the participants. Furthermore, it is through experience and dialogue that the participants—or students—would gain knowledge. Dewey argues that information alone is not enough; for students to actually understand the material presented to them, they must experience it first-hand. Only after this experience would the student fully comprehend the lesson or subject being taught them. Additionally, this way of managing a classroom or learning in general calls for the student to interact with their environment so that the environment may act back upon the student. In this way, students are also experiencing learning, yet, it is a different type of learning in that one’s environment may not necessarily include people—we can learn from nature as well as from our fellow human beings. This experience based education stems from Dewey’s scientific approach to education. Dewey applied the scientific method to education. The scientific method relies on observation and the analysis of one’s environment to glean information from something, whether it is an experiment or a discussion; every subject could be tackled by applying the method, Dewey thought. This application of the scientific method sought to systematize education. It meant to provide the same thought process for approaching each subject. Through observation of one’s environment and then the careful analysis of those observations, Dewey postulated that not only would students be able to learn from experience, but they would also be able to learn through a system of logic and reasoning as well.

The role of schools in a democracy according to Dewey is that schools provide a channel for shaping the citizens of the democracy, and in doing so, provide democracy with individuals who know how solve the problems which plague it. Through experience, individuals learn at a young age the ideals and virtues of their democracy. With this knowledge, and with the furthering of their education, they are able to supplant democracy and to make sure that it keeps running smoothly.

7) My Philosophy of Education Statement

(1) This is perhaps what education “ought to be”, but I find that this is a good representation of what education is today. Education is the process of learning about the world around you; however, education is also the process by which you become prepared to live life: through education, you gain the ability to function in society. Education’s aim is in part to prepare us for life after school, to give us the knowledge and skills that we will need in order to get a job or to be successful individuals in general. Yet, education also aims to provide a general level of understanding regarding our condition as humans. The purposes of education are therefore closely linked with its aims. The process of becoming educated is
meant not only to indoctrinate certain cultural and societal values into us as individuals—i.e. nationalism—but it is also meant to provide a commonality amongst us as human beings.

(2) That said, I think that education contributes greatly to whether or not one leads a “good and meaningful life” Jane Roland Martin argues in “Rereading the Pygmalion Myth” that education is a wholly transformative process, and one can never return to their previous state of being after undergoing it. This is similar to Plato’s Allegory of the Cave, in which he says that education is the process of dragging the ignorant into the light, from them not knowing anything to them knowing “everything”. By these two author’s standards, education is a very powerful force in our lives. Given this fact, one’s quality (and perhaps even quantity) of education can really impact whether or not one lives the life they want to live—that is my definition of a “good and meaningful life”. Education is the tool by which we are allowed to explore what it is we find motivates us to live a specific type of life; it provides us with the skills to make specific choices and to reflect on those choices critically. In this way, education shapes us even if we do not know it is.

(3) The ones who shape us—along with the curriculum—are our educators, the ones who relay knowledge to the next generation. I am going to try to be brief here, because as a future educator and as an adult, I have lots of opinions on what it means to be a good teacher as opposed to what actually makes a good teacher and therefore how teachers are judged in general. I think that what it means to be a good educator is that you teach the information that is taught and you see that you have done a good job because your student’s test scores are high. Conversely, what makes a good teacher is the willingness to teach beyond the curriculum and to help your students comprehend the larger implications of what they are learning. The teacher that takes the time to connect with their students on a more personal level and truly discuss the information—instead of just presenting the material—is what it means to be and is what makes a good teacher.

(4) Horace Mann believed that the purpose for education was to prepare American citizens to live and work in the newly industrialized nation of the 19th century. This thought still holds true today, although time has elapsed and we now face even more abstract challenges to preparing for life than ever before. I have to say that I agree with Horace Mann in that a democracy needs a people who can function in the world that they are living in. They therefore must be trained with the necessary skills to fuel the democracy and maintain its ways of life. Thomas Jefferson argued that schooling is important in a democracy because it protects Liberty and Freedom in the way that schooling allows the common man to become something bigger than himself. I also think that Jefferson’s point is valid because due to education, more and more individuals are finding success than ever before. Education is a vital part of life, and without it, I just do not think that democracy would be able to function.

(5) I see the need for a change in American education. Martha Nussbaum’s model of education—in which the arts, critical thinking, and a cosmopolitan education and world view are the main points—looks to be the change that American education needs. I think that here in America specifically we need to look at ourselves critically and analyze the problems in front of us; we spend a lot of time dabbling in problems that are not ours, and due to our inability to understand ourselves, we are unable to truly understand foreign problems. Moreover, I think that a cosmopolitan education could only benefit
America, for we are very much caught up in thinking about “I” instead of “We”. Nussbaum’s cosmopolitanism is one that states that we—the human race—are a collection of minds rather than of different races, tongues and religions. I think that in today’s world, we have to realize this in order to assume responsibility as a race for our environment and for the problems and turmoil we cause amongst ourselves.