



RAISING AWARENESS OF EDUCATIONAL PHILOSOPHY: LEARNING AND EDUCATION IN POSTHUMANISTIC PHILOSOPHY

(EĞİTİM FELSEFESİ İLE İLGİLİ BİR FARKINDALIK ÇALIŞMASI:
İNSANCİLÖTESİ FELSEFEDE ÖĞRENME VE EĞİTİM)

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ABSTRACT

The purpose of the present study is to provide educators with a simple, brief, and easy-to-read text on western philosophy while specifically raising awareness about philosophies of education. Basic terminology such as ontology, epistemology, and paradigm are defined, and their relationships with educational philosophy as well as the role of the teachers and students are explained. Following an explanation and discussion of the major existing philosophies that have affected education throughout history, the present article provides modified definitions of learning and education and suggests a new way of thinking that is closely related to postmodernism, namely posthumanistic philosophy. These new definitions are presumed to guide and influence not only the theoretical works in education but also the practical applications.

Keywords: Philosophy, education, learning, teacher training, postmodernism, posthumanistic philosophy.

ÖZET

Bu çalışmanın amacı, batı felsefesi ile ilgili basit, özet niteliğinde ve okuması kolay bir metin sunarken, özellikle eğitim felsefesi ile ilgili eğitimcilerde farkındalık yaratmaktır. Ontoloji, epistemoloji ve paradigma gibi temel kavramlar tanımlanıp açıklanarak bunların eğitim felsefesi ile ve aynı zamanda öğretmen ve öğrencilerle bağlantıları ortaya konulmaktadır. Tarih boyunca eğitimi etkilemiş başlıca felsefeler hakkındaki açıklama ve tartışmayı müteakiben, bu çalışmada postmodernizmle yakından bağlantılı 'insancılötesi felsefe' olarak tanımlanan yeni bir düşünme şeklini cesaretlendiren ve bu bakış açısından kaynaklı öğrenme ve eğitim ile ilgili yeniden yapılandırılmış tanımlar öne sürülmektedir. Bu yeni tanımlamaların eğitimdeki kuramsal ve pratik çalışma ve uygulamaları yönlendirip etkileyeceği öngörülmektedir.

Anahtar Kelimeler: Felsefe, eğitim, öğrenme, öğretmen eğitimi, postmodernizm, insancılötesi felsefe.

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INTRODUCTION

Knowledge cannot be transferred from teacher to student, but rather education consists in directing student's minds toward what is real and important and allowing them to apprehend it for themselves.

Plato

According to the personal observations and investigations of the researcher, most teachers and teacher trainers either do not know much about current philosophies or are not aware of what these philosophies are. Thus, they cannot understand how the philosophies have affected present educational policies and practices. My belief and informal determinations are that many educators think that philosophy is a field full of vague concepts that are intellectually challenging, and because of this belief, teachers avoid being involved in something that they consider to be too complicated.

This misperception of philosophy by teachers and their instructors that philosophy is something overly complex and abstract often leads to memorisation and imitation of previously shaped and ready-to-use forms of educational applications and their related issues without an understanding of the ideas that underlie them. However, pure memorisation or imitation of educational practices will not cultivate creative and desirable teaching outcomes. Vasilopoulos (2011) noted that the practical objectives of educators may be accomplished more easily and effectively when they are grounded in philosophy. Accordingly, there is a need to provide educators with simple and easy-to-read texts that are also easy to comprehend and practically useful. Thus, the basic motivation of the present study is to provide educators, especially those who are not very familiar with philosophy, with general and concise information on several major philosophies that have affected perspectives in education. I believe that improving awareness of educational philosophies may help teachers to become more conscious practitioners as well as members of society in general.

First, I provide a definition of educational philosophy and explain some very basic terms of philosophy, such as ontology, epistemology, and paradigm, and how they are related to the philosophy of education. Second, I review the main philosophies from Plato to the present. Third, I briefly discuss these philosophies' influence on the policies and implementation of education. The present study aims to subvert the paradigm and expand ordinary definitions of learning and education. Therefore, the present article concludes with modified definitions of learning and education and suggests a new way of thinking that is closely related to the postmodern approach, which I call posthumanistic philosophy.

Some Basic Terminology

The curiosity related to who we are and what exists has involved human beings in deep thinking, that is to say, in philosophy (literally meaning a love of wisdom, from the Greek *philos* 'loving' and *sophos* 'wise'), and consequently, a

variety of views have been formed. One of the avenues of inquiry that has emerged from that curiosity about humanity and its place in the world is educational philosophy, which is a branch of philosophy that focuses specifically on education. Noddings (1995, pp. 1-6) has indicated that the philosophy of education is a field of applied philosophy that addresses questions concerning the aim of education, pedagogy, educational policy, curriculum development, and the process of learning. Thus, 'epistemology' (a theory of knowledge) becomes directly related to educational philosophy because what is accomplished through education is the transmission and processing of knowledge. Allison (2000, p. 13) explained that epistemology is principally concerned with the nature of knowledge, which means questioning the sources of knowledge and the assumptions on which it is based. 'What we know' and 'what we can know' are fundamental matters to consider while performing the action of educating. Likewise, 'ontology' (metaphysical science or the study of being) is another subject of study that educators should learn because knowledge would be meaningless without human existence. Allison (ibid.) explained that ontology refers to study of the nature of reality, which involves considering the channels through which the world is seen and experienced. Views about existence vary; some believe that reality is external to us, while others believe that reality is within us, or that it is socially constructed. Different views of the world lead to different paradigms (patterns or models) in action. In essence, educational philosophy seems to be affected by beliefs about what exists and what is known or should be known, and these beliefs also determine the paradigm through which the entire process is understood. Allison and Pomeroy (2000) discussed this issue as follows:

“Epistemology and ontology are intrinsically linked to values. Perhaps because of this, the research world can often seem to be divided into camps, each with their own set of beliefs, interests, and concerns... Qualitative researchers are more likely to struggle for legitimacy than quantitative researchers.”

In the following sections, the main philosophies that have affected education will be presented, grouped and discussed with their ontological and epistemological views and educational implications.

Some Influential Philosophies

Those who have eschewed following philosophical trends might be excused for this, because there are many unfamiliar terms in the literature, such as Naturalism, Pragmatism, Realism, Idealism, Perennialism, Existentialism, Experimentalism, Progressivism, Humanism, Reconstructionism, Behaviourism, Liberalism, Positivism, Essentialism, Materialism, Conservatism, Totalitarianism, etc. Nevertheless, not all of these terms describe very different things and thus might be grouped into certain categories. One of the reasons for the decreased interest in philosophy is due to the mass of 'isms' that have created apathy, irony, anger, or

other negative sentiments and made philosophy seem confusing to many individuals. Moreover, not all of these -isms are pure philosophies but can be considered just as psychological or sociological approaches of some certain philosophies. In the following section, I categorise and group the mentioned 'isms' to make it easier to understand what they mean and their relationship to education by benefiting from the 'quantitative versus qualitative' distinction and discussion.

The quantitative versus qualitative distinction

The quantitative and qualitative perspectives very often overlap with the 'positivistic' and 'naturalistic' views respectively. Explaining the positivistic versus naturalistic approaches and the difference between 'quantitative' and 'qualitative' paradigms may help to better elucidate the two views.

Pring (2000, p. 91) stated that 'positivist' refers to investigations of things that are obvious, factual, and open to observation, and thus, related to the physical and social world. Accordingly, what would count as knowledge would be an observation or experience that would depend on data that are able to explain causes, predict the future, be generalisable, and be described as objective. The quantitative approach serves this understanding of knowledge. Best and Kahn (2006, p. 289) noted that quantification is a method of describing observations of materials or characteristics. Therefore, to achieve objectivity during observation, a positivist should concentrate on the method rather than the subject. In other words, if a teacher is to train students to help them acquire a particular type of data, s/he should do this by using the appropriate methods, regardless of the needs or interests of the students. The indicator of success would be the observable exam scores or behaviours of the students.

The naturalistic view (note that the naturalistic view should not be confused with naturalism, which is a philosophy that is closer to the quantitative view) and the qualitative approach, as opposites of the positivistic view and the quantitative approach, emphasise different things. Ratnesar and Macenzie (2007, p. 107) explained that the goal of using qualitative methods is to determine what people mean and to understand their subjective interpretations, in other words, to comprehend the complexity of the individuals from their own viewpoints. These observations do not necessarily produce numerical data. Therefore, reading and comprehending qualitative data may be easier than working with quantitative data as qualitative data do not require advanced mathematical or statistical knowledge, which however, should not mean that qualitative data are more simple or shallow. On the contrary, these kind of data display very complex characteristics that require in-depth consideration. With this approach, if a teacher is to train students to help them acquire a skill or type of knowledge, s/he should focus on the inner world of the students, and thus, should question them and investigate why and how they work rather than merely judging them by evaluating a final product.

Being aware of these two perspectives will be helpful in evaluating and understanding the general basics and characteristics of all (educational) philosophies. Uzun (2014) explained that the philosophies of Plato and Aristotle

might be investigated as the milestones that most dilemmas of today can be based on. He informed that the ideas of these two names form the backbone of the philosophical infrastructure of the current intellectually bipolar world. Therefore, rather than drowning in the details of all philosophies, it would be time-saving approach and relatively easier to grasp a view of the big picture in order to comprehend the general stance of the philosophies by separating the philosophies according to the quantitative and qualitative distinction and distributing them in the two groups that heavily depend on the tenets of Plato's Idealism or Aristotle's Realism.

Idealism and education

Idealism is a philosophy espoused by the great philosopher Plato (429-347 B.C.), who indicated that reality is composed of pure 'forms' or 'ideas', which are 'ideal'. He concluded that the fully real thing must be 'permanent and unchanging' and explained the difference between true knowledge and opinion (Republic, 473c-480). He contrasted genuine reality with what is only the appearance of reality by using a cave analogy. Plato wrote that most people live and are chained in a cave facing a wall that they watch their entire lives. What humans see on the wall is just an image of a real object, which is outside of the cave and is only seen as a shadow of the actual object backlit by the sun. Therefore, to know the truth, humans need to break their chains and be courageous enough to venture outside the cave. As Kant (1784) similarly argues, enlightenment means retreating from laziness and cowardice and daring to be mature and self-directed. Otherwise, inside the cave, individuals are bound to learn and experience only the shadows of the truth. Plato's cave analogy may help those less familiar with philosophy to comprehend the understanding of ontology and epistemology in idealism.

Furthermore, it would be beneficial to clarify how the idealistic view is related to and has affected education. Idealism affected education mostly during the nineteenth century, and its impact has decreased since that time. According to Plato, a progressive education includes teaching people to use their existing capacity for knowledge. He articulated that the ability to know is always within individuals, but that ability might be useful only when focused on the pure truth (518e). What Plato stressed is that anyone has the potential to grasp reality with the right training, which he argued involves teaching people how to distinguish right from wrong by showing them the 'whole truth', that is, the big picture. Plato's philosophy is expressed in the following words, which can be applied to the role of students and teachers in contemporary education:

Education isn't what some people declare it to be, namely, putting knowledge into souls that lack it, like putting sight into blind eyes.... the power to learn is present in everyone's soul and that the instrument with which each learns is like an eye that cannot be turned around from darkness to light without turning the whole body. This instrument cannot be turned around from that which is coming into being without

turning the whole soul until it is able to study that which is and the brightest thing that is, namely, the one we call the good (518c).

It is clear that education is one of the central issues in idealism and that the central role in education should belong to the teacher. However, idealism does not advocate that student character should be manipulated by teachers (Gutek, 2006, p. 32). The spiritual nature and character of students should be highly valued. Indeed, it becomes obvious that not every person can be a teacher. Thus, one might infer that idealism as a philosophy necessitates ideal teachers who have received ideal knowledge and training so that they might become useful servants and assistants to others who seek truth, reality, and goodness. The following ideas that are related to education have emerged from idealism:

- Education is the process of grounding and developing the human potential.
- Learning is the process of premonition that is undertaken to help the learner access and remember the good and right that is already within him/herself.
- A teacher should be someone who possesses and acts upon the highest moral and cultural values.

Realism and education

Aristotle (384-322 B.C.) is considered to be the father of realism. He believed that observing nature would lead human beings to understand reality. According to him, reality is what is perceived through our senses; realism views the world through a concrete perspective. This philosophy has dominated most scientific methods to a very significant degree. The 'positivistic' approach, which has been very popular in modern science, might be regarded as a reflection of the realist view.

Therefore, Uzun (2014) stated that education in the Aristotelian view would teach how to improve the power of mental logic for reasoning physical events and aspects without involving subjective feelings or beliefs. Additionally, the educational curriculum of realism would be positivistic in nature, and emphasise the analytic methodologies and subjects. John Lock's 'theory of mind' (1689), by which he explained that the minds of human beings are blank slates (*tabula rasa*) at birth, and that all knowledge is the result of sensory experience and perception, will help to clarify the educational approach of realism. This approach might be contrasted with the 'banking theory' of Freire (1970) which is in line with the idea of Plato, and criticises the approaches of modern education that sees and turns learners into passive containers who lack creativity and critical thinking. He argued that education in realism becomes an act of depositing certain information into empty receptacles, in which the teacher is the depositor and the students are depositories. Moreover, according to Lock, it is a prerequisite to establish an authority and ascendant over children, and even to exercise physical discipline when necessary (Zack, 2010, pp. 146-148). The following trends in education have emerged from realism:

- Training people in a standardised way that will be also in accordance with the laws of nature, so that each individual will acquire and exercise uniform rules and knowledge, even if this is at the cost of manipulating people's thoughts, feelings, and characters.

- Education needs hierarchies, so that some will necessarily teach and some will learn, which leads to formal settings and processes.

- Experience (whether external or internal) and reflection are the sine qua non for knowing something, and these should be realised through the sense organs (Phillips, 2003, p. 234).

A summative assessment of philosophies

Having broadly explained the two major, dominating views, it should be easier to understand what the basic approaches of other existing philosophies are and how they should be categorised. The following table provides a brief definition of each philosophy (adopted from Britannica Online Encyclopaedia), and indicates its general stance with regard to the quantitative and qualitative distinction:

Table 1. The definitions of Several Major Philosophies and Their Approach(es)

Philosophy	Definition	Approach	
		Positivist (quantitative)	Naturalistic (qualitative)
Idealism	emphasises the central role of the ideal or the spiritual in the interpretation of experience (e.g. Plato, Kant, Marx, Hegel)		✓
Realism	the viewpoint that accords importance to things which are known or perceived (e.g. Aristotle, Russell, Moore, Spinoza, Descartes, Locke)	✓	
Behaviourism	psychology based; controlling learning and "shaping" behaviour through reinforcement (e.g. Skinner, Maslow, Bandura, Thorndike, Bruner)	✓	
Pragmatism	emphasises the practical function of knowledge as an instrument for adapting to reality and controlling it (e.g. Dewey, Campanella, Bode)	✓	✓
Humanism	has a central emphasis on the human realm (e.g. Erasmus, More, Campanella)		✓
Reconstructionism	holds that Judaism is in essence a religious civilisation and that its religious elements are purely human, naturalistic expressions of a specific culture (e.g. Kaplan)		✓
Progressivism	encourages progress and prosperity in all fields of society; a reaction against the traditions initiated in the USA (e.g. Roosevelt, Rousseau, Wilson, presidents of the USA)	✓	

Essentialism	the <u>view</u> that some <u>properties</u> of objects are essential to them; the “essence” of a thing is conceived as the totality of its essential properties (e.g. Bagley, Bestor)	✓	✓
Naturalism	relates the scientific method to philosophy by affirming that all beings and events in the universe (whatever their inherent character may be) are natural (e.g. Santayana, Stace, Chong, Zhu)	✓	
Existentialism	analysis of human existence and the centrality of human choice (e.g. Nietzsche, Sartre, Heidegger, Kierkegaard)	✓	

In summary, although there are some nuances in the very basic components of the mentioned philosophies (or approaches to philosophy), all of them focus on quantitative and/or qualitative goals, which in turn affect the preferences and implications for education. Moreover, the proposed table is not the absolute judgement of the philosophies, as it is easy to shift perspective and thus to change the complete balance. However, Table 1 might help to clarify the various philosophies, thereby making them more salient and establishing connections with educational environments and practices.

In the following section, I discuss a relatively newer approach, namely postmodernism, and propose a new philosophy that is consistent with its ideas about reality and subsequent implications.

Postmodernism

Postmodernism is a phenomenon that has been articulated quite frequently within the last decade, and some scholars have attempted to define it. Nevertheless, postmodernism is not a notion to be put into a frame. Likewise, it is not a philosophy to be attributed to particular individuals, although there are some figures (e.g. Ihab Hassan, Jean-Francois Lyotard, Fredric Jameson, Jean Baudrillard, Michel Foucault, and Jacques Derrida) in the literature who are associated with postmodernism. It is not the philosophy of a particular society nor a standardised approach or type of action. Rather, postmodernism is a system of thoughts and beliefs that appears to be free from rules, but in fact has its own deeply rooted perception of the world, being, and life and interpretation of reality. There are also many artistic, architectural, literary, philosophical, and other figures who are identified as postmodernists such as Salvador Dali, Claude Lévi Strauss, and Umberto Eco to which list I would also add Plato, all religious prophets, and Albert Einstein, and all individuals who are, were, or have been ahead of the age in which they live/d.

Postmodern is a concept that might be better understood when compared and contrasted with ‘modern’, a notion that is known by many who have experienced the trends and innovations produced by the last century. Powell (1998, p. 17)

described ‘modern’ as a blanket term that covers new styles and trends in areas such as the arts, culture, and values. What contrasted with postmodernism were the strict rules, definitions, and categorisations of modernity that were naively, insolently, and ironically regarded as ‘enlightenment’ and ‘reason/logic’. The postmodern view criticises the age of reason as being far from the idea of progress. The following table presents some of the differences between modern and postmodern ideas in relation to education.

Table 2. Some Differences Between Modern and Postmodern

Modern	Postmodern
<ul style="list-style-type: none">- serious, elite, absolute, totalising, unified- rejects traditions, beliefs, and feelings- values scientific principles and positivism- knowledge means scientific knowledge- stresses dichotomies and relies on absolute judgements- consistent with realism and empiricism and their relics- respects formal education- learning is mostly considered to be the acquisition of common and generally accepted rules and knowledge	<ul style="list-style-type: none">- triggers scepticism towards the ideas and ideals of the modern era, especially the ideas of progress, objectivity, reason, certainty, personal identity and grand narratives- takes pleasure in manipulating conventions and questions how everything has been constructed- closer to idealism and qualitative approach than realism and quantitative methods- respects alternative types of education- learning and education are liberal

According to MacLure (2007, p. 43), postmodernism creates a practical incompatibility with educational research as well as philosophy. However, I would argue that postmodernism is like a nasty child who rejects any gift or trick of modernity. In fact, the notion of modernism would make postmodernists ironic and critical because modernity causes incompatible production, which is far from true reality as postmodernists conceive of it. The ontological and epistemological concerns of the postmodernists create some very vital questions, such as Why and How are we so sure that modern knowledge is reality or correct? Questioning conventions is stressed in postmodernism. For instance, why do we use an ellipsis, which is three dots (...), but do not use two dots (..)? Who has decided this rule, and what type of logic was used? We already use a full stop, which is one dot (.), which suggests that two dots would be enough to indicate the same concept as an ellipsis. This is a very simple example that might express the general point of postmodernism. The postmodernist perspectives encourage us to consider and question what we know and why we know it.

There is a lot of evidence that implies that the modern view is not particularly reliable. Distinguished scholars have established quantum mechanics and the uncertainty principle, which basically shake the foundations of the modern understanding. Likewise, Derrida argued that there is no system, no theory, no science no political system that rests on entirely rational foundations. Likewise, Plato long ago stressed that what we see is not reality and underlined the necessity of comprehending the abstract, true structure of the world. Similarly, Albert

Einstein proved that what is concrete is not absolute. He was also courageous enough to confess that the only thing that interfered with his learning was his education, which urged him to learn or memorise standardised information.

Hicks (2004, p. 1) claimed that we have entered a new intellectual age, that modernism has died, and that we are in a postmodern age now. However, these assertions are not completely true, although they appear to be the general trends. It is true that postmodern ideas and advances have contributed significant progress in the history of humanity. Unfortunately, these ideas are still not well understood and may indeed be hard to understand by the majority of people; thus, the concrete works and procedures of modernism have dominated the world. Postmodernism criticises society because in the past, human beings strongly believed in religion, whereas today, human beings have generally become permissive and tolerant of religious principles, rituals, and prohibitions but are addicted to another regime and fond of science, and thus, tend to strictly believe in science above all else. According to postmodern thinking, human beings are consistent in their belief in a system or a regime, but the system in which they believe always changes. Additionally, postmodernism argues that science is practically inadequate and even inaccurate because of its contribution to ecological disasters, the loss of interest in understanding true reality, and the creation of unsustainable addictions and systems.

In short, postmodernism rejects what it considers to be the false eye of science, the false perception of God, and hierarchies and frameworks from which to look down and from a distance on actual reality. Postmodernism supports qualitative research, metaphysics, and complete universality that are free of time and place or fixed rules and values. Therefore, educational research from the postmodern perspective should be based on a comprehensive philosophy; it should espouse appropriate approaches and methods and adopt multifaceted interpretations of findings. Education and educational research should be more diverse in terms of goals and processes, organisational structures, curricula, methods and participants. Education should become limitless both in time and space. It should not impose a straitjacket of standardised curricula, strictly defined teaching methods, materials, and ‘universal’ messages of rationality or morality. Education should be constructed in a form that will enable greater participation in a diversity of ways by culturally diverse individuals.

In the following section, I present a new philosophy that is consistent with all aspects of postmodernism and comprises the thoughts and beliefs that are encouraged and valued by postmodernism.

Posthumanistic Philosophy

I have named this new philosophy ‘Posthumanistic’, as it mainly focuses on, values and respects the human just as humanism, but concentrates primarily on the abstract essence rather than viewing the world from the physical aspect. This philosophy does not claim to provide the complete and only conception of reality, but rather bases its content on the essentials of existence as a basis for reaching an understanding of reality. This philosophy is grounded in the principles and ideas of

the greatest minds such as Plato and Albert Einstein, who have always been praised by the world but, ironically, not followed. Posthumanistic philosophy also combines and respects the common holy messages of all belief systems as indicators of the shared experience in existence. In brief, I explain the basics of posthumanistic philosophy and describe its point of view in relation to education. The other ramifications of this philosophical view will not be explained or discussed here because they do not fall within the scope of the present study.

The Basics of Posthumanistic Philosophy

The posthumanistic system depends primarily on the very influential doctrines of Plato, who taught that reality should be explored within the abstract essence of human beings and that there is an unavoidable need to shift our perspective to reach the truth. Moreover, the present philosophy depends on the stunning and progressive ideas of Albert Einstein, who proved the equivalence of mass and energy ($E=mc^2$). He theorised that if mass moved at double the speed of light, it would convert into energy, which suggests that any concrete thing is actually energy, and thus, is abstract. This theory would also suggest that we live in a world that is so slow that it allows energy to form into concrete shapes. These two notions form the part of the philosophy that is related to the concrete aspect of existence (energy), whilst the holy messages of respective religions cover the abstract part of the existence (soul). In other words, the posthumanistic approach holds that every single creature is formed of primarily soul and energy in relation to the world in which it exists. With this foundation, in the posthumanistic philosophy, 'human' is a substance formed of soul and energy, 'knowledge' is the content of the soul and energy, 'learning' is discovery of the self (soul and energy) and thus the whole, and 'education' is assistance in the discovery of the self and the whole.

Posthumanistic Education

Education from the posthumanistic perspective should first focus on the absolute respect of the person. Secondly, education should clearly convey ideas about existence and proceed in accordance with the ontological and epistemological reality from the posthumanistic perspective, regardless of how difficult it is to comprehend, practice, or experience. Education should aim for direct illumination rather than creating parallel enlightenment dilemmas. In other words, if concrete substances are composed of energy, which is a proven fact, then education should serve to discover and understand as deeply as possible the abstract reality that lies behind our whole existence.

Educational programs, curricula, courses, materials, methods and techniques should be designed in such a way that students will perceive themselves as they actually are. In other words, education should aim to teach about the body inside the clothes rather than the pieces of fabric that cover the body. Accordingly, education should teach about the soul and its management. Therefore, the role of teachers should be to approach young people with compassion, love, and respect, bearing in mind that there is no difference between any human beings because the substance of existence is same: soul and energy. Furthermore, although each person's existence

might contain and spread energy of different levels, it might contribute to a shared energy. If so, one person's deteriorated mood would certainly affect others' moods. Human beings should be treated appropriately and kindly to maintain an acceptable level of individual and societal satisfaction. Keeping the level of energy at its highest and maintaining a harmonious soul should be essential aims of education. This goal might be realised by creating more room for time spent on arts, sports, music, and philosophy rather than imposing dozens of courses that teach something but are never used in people's lives or that never contribute to the well being of the energy and the soul.

Here, it seems vital to clarify the distinction between education, training, and instruction. Posthumanistic philosophy encourages and values education and training that will be compatible with anything and everything rather than instruction that guides individuals towards memorisation or the shallow processing of particular information. Thus, it would be more beneficial to occupy individuals with the exploration of knowledge related to personal interests that they will internalise, remember, and develop in time rather than providing them with information to memorise for a certain period of time and to then forget.

Indeed, students should be able to learn anytime and anywhere. If this goal requires radical steps such as closing existing schools and making teachers of certain subjects constantly available online, then this should be done. Similarly, students should be able to select what courses or specific subjects to take rather than taking fixed programs at a fixed place and time. In a posthumanistic educational approach, education is to be regarded as a whole in which anything that will serve to reach the goals will be tolerated, supported, and encouraged, and every effort should be devoted to help humans to go beyond the routine, be original, and know the truth.

As the postmodern view becomes more widespread, there will be no need to have long hair or extreme clothing to be considered a good rock star, or a long beard to be considered a philosopher. Posthumanistic philosophy should teach individuals to respect good work rather than external appearance. Being not marginal where the marginal has become a cliché would be postmodern, and expanding views to move beyond pre-existing paradigms would be posthumanistic. In posthumanistic philosophy, the emphasis shifts away from the external, concrete and imitative and moves towards the internal, abstract, and creative.

SUMMARY AND DISCUSSION

To summarise, idealism involves the mind and self, realism emphasises matter and the physical world, and pragmatism refuses to speculate and transcend beyond experience. Regardless of their varied names, philosophies can be placed in two major groups, positivistic philosophies or naturalistic philosophies, as these groups place more emphasis on the qualitative and/or quantitative approach. Ontological and epistemological issues are the concern of both groups; however, definitions, descriptions, and explanations might vary depending on the belief or

thoughts that underlie the groups. Essentially, philosophy is the system of beliefs and thoughts that leads to practices. In other words, practices are affected by our own philosophy or the philosophies of others, and maybe the latter would better serve us, our students, and society more efficiently.

Although it seems that positivistic philosophies and quantitative approaches are more powerful in producing concrete benefit, there has been an increasing tendency to shift towards naturalistic and qualitative approaches, and postmodernism is one of the ultimate trends triggered by this tendency. It is also likely that many new philosophies and new names will be added to the list of existing ones, but they will most likely include both qualitative and quantitative approaches equally or favour qualitative data and procedures as much as they value quantitative ones. This outcome is unavoidable because the current systems are unsustainable and will corrupt eventually.

CONCLUSION

The long journey of humanity can be traced back in time thousands of years. Human beings have made great progress over time, although our development seems far from complete. One might claim that this so-called progress is far from being an improvement and instead is pure falsification and deception. Because, the positivistic philosophies help us to progress, but even though, in the opposite direction of this that Plato explained, which is into the depths of the cave and darkness rather than towards the entrance and the light. Nevertheless, the latest tendencies show that there is a significant shift towards qualitative approaches, which suggests that the world is going to change course. New philosophies will emerge as the postmodern view expands.

The present text has provided a brief, simple view of philosophy with a specific focus on educational philosophy. Detailed explanations and applications were avoided to keep within the scope and aim of the study. The present study also provided a superficial investigation of postmodernism and introduced a new philosophy that is to be elucidated in further studies.

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