

Time Line of Philosophy of Language Education

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ANCIENT PHILOSOPHY OF LANGUAGE EDUCATION

1000–600 BCE

- Kapila - founder of Sankhya philosophy
"Kapila said, "Acts only cleanse the body. Knowledge, however, is the highest end (for which one strives). 5 When all faults of the heart are cured (by acts), and when the felicity of Brahma becomes established in knowledge, benevolence, forgiveness, tranquillity, compassion, truthfulness, and candour, abstention from injury, absence of pride, modesty, renunciation, and abstention from work are attained. These constitute the path that lead to Brahma. By those one attains to what is the Highest."
- Parshva — a Jainist guru
Jain religion teaches that a person has to help himself/herself to achieve the salvation. Others can only be a nimitta (efficient cause). A tirthankar teaches the world of the way to attain the **salvation**. *Being saved from danger, loss, and harm.*

600–400 BCE (Sectarianism)

- Cārvāka (?) — materialism
Cārvāka's thought is characterized by an insistence on joyful living. Temperance—the enjoyment of life's pleasures in a moderate manner, rather than total abstinence—was the Cārvākas' primary *modus operandi*.

321–184 BCE (Mauryan Empire)

- Aksapada Gautama (circa 2nd century BCE)
The Nyāya Sūtras are an ancient Indian text on of philosophy composed by Akṣapāda Gautama (also Gotama; c. 2nd century AD). According to the Nyaya Sutras, there are four means of attaining valid knowledge: perception, inference, comparison, and verbal testimony. The sutra ultimately implicitly develop a theory of causation. Cause and effect should be homogeneous in nature, and yet the effect is a new beginning and was not already contained in the cause.

Xunzi/Hsun-tzu (circa 300-235 BCE)

Human nature is fundamentally bad and likely to create chaos unless restrained and modified by *li*, the patterns of ritual and custom that evolve from the rational faculty of humans. Culture holds society together and protects people from their own natures.

Mahavira (599–527 BCE)

to liberate one's self, Mahavira taught the necessity of right faith (*samyak-darshana*), right knowledge (*samyak-gyana*), and right conduct (*samyak-charitra*).

Pythagoras (circa 570—495 BCE)

Pythagoreans represented the world as inhaling 'air' from the boundless mass outside it, and this 'air' is identified with 'the unlimited'. When, however, we come to the process by which things are developed out of the 'unlimited', we observe a great change. We hear nothing more of 'separating out' or even of rarefaction and condensation. Instead of that we have the theory that what gives form to the Unlimited is the Limit.

Siddhartha Gautama (circa 563–483 BCE) — founder of Buddhism

The Noble Eightfold Path: right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Confucius (circa 551-479 BCE)

He is a restorer of ancient morality and held that proper outward acts based on the five virtues of kindness, uprightness, decorum, wisdom and faithfulness constitute the whole of human duty.

Anaxagoras (circa 500—428 BCE)

Mind as a *deus ex machina* to account for the creation of the world: "When he cannot explain why something is necessarily as it is, he drags in Mind, but otherwise he will use anything rather than Mind to explain a particular phenomenon"

Socrates (469-399 BCE)

Teaching by questioning to examine students' ideas logically and to determine the validity of those ideas. Such a dialectic approach can correct misconceptions and lead to reliable knowledge construction.

Plato (circa 423-347 BCE)

Education is as the key to creating and sustaining his *Republic*. He advocated extreme methods: removing children from their mothers' care and raising them as wards of the state, with great care being taken to differentiate children suitable to the various castes, the highest receiving the most education, so that they could act as guardians of the city and care for the less able. Education would be holistic, including facts, skills, physical discipline, and music and art, which he considered the highest form of endeavor. For Plato the individual was best served by being subordinated to a just society. Plato believed that talent was distributed non-genetically and thus must be found in children born in any social class.

Panini (born circa 400 BCE)

An Indian grammarian who made Sanskrit perfected by the rules. His work forms of the basis for modern Sanskrit grammar is considered the most scientific grammar produced before the 19th century.

Aristotle (384-322 BCE)

Knowledge is categorized based on their object and relative certainty. While, sciences are divided into theoretical, practical and productive. Aristotle believes that language is not of the nature of system or logic but of custom and agreement. He introduces the concept of grammatical gender by classifying words until three kinds of gender: masculine, feminine and neuter.

Aenesidemus (1st circa CE.)

Ten modes are as follows: (1) The feelings and perceptions of all living beings differ. (2) People have physical and mental differences, which make things appear different to them. (3) The different senses give different impressions of things. (4) Our perceptions depend on our physical and intellectual conditions at the time of perception. (5) Things appear different in different positions, and at different distances. (6) Perception is never direct, but always through a medium. For example, we see things through the air. (7) Things appear different according to variations in their quantity, color, motion, and temperature. (8) A thing impresses us differently when it is familiar and when it is unfamiliar. (9) All supposed knowledge is predication. All predicates give us only the relation of things to other things or to ourselves; they never tell us what the thing in itself is. (10) The opinions and customs of people are different in different countries.

Candrakirti (born circa 600) — Madhyamaka Buddhist

If, by trying to understand the truth, you dispel the misunderstandings of some people and thereby some philosophies are damaged - that cannot be taken as criticizing the views of others

Dharmakirti (circa 7th century)

Dharmakirti presents most of his ideas in the guise of commentary on Dignaga's works, even if his theories go beyond what was presented by his predecessor. Some of his ideas, like his proof for the authority of the Buddha's words, are innovations, for Dignaga considered language just as fallible as inference.

Adi Shankara (circa 788–820) — Advaita Vedanta school

this philosophy is called an experiential philosophy-the underlying tenet being "That thou art", meaning that ultimately there is no difference between the experiences and the experienced (the world) as well as the universal spirit (Brahman)

Avicenna (980-1037)

Human intellect at birth is rather like a *tabula rasa*, "a pure potentiality that is actualized through education and comes to know" and knowledge is "attained through empirical familiarity with objects in this world from which one abstracts universal concepts" which is developed through a "syllogistic method of reasoning; observations lead to prepositional statements, which when compounded lead to further abstract concepts." He further argued that the intellect itself "possesses levels of development from the material intellect (*al-'aql al-hayulani*), that potentiality that can acquire knowledge to the active intellect (*al-'aql al-fa'il*), the state of the human intellect in conjunction with the perfect source of knowledge."

MEDIEVAL PHILOSOPHY OF LANGUAGE EDUCATION

Al-Ghazali/Algazel (1058-1111)

He presented unified view of religion incorporating elements from all three sources formerly considered contradictory: tradition, intellectualism, and mysticism.

Ibn Tufail (circa 1105 – 1185)

In the 12th century, the Andalusian-Arabian philosopher and novelist Ibn Tufail (known as "Abubacer" or "Ebn Tophail" in the West) demonstrated the empiricist theory of 'tabula rasa' as a thought experiment through his Arabic philosophical novel, *Hayy ibn Yaqzan*, in which he depicted the development of the mind of a feral child "from a tabula rasa to that of an adult, in complete isolation from society" on a desert island, through experience alone. The Latin translation of his philosophical novel, *Philosophus Autodidactus*, published by Edward Pococke the Younger in 1671, had an influence on John Locke's formulation of tabula rasa in "An Essay Concerning Human Understanding".

Ibn Rushd/Averroes (1126-1198)

Metaphysical truths can be expressed through philosophy and through religion.

Ibn Khaldun (1332-1406)

Societies are held together by the power of social cohesiveness, which can be augmented by the unifying force of religion. Social change and the rise and fall of societies follow laws that can be empirically discovered and that reflect climate and economic activity as well as other realities.

Leonardo da Vinci (1452-1519)

The painter with his power of perception and ability to pictorialize his observations, was uniquely qualified to probe nature's secrets. His writing in backward script that requires a mirror to be read is widely known and later inspires those dealing with children with dyslexia or dysgraphia.

Galileo Galilei (1564-1642)

Experiment and observation are done simultaneously. If you want to find and master something, practise it.

Sudah saatnya filsuf Indonesia disejajarkan dengan filsuf barat, bandingkan kehebatan pemikirannya berikut.

MODERN PHILOSOPHY OF LANGUAGE EDUCATION

Ki Hajar Dewantara (1889-1959)

The roles of teacher are giving example (*ing ngarsa sung tuladha*), motivating students (*ing madya mangun karsa*), and giving support (*tut wuri handayani*). The students should develop their ability to create (*cipta*), feel (*rasa*) and their skill (*karya*).

K. H. Agus Salim (1884-1954)

Formal schools cannot fulfill the objective of education creating 'whole person' and students should learn from many sources. This is then called homeschooling, in which parents or guardians assume the responsibility of educating their child is best developed using their own curriculum, guidelines and the support of resources as they see fit.

John Locke (1632-1704)

Locke's empiricism emphasizes the importance of the experience of the senses in pursuit of knowledge rather than intuitive speculation or deduction.

Jean-Jacques Rousseau (1712-1778)

Rousseau held that there was one developmental process common to all humans. This was an intrinsic, natural process, of which the primary behavioral manifestation was curiosity.

Georg Wilhelm Friedrich Hegel (1770-1831)

The inner movement of reality is the process of God thinking as manifested in the evolution of the universe of nature and thought. Reality is being thought by God as manifested in man's comprehension of this process in and through philosophy. Since man's thought is the image and fulfillment of God's thought, God is not ineffable (so incomprehensible as to be unutterable) but can be understood by an analysis of thought and reality. Just as man continually corrects his concepts of reality through a dialectical process so God himself becomes more fully manifested through the dialectical process of becoming.

Friedrich Fröbel (1782-1852)

The originator of kindergarten school, developing ideas of the education of preschool children aged three to seven. This is to encourage the natural growth of a child through playing.

John Stuart Mill (1806-1873)

Utilitarianism explains that knowledge is based upon human experience and emphasizing human reason.

Ferdinand de Saussure (1857-1913)

Linguistique generale explains the structural approach to language and established a series of theoretical distinction in the basic study of linguistics.

John Dewey (1859-1952)

Experiential education is an education where the students' experience takes an important role in constructing their accomplishment about certain competence. They construct their learning experience which depends naturally towards the real usage of certain knowledge or language in their life.

Rudolf Steiner (1861-1925)

He emphasizes a balance of developing the intellect (or head), feeling and artistic life (or heart), and practical skills (or hands). His theory of child development, which divides education into three discrete developmental stages, predates but has close similarities to Piaget's description of stages of development.

Alfred North Whitehead (1861 – 1947)

The community of actual things is an organism; but it is not a static organism. It is an incompleteness in process of production.

Mahatma Gandhi (1869-1948)

Wealth with work, knowledge with character, commerce with morality, science with humanity. His vows are: non-violence (*ahimsa*), resistance to tyranny (*satyagraha*), and proud of local product (*swadeshi*)

Maria Montessori (1870-1952)

"To follow the child and meet his needs." Children need to learn in an atmosphere of success and positive reinforcement as they work toward mastery of concept through repetition of materials of manipulations with the material.

Bertrand Arthur William Russel (1872-1970)

All objects and experiences are the product of intellect. Objects perceived by senses have an inherent reality independent of the mind.

George Edward Moore (1873 – 1958)

Moore distinguished his view from the view of deontological intuitionists, who held that "intuitions" could determine questions about what *actions* are right or required by duty. Ethics aims at discovering what are those other properties belonging to all things which are good. These properties, in fact, were simply not "other," but absolutely and entirely the same with goodness. Therefore, we cannot define "good" by explaining it in other words. We can only point to an *action* or a *thing* and say "That is good." Similarly, we cannot describe to a blind man exactly what yellow is. We can only show a sighted man a piece of yellow paper or a yellow scrap of cloth and say "That is yellow."

Albert Einstein (1879-1955)

"The only thing that interferes with my learning is my education."

As Philosophers, Scientists and Educators we have a responsibility to maintain great knowledge from the past, for as Einstein beautifully writes;
... knowledge must continually be renewed by ceaseless effort, if it is not to be lost. It resembles a statue of marble which stands in the desert and is continually threatened with burial by the shifting sand. The hands of service must ever be at work, in order that the marble continue to lastingly shine in the sun. To these serving hands mine shall also belong. (Einstein, On Education, 1950)

Edward Sapir (1884-1939)

Each language is characterized by fundamental patterns. The variant sounds, words, and grammatical relationships of a language conform to the patterns and this patterning in a parent tongue affects parallel development in daughter languages; this idea is known as drift concept.

Leonard Bloomfield (1887-1949)

Every language is unique therefore in language teaching doing a contrastive analysis between target language and source language is important to predict difficulties and anticipate error.

Ludwig Wittgenstein (1889-1951)

Language a series of interchangeable language-games in which the meaning of words is derived from their public use.

Rudolf Carnap (1891-1970)

Philosophy is as logical analysis. Carnap's principle of tolerance or conventionality of language emphasized freedom and variety in language construction.

Lev Vygotsky (1896-1934)

Scaffolding technique based on Zone Proximal Development or the range of tasks that are too difficult for the child to master but that can be learned through guidance and assistance from adults or more-skilled children.

Jean Piaget (1896-1980)

Children learn from action rather than passive observation. Teachers need to understand that child must construct knowledge for themselves and that this results in deeper understanding. "I watch, I forget; I do, I understand."

Burrhus Frederic Skinner (1904-1990)

Human behavior is explained in terms of physiological responses to external stimuli.

John Langshaw Austin (1911-1960)

Fundamental philosophical task is analyzing and clarifying ordinary language, such as speech act theory. Language is performative and is made of speech act.

Jerome Bruner (1915-...)

He rejected the notion that perception as a passive recording of the external world presented to the senses. Rather, percepts are molded by a person's preconceived ideas. Humanbeings are active seekers not only adults but also children.

Paulo Freire (1921-1997)

Freire's emphasis on emancipation through interactive participation has been used as a rationale for the participatory focus of development, as it is held that 'participation' in any form can lead to empowerment of poor or marginalised groups.

Thomas Samuel Kuhn (1922-1966)

The Structure of Scientific Revolution depicted the development of the basic natural sciences in an innovative way. The scientists work with a paradigm, when the paradigm weakens, the next phase of scientific discovery takes place.

Noam Chomsky (1928-...)

Three postulates: competence-performance in language learning, the concept of universal grammar, and creativity in language.

Howard Earl Gardner (1943-...)

Intelligence is a psychological potential to process information so as to solve problems or to fashion products that are valued in at least one cultural context. The seven intelligences cover: linguistic, logical mathematical, bodily-kinesthetic, music smart, spatial or picture smart, interpersonal, people smart, and naturalistic smart.