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Different forms of education

Abstract

The paper consists of the valuable information concerning democracy and value in many educational reforms in different level of educational institutions from primary, higher to the universities.

Keywords: education, reforms, values, virtues, democracy.

PESA (Philosophy of Education Society of Australasia) was the organizer of the international conference *Re-engaging with politics: Re-imagining the university*, which was held from 4 - 8 December 2015, at Australian Catholic University, Melbourne, Australia.

One of the main presenter, Vincent Shen (Canada), in his paper *University and its Reaching-Out in the Era of Globalization: An Intercultural Philosophical Reflection* presented an intercultural philosophy´s point of view on the ethos of university at the time of globalization. He discussed the historical change of ethos of the modern university in regard to the function of human reason: the idealist period, the positive period, the managerial period, and the reaching-out period.

The Educational Importance of Communicative Virtues was discussed by Nicholas Burbules (USA). He explained a virtue approach to ethics and why it is a desirable way to frame these communicative issues. Then in greater detail he explored three examples of what he sees as distinctly communicative virtues: listening, truthfulness, and reasonableness. According to the author each provides a complex and nuanced perspective on what it means to act ethically in communicative settings. Finally, he related these ideas to education, and showed how these communicative virtues both sustain, and are sustained by, educational interactions. He stressed that developing these virtues and helping people grow in their understanding of them is a significant educational objective in itself. *The role of virtue education in the Philippines: prospects and promises* was the topic of Bernardo N. Caslib, Jr.

(Philippines). According to him the Philippines is in the process of revitalizing its educational sector by introducing changes in both basic and higher education. The role of virtue education in this transformation is seen to be of primacy as it occupies a stable place among required subjects in basic education (Value education and Introduction to the philosophy of the human person) and higher education (Ethics).

 Alan R. Libert (Australia) stated that living languages cannot be effectively taught exclusively by distance; some face-to-face contact is necessary. Asserting these facts goes against the current fancies of some university administrators, who are eager to discontinue courses with few students, and to put everything online or use "flipped classrooms." In his paper *The philosophy of language education in today's universities* showed another unpalatable fact (to administrators) is that language programs tend to lose students as the level of the language course gets higher (so that it is not unusual to have advanced classes of only a handful of students. Finally, it appears that the languages themselves (like many humanities subjects) are often not valued by the wider community. In the fact of such pressures, what are language teachers to do? His presentation argued that a clear philosophy of language education, along with an innovative approach to the instruction itself, may be of help. The former would involve the recognition of the special status of language education, in terms of both its needs and its values for society in general (including the benefits of direct contact with major works of literature and philosophy). (Such beliefs are commonly held, but are not always explicitly stated.) The latter could include "blended modes" of language teaching, which involve both the necessary classroom contact and the freedom of an online environment. Similarly Paul McBride (Japan) in his presentation *Re-imagining the use of English in universities* he stated that English is a heterogeneous language which has been adopted internationally to the extent that, from a global perspective, English as a lingua franca (ELF) rather than English as a native language is more characteristic of English use in universities. His study contributed to discussion on the theme re-imagining the university by proposing the acceptance of inclusive approaches to the use of English in teaching, and in research, based on a reconsideration of the notions of "standard" language and proficiency.

Re-imagining the university as a blended/online community of learners was presented by Thuy Vu (Australia). He stated that many Australian universities are moving towards blended learning with units of studies delivering all or part of teaching, learning and assessment activities in the online environment. In his paper he explored drawings on experiences and insights of a team at Westerns Sydney university in their initial phrase of redesigning a Master programme for wholly online delivery.

The paper *Values education and digital citizenship: exploring a framework* presented by Sandra Lynch (Australia) was part of a larger project being undertaken with her colleagues exploring philosophical and educational perspectives on a development of digital citizenship. National educational policy has been criticized for its lack of vision and its tendency to favour market forces. These criticisms may be

well-founded and governments can affect educational outcomes using levers such as policy development and funding. Her paper was built on a premise that schools and faculties of education have a particular responsibility to be steadfastly focused on developing this ability in pre-service teachers. Coming generations of teachers face the task of building in their own prospective students the critical thinking skills, emotional intelligence and ethical awareness and competence requisite to the digital environment in which they will operate. Jānis Ozoliņš (Australia) in his presentation *Democracy Values and Education* stated that there are connections between democracy and education has largely slipped from view in more recent times, as governments have become obsessed more and more with educational institutions providing young people with measurable skills and capacities that will enable them to take their place in an increasingly volatile work environment.

Re-imagining higher education through Jan Amos Comenius and its contemporary interpretation was presented by Shinichi Sohma (Japan). The author proved that Johannes Amos Comenius has been seen as a reformer of elementary and secondary education through his works such as Didactica magna and Orbis pictus sensualium. Comenius criticized the higher education in those days for the lack of universality not only in the policy of admission and curriculum but also in the organisation itself. His direction surprisingly corresponds to the trend of higher education reform in 21st century world. This shows a relevance of philosophical and historical approach to reimage the university. Similarly Vasil Gluchman & Marta Gluchmanova (Slovakia) in their paper *John Dewey's philosophy of education and ethics of social consequences* saw Dewey´s philosophy of education as a model of the moral and social engagement. In this model, a main role is played by the experience of students and huge accent is assigned on the formation of an active attitude to the engagement and its application to the life of an individual and society. In context with Dewey´s idea of new model of education, the authors analysed their concept of ethics of social consequences (as a form of satisficting non-utilitarian consequentialism) as one of the options for a new model of philosophy of education. The primary values in ethics of social consequences according to the authors are humanity, human dignity and moral right, which are developed and realized in correlation with positive social consequences. Secondary values include justice, responsibility, moral duty and tolerance. The authors analysed principle of humanity and its meaning for philosophy of education. Thi Kim Quy Nguyen (Australia) analysed Durkheim´s Pragmatism and Sociology, a series of lectures he gave during 1913-14 at Sorbonne as a response to the immense popularity of pragmatist thinking, especially via Henri Bergson. His paper *Durkheim's critique of pragmatism and its implications for the recent university curriculum reform in Vietnam* was not to an attempt to debunk pragmatism as a philosophy, but to draw from a Durkheimian perspective some important lessons for today´s debate about knowledge in the university curriculum, particularly the recent curriculum reform in Vietnamese higher education.

Mohammad Naqi Akbari (Iran) in his paper *Development of education in Afghanistan* concluded that there is a strong and growing demand for modern education and training for boys and girls in Afghanistan. Peace and stability are innova-

tive strategies and they will contribute to progress of education in the country. *Churning educational reforms and its impact on educational leadership and quality of education in Fiji* was presented by Prathika Gouder (Fiji Islands). Her paper intended to create a clearer understanding of how the quality of education in Fiji is affected by the churning educational reforms and roles of educational leaders in understanding resisting or implementing the reforms. She stated that sustainability of quality education depends on the leaders understanding the reforms in the curriculum, the impact on pedagogical issues, teacher preparedness and professional development and of course the school culture. Good leadership can cushion the tensions of the reforms and promote sustainable quality lifelong for all. James Burford (New Zealand) presented *The trouble with doctoral aspiration now.* His paper attended to the affective-political dimensions of doctoral aspiration. It considered the persistence of doctoral hope for an "academic good life", set in a context of a depressed and precarious academic present. The article emerged from 2013 research with ten doctoral students in the Arts and Social Sciences, at a research-intensive university in Aotearoa New Zealand.

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