

Great Philosophers and their Views for Effective Management of Education

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Abstract

The discipline of philosophy cannot be separated from that of education. In fact, both philosophy and education can be regarded as a two-sided coin. The reason is that one complements the others; without one the other will hardly exist. This also can be deduced as the reason why great philosophers have proven to be great educators. Philosophers of the ancient, mediaeval, modern and even contemporary periods have in one way or the other theorized different views to achieve good educational systems in their time. A critical study of these philosophers revealed their concepts of education and how it can adequately be established to enhance its traditional roles in the society. The various philosophical tools of speculation, prescription, and analysis will be applied in this work for adequate discussion of the great philosophers' views for effective management of education. The findings no doubt, will be relevant if applied to our present educational system.

Keywords: Philosophers, Effective, Management, Education.

INTRODUCTION

Philosophers of different ages unanimously agree that education is a vital tool for the harmony of society. Socrates encouraged his audience to go for knowledge; "man, know thyself," he advised. In another situation, he clearly stated that, "an un-examined life is not worth-living". This points to the fact that the education of the individual was the primary concern of Socrates. Plato in turn considered education an instrument of moral reform. To him education does not only inculcate the right values but will transform the human soul (Subrata & Sushila, 2007). He was of the view that the human soul being educated makes him to live a desirable and worthwhile life. Hence, to Plato education is a life-long process, and should be for all individuals; men, women, and children.

Aristotle's precepts are in complete agreement with Plato; however he taught that the ideal life is one in pursuit of knowledge and wisdom (Curtis & Boulwood, 1977). He was of the view that individuals ought to live an upright life. That education is to train the young to perform the right kind of actions. The above illustrates the fact that education occupied a vital place in the perception of the ancient philosophers.

The Medieval thinkers were not left out in their high regard for education. Quintilian opted for a well-organized and stable education for the Romans. Indeed, records have it that he made vital impact on the history of educational ideas.

St Augustine was another figure in the line of great philosophers whose name is written in gold for their great impact in instituting and the management of education of their time. His profound educational management is traceable to his school training and his experience as a teacher of rhetoric (Curtis & Boulton, 1977). This gave him an added advantage. St. Thomas Aquinas and many others of the medieval age gave a great lift to educational programmes which the renaissance and the contemporary philosophers have extensively referred to in their teachings.

However, it will be mentioned here as Hegel quoted in Subrata and Sushila (2007) rightly stated that every thinker is a child of his time, and this is reflected in their perceptions and theories. To this effect, the researcher shall pick some of these great philosophers of various ages and discuss their views on effective management of education. It will be worthy to note that the choice of these thinkers does not hang on the essentials of their theories above others or the influence of their work over others not discussed, but to serve as a representation for others not mentioned. Before venturing into this, it will be essential to critically view the various concepts in the topic under discussion. The paper will be concluded with where judgement on the relevance of the various views of these philosophers to our present educational system.

CONCEPTUAL FRAMEWORK

This section will see to the analyses of the following concepts for proper discussion of the paper. The importance of this according to Okoh (2003) is to arrive at a logical accuracy and semantic clarity in carrying out a vital work of this kind.

- Philosophy and Philosophers;
- Effectiveness;
- Management;
- Education.

Philosophy / Philosophers

Philosophy is derived from two Greek words; 'phileo' (Love), and 'sophia' (Wisdom). Bringing these two words together comes to stand as philosophy, which in direct interpretation means, 'love of wisdom'. In a more elaborate form, philosophy could be seen as a discipline in pursuit of wisdom. In the speculative realm, (which was the earlier focus of philosophy) it aimed at reasoning and giving meaning to the origins of certain things and events. In fact, it exists by reason of man's quest for the ultimate truth. As Okoh (2003) truly affirmed man, from his earliest beginnings always had to grapple with the problem of the unknown. Looking at it in this regard, philosophy should be considered to emanate from man's curiosity to proffer solutions to the wonders of the earth.

Akinpelu (1981) revealed that in the popular sense of the word, philosophy has been used in different aspects of life to mean either technical/professional sense or the common sense Notion. Philosophy in the common sense notion is the use of the term by individuals to mean their opinion, perception, and views, etc. on a particular thing or situation. Hence, we often hear people make such expressions like; 'what is going on is against my philosophy' or 'my philosophy of life is so and so'. This notion of viewing philosophy is also termed as the Layman's view. On the contrary, the technical or professional sense of philosophy stated by

Akinpelu is “characterized by logical, consistent and systematic thinking so as to reach conclusions that are sound, coherent and consistent in all their parts” (1981, p. 2).

Hirst and Peters (1970) consider philosophy as a discipline that deals with questions of reflective sort arising from its activities. However, it differs from other disciplines of this nature due to its own reflection about concepts for making good judgment. Based on the above, Hirst and Peters described philosophy as a discipline “concerned with questions about the analysis of concepts and with questions about the grounds of knowledge, belief, actions and activities” (1970, p. 3).

As mentioned earlier, the earlier philosophers centered on issues about nature, but the Sophists and Socrates made a shift to focus on man. This means that the traditional role of asking cosmic questions about nature on ultimate principles of things as it were in the era of the sophists and the pre-Socratic period the medieval thinkers’ era shifted its attention to man’s behavior in relating with the supreme being. Consequent on this Protagoras’ in Stumpf (1977, p. 34) stated that “man is the measure of all things, of the things that are, that they are, and of all things that are not, that they are not.”

The period in question as revealed from the above saw the emergence of philosophers centered on the moral or ethical aspects of the individuals. Philosophers like Socrates consider the making of the soul as good as possible, which can be achieved by appropriate modes of behavior. He is of the view that when the human soul is trained to be good, he will live a life of happiness which he had desired. Though, it takes true knowledge of things according to Socrates to know whether the necessary requirement of one’s happiness can be fulfilled. The foregoing translates into the reasoning that philosophy and philosophers from the ages past down to contemporary times did focus on solving problems of man and the society.

From the era of normative or prescriptive philosophy which we have noted above, philosophy then moved to the analytical era. Philosophizing in the understanding of this era, deals with conceptual and linguistic analysis. The focus of philosophers hitherto is to analyze concepts and language for easy and proper usage and understanding. Philosophers in this field strongly argue that most problems we have in society and in most disciplines is the issue of misconception. Hence, they are of the view that if concepts are properly analyzed, their understanding and usage will be adequate. This will also eliminate problems and abuses in usage.

In summary therefore, it can be stated here that we have three different major operations from which philosophy has been viewed—Speculative, Prescriptive or Normative, and Analytical. Consequently, these have so far remained the vital instruments for tackling philosophical problems in recent time.

Effectiveness

The Business Dictionary defines Effectiveness as the degree to which objectives are achieved and the extent to which the targeted problems are solved. Effectiveness means doing the right thing:

Ololube (2009) stated clearly that the concept of effectiveness (be it in educational matters or any related issue) is a very complex one. The reason is that for one to achieve an effective state of things other related factors need to be put in place. In school effectiveness for instance, students, teachers, the curriculum and other factors need to be structured to work maximally to achieve effectiveness in the school system. This means that for the education system to be improved for an effective performance in any given society, other factors must be streamlined. On this note, Stringfield cited in Ololube (2009) argued that certain impediments can stand as obstacles to school effectiveness in any society. He listed the

following: lack of consensus on content to be learned; lack of knowledge on how people learn; lack of quality measures of learning, to be some of the hindrances to school effectiveness. In the same vein, Owen in Ololube (2009) posits that students' academic performance affected by the school culture has a great effect on school effectiveness. To put things right, he suggested that the school culture made up of values, norms, communication, educational practices and policies should be properly enhanced for optimal results.

Talking a position, Hackett (2007) argued that effective schools like any other institution do not just happen, they are "caused" to emerge. He therefore suggested that to have an effective school or any institution we desire, we must increase the effectiveness in our system. He stressed that we, ourselves and the organization will have to change for the better. Essay UK (2018) supports this assertion that an adequate research carried out related to the practices of effective schools will go a long way not only to improve the educational system, but will also assist the society to have access to what goes on and in turn develop better and reliable solutions to educational problems and management. Citing how much this programme has been of help in American society since its *abinitio* in the early 1990s, the essay clearly revealed that the concept being applied into the school brought improvement and had solid outcomes. Hence, the paper did not mince words when it concluded that the concept of school effectiveness and improvement is an effort to transfer strength, knowledge and research skills regarding the study of school effectiveness into the study of school improvement to create a new culture (Essay UK, 2018).

What the foregoing argument simply brings us to the understanding of the importance or the vital position that effectiveness occupies, not only in the educational system but in various sectors of the economy.

Management

No doubt, the term, 'management' has been used in different senses and by different people. While some refer to the term as the process of planning, directing, organizing or even taking up a controlling position, others consider the term to mean leading people and taking advantage of issuing instructions that ought to be obeyed. This seems to match the position of Henry L. Sisk cited in the work of Semesters (2019) that management is the coordination of all resources through the process of planning, organizing, directing and controlling in order to attain stated objectives. The above definition is not different from that of James L. Lundy who in the same paper says that management is principally the task of planning, coordinating, motivating and controlling the efforts of others towards specific objective.

The fact that this work focuses on education, we shall narrow down the concept and role of management in education. From what has been put forward as the meaning of management it becomes obvious that management is required in every organization and parastatal. This also construes that the success or failure of any organization or institution depends on the efficiency of its management team. In the same vein, a good and effective skill is needed in the management of the educational system and institutions. It is no gain-saying that the growth or fall in standard of any educational institution heavily rests on the managerial/administrative ability of the managers of that institution. This translates that educational or institutional managers cum administrators must live up to expectation since they are considered the life-wire of any organization (institution).

Kashyap (2018) revealed that educational management operates in different dimensions which he tags as types of educational management. He considers the following as types of educational management: human resources, physical and material resources, and ideational resources. He argued that the coordination and inter relation of these three resources will make educational management take its stand.

Taking a further step in the analysis of management, Ololube (2013) stated the following as some of the roles the Educational Administrators or Managers are expected to carry out; planning; organizing, staffing, directing, coordinating, reporting and budgeting. Ololube, alongside with other writers are of the view that adequate implementation of the above mentioned roles will enhance the educational system. However, educational management/administration is also embedded with some challenges which Ololube (2013) stated as follows: lack of adequate planning, accountability, trash economy, socio-cultural, political, technological, and educational, standards as the series of factors posing as problems to educational management/administration. Scholars in this field of study strongly argue that the above listed challenges in no small measure have hampered the efficiency of educational managers/administrators in our institutions of various levels.

Education

Discussing the concept of education will draw us to the opinion of Emmanuel Kant that “Man is the only being who needs education”. (Churton, 1991). By this it means that the concept of education can appropriately be analyzed in respect of man, that the concept of education must have its rightful place when it is linked to man. The reason is that education involves nursing, discipline, and teaching which are not palatable with animals. The etymological meaning of education will assist in this direction, to expound the true meaning of education.

Education is derived from the Latin word ‘Educare’ and ‘Educere’. The former, means “to bring up or to lead”, while the later means “to develop” (Okoh, 2003; Sharma, 2007). A clear understanding of both terms simply gears towards the development of the individual in the society. It is based on this understanding that Ololube (2012, p. 25) opined that “education is meant to help students grow and develop, provide them with desired skills and professional abilities, assist them in acquiring the necessary understanding, concepts, values and attitudes to manage future tasks”. Such skills mentioned by Ololube, imparted through an effective educational process will be translated to different faculties of the economy for national growth of the economy.

Hirst and Peters (1970) posited that obtaining quality education often consists in putting people in the way of values which they have never dream of. One may wonder the kind of value and how it comes from education, but Ololube (2012) cleared this doubt when he opined that education helps to encourage the individual to develop into a ‘good citizen’ and prepares him for employment and for productive contributions to societal growth. Though, some scholars have devised notable arguments in this direction – on the connection between education and values, they insist that education cannot necessarily breed values in individuals after all; some individuals who did not pass through institutions or processes cataloged as education, but are brought up in traditional skills and folk-lore also have value (Hirst & Peters, 1970). Separately, Hirst and Peters also bring to our understanding that education cultivates knowledge and understanding which is cherished in our culture for what they stand for in the society. It is no doubt that adequate knowledge and understanding translated into different areas in science and technology has positively affected the lives of the people in the society. It also should be known that such knowledge and understanding can only come from an effective educational process. The above conclusion translates that one can also speak of a bad or poor education. This will be suggesting when the educational system in question is not giving the required services or not producing the societal values as it ought to.

In line with the following argument, Peters (1966) posits that education transmits something worthwhile. By this assertion, Peters reinstates that the outcome of educational process must be of value, worthy to cherish by the society. He insists that the business of

education is to mould the entire individual well-being. It is by this notion that Peters strongly argued that it will be out of place to say that one is educated yet he is named among the deviants. Based on the above perception, O'Connor in Ololube (2009, p. 28) stated "that the educational system of any society is a more or less elaborate mechanism designed by society to instill in individuals certain skills or attitudes that are judged to be useful and desirable in the society".

It could be summed up that like most academic disciplines; education has no generally acceptable definition. However, scholars give various meanings to it based on their perception of the discipline of education. Against this background, Okoh (2003) advised that to have an all-round embracing conception of education, and for a better meaningful definition of it, one should look inward into the three major ways of the usage of the term, vis-à-vis; education as a process; as a product; and as a discipline. Okoh strongly agree that when education is tackled taking cognizance of these basic areas, it will have wide acceptability.

Great Philosophers on Effective Educational Management

Nakunja (2015) stated clearly that the centre stages of philosophers (both ancient medieval, modern the contemporary era) are to educate the people on the prevailing issues of their society. They devised solutions that will foster a good and stable society. To fast-track the achievement of this goal, they delved into the educational system as it is considered the basic tool to transform any society. Indeed, philosophy and education are two inseparable disciplines that have always complemented each other. It is this 'eternal marriage' between philosophy and education that has called for great philosophers also being known as great educators. This has been known not just in modern times but even in the ancient period. The likes of John Dewey, J. J. Rousseau, Immanuel Kant, John Locke, Plato, Socrates, and many others were renowned philosophers who were also great educators.

Good enough, these educational thinkers have their various views on how education can be effectively managed and to achieve optimum result. In this section, we will discuss some of these philosophers of different era and their views on educational management. This is essential because their views have in one way or the other influenced our contemporary educational system. Even though we may be unconscious of that fact, we are constantly influenced by the ideas that have come down to us through these philosophers.

Ancient Era philosopher-Plato

Plato was a Greek philosopher who lived between 427-347 B.C. He was a disciple of Socrates and an idealist. Plato is more famous for his writings which are the *Republic*, the *statesman*, and the 'law,' written in 330-370BC, and 350BC respectively remaining dominant. He has been generally regarded as the founder of philosophical idealism based on his conviction that there is a universal ideal in the world of eternal reality beyond the world of the sense (Mukherjee & Ramaswamy, 2007). Describing Plato, Mukherjee and Ramaswamy assert that for his elaborate writing skill, Plato has been acknowledged by many as a poet of ideas, a philosopher of beauty and the true founder of the cult of harmonious living.

His Educational Ideas

Plato postulated an ideal and harmonious state that will be adequately managed only by philosophers. To that effect, he drew an elaborate education scheme in which the entire state

is brought into focus. By doing this, Plato was of the view that when the state stands by its responsibility to organize and manage education adequately, an ideal society would be attained. For the fact that education is considered a vital and basic tool for moral reform as well as the inculcation of the right values of selfless duty towards the people, the whole society should be involved. Plato was of the opinion that the young mind through effective education, will eradicate the non-rational part of the human. Considering this all-important place of education in the society, Plato in the 'Republic' discussed how education should go to achieve the ideal state he postulated. Plato's educational ideas for the ideal society take cognizance of every member of the state; the children, youths, males and the females. He argued strongly that for a better society, everyone has something to contribute to its growth, and education should be the panacea to societal development.

Plato's choice of education of the young in his educational scheme is in line with Socrates' perception of the essentials of education to the young and tenderly when he clearly stated that "in every work, the beginning is the most important part, especially in dealing with anything young and tender: for that is the time when any impression which one may desire to communicate, is most easily stamped and taken" (Curtis & Boulton 1977, p. 10).

Consequent to the above Plato drew an education plan for the child. The elementary education begins with the training in music which with time is replaced with gymnastics. This according to Plato prepares the child towards the training expected for the armed forces of the city. Curtis and Boulton (1977) expound the use of the term music as the initial curriculum content of the elementary education to mean not just on its literal usage of the word, but connote training in literature, poetry, and the arts. However, to Socrates, the object of education in music is to train the soul, while gymnastic is for the body, both music and gymnastic accordingly enhance the soul of the individual.

Story-telling also forms the teaching method for the elementary level of education which Plato suggests must be censored to avoid the children gaining false impressions of matters of life. On the contrary, stories of famous people and heroes of war should be told to instill the spirit of boldness and erase the fear of death. Again, for more emphasis, Plato according to Rusk (1969:14) attached great importance to the method by which knowledge is imparted to the tender "for a young person cannot judge...anything that he receives into his mind at that age is likely to become indelible and unalterable and therefore most important that the tales which the young first hear should be models of virtuous thoughts". To Plato the training of the child in music and gymnastic generate in him a well-balanced and harmonious character.

Higher Education

Rusk (1969) revealed that not much is discussed concerning the subjects obtainable in the higher education. Some writers have it that the pronounced age for the higher education as suggested by Plato is the age of 20, in which case, a 10year course will be taken for those who had flair for science. After this, a similar selection is again made at the age of 30years, and the successful ones were made to study acts of Dialectics or Metaphysics, logic and philosophy for 15years, at the expiration of which they became Philosopher king (Mukherjee & Ramaswamy, 2007) However, in further discussions in the Republic, Plato recommended 'calculation and geometry and all the other elements of instruction to form the subjects in the higher education, preparing the individual for dialectic. Mukherjee and Ramaswamy (2007) stated that advanced courses in mathematics, which include arithmetic, plane and solid geometry, astronomy and harmonics, were part of the subjects for this level of education as proffered by Plato. He is of the opinion that these subjects lead one towards the attainment of pure truth which is paramount to the soul.

The aim of the higher education is not a mere extension of knowledge as Rusk (1969:20) stated, but “the conversion of a soul from the study of the sensible world to contemplation of real existence”. Such, according to him is the aim of a higher education. The higher education as proffered by Plato is the education of the philosopher, the Ruler. So, the subjects were articulately selected to drive the individual towards this goal. For instance, the choice and study of mathematics as captured by Curtis and Boulwood (1977, p. 18) is such that “Mathematics gives an insight into certain principles of the incredible world, furnishing the students, as it were with a pattern of thinking, which is by no means the only one, but a pattern which is to be found in others departments of life”.

Education at this level with its curriculum content of subjects that deal with calculation makes the dialectics. The concept of the dialectics to Plato is the act of adopting the right method of reasoning which could be employed either for the discovery of communication, or the demonstration of truth (Curtis & Boulwood, 1977).

Plato is of the view that education being an instrument of development of the state should be for all; men, women and the children. The same education for men should be for women. The training in music and gymnastics, and the art of war that should be practiced by men, should also be carried out by the women as far as their nature can go. Again, Plato postulated that the affairs of education due to its position and vital roles should be the managed and controlled by the state.

It will be worthy to state that the significance of Plato’s educational theory is of him leaving no one member irrelevant; he considers every one very important who has something to render to the growth of the state based on the level of education he or she had obtained.

Medieval Period-Quintilian (Roman education)

Marcus Fabric Quintilian (35-95AD) was born in Spain, a famous lawyer and a great teacher in Rome. He was another great philosopher whose impact and contributions to the establishment of the Roman Ladder of Education cannot be overemphasized.

Quintilian was very practical in his educational orientation and attitude. Like Plato, he believed in early childhood education, and was strongly of the opinion that parents as the first teachers of the children have serious responsibility for instilling morals to their children. This is done when children mimic the good ways of their parents. Consequent to this, he encouraged parents to be of good morals and be well behaved. “Quintilian demanded that his future orator, that is parents not just his father only should be cultured” (Rusk, 1969, p. 41). Quintilian was of the view that when a child is brought up under a nurse or guidance that is lettered and well cultured the same good attitude will be imbibed by the child. Okoh (2003) stated Quintilian’s Ladder of Education as follows:

Primary Education: 6-12years

The primary education gives privilege to both boys and girls under this age bracket to have early education. The children were taught by the “Iudus”, (a name given to the elementary school teachers) to read and write elementary Greek and Latin. Rusk added that the curriculum content of this early education included; “reading and exercises in speech training which consist of repetition of rhymes containing difficult combinations of sounds”.

The Secondary Education: 13-16years

The Secondary Education level according to Okoh (2003) was opened to the boys who attended the Grammar School taught by the “Grammaticus,” the teachers of grammar. They

were taught advanced Greek, Latin grammar, literature, and other Liberal Arts subjects. Rusk (1969) revealed that the grammar was divided into two parts—the knowledge of correct speaking and writing, and the interpretation of poetry. Quintilian was inclined to not only the teaching of what is beautiful and eloquent, but in a greater degree what is good and honest. Hence the youth were tailored to the reading of such books as to widen their minds and strengthen their genius.

The Post-Secondary Education: 17years and Above

In Quintilian's educational Ladder the "Rhetors" was institutions of higher learning where young men were trained to be orators. Here, orator should not be understood in the common usage of the word, but they were individuals trained and who possessed the power of both eloquence and mental excellence. However, Okoh (2003) asserts that in the Rhetor (school), young men were also prepared for other careers, as in Law, Agriculture, Engineering, and public life. As important as geometry and arithmetic to Plato in the making of a philosopher king, so it is to Quintilian in the making of Rhetoric (Rusk, 1969). The reason is that Geometry lays down principles, and draws conclusions from them and proves uncertainties which according to Quintilian the orator also does. Okoh (2003, p. 96) therefore summarized the major educational ideas of Quintilian as having the following elements:

- Emphasized the need for schooling;
- Emphasized the role of healthy competition in the promotion of learning through the introduction of reward mechanism;
- The teacher should regard each child as a unique individual and teach him with patience and loving understanding;
- Emphasized the making of the orator, who must be morally upright, have a good command of written and spoken language and be perfect in public speech.

We should note that Education among the Romans had not much to talk about as compared to that of the ancient Greeks, but Curtis and Boulwood (1977, p. 47) stated that it was characterized by its ancient custom "each one was instructed by his father, and to the person who had no father, the oldest and most distinguished citizens stood in place of one". However, the early training did not exceed reading and writing but the physical and moral lessons that follows were worthy of commendation.

Philosopher\Educator in the Dark Ages: Augustine of Hippo

The fall of Roman Empire plunged the Western World into a period generally referred by scholars as the Dark Ages. Okoh (2003) asserts that education during this period came to a standstill. There was wide-spread ignorance and poverty at its climax, and intellectualism at its nadir stage. Most noted at this era was St Augustine of Hippo who was a philosopher and a theologian.

The education of the individual at this period was not only for intellectual uprightness but was also to instill religious faith and morality. What makes up complete learning in the individual as conceived by people of this era was faith and reason; the wisdom that should be imbibed should be Christian wisdom. He was of the opinion that reasoning without revelation was certainly possible, but it would never be complete (Stumpf, 1977).

The Columbia theological seminary work on this clearly stated that emphasis on education were drawn on the following:

- The teacher should help the student experience God;
- The teacher should take into account the unique characteristics of each student and relate to the students as unique individuals;
- Christian education should include the study of Plato, for most Christian doctrines were contained in his writing;
- Teachers must recognize the image of God in person as their rational nature, thus it is to be used as a tool to relate them to God;
- Teachers should distrust the senses as a means of knowledge and use reason instead and
- In the tension between faith and reason, faith must predominate.

St Augustine strongly was inclined to the teacher's role as the key to effective and formative education in the society. He argued that the teachers' attitude to the students will positively affect the perception of what they ought to receive in the learning environment. Hence, St. Augustine sees the teacher as very vital in the educational process.

The Renaissance Philosopher (John Locke)

The Renaissance era according to Okoh (2003) was the period in Europe when there was a great revival of arts, literature, philosophy, and education in general. It marked the transition from the medieval world to the modern era. John Amos Comenius and John Locke can be cited here among the notable philosophers of education at this period. However, we shall discuss in brief the educational ideas of John Locke.

John Locke was an English philosopher inclined to social philosophy and problem of knowledge. He is popularly remembered by his doctrine of "Tabula Rasa", that the mind of the child at birth is like a blank slate. Against the view of Plato on man's innate ideas, Locke emphasized that sensation and experience coupled with the environment is what made the man, rather than heredity (Okoh, 2003). As an empiricist, Locke is of the view that the things we know are what we experience. What it means according to John Locke is that the mind only works with those things which it experiences. To this effect, knowledge is a product of sensation and reflection (Uduigwomen & Ogbinaka, 2009).

Most of the doctrines of John Locke in this perspective are well pronounced in his two major books; *An Essay concerning Human understanding*, and *Some thoughts concerning Education*. Rejecting the view of innate ideas as postulated by certain English thinkers, Locke stated that "let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas. How come it is to be furnished? Whence comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this, I answer, in one word, from EXPERIENCE" (Curtis & Boulton, 1977, p. 227).

Locke strongly expressed his view that mental activities are functions of either the external world or the operation of the mind. That the state of the child at birth will have of him little to reason or have him stored with plenty of ideas that will grant knowledge, until he is surrounded with a variety of experiences. He also proposed that the mind and the body be developed to a desirable level as this will help in making the man. However, unhappy experiences are sure to cause children to dislike those aspects of learning associated with the experiences he pointed out. Rewards to Locke are as dangerous as punishment. Therefore a strike must be balanced when exercising any of it in the educational process.

Concerning the education of the girl-child, Locke showed no discrimination on the ground that; "since girls show no backwardness or lack of assurance by being educated at home, why should it be considered essential for boys to have the wider experience of school?"

Virtue is harder to be got than knowledge of the world” (Cutis & Boulton, 1977:240) he argued. Okoh (2003) summarized John Locke’s educational ideas among the following that:

- Locke rejected the doctrine of innate ideas; he advocated the role of the senses, experience, and the environment in the teaching /learning situation;
- Education, teaching/learning ought to take cognizance of the interest, needs and desires of the child;
- Locke recommended the play-way method of teaching/learning; the child should be made to feel free and yet remain disciplined;
- Locke condemned the use of corporal punishment;
- Locke supported the establishment of private schools because these schools catered more for individualized teaching;
- John Locke advocated the study of several languages, including the mother tongue. He also advocated vocational education; and
- John Locke emphasized that education ought to be regarded as a moral enterprise with emphasis on virtue and good character.

Age of Enlightenment: Jean Jacques Rousseau (1712-1778)

Okoh (2003) described the age of Enlightenment as a philosophic movement which began in the mid-17th century in reaction to religious authoritarianism, political absolutism and unscientific modes of thought and theories of human nature. He made it clear that the era initiated a revolution in educational thought. The educational philosophers notable in this period were the likes of; Jean Jacques Rousseau, J.H. Pestalozzi, J. F. Herbert, and F. Froebel. However, we shall be discussing the educational impact made by J. J. Rousseau.

Jean Jacques Rousseau, a French philosopher was born in Geneva. He strongly believed in the innate goodness of man. To him, man is not only born as a good man and free, but he is a perfectible being (Okoh, 2003). Rousseau is highly reckoned for his various radical ideas that had promoted education, not only in the past but also in recent times. Curtis and Boulton writing of him stated that he is; “a highly original thinker who burst the bonds of convention, who in his political philosophy may be termed the father of modern democracy, and whose view on education were so revolutionary that they have influenced theory and practice ever since” (1977:262). Rousseau’s educational ideas are expressed mainly in his book-EMILE. Emile according to Curtis and Boulton is a treatise on education cast in the form of a romance of three characters.

Rousseau strongly advocated that the child is born a good man. Okoh captured his words that, “everything is good as it comes from the hands of the creator but degenerates once it get into the hands of man” (2003, p. 106). Consequently Rousseau advised that the education of the child should be done with caution, not to mutilate its original good nature. To him (Rousseau), “Nature wants children to be children before they are men. If we deliberately pervert this order, we shall get premature fruits which are neither ripe nor well flavoured, and which soon decay...childhood has ways of seeing, thinking, and feeling, peculiar to itself, nothing can be more foolish than to substitute our ways for them” (Curtis & Boulton, 1977, p. 276) he posited.

The perception of Rousseau no doubt influenced his educational ideas to a great extent, hence, he advocated an educational system that will take away the innocent child from adult civilization or to succinctly put; create a conducive atmosphere in which the child can learn and develop naturally and return to the society as a matured adult.

Rousseau postulated the following education ladder according to Okoh (2003).
Infancy: 1-5 years. At this stage, the child stays and interacts with the parents. They are to

provide him with facilities that will spur his activities and senses. This stage is followed by the childhood; 5-12years. The education of the child as described by Okoh should be negative; as no virtue, or truth will be taught, no formal instruction, no structured verbal learning is to be transmitted, but the child will at this stage only learns from experience.

The next educational stage is that of **pre-adolescence: 12-15years**. Rousseau advised here that the interest and the needs of the learner should dictate the curriculum content. Notwithstanding, the learner should be guided in making his choices. Then, the **Adolescence stage: 15-20years**. The child at this period according to Rousseau should receive teaching from the teacher. He proposed such subjects like history, religion and others as essential for the adolescence. The teachers are also to assist the students to develop self-discipline, and more virtues. The child/student is also expected to be returned back to the society, taken away at the age of 5years, on the ground that he has been now refined and cultured.

Philosopher of the Age of Scientific Revolution: (John Dewey)

The age of Scientific Revolution as captioned by scholars was seen as a period when men through scientific perception, aimed at making a difference in the individuals' attitude to understanding the world. The era according to Okoh (2003) commenced from the 18th century. The era as it is expected is characterized with major breakthroughs in scientific discoveries in the world that reflected in educational management. No doubt, the age of Scientific Revolution saw the likes of John Dewey, who was a philosopher, a scientist, and a great educator.

Living between 1859-1952, Dewey was born in Vermont (USA). His series of books in education speak for him his doctrines for education. Dewey is of the opinion that everything is provisional; nothing ultimate. That knowledge received is only a means, never an end in itself. It is purely instrumental. This line of Dewey's argument caused his philosophy to be tagged 'instrumentalism' (Rusk, 1969). The doctrine of Dewey above revealed that there is no fixed belief as speculated by philosophers and men. What philosophers and scientist had pinned down are mere illusions, diverting man's attention and abilities from possible and practical realities within his comprehension (Rusk, 1969). Again it should be of note that the essence of Dewey's pragmatic instrumentalism as stated earlier is to blend knowledge and practice to acquire excellences of all kinds. And he made it clear in his book- "Democracy and Education", that "we have no right to call anything knowledge except where our activity has actually produced certain physical changes in things, which agree with and confirm the conception entertained" (Rusk, 1969, p. 314). To make this visible Dewey opted for the school to have a closer touch with the community. Consequently, the teachers in their duty were constantly to be in readiness to discover ways of eradicating any obstacle that would alienate the school from the practices of the community.

One thing most significant and that is peculiar with Dewey's epistemology is his idea that all knowledge is personal and is made by each individual for himself for the purpose of adapting himself to new situations (Curtis & Boulwood, 1977). By this Dewey insisted that no absolute truth, as any meaning attached to a concept depends on its relationship to the analyst. By this, Dewey was inclined to the school of thought that truth is subjective. Education in Dewey's view takes place when ideas are put to the test of experience; hence he advised that the pupils should be granted wide access to practice 'purposive' inquiry. By this Dewey is strongly of the view that the best can be achieved when his pupils are made to learn through activity, through practical experience in the natural struggle for existence, for survival as in life issues (Curtis & Boulwood, 1977). As concerning the school, Dewey cited in Curtis and Boulwood (1977, p. 466) stated:

- That the primary business of the school is to train children in co-operative and mutually helpful living;
- That the primary root of all educative activity is in the instructive, impulsive attitudes and activities of the child, and not in the presentation and application of external material;
- That these individual tendencies and activities are organized and directed through the uses made of them in keeping up the cooperative living already spoken of, taking advantage of them to reproduce on the child's plane the typical doings and occupations of the larger, mature, society into which he is finally to go forth; and that it is through production and creative use that valuable knowledge is secured and clinched.

CONCLUSION

We have been able to establish in no small measure that Great philosophers of various ages at a high level ventured into the educational process of the society. Indeed, their educational theories and doctrines influenced the entire system of their eras or periods they lived. This I believe, is the position of Curtis and Boulton (1977, p. 1) when they stated that "every thinker is to a certain extent conditioned by the age in which he lives and this is true of even the greatest". Indeed, their views for effective management of education did not only make impact on their society but are very relevant to our contemporary society. For instance, Plato proposed that the process of education should start as soon as possible. He considered the children's education down to the pre-natal stage, and suggested an adequate measure for their care.

He stated "Nursing and moving about by day and night, is good for them all, and that the younger they are, the more they will need it; infants should live, if that were possible, as if they were always rocking at sea. This is the lesson which we may gather from the experience of nurses, and likewise from the use of the remedy of motion in the rites of the corybantic" (Curtis & Boulton, 1977, p. 23).

This idea of early education of the child as Plato theorized is making a positive impact on our present system. Children, through the kindergarten and nursery schools now receive better education even at tender age. The advantage as writers assert will make children discover for themselves plenty of activities which delight them. Like Plato, Quintilian affirmed the early education of children; that children should be taught not just what is eloquent but those things good and honest. This cut across virtually all the great philosophers of various ages. They are of the view as mentioned earlier, that education of both the young and the adult should be properly handled. The reason according to Plato is that education is a vital instrument for an 'ideal society; J. J. Rousseau made this point clearer when he said; "mankind has its place in the sequence of things; childhood has its place in the sequence of human life; the man must be treated as a man and the child as a child, give each his place" (Rusk, 1969, p. 179).

Though there are slight variations in their ideas or doctrines, which make each peculiar, yet their various contributions to educational upliftment cannot be neglected. The obvious thing that one will not fail to point is that each philosopher took cognizance of the present needs of his era in theorizing how education should or ought to be managed in order to enhance a better society. However, their contributions for effective management of education according to Ukpogor in Uduigwomen and Ogbinaka (2009, p. 25) should assist in the following:

- Contribute to the understanding of the theory and process of modern education;

- Help us to become more familiar with the basis of education and so develop more confidence; and
- Help educators to respond to the present day social demands in the context of education.

Recommendations

Most time, the essence of taking up a study of this kind to see the extent to which it will be relevant to our present educational system. Consequently, based on the various views of the above mentioned great philosophers discussed the researcher makes the following recommendations:

- Education due to its position in the society should continue to be a priority to the government and the society. And it should be virtually free and accessible to all.
- Like Rousseau and Dewey, education should reflect the society- community. Our educational system should not be far from the system and culture of the people.
- Curriculum should be drafted based on the needs of the society.
- The Educational system should be an instrument to fight the ills of the society; by this the school environment should be used to discuss or condemn the evils in the society. In fact let the school continue to be the agent of socialization it has always been known for.

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