A Brief Survey of the Historical Development of Idealistic Educational Philosophy

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Abstract: The purpose of this study was to survey the historical development of the idealistic educational philosophy. Seven Idealistic educational philosophers were briefly reviewed in order to shed light on their influence on educational practices. Those eminent thinkers were Plato, Augustine, Descartes, Berkeley, Kant, Hegel, and Royce. As a classical philosophy, idealism was occasionally labeled as inflexible and traditional. A significant result of this study was that no philosophers agreed and settled on every single argument even though they all agreed on several fundamental principles. The researcher used a qualitative methodology for data collection and literature, research, research papers, books, journal articles as a method of documentation. Based on this review of seven idealistic philosophical perspectives, the researcher provided some recommendations, the most important of which was to conduct similar studies by including other idealistic philosophers, and studies that focus on their educational thought. Additionally, the researcher recommended develop learners' thoughts and beliefs regarding the idealistic approaches, techniques, methods, and practices of teaching and learning such as dialectic, dialogue, and discussion.

Résumé : Le but de cette étude avait pour but d'examiner le développement historique de la philosophie de l'éducation idéaliste. Sept philosophes de l'éducation idéalistes ont été brièvement passés en revue afin de mettre en lumière leur influence sur les pratiques éducatives. Ces penseurs éminents étaient Platon, Augustin, Descartes, Berkeley, Kant, Hegel et Royce. En tant que philosophie classique, l'idéalisme était parfois qualifié de rigide et traditionnel. Un résultat significatif de cette étude a démontré qu'aucun philosophe ne s'est mis d'accord sur chaque argument, même s'ils étaient tous d'accord sur plusieurs principes fondamentaux. Dans cet article, une méthodologie qualitative pour la collecte de données a été utilisée telle qu'une recension des écrits, une recherche, des documents de recherche, des livres et des articles de revues comme méthode de documentation. Sur la base de cet examen de sept perspectives philosophiques idéalistes, quelques recommandations sont apportées, dont la plus importante serait de mener des études similaires en incluant d'autres philosophes idéalistes, et des études qui se concentreraient sur leur pensée éducative. De plus, on recommande de développer davantage les pensées et les croyances des approches, techniques, méthodes et

pratiques idéalistes d'enseignement et d'apprentissage telles que la dialectique, le dialogue et la discussion.

1. Introduction

The purpose of this study is to survey the historical development of idealistic educational philosophy, shedding light on and briefly reviewed the influence of seven idealistic educational philosophers on educational practices. Those eminent thinkers were Plato, Augustine, Descartes, Berkeley, Kant, Hegel, and Royce. Idealism, as a classical philosophy, was rarely considered an inflexible, strict, fixed and traditional philosophy.

Overtime, theories, dogmas, principles as well as beliefs grow more varied attitudes mature and come to be differentiated and challenged, and abilities develop more abundantly, Human cultures might have been diffused naturally from certain groups of people to others. Contemporary generations may not be able to evolve without adjusting to various philosophies, attitudes, and aptitudes in response to hands on issues obtained throughout history and thereby to originate wisdom. For that reason, the first foundation from which they could develop such wisdom would be the cultures of their ancestors and ancient generations (Lucas, 1969; Jarret, 1969; Morris, 1969; O'connor, 1957; Park, 1968; Anderson, et al. 1968). The purpose of this research study is to briefly shed light on the historical development of idealistic educational philosophy.

Idealistic educational philosophy, which draws considerations of unchangeable truths through spiritual studies and is able to convey an eternal sense of survival on earth, has had ample impact on education. Idealistic educational beliefs address the reality of immaterial things that are experienced but are invisible such as faith, trust, hope, and love although they may not similarly exemplified. Idealistic educational philosophy is commonly acknowledged throughout school curricula (Annas, 1981; Copleston, 1994; Holmes, 1967; Baird, & Kaufmann, 2003).

The historical development of the idealistic educational philosophy is presented throughout this research study focusing on seven distinguished scholars who had a great influence on philosophy as well as education. The seven Idealistic educational philosophers this research study includes are: Plato (428-347 BC), Augustine (Aurelius Augustinus) (354-430), Rene Descartes (1596-1650), George Berkeley (1685-1753), Immanuel Kant (1724-1804), Friedrich Hegel (1770-1831) and Josiah Royce (1855-1916).

To attain an adequate understanding of idealism in general and idealistic educational principles in particular, it is essential to survey the works of particular notable thinkers commonly associated with these philosophical perspectives. Idealists believe that ideas can change lives and the most important part of a person is the mind that must be educated, nourished, developed and nurtured (Noddings, 1998; Ozmon, & Craver, 2008). The purpose of this study is not intended to confirm or contradict theories, rather to present an argument concerning the study topic connected to the study problem.

1.1.   The Study Problem

Stemming from a genuine interest of the researcher, this study problem has come into existence. Specialized in the foundations of education, the researcher has developed an academic as well as a research interest in several foundations of education. His major interests include the philosophical, sociological and historical foundations of education in general and pragmatic, naturalistic, and realistic educational thought, in addition to the idealistic thought in particular. Consequently, the topic of concern of this study focuses on the history of the idealistic educational philosophy since according to Robb Grieco (2014) and Tilly (2006), history matters. History is a major foundation of education in addition to its philosophical, psychological and sociological foundations. Throughout history, Idealism as educational thought has exercised a convincing stimulation on the mind of man in the past and in modern times, although cultures and educational systems nowadays may not be extensively interested in considering any inflexible or strict belief due to modern freethinking and liberalism (Woods, & Barrow, 2006; Singh, 2007; & Price, 1962).

Historically, the role of philosophy in education across societies is to provide the field of the educational philosophy with a reference to represent the principles of education within educational systems and serving as a theoretical educational foundation (Noddings, 1998; O'Connor, 1957; McNergney, & Herbert, 1998). As a result, and out of curiosity, the researcher wanted to provide his readers with a piece of literature that sheds light on the educational principles of Idealism throughout history. Based on reviewing, reading, and rereading existing literature, the researcher's goal was

to prepare this study which may fill a gap in literature and so validate this study's significance.

1.2.   The Significance of the Study

The researcher believes that the value of carrying out this study lies in its prospective influence on educators who are interested in educational philosophies and their history in addition to filling a gap in literature. This study's inferences as well as conclusions may be of considerable benefit to colleges of education instructors, undergraduate as well as graduate students within colleges of education, decision makers within educational governing bodies, and perhaps other stakeholders who are involved in education.

The conclusions may also benefit the public, bearing in mind that the history of the idealistic educational philosophy plays an active role in some disciplines nowadays which confirms a demand and a mandate for stakeholders. The mandate for stakeholders, such as instructors, undergraduate and graduate students, and educational decision makers for a background in educational philosophies rationalizes the need for more operative, continuous changes and adjustments in educational principles including several aspects as teaching methods, and the roles of teachers, students, and the curriculum in schools.

Schools that implement recommendations resulting from this study's conclusions might provide their students with better education. School administrators would also be directed on what ought to be highlighted by teachers in order to improve student performance. For the researcher, the study could reveal significant issues in the educational process other researchers did not uncover in the past. Through history, according to Copleston, (1994), Tilly (2006) and Cordasco (1976), people obtain knowledge as to how earlier civilizations' and cultures' structures, beliefs, rules, values, and skills have been built, how they functioned, improved and transformed. This richness of world history could help civilizations and cultures secure a comprehensive picture of where people stand now. Having an awareness of history indicates the understanding of different aspects and facts of life since all people and cultures live in the present but prepare for the future. Future preparation requires individuals to understand where they are going and what growth is like. Therefore, in order to accurately recognize where they are going, they must first understand where they have come from. As a result, people, civilizations, and cultures must have gratitude for history because history matters.

History is one of the most appreciated, valued, and respected educational topics children may study as it is important for youngsters to understand and appreciate themselves and the world around them. History is included in every single field of study and in different topics which makes it an essential subject matter of the school curriculum (Kohli, Montaño, & Fisher, (2019); & Robb Grieco, 2014). Thus, a historical perspective on the educational principles of Idealism could be essential to enlighten and be of advantage to stakeholders as well as the researcher. To do so, the researcher implemented the documentation method for data collection to survey the historical development of the idealistic educational philosophy as his study methodology.

2. Methodology

The documentation method for data collection is employed in this research study because of the nature of its subject which requires the use of literature research with a qualitative approach. The use of sources is prevalent in history; nonetheless, they are often favorably acknowledged. Assuming that consistency and reliability cannot be presumed, source disapproval, as Kipping & Üsdiken (2014) argued, would be fundamental to historical research. The methodological approach employed for the current research study entirely depended on the researcher. The researcher played the role of the study tool in order to shed light on seven intellectual historical idealistic educational philosophers by reading and reviewing books documents, journal articles and documents several times.

Documentary method research practitioners are required to review, revisit, read and reread several intellectual historical works in order to follow a methodical and worthwhile document that future readers as well as interested researchers in similar topics could read, because as Tilly (2006) argued, history matters. Reflecting on the implicit common sense of this historical study title, the researcher employed the qualitative approach as literature research.

According to Muhadjir (2002), a documentation methodology, which could be related to data variables forms, such as books, articles, research papers, and academic journals, has been used as methods of data collection. Historical studies clarify roots, the meaning of measures, and dig underneath the external cover in order to realize associations or differences that are not directly

clear. Historical analysis is critical as it values sources, books, articles, research papers, and academic journals.

The researcher relied on a wide variety of sources, both primary and secondary including unpublished material in this study due to the fact that such method is required when conducting historical research. The researcher presented a chronological courtesy in order to shed light on the differences and similarities among the seven educational philosophers mentioned throughout this current review. Historical method that refers to the collection of techniques and guidelines is used by the researcher to study the past referring to primary, secondary sources, and material evidence such as those derived from the writings as well as studies of the ancient and recent human past. This method enabled the researcher in studying historical development of the idealistic educational philosophy as he collected facts, chronological data, and other information relevant to this topic of concern and to his area of specialization. Furthermore, this historical method provided the researcher with valuable insights about the past in order to inform current cultural, political, and social dynamics since it is more than compiling a record of past events. The researcher attempted to provide accurate context briefly and historical insights that can convey perspectives on the future using this historical research method.

This helped the researcher in his clarifications due to the fact that one can find a great deal of literature written about the seven eminent scholars included in this current study. Selecting specific writings about this topic of concern written by all the thinkers themselves, or by other authors facilitated the researcher's approach in validating the study problem. In order to attest and verify this current study problem, the researcher employed the methodological approach as surveying numerous resources that also helped him to reach this research study conclusion. The researcher presents in more detail the educational principles of Idealism throughout history in the following section of literature review.

3. Literature Review

In education, there are a number of philosophies that affect the way students learn. This research study sheds light on and briefly discusses one of these philosophies, 'Idealism'. Idealism, whose emphasis is on rational awareness, is a philosophical approach focusing on ideas as its chief belief and accurate reality that is worth knowing (Ozmon, 2012; Singh, 2007; Park, J. 1968; Frankena, 1965). In his famous book 'The Republic', Plato (428–347 BC), the

'Father of Idealism' and a student of Socrates (470 – 399 BC), promoted this observation in ancient times. He argued that there are two worlds; the spiritual, which is eternal, everlasting, orderly and complete, in addition to the material world experienced by bodily senses. His argument is known as mind and body 'Dualism'. Plato believed that education must be provided to both mind and body in order to build an ideal utopian society. He also confirmed that the human mind is perfect and completely shaped before birth, and the birth procedure examines this perfection. Therefore, the aim of education, in Idealism, demands the transportation of hidden ideas (Armstrong, 2003; Freedman, 2001; Saunders, & Sticker, 2020).

The aim of education in Idealism would be determining and improving each pupil's capacities and ethical qualities to serve her/his people better. An Idealistic aim in education would also be the conservation, protection, enhancement, fortification, and transmission of culture. The subject matter included in the idealistic school curricula concentrate on the human mind by providing students with such subjects as philosophy, mathematics, history, religious studies and literature (Baker & Morris, 1996). School curriculum would be based on the divine nature of man, leading man to the idea of the greater entities of the world, humanity, and to everlasting life. The idealistic curriculum ought to comprise subject matter such as philosophies and firm values, and must be provided to all pupils since they are essential for their spiritual and ethical development (Wilson, 2007; Elias, & Merriam, 1980; Butler, 1966; McNergney, & Herbert, 1998).

Correspondingly, idealistic teaching methods, known as 'Socratic Dialogue', put an emphasis on tackling ideas by employing such methods as discussion, lecturing, and applying inquiry in order to support learners determine and illuminate knowledge. Furthermore, in order to bring awareness to the forms or thoughts hidden in the human mind, applying insights, contemplation, perception, vision, reflection and logic are needed. Students' charismatic personalities could be established through emulating and following exemplary individuals who are heroes and role models because education is essential for moral and ethical development (McNergney, & Herbert, 1998; Baker & Morris, 1996; Saunders, & Sticker, 2020).

The moral and ethical development from the idealistic educational perspective must be conveyed to students by their teachers who play the role of role models. The teacher's role, idealistically speaking, is a model of good character, a knowledge principal responsible for the teaching/learning process, whereas pupils are receivers and learners of different subjects from their teachers. Teachers are responsible for choosing suitable subject matter and curricula for their pupils. They have to be outstanding ethically and intellectually in order to be ideal and exemplary role models in front of their students. The idealist teachers' roles may entail helping pupils select required course materials, inspiring pupils to ask questions, and providing an environment conducive to learning because Idealists have high anticipations from teachers (Singh, 2007; Ozmon, & Craver, 1981). Those are some important implications of Idealism in education.

The implications of Idealism in education may include but are not limited to contributing to the development of overall culture, helping individuals in becoming considerably rational, developing a good relation between pupils with their teachers, developing and applying useful information, and lifelong abilities in an enlightened independent society (Shahid, 2008; Ozmon, & Craver, 1981). Having described these, the researcher will now present the educational principles of Idealism through a historical perspective.

3.1.   The Educational Principles of Idealism Throughout History

As has already been mentioned throughout the introductory section of this research study, the historical development of Idealistic educational philosophy will be presented from ancient to modern times. The researcher has reviewed a number of works of seven influential philosophers, Plato, Augustine, Rene Descartes, George Berkeley, Immanuel Kant, Friedrich Hegel and Josiah Royce in order to attain adequate understanding of idealism in general and idealistic educational principles in particular that have ancient roots dating back to Socrates and Plato.

Plato

Plato, in his most famous work 'The Republic', argued that the theory of forms could be conferred in several dialogues whose reflection would be related to the educational system as he expressed in a 'Utopian Society'. The form education takes for the

"Guardians" of this utopian society as well as the purpose of education had been explained by Socrates, Plato's teacher (Annas 1981).

Plato's teacher, Socrates, and Plato believed that in order to preserve a utopian or ideal society, a nation's administration, mainly its leaders, must have a structured education as well as the materials their societies must learn. They alleged that it was the rulers' role to form the beliefs of their citizens by providing them with a loyal and faithful commitment towards their nation along with the obligations they were required to have achieved (Jarret, 1969; Willace & William, 1977; Woods, & Barrow, 2006). Regulating education through nations' rulers required complete familiarity with idealistic educational principles starting with the aims of education.

The Aims of Education

The aims of education promoted and encouraged by idealists included several educational principles. First, self-realization involves the full awareness of self-leading to satisfying all aspects of a person's nature. Reaching the fullest potential of a person must be realized in homes and schools, a person's social and cultural learning environments. The second aim is the development of intellect and wisdom since there is a goal in all matters and natural occurrences in a prearranged and structured universe (Ryk, 2020; Gordon, & White, 2010). Therefore, education must aim at helping learners direct their energies towards knowing universal rules. Idealists emphasize the significance of the value of unity concerning diversity, and well-established minds would be able to appreciate such values (Holmes, 1967; Armstrong, 2003; Gordon, & White, 2010).

The third aim of education, according to Idealism, is the transmission of culture from one generation to the next as the transcendent and cultural heritage of mankind must be conserved and conveyed to learners in schools. Hence, the aim of education must be providing the means of familiarizing learners with reasonable attainments in several subjects, such as mathematics, arts, sciences and literature (Rutherford, & Rutherford, 1995; Ryk, 2020; Horne, 1916; & Fowler, 1961). Universal education, or education for all, is the fourth aim of education. Plato's educational philosophical thought states that all human beings must have a

moral opportunity to be educated. Education should be conveyed based on individuals' needs. He recommended that slow learners be taught and trained for the workforce, while average pupils be trained and educated for specialized occupations, and intelligent learners be provided with advanced training (Mander, & Mander, 2011; Csikai, & Rozensky, 1997).

The fifth aim of education in Idealism is the 'cultivation of moral values' which is associated with duties to the self and to others. Duties to the self-include but are not limited to purity, promptness, consistency, self-control, yearning to work hard, genuineness, and persistence. Duties to others, on the other hand, consist of generosity, cooperation and collaboration, respecting the perspectives of others, autonomy, modesty, and virtues. Educational goals also embrace the idea that students must achieve morality and unification with The Creator (Osiander, 1998; Thohir, Alfina, & Dardiri, 2017). These goals correspond to the idealistic school curriculum.

The Idealistic School Curriculum

The idealistic school curriculum demands that education must be obtainable by each person through obeying the orders of the Creator and the cultural and divine inheritance history of mankind. Plato encouraged such subject matter as mathematics, history, astronomy, languages, literature, geography, and sciences, be transferred to learners for intellectual and logical growth in addition to poetry and arts for aesthetic improvement (D'Angour, 2013; Hadot, 2002; Cordasco, 1976; Weber, 1960).

Furthermore, Plato believed that athletics ought to be transferred to learners for physical growth, while religion, philosophy, and ethics must be taught to learners in order to develop their morals. Plato's viewed curriculum as the aim of life which is to know and realize the Creator. Realizing the Creator could be only attainable if approaching and pursing great ideals, for example, goodness, reality, truth, and beauty. To attain these great ideals, intellectual, aesthetic and moral developments must be taken into a serious consideration (Perry, Chase, Jacob, Jacob, Vonlaue, 2009; Weber, 1960; Broundy, 1961; & Hunnicutt, 1990). All three types of intellectual, aesthetic and moral activities could be transferred to learners using idealistic teaching methods.

Idealistic Teaching Methods

The idealistic teaching methods advocated by Socrates and Plato were comprised of discussion and dialogue, methods used by an ideal teacher who must have an ideal personality (Seeskin, 2016). They are heavily based on the discussion method, taking into consideration different arguments and views communicated by several learners. Focusing on dialogue, Socrates and Plato believed that what makes an answer an answer is a fundamental question. Through dialogue, teaching methods consist of dialectics, elaborations, metaphors, analogies, descriptions, storytelling, remembrance and recollection. The dialectic role would then be to provide criteria of 'answerhood' (Danzig, 2010; Meyer, 1980). Plato recognized a declining role of questioning in the attainment of knowledge by concentrating more on answers and responses regardless of the question because he argued that answers could be considered judgments (Danzig, 2010; Meyer, 1980; George, 2015). Such discussion between idealist teachers and students must take place in an appropriate learning environment.

Learning Environment

Teachers must establish the distinctive learning environmental aspects whose purpose would be to lead learners close to the ultimate truth and reality, and direct them towards their highest conceivable role and fullest potential. The task of teachers, who play such roles as guides, friends and philosophers, must be to wisely provide their students with a pleasant atmosphere in the institute. Wise teachers are crucial once they know their roles contain guidance, control, and generating motivating atmosphere in schools. Wise teachers must be ideal individuals so that they are able to be influential in their learners' personalities (Scott, 2000); Brickhouse, & Smith, 1994). Following this brief look at Plato's educational philosophy, the second educational philosophy in this historical survey introduces the religious idealistic thought of Augustine.

Augustine

Augustine (Aurelius Augustinus Hipponensis) (354-430) converted to Christianity in 386, became a priest in 391 and four years later was selected to become 'Bishop of Hippo'. His conversion was critical

in his own life, in Christian and world history, and in religious as well as philosophical studies (Boone, 2015). Augustine associated Platonist and Neo-Platonist philosophy with Christian principles. In his book, The City of God, he defined the City of God and the City of Man as separations of the universe comparable to Plato's ideas about the spiritual World of Ideas and the physical World of Matter. Similar to Plato, he believed that the senses were variable and that believing in God depends on faith and devotion (Ozmon, 2012; Gutek, 2009; Ozmon, & Craver, 1981).

Augustine wrote that in order to know, people must first believe. Whereas Plato, as has already been mentioned, believed that the mind consumed obscured knowledge, restrained by the physical. Augustine explained that the human mind is darkened by Adam's fall from grace and beauty, which caused distrust and ambiguity (Boone, 2015; Boyer,, 1953). Accordingly, he supported a spontaneous style of education, and agreed with Plato that a focus on somatic phenomena might lead people astray from the straight path of true knowledge. Comparable to Plato, he was a resilient devotee of the dialectical technique of learning, employing the dialectic method in order to simplify realizing true ideas concerning mankind and God (Burton, 2007; Boone, 2015; Foley, 1999; Teske, 2008). Influenced by Plato and based on the Platonic tradition, he established his educational philosophy.

Augustine's Educational Philosophy

Augustinian educational philosophy was based on and influenced by the Platonic tradition as he believed in attaining worldly knowledge through the senses. Ultimately, he believed that it was essential to exceed reason through faith because some spiritual issues would not be completely understood only by reason; therefore, reason must be acknowledged provided that faith is accepted. For him, in order to enter the true world ideas, a person could only achieve that through reason complemented by faith in the Church as a religious institution (Topping, 2012; Gilson, 1960; Menn, & Menn, 2002).

As a religious institution, Augustine believed that the Church must be responsible for governing the sort of knowledge which should be recognized on faith. The Church should also be responsible for the proper kind of education in addition to spiritual beliefs. The right kind of learning is not easy because children, who are the offspring of Adam, are inclined to sin and their sinful nature needs to be under control in order to build and improve the good inside them. As a result, their education must consider an

acceptance truth imparted or taught by the Church that can direct learners with words or signs believing that, in a traditional sense. One may not be able to teach others (Burns, 1979; Bonner, 1963; Bright, 1998).

Augustine believed that a person may not be able to teach others in the traditional sense. However, teachers, for example, would be able to direct and instruct learners by using signs, symbols and words because learning is derived from within, but ultimately the real truth and all kinds of knowledge and understanding are originated by the Divine Being. He was considered the leading Christian Platonist who focused on the role of a learner's nature and God-directed intelligence which had, for many centuries, ample implications for Christian education embedded in Christian Faith (Paffenroth, 2000; Boone, 2015; Colleran, 1964; Stock, 1996; Menn, & Menn, 2002).

Christian Aim of Education

Christian education, according to the philosophical thought of the Christian thinker Saint Augustine, was based on harmonizing faith with philosophical principles (Anderson, 2015) as he was not only a respectable philosopher and theologian, but an educator as well. Together with his theology and philosophy, he was interested in education as evident in his pragmatically pedagogical work and his educational beliefs through which he recommended essential educational principles (Kevane, 1964; Leinenweber, 1992; Anderson, 2015; Price, 1962).

Augustine's essential educational philosophical principles begin with wisdom as human and divine knowledge associated with life happiness (Kirwan, 1999). He also explained that satisfaction would be the love of God and neighbor. Therefore, the purpose of knowledge would always be the closeness to the Creator as well as the achievement of happiness (Colleran, 1964). He claimed that the Bible is the fundamental curriculum in Christian education. For him, the Bible provides curricular educational principles, and stresses the use of eloquence, dialectic, and rhetoric. Through God, he linked happiness to education. Accordingly, the fundamental aim of education was to achieve happiness in the one who grants the ultimate establishment of fulfillment and happiness (Yogis, 2008; Teske, 2009).

Roles of Teachers

Having accomplished the ultimate establishment of fulfillment and happiness as a fundamental educational principle, Augustine believed that teachers ought to adjust their teaching and philosophy to their learners. A major role of teachers would be to begin questioning, discussing, enlightening and asking all students what their existing knowledge is. He advised teachers not to repeat what students previously knew, rather move them to new knowledge which they had not yet learned (Colleran, 1964; Chadwick, H. (1986; Menn, & Menn, 2002).

Teachers were important to effective, formative education and their approaches would govern their pupils' enthusiasm and eagerness for learning. He argued that teachers must have effective teaching skills, which are essential, and proposing that it would be better not to teach than to teach unsuccessfully using ineffective methods. As an educational philosopher, whose inspiration and influence remain in the present time, Augustine exceeded his generation to make a continuing influence on education (Chadwick, 1986; Walsh, Zema, Monahan, & Honan, 1953). His continuing inspiration and influence on education influenced the development of modern philosophy.

3.2.   The Development of Modern Philosophy

The fifteenth and sixteenth centuries marked the introduction of contemporary and modern idealism as a philosophy that was encouraged by the works of René Descartes, George Berkeley, Immanuel Kant, Georg W. F. Hegel, and Josiah Royce. Upon a completion of the brief look at platonic idealism represented by Plato, religious idealism represented by Augustine, the researcher will introduce modern idealistic philosophies starting with René Descartes as a leading idealistic philosophical thinker of modern times.

René Descartes

The philosophy of René Descartes (1596–1650), a French philosopher born in the city of La Haye south of France, can be considered as idealism, even though he contributed to other philosophical thought such as realism. He studied literature,

grammar, science, and mathematics at the Jesuit college of Henri IV in La Flèche. Known as the 'father of modern philosophy', Descartes spent his life involved in the challenging study of metaphysical and mathematical things as a scientific philosopher (Bicknell, 2003; Newman, 2010; Baird & Kaufmann, 2003).

As a scientific philosopher, he produced several significant documents, drawing on his technique of using doubt to determine universal truths. Some of his most remarkable works were: Discourse on Methods (1637) through which Descartes explored his "methodical doubt," doubting all things, even his own existence, and Meditations on First Philosophy first published in Latin in 1641, in which the existence of God, the immortality of the soul and the distinction between the human soul and body are established. Le Monde published in 1677 was dedicated to the universe physical structure (Menn, & Menn, 2002; Finkle, 1898; Masci, & Saks, 2011).

Descartes' empathy for mathematics and science, his experiences as a soldier, his Catholic background and his desire to question basic universal truths led to a distinctive vision of the world physically and metaphysically that had implications for education. His educational philosophy included seven theories starting with the theory of value.

The Theory of Value

The 'Theory of Value' focuses on what knowledge and skills are worthwhile learning and what the goals of education are. He began with metaphysics as his base as he believed that it was the foundation for all scientific and mathematical truths (Masci, & Saks, 2011; Ariew, 1992; Finkle, 1898; Baird, & Kaufmann, 2003). He argued that an individual must have searched / investigated in order to truly learn a material. He confirmed such a belief by recommending that learners are their own teachers, and that education cannot be seen as a social process but as a personal pursuit (Bicknell, 2003; Baird, & Kaufmann, 2003).

The essential aim of education according to Descartes' educational philosophy was for students to only accept what was read and heard after comprehensively questioning it. He believed that this was the correct path, but he did not suggest that every person must learn this way. For that reason, he put more emphasis on sciences than arts, affirming that arts and learning for the sake of learning were senseless except if something profound could be

extracted (Bicknell, 2003; Finkle, 1898). He also believed that a person ought to doubt hypothetical truths. If people can distinguish whether an idea is honest or not, then at least the person who is asking questions may well be able to precisely learn what is imperative (Masci, & Saks, 2011; Menn, & Menn, 2002).

Descartes used the metaphor of a tree to confer what kind of knowledge is worth learning. He argued that all of philosophy could be similar to a tree. Metaphysics would be the tree roots, the trunk would be physics, and the branches evolving from the trunk, would be all other sciences which are morality, medicine, and mechanics (Ariew, 1992; Masci, & Saks, 2011). His three tree branches of knowledge embody knowledge applications to the outside world, to the conduct of life and to the human body (Finkle, 1898, p. 194).

Knowledge, according to Descartes, would be belief based on a strong reason that can never be overruled by a stronger reason. Employing the logical method of doubt, he supposed that the search for knowledge entails the search for principles and revealed the maximum perfect conviction (Newman, 2010; Hoffman, 2009; Masci, & Saks, 2011). Descartes 'major and most noteworthy conviction attained through the existence of the self was: *"I think; therefore, I am"*. Descartes acknowledged the existence of the perfect Creator (God), who is unmistakable because only the perfect Creator could have initiated the idea of Creator within a thinking existence. He then argued that a person is a thinking thing (Baird & Kaufmann, 2003; Masci, & Saks, 2011) which leads to his '*Theory of Knowledge*'.

The Theory of Knowledge

Descartes' second theory, the 'Theory of Knowledge', aims at defining what knowledge is and how it is different from belief, what a mistake is, and what a lie is (Newman, 2010; Baird & Kaufmann, 2003). Thus, based on this justification, it is a mistake to purposely claim that the Creator does not exist according to the rational thinking of an illogical person. Descartes further argues that the natural trueness of the peripheral world is an obvious reality as a perfect God would be incompetent of such a thoughtful untruthfulness to the thinking creature (Gaukroger, 1995; Baird & Kaufmann, 2003). The characteristics of the peripheral world are maintained, confirmed, and advocated by the codes of reasoning, rather than by uncorrupted awareness, and are the source for mathematical and scientific facts. Descartes declares in his Meditations that whether a person is conscious or sleeping, two plus

three always equals to five, and a square has four sides. It is inconceivable that such actual and pure facts would always be assumed of any deceptiveness or doubt (Newman, 2010; Baird & Kaufmann, 2003; Masci, & Saks, 2011).

Consequently, any declaration that rejects the natural rules of reasonable, mathematical rationality, for example, two plus three equals six, must be a fault according to logic and reasoning. Descartes argued that thinking beings are not as perfect as the Creator because they could all make mistakes in decisions. As a result, the probability of falseness in awareness depends only on the senses' awareness unless using scientific reasoning. This may lead to faults, and not the maximum perfect conviction (Newman, 2010; Masci, & Saks, 2011; (Baird & Kaufmann, 2003).

As a sincere Catholic, Descartes believed in the Pope's trustworthiness even though he was influenced by scientific reasoning to come to an understanding of the solar system, a position which had been determined by the Pope as untruthful. Due to the fact that there was no reasonable or coherent evidence of reliability, it was thought of as a faith, not a principle based on a solid reason which would certainly not be traumatized by a firmer reason (Newman, 2010; Masci, & Saks, 2011; Menn, & Menn, 2002; Hoffman, 2009). He reasoned that faith was an act of will rather than an act of understanding. Hence, it cannot be apprehended at an equal level as scientific analysis like somatic worldly materials. He affirmed and associated religion with nurture since they both complement one another. Accordingly, his own spiritual creeds were represented as his method of personal nourishment. Apparently, he did not disbelieve the fundamental Catholicism he practiced. He instead maintained Catholic principles regardless of any contradictions or inconsistency with scientific substances (Bell, 1937; Bicknell, 2003; Newman, 2010; Masci, & Saks, 2011). This would be an indication to questioning his third theory identified as the 'Theory of Human Nature'.

The Theory of Human Nature

Descartes's third theoretical philosophy was known as the 'Theory of Human Nature' in which he established questioning regarding what human beings are, how they differ from other species, and what the limits of human potential are (Watson, 2002; Garber, 1988; Bicknell, 2003; Baird & Kaufmann, 2003). He claimed that animals

are machines and humans are also machines but the difference between humans and animals would be the reasoning ability of the human mind. In *Meditations*, he described a 'thinking being' as a creature that thinks, perceives, visualizes, envisions, doubts, disagrees, wills, self-controls, affirms, refuses, comprehends and understands (Watson, 2002; Baird & Kaufmann, 2003).

Furthermore, Descartes believed that the mind is the human self, but not the body (Watson, 2002), as one of his significant arguments was that human beings must question what they receive from others as certainty. So, it is the mind that enables people to acquire and process information, grow, learn, and question others. However, the existence of God must not be questioned. His thoughts affirmed that metaphysical faith is derived from knowing that our pure and distinctive insights would be the creation of God, who does not betray (Garber, 1988; Bicknell, 2003; Hoffman, 2009).

Descartes' argued that the 'I' represents both the human mind and spiritual element. The human body, though, is a material element and is exposed to the physical world like animals. An ill human's physical health could be an obstacle and a restriction challenging the intellectual process of human potential mental capabilities (Bicknell, 2003; Secada, 2003). He contended that if a person suffers from an illness or chronic disease, he/she would not be able to function the way a healthy person would. As a result, there would be a decrease in the amount of information one may acquire.

Descartes, as a hypothetical philosopher, thought that people could free themselves from an endlessness of mental and physical disorders provided that they possess and enjoy adequate knowledge of their cause and of the cures which nature could supply (Gaukroger, 1995; Garber, 1988; Bicknell, 2003). Moreover, human beings are unlike animals in terms of the control of their determination to act in such topics as religious beliefs, conviction, spirituality, faith and philosophies. The religious beliefs of Descartes could have troubled him on several occasions because the consequences of the new disciplines were commonly believed to have disturbing effects on moral and spiritual existence (Gaukroger, 1995; Smith, 2004).

The Theory of Learning
'Theory of Learning' as the forth educational theory, according to Descartes, concentrated on what is learning, and how skills and knowledge are acquired. He defined learning as a personal pursuit

containing peripheral worldly practices and internal thoughts and meditation (Bell, 1937; Garber, 1988; Frierson, 2002). Descartes valued the practical wisdom acquired by means of actual and hands-on experiences. He understood the humanities were relatively isolated from human beings' importance and definitely not the kind of learning to qualify them to govern their environment and manage their own intentions. Accordingly, learning only in an academic setting would not be adequate and satisfactory for people to survive and succeed in this worldly life (Hoffman, 2009; Bell, 1937; Frierson, 2002; Gaukroger, 1995; Secada, 2003).

All scientific truths or facts would be learned through the presentation of a system of questioning comparable to the scientific method (Bell, 1937; Gaukroger, 1995). This method of questioning starts with doubting a hypothetical declaration and reducing it to lesser, more simple questions. As soon as the ultimate basic question is fixed, he recommended counting on the mind's awareness rather than the senses to provide an understanding into an issue, sustained by uncorrupted mathematical and scientific rationale (Hoffman, 2009; Secada, 2003). The fundamental questions would be replied to and re-generated into the initial assertion which could be thought of as knowledge because its inner formation had been substantial by impartial analysis (Garber, 1988; Gaukroger, 1995; Secada, 2003). Accordingly, this method did not concern materials of faith, as Descartes claimed that religious beliefs were acts of determination not mental power (Secada, 2003; Gaukroger, 1995).

The Theory of Transmission

The 'Theory of Transmission' is the fifth theory of Descartes concentrates on who is to teach, by what methods, what the curriculum will be, what society is, and what institutions are involved in the educational process (Baird & Kaufmann, 2003; Bell, 1937; Finkle, 1898; Masci, & Saks, 2011). Descartes argued that each person is accountable for questioning universal hypothetical truths, then each being, in the end, is his/her own teacher. A person should arrange establishing for herself/himself a moral code strong enough to lead her/ his own conduct. After that, she/he should study logic and spend sufficient time practicing with direct tasks such as math problems. This is all a prelude to prepare oneself for the use of genuine philosophy, which Descartes compares to a tree whose

origins are metaphysics, whose major amount is physics, and whose branches that come from this major amount are all the supplementary disciplines. (Davies, 2020; Baird & Kaufmann, 2003).

Descartes applied and recommended providing guidance as well as instruction to individuals, who would become experts in their academic study areas, in order to play the role of mentors or mediators. Dealings, contacts, relations, connections, and communications with mediators or mentors were expected to be casual but not formal meetings comparable to faculty advisors who meet with their fulltime students while working on their master's or doctoral theses (Hoffman, 2009; Smith, 1987; Brodsky Lacour, 1996). Those students may become independent learners provided that they are provided with student-centered learning environments.

Student-centered Learning Environments

Since Descartes claimed that he had been well-educated more by independent and informal reflections than by his formal and dependent reflections, then it would be concluded that he preferred student-centered learning environments in which pupils are involved in real-life activities or hands-on learning experiences. This way, students must learn to pursue each learning situation the way scientists do. Additionally, this approach would allow students to set their own flexible timetables, and learning activities could be regarded discovery learning. Learners would be able to exploit and follow scientific logical methods that could permit them to question the basic corporeal truths of worldly life (Finkle, 1898; Brodsky Lacour, 1996).

Informal Educational Environments

Hands-on learning experiences and informal educational environments, in which ideas and truths could be tangibly scrutinized, and open discussions could be favored over teacher-centered techniques such as lecturing and taking notes mandated by teachers. School curriculum, according to Descartes must put emphasis on mathematical and scientific study areas of specialization instead of only liberal arts learning. Descartes' analogy of knowledge precisely focused on metaphysics, morality, physics, mathematics, and medicine whereas arts and languages

could be deleted since they lack practical or hands-on learning experiences (Davies, 2020; Finkle, 1898; Brodsky Lacour, 1996).

Furthermore, Descartes respected and valued learning worldly experiences and considered adding certain military preparation or physical activities to school core curriculum. He proposed that students must acquire basic life skills in order to direct their personal purposes in addition to general hypothetical experiences (Bell, 1937; Brodsky Lacour, 1996). Through his Discourse on Methods, Descartes directed his students to the individual level and observed a distinctive understanding of society. A society that is composed of numerous humble components and includes a content of consciousness or a succession of ideas and mental experiences as had been referred to by ancient thinkers' hypothetical truths (Bicknell, 2003; McMullin, 1965; Trainor, 1980).

Hypothetical Truths

Descartes stressed the need to obtain knowledge through questioning hypothetical truths. Society would be composed of individuals on specific missions to study the metaphysical world and attain universe physical truths (Bicknell, 200). He anticipated that people could be categorized into two types; those on whom God bestowed more of His favors, and those who are satisfied to be led by prevailing belief and implement merely as a unique, trustworthy organizer (Davies, 2020; Smith, 2004; Hoffman, 2009).

Descartes, based on his individualistic philosophy, viewed himself as a knowledgeable exceptional individual that allowed him to be his own monitor. He also had bonds with the Roman Catholic Church and he was his own guide all through his life, but he wanted to ensure respectable associations with the religious institution admitting the significant role of conspicuous religion in the world (Davies, 2020; Brodsky Lacour, 1996). To sustain hypothetical truths, Descartes believed in using a scientific method.

Descartes' Scientific Method

For education, Descartes proposed a scientific method which ought to be used for and by each pupil. He argued that education would be most effective on internal and individual levels rather than predominantly managed by religious organizations since such organizations do not inspire students to challenge and question

fundamental beliefs. Therefore, according to Descartes, religion must not be thought of as cogent skepticism comparable to scientific issues because it is merely an issue of the will (Curley, 2013; Ariew, 2011; Hoffman, 2009). Additionally, Descartes proclaimed that education, mainly the study of mathematics and science, emerges and takes place excellently and effectively at the individual level. He also believed that science like architecture is best achieved by individuals (Bicknell, 2003; Ariew, 1992; Hoffman, 2009). Although science and architecture must work collectively, Descartes did not put a lot of emphasis on inexperienced individuals since they were incapable of teaching anything innovative to scientists (Bicknell, 2003; Masci, & Saks, 2011).

The Theory of Opportunity

The 'Theory of Opportunity' focuses on who is to be educated, and who is to be schooled. Education could be defined as a thoughtful performance to teaching new concepts, ideas, skills, thoughts, views, and new perspectives to individuals (Bell, 1937; Smith, 2004; Clabaugh & Rozycki, 2010). Again, a succession of ideas, ideas, skills, thoughts, views, and new perspectives in addition to mental experiences were referred to by ancient thinkers as hypothetical truths.

Hypothetical Truths

Descartes believed all thinking human beings must question hypothetical truths to reach their own inferences and be able to decide what immovable/constant is. For that reason, he recommended teaching all individuals for the purpose of survival which can help them pursue their ultimate destiny in addition to the improvement of scientific concepts (Clabaugh & Rozycki, 2010; Bell, 1937).

Descartes was supportive of teaching women as he agreed profoundly with Princess Elisabeth of Bohemia about his *"Meditations"* and provided Queen Christine of Sweden with tutoring and teaching. Accordingly, he respected the intellectual skills of these women (Bell, 1937; Clabaugh & Rozycki, 2010) who were involved in schooling.

Schooling

Schooling could be defined as a proper implementing tool of education taking place in real settings. As has already been

mentioned, Descartes claimed that his own official schooling only helped him to gain some material besides mathematics. He valued informal education and learning because that helped him survive, be liberated and independent, and acquire adequate background knowledge for self-contained analysis. Descartes acquired new skills that allowed him to prosper in the external world and make t his own decisions and assumptions about the inevitability of scientific problems (Bell, 1937; Smith, 2004; Clabaugh & Rozycki, 2010).

The Theory of Consensus

The 'Theory of Consensus', Descartes' seventh theory, focuses on why people disagree, how consensus is achieved, and whose opinion takes precedence. Descartes believed that people differ and may not come to a decision about a specific question since they may search for guidance through other individuals (Smith, 2004; Bicknell, 2003; Masci, & Saks, 2011). He associated the "hero-scientist" to an architect because a scientist alone would not be able to accomplish all the work. The hero-scientist is considered the chief scientist responsible for most of the work with the collective effort of additional scientists. Similarly, the architect would be doing the same heavy work as the hero-scientist (Bicknell, 2003).

Descartes believed that if individuals depend heavily on others, they may not find answers to their questions. Attaining consensus could be regarded by Descartes as controlling the information which individuals attempt to acquire. He believed in purifying information if such information did not embrace the truth. He established a notion on how to filter meaningful information. Furthermore, Descartes argued that if learning does not cause certainty and conviction, it should not be worth gaining. Purifying, filtering and clarifying all of the needless information is required (Smith, 2004). Thus far, the researcher introduced Descartes as one leading idealistic philosophical thinker of modern times. Another idealistic philosophical thinker of modern times is George Berkeley.

George Berkeley

George Berkeley (1685–1753), who was born and educated in Ireland, was a minister in the Episcopal Church for most of his life. At a young age, he established a great deal of his pioneering

concepts, and published numerous essays on philosophy, the most important of which was '*Principles of Human Knowledge'* through which he projected and protected his idealistic method. He contested that existence and being must rely on the human mind to recognize them. If minds did not exist, then all aims and devotions would not exist without being perceived by the awareness of God. He criticized a fundamental principle of the realistic philosophy which preached that the mind existed liberated from the physical world (Ozmon, 2012; Berman, 2003; Jesseph, 1993; Tipton, Pitcher, 1977; 1974; Urmson, 1982 & Winkler, 1989).

Berkeley's Idealism

As an essential philosopher and thinker of the 18th century recognized for his system of spiritualistic philosophy, Berkeley established a proposition affirming that existence would be a thing perceived or else the one who observes and perceives by the mind. If physiques are only ideas in minds, then how can they sustain to be when a person does not identify them? Berkeley's preferred response to this argument "intermittency objection" is that God continuously sees them. He occasionally contended that their continuous being ascertains the existence of God (Berman 1994; Atherton, 1990 & Pitcher, 1977). His most permanent philosophical traditions are his idealism; an optimistic principle that reality is established by a mental state as well as by ideas, and the rejection of material existence which is immaterialism (Atherton, 1990; Urmson, 1982; Pitcher, 1977; & Tipton, 1974).

Most of his philosophical works focused primarily on the principles of human knowledge. Berkeley's interpretations on mind, language, and religion and his views of the roles in metaphysics and understanding the basic connection between common sense and philosophy needed the comprehension of four positive metaphysical principle elements namely: *The nature of being, the divine language thesis, the active/passive distinction, and the nature of spirits.* Berkeley confirmed that in language, a limited number of letters combined with one another can form an extremely large number of words. He compared language with vision. He believed that God speaks to human beings. Similarly, he compared the methods of nature with a holy language (Berchielli, 2011; Roberts, 2007; & Berman, 2003).

In his '*Essay towards a new theory of vision',* Berkeley tested visual distance, magnitude, situation, and sight issues and recognized that the right matters of vision are not lacking the

mind, and the contrary would be true of physical matters (Berkeley, 1709). Francks stated that Berkeley:

> ....goes to great lengths to explain that we don't actually see objects as being at any distance away from us; what we actually do is to work out that an object is at a distance from us, on the basis of the things we actually see. There is a water buffalo, for example, out there in my front garden. Again Berkeley's point is that if we concentrate on the facts of what we actually see, as opposed to the judgments we immediately and unthinkingly make on the basis of what we see, we find that the situation fits his theory better than it fits our own (Francks, 2003, 204).

Berkeley as a Moral Educator

Even though Berkeley, 'the Irish philosopher', considered himself a moral educator not merely a technical philosopher, little is said of him as an educator or his role in education (Conroy, 1960). Through his letter on the Roman argument to Sir John James, Bart., which he sent in 1741 from Cloyne- Ireland, Berkeley concluded:

> As Plato thanked the Gods that he had been born an Athenian, so I think it a particular blessing to have been educated in the Church of England… My prayer nevertheless and trust in God is, not that I shall live and die in this church, but in the true church. For, after all, in respect of religion our attachment should be only to the truth (WGBBC, VII, 153 In (Conroy, 1960, 216).

Berkeley remained an enthusiast and a supporter of Ideal or perfect truths and values whose central purpose would be to manifest God's existence in addition to attesting that God is the real source of all creatures (Cochrane, 1954; Wild, 1936). Berkeley believed that human beings should expand their knowledge and raise their minds toward sophisticated understanding as a responsibility and as human nature in order to attain universal harmony (Tipton, 1994; Airakinen, 2006; Pope, 1939).

He clarified several forms of knowledge, observing how each phase in their development leads to a better gratitude of the Divine

being. He contended that through sense experiments, individuals can become accustomed to the abilities of the lesser soul from which they can reach the highest aptitudes by a steady growth or ascension. Such a measure indicates that a minor ability would be a step leading to a higher skill or ability, and ultimately attaining highest capabilities which naturally may lead to God (Tipton, 1994; Airakinen, 2006; Pope, 1939; Wild, 1936).

Through the connection between lower and higher skills or abilities, Berkeley supported the prevalent notion of a noticeable structure of being. That was the conviction that the universe was created with principles of stability, and that progression caused a straight, vertical variety of aptitudes. This allegory once employed on human social classifications would be naturally activated to maintain the beliefs of sensible weakness (Airakinen, 2006; Berman, 1994; & Tipton, 1994).

Laws of Nature

Consequently, Berkeley represented things which exist in human minds. He clarified that a soul or spirit generates ideas in human minds explaining that while the "will" functions and creates ideas, the "understanding" recognizes ideas. Moreover, Berkeley defined "laws of nature" as systems, methods, shapes, approaches, patterns and designs perceived by ideas of minds. The laws of nature could be the only true ideas since they are engraved in human beings by a superpower referred to as the 'Author of Nature' who teaches individuals how to connect specific ideas to other ideas in order to learn as to how people should live (Bettcher, 2007; Pappas, 2000; McKim, 1998; & Luce, 1963).

As this research study deals with the historical development of Idealistic educational philosophy, the researcher concentrates on the approaches and descriptions of educational philosophical models associated with several Idealists. Some of them borrowed their idealistic interpretations and views from their predecessors. For example, the existence of the peripheral world in George Berkeley's philosophy, as one of the significant concerns of idealism, influenced the idealistic philosophical system of Immanuel Kant.

Immanuel Kant

Immanuel Kant (1724–1804) was a German philosopher who was born and educated in Konigsberg. Although he never traveled outside of Konigsberg in his life, his knowledge of the world at that time was vast and he was aware of modern philosophical thought

(Holborn, 1982; Brook, 1991; Firestone, Palmquist, & Palmquist, 2006). The educational philosophical theory of Immanuel Kant was divided into seven theories: Theory of Value, Theory of Knowledge, and Theory on Human Nature, Theory of Learning, Theory of Transmission, Theory of Society, Theory of Opportunity, and Theory of Consensus (Brook, 1991; Firestone, Palmquist, Palmquist, 2006; Copleston, 1994; Kant, 1983; & Kennington, 1985).

The Theory of Value

Kant's first theory, 'The Theory of Value', focused on what knowledge and skills are valuable learning and what the goals of education are. Through this theory, 'Metaphysics' is defined as a philosophical branch scrutinizing the fundamental reality of nature connecting the human mind and matter, material and quality, and potentiality and certainty. Aperson can also realize the knowledge of an absolute Being and of a forthcoming eternal life conveyed by complete reason values (Copleston, 1994; Kant, 1983; & Brook, 1991).

The Theory of Knowledge

Kant's second theory is the 'Theory of Knowledge' focusing on what knowledge is, and how it is different from belief. Knowledge is naturally enabling and is somewhat of a philosophical doctrine. Knowledge is an instrument leading to an appropriate conclusion. If knowledge is not used as a provision of appropriate inferences, then it will not accurately serve people and societies (Kant, 1983; Turner, 1910).

The Theory of Learning and the Theory of Transmission

Fourth, the '*Theory of Learning*' concentrates on what learning is, and how skills and knowledge are attained. No matter how comprehensive the theory could be a central expression that offers a linking and change is compulsory amid theory and practice (Kant, 1983).

This is followed by, the '*Theory of Transmission*' which deliberates on who to teach, what teaching methods are employed, and what school curricula should be. There would be scholars, who lack making appropriate judgments and whose decisions are

practical. As a result, even though natural skills are instituted, principles could still be absent. Learners, who graduate from schools and begin putting theory into practice, would understand that they have been following useless principles and metaphysical visions. The reason is that what sounds theoretically good could be of no practical or applicable use (Kant, 1983; Brook, 1991; Firestone, Palmquist, & Palmquist, 2006).

The Theory of Society

The '*Theory of Society*' focuses on what society is, and what institutions in the educational process are involved. Kant believed that society could be comprised of moral and evil people. As the most prominent social theorists of the past century, Kant's contribution displays the universal influence of his philosophy, which is clear and essential at the epistemological level. The reason was that Kant himself set the structure for succeeding debate related to the difference between human and natural disciplines. However, his work is engaging in functional inspirations to social theory, which may be expressed around his origin of cultural development (Kennington, 1985; & Brook, 1991).

The Theory of Opportunity and the Theory of Consensus

The 'Theory of Opportunity' is Kant's seventh theory that considers who to be educated, and schooled. Kant was not troubled with whom to be educated but devoted himself to such matters as how to obtain knowledge and understanding and how human experiences connect with types of knowledge and understanding (Copleston, 1994; Kant, 1983).

Kant's eighth theory is the 'Theory of Consensus' and consider why people disagree, how consensus is achieved, and whose opinion takes preference. He attested that moral and good people need powerful laws and consequences just like immoral people. Righteous people may disagree regarding what is good and what is not which could lead to dispute or disagreements and differences in opinions. Therefore, there is no reasonably stable and steady good for mankind. As a result, every single human being needs to decide individually on the good (Kennington, 1985; Copleston, 1994; Kant, 1983; Firestone, Palmquist, & Palmquist, 2006).

George Wilhelm Friedrich Hegel

George Wilhelm Friedrich Hegel (1770–1831) was born and educated in Stuttgart Germany. For two years, he served as a university professor at the University of Heidelberg, and in 1818, he became a philosophy professor at the University of Berlin where he stayed for the rest of his life (Tubbs, 2018; & Wood, 1998). In Berlin, he was looked upon as an icon in philosophy, and his thought is probably the crowning achievement of idealistic philosophy in modern times.

Icon in Philosophy

Hegel's influential philosophical thought can be found in different succeeding philosophies such as Pragmatism, Marxism and Existentialism. His system is divided into three main scholastic and educational disciplines, namely; nature, spirit and logic (Tubbs, 2018; Popper, 2002; Butler, & Hegel, 1984).

His three key academic works are *Phenomenology of Mind, Logic,* and *Philosophy of Right.* He believed that he established an ideal logical method which adjusted the shortages in Aristotelian logic. Hegel's logic could be described as dialectic (Hegel, 1998; Butler, & Hegel, 1984). The theme of is first major work, *Phenomenology of Spirit*, shows "…the long process of education toward genuine philosophy, a movement as rich as it is profound, through which spirit achieves knowledge" (Wood, 1998, 5).

Dualism

Similar to Plato's concept of inflexible and fixed ideas, Hegel believed that his system of logic once applied thoroughly and precisely, would reach an Absolute Idea. However, Hegel was profound and thoughtful of change, because change, movement and development were all essential in his logic. Unlike Descartes, who arrived at dualism, Hegel did not envision Nature and as totally isolated because to him, dualisms are impossible as a concluding phase. He did not reject regular truths such as material things. However, he thought of them not as the ultimate synthesis but a lesser demand of truth. His idealism represented a search for last absolute spirit (Tubbs, 2018; Mackenzie, 1909; Rose, 1981; Butler, & Hegel, 1984).

Hegel's influence on the philosophy of education is substantial. He believed that to be really educated, people must go through several stages which relate to the cultural growth of mankind (Tubbs, 2018; Soll, 1972; Hegel, & Sibree, 2004). His contribution to education has been mostly disregarded by those in educational theories and philosophies. That could be surprising as Hegel's philosophy might be the purest philosophy concerning its educational foundations and he spent most of his life as an educator (Mackenzie, 1909; Tubbs, 2018; Soll, 1972; Tubbs, 1996; Butler, & Hegel, 1984).

Through several of his letters, which are still valid, contemporary, and modern approximately two hundred years later, he considered such issues as pedagogy, learning and teaching. Written between 1808 and 1816, the letters consisted of thoughts, reflections and contemplations about discipline, advantages and problems regarding student-centered learning, the inconsistencies of liberated learning, bad practices of "spoon-feeding", and several other aspects of educational theory and practice (Soll, 1972; Rose, 1981; Tubbs, 1996; Butler, & Hegel, 1984). Human souls must grow universally was one of the essential standard principles of Hegel's educational philosophy.

Hegel's Educational Philosophy

Hegel's educational philosophy revolves around outlining his suggestion to teach philosophy as a science, as an energetic and methodical knowledge of notions by which the human soul and mind grow globally. Through education, individuals are what they are and only become what they want to be as a 'second birth' to the spiritual world. Therefore, teaching philosophy would not stay within historical study consequences of philosophizing or theorizing. Rather, teaching philosophy ought to be linked to sciences, arts, and a person's religion so that he/she would contribute t spiritual matter from the start. Otherwise, theoretical thinking could be decreased to ordinary rationalization, reasoning or regular justifications (Rivera, 2012; Pippin, 1989; Forster, 1998; Bole, & Stevens, 1985).

The Aim of Education

The aim of education according to Hegel is to enable children to be intentionally what they already are in themselves, normal or spiritual beings. Nevertheless, since children are already fundamentally rational beings, the entire process of education

would be basically self-directed or internal actions, (Gooch, 2013) and not simply a conditioning practice accomplished by ecological incentive, stimulus, or information-gathering obtained by learning experiences. The aim of education would also be to help individuals become reasonable citizens in a reasonable community. Education would prepare capable individuals who, in addition to being fellow citizens, are aware of and respect generations, and comprehend their societal rational values in global terms. Additionally, education could help children to appreciate and comprehend rationally (Gooch, 2013; Wood, 1998; Palmer, Bresler, and Cooper, 2001; &Weatherford-Jacobs, 2002).

Hegelian Philosophy

Some people, who are concerned with philosophical movements, believe that Hegel's idealistic philosophy has influenced educational philosophies of liberation. Hegelian philosophy has influenced educational philosophers such as Paulo Freire, throughout the twentieth century. Hegel's idealist viewpoint was a main component in Freire's political philosophy. Freire used Hegelian dialectics to examine the associations between self-awareness and social awareness in addition to how such dialectical pressures figure in control, anxiety, and cultural change. Hegel believed that education would be a performance of hypothetical and applied reason. At the same time, education ought to play a role in the political field assisting in the liberation of controlling domination of the many and oppressions based on gender, race, color, social class, and background (Mills, 2010; Freire, 2000; Lilge, 1974).

The main purpose of Hegel's philosophy was constantly to discover a technique of accepting differences, comprising and integrating his beliefs with ideas that presented themselves in contrast to his personal thoughts. When idealism is mentioned as an educational philosophy, people commonly are referred to Hegelian idealism that has dominated throughout the nineteenth century (Wood, 1998; Gooch, 2013; Palmer, Bresler, & Cooper, 2001). Hegelian educational idealism influenced a number of modern philosophers such as Dewey, Horne, and Josiah Royce.

Josiah Royce

Josiah Royce (1855–1916) was born in 1855 in Grass Valley, California. He was one of the most prominent American advocates of Hegelian idealism during the end of the nineteenth century and early twentieth century. He was the leading supporter of absolute idealism, the metaphysical view maintained by Hegel. Royce believed that the external connotations of things completely rely on their inner connotations indicating a manifestation of determination. He argued that such manifestation or embodiment would be the mentality principle (Parker, 2014; & Clendenning, 1999).

The inner essence or the heart of everything would be mental or spiritual. Corresponding to most of idealistic thinkers, his philosophical views and beliefs were closely corresponding and parallel to religious traditions of 'the Christian faith. He made great effort and determination to prove and validate similarities as well as correspondences among both religious and idealistic beliefs and ideas (Foust, 2012; & Mullin, 2012).

Idealistic Beliefs and Ideas

Ideas, Royce believed, would fundamentally be determinations, drives, plans or goals of action. The satisfaction of ideas could be accomplished once they are employed in actions. Accordingly, external world determinations and goals of action are inadequate. The external world would be worthless if purposes or goals are not satisfied. He believed it is essential for individuals to establish wisdom and a sense of devotion to ethical values and reasons. In Hegelian terms, he recommended that complete and definite purposes must be satisfied and fulfilled (Fuss, 2013; Kegley, & Gunderman, 2008).

His argument entails a spiritual implication through which individuals may be able to attain the utmost good once they are part of a global enterprise. The influence of this kind of thinking could be obvious in education. Teaching would be an activity in learning environments through which individuals learn about life's goals in addition to how they can become dynamic members in achieving these goals (Auxier, 2013; & Privitello, 2010).

Josiah Royce as a Philosophy Professor

Throughout his involvement as a professor of Philosophy, educational administrator, mentor, and writer, Josiah Royce

established philosophy of education plans for philosophical pedagogy scholarship. His educational philosophy picked up productiveness through following his contemplations and thoughts on philosophical pedagogy problems (Privitello, 2010). Royce is mainly recognized for his support of an idealist metaphysical method. His interest in metaphysics directed him to an essential re-examination of such topics as ethics, the philosophy of science, logic and the philosophy of religion (Royce, 1881; Parker, 2014; Parker, & Pratt, 2004).

Royce's approach to religion was practical and realistic, phenomenological, historical and concerned with philosophical consideration. He approached religion with a historical-empirical style parallel to modern anthropology since he regarded religion as it has been established in human history (McDermott, 2005). He said:

> …any religion presents itself as a more or less connected group: (1) of religious practices, such as prayers, ceremonies, festivals, rituals and other observance, and (2) of religious ideas, the ideas taking the form of traditions, legends, and beliefs about the gods or spirits (Royce, 1909, 101).

Monotheism

Again, he approached religion through a historical-philosophical examination in his article: *"Monotheism".* Upon briefly studying monotheism as a creed in comparison with pantheism and polytheism (Clendenning, 1970), he stated: "…from the historical point of view, three different ways of viewing the divine being have been of great importance both for religious life and for philosophical doctrine" (Royce 1916, 818). He believed that spiritualists at all times thought that the consequences of the intellect would be immoral which could not lead to a certain idea of God, an argument that would not be protected against doubters. He asserted that following virtuous law, with or without the assistance of Holy glory, may not lead to knowing God (Royce, 1916).

Finally, Royce contended that compulsory conditions are the self-corrective nature of scientific method, the need for experience as an initial analysis step, a focus on scientific nature and inspired decree in creating propositions, the necessity of an appropriate

drive, and the pursuit for truth but not for earnings or reputation. Furthermore, accurate technique for the achievement and principle of science, the concept of science as a collective exertion, reliance on the contributions of others, past, present, future, and lastly for the systematically human and imperfect nature of science are compulsory conditions as well (Robinson, 1951; Royce, 1916; & Clendenning, 1970).

4. Conclusion

Since Plato in the fourth century B.C. through Scholasticism, which was a medieval philosophical school that activated a serious system of theoretical analysis based on a Latin Catholic theistic curriculum in the Middle Ages, to Immanuel Kant (1724 –1804), Friedrich Hegel (1770 –1831), and the twenty-first century, idealism has been and still is an influential and important educational philosophy (Gallatin, 2001).

Some idealistic educational implications include roles of teachers, goals of an idealist classroom, and methods of instruction. Roles of teachers may include but are not limited to accepting the ideas of students, simplifying thinking through generating ideas, and encouraging students to share their own ideas. An idealist teacher must be abundantly instilled with self-dynamism, a degree of self-knowledge, and necessary spiritual as well as religious potential to form children's individuality into virtue, pure natural lives, and inspiring accomplishments (Pippin, 1989; Mander, & Mander, 2011).

The goals of idealist classrooms would be sharing ideas, accepting that teachers' arguments and books are not necessarily more important than students' thoughts, students' ideas being equally important, teachers refining and improving students' ideas, and teachers involving their students through their own ideas (Francks, 2003; Bolton, 1987; Price, 1962; & Horne, 1916).

According to idealistic educational philosophy, lecturing is considered one of the most essential methods through which students listen to their teachers while they are not active participants and implement a 'teacher-centered' approach. That is to say that using the 'Socratic Method' when teachers engage learners in educational activities. Idealistic educators lay emphasis on studying all subjects; however, they believe that religion, literature, mathematics, and ethics should be acknowledged more in the school curriculum. As an old philosophy, idealism has been occasionally labeled as inflexible and traditional Modern or

contemporary idealism could be more flexible and comprehensive (Davies, 2020; Saunders, & Sticker, 2020; Roberts, 2007; Woods, & Barrow, 2006 Popper, 2002; Hadot, 2002; Chadwick, 1986; Willace, & William, 1977).

In general, all idealistic philosophers believed that ideas remain the only essential real truth, but not all of them rejected the material world. According to them, the material world, which is viewed as short-lived would be measured by transformation, variability, and doubt. Ideas, on the other hand, would be lasting. It would be logical to survey, review, and read certain works of some outstanding idealistic educational philosophers in order to attain an ample understanding of idealism in general and of educational idealism in particular.

This research study, as a brief survey of the historical development of idealistic educational philosophy, presented seven influential idealistic philosophers. A very significant result based on reviewing and surveying the related literature of this topic of concern, was that there were no philosophers who ever agreed and settled on every single argument. Even though they agreed on several fundamental principles, they somewhat differed. For instance, they all agreed that ideas were the only real truths, but not all of them rejected the material world. Therefore, in order to present an appropriate piece of literature and appreciate the historical development of idealistic educational philosophy properly, the researcher attempted to survey, review, read, and reread seven works of individual philosophers' idealistic perspectives.

That has been completed by surveying reviewing and examining Platonic educational idealistic philosophy (427–347 B.C.E.), religious idealistic thought of Augustine (354–430), and a number of idealists; René Descartes (1596–1650), George Berkeley (1685–1753), Immanuel Kant (1724–1804), Georg Wilhelm Friedrich Hegel (1770–1831) and Josiah Royce (1855–1916). Upon reviewing and examining those idealistic philosophical perspectives, the researcher provided recommendations.

5. Recommendations

Based on this review of seven idealistic philosophical perspectives, the researcher provided the following recommendations:

- To conduct similar studies by including other idealistic philosophers, and studies that focus on their educational thought, for example epistemological and ontological idealists as George Edward Moore (1873–1958) and Bertrand Russell (1872–1970), who were under enormous denial throughout the twentieth century.
- To develop the thoughts and beliefs of learners with idealistic approaches, techniques, methods, and practices of teaching and learning such as dialectic, dialogue, discussion, and discourse. To do so, idealist teachers, in the classroom, need to play such roles as specialists in the knowledge of students, individuals who command the respect of their learners by the virtue of what they really are. Genuine and honest teachers are able to lead learners in spiritual process in which their actual inspired activity provides pupils with an example that stimulates creativity.
- To conduct research studies that tackle comparisons between the idealistic principles of each philosopher. Through reading and reviewing related literature, the researcher found several differences between principles even though there were many similarities that complement one another. Future research must include additional references.

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