

**Philosophy is a process of reflecting on and criticizing our most deeply held conceptions and beliefs.**

This is the formal sense of “doing” philosophy. These two senses of philosophy-“having” and “doing”- cannot be treated entirely independent of each other, if we did not have a philosophy in the formal, personal sense, then we could not do a philosophy in the critical, reflective sense. Having a philosophy, however, is not sufficient for doing philosophy. A genuine philosophical attitude is searching and critical; it is open-minded and tolerant-willing to look at all sides of an issue without prejudice. To philosophize is not merely to read and know philosophy; there are skills of argumentation to be mastered, techniques of analysis to be employed, and a body of material to be appropriated such that we become able to think philosophically. To philosophize also means to generalise.

Philosophers are reflective and critical. They take a second look at the material presented by common sense. They attempt to think through a variety of life’s problems and to face all the facts involved impartially. The accumulation of knowledge does not by itself lead to understanding, because it does not necessarily teach the mind to make a critical evaluation of facts that entail consistent and coherent judgment. Critical evaluations often differ. Philosophers, theologians, scientists, and others disagree, first because they view things from different points of view and with different assumptions. Their personal experiences, cultural backgrounds, and training may vary widely. This is especially true of people living at different times and in different places. A second reason philosophers disagree is that they live in a changing universe. People change, society changes, and nature changes. Some people are responsive and sensitive to change; others cling to tradition and the status quo, to systems that were formulated some time ago and that were declared to be authoritative and final. A third reason philosophers disagree is that they deal with an area of human experience in which the evidence is not complete. The evidence we do have may be interpreted in various ways by different people. Despite these disagreements, however, philosophers continue to probe, examine, and evaluate the material with the hope of presenting consistent principles by which we can live.

**Philosophy is a rational attempt to look at the world as a whole.**

Philosophy seeks to combine the conclusions of the various sciences and human experience into some kind of consistent world view. Philosophers wish to see life, not with the specialized slant of the scientist or the business person or the artist, but with the overall view of someone

cognizant of life as a totality.

Although there are difficulties and dangers in setting forth any world view, there also are dangers in confining attention to fragments of human experience. Philosophy's task is to give a view of the whole, a life and a world view, and to integrate the knowledge of the sciences with that of other disciplines to achieve a consistent whole. Philosophy, according to this view, attempts to bring the results of human inquiry— religious, historical, and scientific into some meaningful interpretation that provides knowledge and insight for our lives.

**Philosophy is the logical analysis of language and the clarification of the meaning of words and concepts.**

Certainly this is one function of philosophy. In fact, nearly all philosophers have used methods of analysis and have sought to clarify the meaning of terms and the use of language. Some philosophers see this as the main task of philosophy, and a few claim this is the only legitimate function of philosophy. Such persons consider philosophy a specialized field serving the sciences and aiding in the clarification of language rather than a broad field reflecting on all of life's experiences. This outlook has gained considerable support during the twentieth century. It would limit what we call knowledge to statements about observable facts and their interrelations i.e. to the business of the various sciences. Not all linguistic analysts, however, define knowledge so narrowly. Although they do reject and try to "clean up" many non-scientific assertions, many of them think that we can have knowledge of ethical principles and the like, although this knowledge is also experientially derived. Those who take the narrower view neglect, when they do not deny, all generalized world views and life views, as well as traditional moral philosophy and theology. From this narrower point of view, the aim of philosophy is to expose confusion and nonsense and to clarify the meaning and use of terms in science and everyday affairs.

**Philosophy is a group of perennial problems that interest people and for which**

philosophers always have sought answers.

Philosophy presses its inquiry into the deepest problems of human existence. Some of the philosophical questions raised in the past have been answered in a manner satisfactory to the majority of philosophers. Many questions, however, have been answered only tentatively, and many problems remain unsolved. What are philosophical questions? The question "Did Ram make a false statement on his income tax return?" is merely a question of fact. But the questions

“What is truth?” and “What is the distinction between right and wrong?” have philosophical importance. Sometimes we think seriously about fundamental life issues: What is life and why am I here? Why is there anything at all? What is the place of life in this great universe? Is the universe friendly or unfriendly? Do things operate by chance or through sheer mechanism, or is there some plan or purpose or intelligence at the heart of things? Is my life controlled by outside forces, or do I have a determining or even a partial degree of control? Why do people struggle and strive for their rights, for justice, for better things in the future? What do concepts like “right” and “justice” mean, and what are the marks of a good society? Often men and women have been asked to sacrifice their lives, if need be, for certain values and ideals. What are the genuine values of life and how can it be attained? Is there really a fundamental distinction between right and wrong, or is it just a matter of one’s own opinions? What is beauty? Should religion count in a person’s life? Is it intellectually valid to believe in God? Is there a possibility of a “life after death?” Is there any way we can get an answer to these and many related questions? Where does knowledge come from, and can we have any assurances that anything is true? These questions are all philosophical. The attempt to seek answers or solutions to them has given rise to theories and systems of thought, such as idealism, realism, pragmatism, analytic philosophy, existentialism, phenomenology, and process philosophy. Philosophy also means the various theories or systems of thought developed by the great philosophers - Socrates, Plato, Aristotle, Augustine, Aquinas, Descartes, Spinoza, Locke, Berkeley, Kant, Hegel, Nietzsche, Royce, James, Dewey, Whitehead, and others. Without these people and their thoughts philosophy would not have the rich content it has today. Even though we may be unconscious of the fact, we are constantly influenced by ideas that have come down to us in the traditions of society.

From the above discussion we came to know that-

- Philosophy is systematic enquiry about the ultimate reality of the universe.
- Philosophy is study of general principles & understanding of all that comes in the range of human experience.
- Philosophy is a living force.
- It is a way of life.
- It is the oldest and original discipline of thought.
- It is a search for truth and reality.
- It is based on enquiry about life and existence.

- It is logical in its approach.
- It is ever growing and developing.
- Philosophers try to see life as a whole.
- Philosophy is related to condition of life and society
- Philosophy is a product of time and circumstances.
- It is flexible in its approach.
- Seeks the knowledge of whole
- Science of knowledge
- It is the study of metaphysics beyond one physical world and its relation with the physical world.
- Methods of philosophy include logic, symbolism, reflections, science and reason.

### **BRANCHES OF PHILOSOPHY**

Philosophy deals with the most basic issues faced by human beings. The content of philosophy is better seen as asking questions rather than providing answers. It can even be said that philosophy is the study of questions. Van Cleve Morris has noted that the crux of the matter is asking the “right” questions. By “right” he meant questions that are meaningful and relevant- the kind of questions people really want answered and that will make a difference in how they live and work. Philosophical content has been organized around three fundamental categories:

- Metaphysics -The study of questions concerning the nature of reality or existence.

Typical Metaphysical questions:

What is reality?

Does God exist, and if so, can we prove it?

The problem of evil

Are human actions free, or are they determined by some forces outside of our control?

Do minds/souls exist, or are humans’ simply complex physical objects?

What is time?

What is the meaning of life?

Is there life after death? etc.

- Epistemology -The study of the nature of knowledge and how these are attained and evaluated.

Typical Epistemological questions:

What is knowledge and how does it differ from belief or opinion?

What is truth, and how can we know if a statement is true?

What are the sources of knowledge?

Do absolutes exist, and if so, can we know them?

What is the relationship between faith and reason? etc. and

- Axiology - The study of the question of value. Deals with issues of value in the following areas:

Ethics - the study of moral principles, attempts to establish rational grounds for good conduct

Typical Ethical questions:

What is good/bad?

What is right/wrong?

What is the foundation of moral principles?

Are moral principles universal?

Social/Political Philosophy - the study of the value judgments operative in civil society

Typical Social/Political Philosophy questions:

What form of government is best?

What economic system is best?

What is justice?

Are we obligated to obey all laws of the State?

What is the purpose of government?

Aesthetics - the study of the nature and value of works of art and the aesthetic experience

Typical Aesthetic questions:

What is a work of art?

What is artistic creativity and how does it differ from scientific creativity?

Why are works of art considered to be valuable?

What do works of art communicate (if anything)?

What is beauty?

Does art have any moral obligations or constraints?

Without a distinctive philosophy of reality, truth, and value, a person or group cannot make intelligent decisions either for their individual lives or for developing an educational system.

The questions addressed by philosophy are so basic that there is no escaping them. As a result,

all of us, whether we consciously understand our philosophic positions or not, conduct our personal lives and our corporate existence on the basis of “answers” to the basic questions of life. There is no decision making that is unrelated to the issues of reality, truth, and value. To put it succinctly: Philosophy drives decision making. For that reason alone, the study of the foundational questions of philosophy is important. After all, it is better to function with understanding than to wander through life in ignorance of the factors that shape our choices.

With the importance of understanding the basic issues in mind, in the following pages these three main philosophic categories described are as under.

### **METAPHYSICS**

Metaphysics is the branch of philosophy that studies the ultimate nature of reality or existence. It asks questions such as ‘What exists?’ or ‘What is real?’ Metaphysicians seek an irreducible foundation of reality or ‘first principles’ from which absolute knowledge or truth can be induced and deduced. The term metaphysics is derived from the Greek words “meta” means (“beyond”, “upon” or “after”) and physika, means (“physics”). Literally it refers ‘those things after the physics.’ Aristotle’s writings on ‘first philosophy’ came after his treatise on physics, therefore, Aristotle’s editor, Andronicus of Rhodes, named them metaphysics.

At first, questions like, ‘What is real?’ seem too simple to bother asking. But consider George Knight’s example about the existence of a floor and one will see that the question has far reaching implications: What is exactly the nature of the floor upon which you stand? It may seem to have a rather straightforward existence. It is obviously flat, solid, and smooth; it has a particular color; it is composed of an identifiable material, such as wood or concrete; and it supports your weight...Suppose, however, that a physicist enters the room and is questioned about the reality of the floor. She will reply that the floor is made of molecules; that molecules consist of atoms, electrons, protons, and neutrons; and these, finally, of electric energy alone. A third position...is offered by a passing chemist...To him the floor is a hotbed of hydrocarbons associated in a particular way and subject to certain kinds of environmental influences, such as heat, cold, wetness, dryness, and oxidation.

It is evident that the question of reality is not as simplistic as it appears. If the reality of a common floor is confusing, what about the larger problems that presents themselves as mankind searches for the ultimate reality of the universe?

Metaphysical questions are the most basic to ask because they provide the foundation upon

which all subsequent inquiry is based. Metaphysical questions may be divided into four subsets. First, the cosmological aspect. Cosmology consists in the study of theories about the origin, nature, and development of the universe as an orderly system. Questions such as these populate the realm of cosmology: “How did the universe originate and develop? Did it come about by accident or design? Does its existence have any purpose?”

A second metaphysical aspect is the theological. Theology is that part of religious theory that deals with conceptions of and about God. “Is there a God? If so, is there one or more than one? What are the attributes of God? If God is both all good and all powerful, why does evil exist? If God exists, what is His relationship to human beings and the ‘real’ world of everyday life?”

A third subset of metaphysics is the anthropological. Anthropology deals with the study of human beings and asks questions like the following: What is the relation between mind and body? Is mind more fundamental than body, with body depending on mind, or vice versa? What is humanity’s moral status? Are people born good, evil, or morally neutral? To what extent are individuals free? Do they have free will, or are their thoughts and actions determined by their environment, inheritance, or a divine being? Does each person have a soul? If so, what is it? People have obviously adopted different positions on these questions, and those positions influence their political, social, religious, and educational ideals and practices.

The fourth aspect of metaphysics is the ontological. Ontology is the study of the nature of existence, or what it means for anything to exist. Several questions are central to ontology: “Is basic reality found in matter or physical energy (the world we can sense), or is it found in spirit or spiritual energy? Is it composed of one element (e.g., matter or spirit), or two (e.g., matter and spirit), or many?” “Is reality orderly and lawful in itself, or is it merely orderable by the human mind? Is it fixed and stable, or is change its central feature? Is this reality friendly, unfriendly, or neutral toward humanity?”

### **METAPHYSICS & EDUCATION**

Even a cursory study of either historical or contemporary societies will reveal the impact of the cosmological, theological, anthropological, and ontological aspects of metaphysics upon their social, political, economic, and scientific beliefs and practices. People everywhere embrace answers to these questions and then live their daily lives in keeping with those assumptions. There is no escape from metaphysical decisions; unless one chooses to vegetate and even that

choice would be a metaphysical decision about the nature and function of humanity. Education, like other human activities, cannot operate outside the realm of metaphysics. Metaphysics, or the issue of ultimate reality, is central to any concept of education, because it is important for the educational program of the school (or family or church) to be based upon fact and reality rather than fancy, illusion, error, or imagination. Varying metaphysical beliefs lead to differing educational approaches and even separate systems of education. Why do Adventists and other Christians spend millions of dollars each year on private systems of education when free public systems are widely available? This is due to their metaphysical beliefs regarding the nature of ultimate reality, the existence of God, the role of God in human affairs, and the nature and role of human beings as God's children. At their deepest levels, men and women are motivated by metaphysical beliefs. History demonstrates that people are willing to die for those convictions, and that they desire to create educational environments in which their most basic beliefs will be taught to their children.

The anthropological aspect of metaphysics is especially important for educators of all persuasions. After all, they are dealing with malleable human beings at one of the most impressionable stages of their lives. Views about the nature and potential of students form the foundation of every educational process. The very purpose of education in all philosophies is closely tied to these views. Thus, anthropological considerations lie extremely close to the aims of education. Philosopher D. Elton Trueblood put it nicely when he asserted that "until we are clear on what man is, we shall not be clear about much else." It makes a great deal of difference whether a student is viewed as Desmond Morris's "naked ape" or as a child of God. Likewise, it is important to know whether children are innately evil or essentially good, or good but radically twisted by the effects of sin. Variations in anthropological positions will produce significantly different approaches to the educational process. Metaphysics is speculative and focus on issues as the nature of cause-effect relationships. It relates to teaching in terms of thoughts about educational goals, the selection of appropriate content and educational goals, and attitudes towards the general nature of learners.

## **EPISTEMOLOGY**

Epistemology is the branch of philosophy concerned with the nature and scope of knowledge and is also referred to as "theory of knowledge". Etymologically the word epistemology has been derived from the Greek words episteme, meaning "knowledge, understanding", and logos,



meaning “study of”. In other words we can say that Epistemology is the study of the nature, source, and validity of knowledge. It seeks to answer of the basic questions as “What is true?” and “How do we know?” Thus epistemology covers two areas: the content of thought and thought itself. Or in educational terms: curriculum and instruction or content and method. The study of epistemology deals with issues related to the dependability of knowledge and the validity of the sources through which we gain information.

Epistemology seeks answers to a number of fundamental issues. One is whether reality can even be known. Skepticism in its narrow sense is the position claiming that people cannot acquire reliable knowledge and that any search for truth is in vain. That thought was well expressed by Gorgias (c. 483-376 B.C.), the Greek Sophist who asserted that nothing exists, and that if it did, we could not know it. A full-blown skepticism would make intelligent action impossible. A term closely related to skepticism is agnosticism. Agnosticism is a profession of ignorance in reference to the existence or nonexistence of God.

Most people claim that reality can be known. However, once they have taken that position, they must decide through what sources reality may be known, and must have some concept of how to judge the validity of their knowledge. A second issue foundational to epistemology is whether all truth is relative, or whether some truths are absolute. Is all truth subject to change? Is it possible that what is true today may be false tomorrow? If the answer is “Yes” to the previous questions, such truths are relative. If, however, there is Absolute Truth, such Truth is eternally and universally true irrespective of time or place. If Absolute Truth exists in the universe, then educators would certainly want to discover it and make it the core of the school curriculum. Closely related to the issue of the relativity and absoluteness of truth are the questions of whether knowledge is subjective or objective, and whether there is truth that is independent of human experience.

A major aspect of epistemology relates to the sources of human knowledge. If one accepts the fact that there is truth and even Truth in the universe, how can human beings comprehend such truths? How do they become human knowledge? Central to most people’s answer to that question is empiricism (knowledge obtained through the senses). Empirical knowledge appears to be built into the very nature of human experience. Thus, when individuals walk out of doors on a spring day and see the beauty of the landscape, hear the song of a bird, feel the warm rays of the sun, and smell the fragrance of the blossoms, they “know” that it is spring. Sensory knowing

for humans is immediate and universal, and in many ways forms the basis of much of human knowledge.

The existence of sensory data cannot be denied. Most people accept it uncritically as representing “reality.” The danger of naively embracing this approach is that data obtained from the human senses have been demonstrated to be both incomplete and undependable. (For example, most people have been confronted with the contradiction of seeing a stick that looks bent when partially submerged in water but appears to be straight when examined in the air.) Fatigue, frustration, and illness also distort and limit sensory perception. In addition, there are sound and light waves that are inaudible and invisible to unaided human perception.

Humans have invented scientific instruments to extend the range of their senses, but it is impossible to ascertain the exact dependability of these instruments since no one knows the total effect of the human mind in recording, interpreting, and distorting sensual perception. Confidence in these instruments is built upon speculative metaphysical theories whose validity has been reinforced by experimentation in which predictions have been verified through the use of a theoretical construct or hypothesis.

In summary, sensory knowledge is built upon assumptions that must be accepted by faith in the dependability of human sensory mechanisms. The advantage of empirical knowledge is that many sensory experiences and experiments are open to both replication and public examination.

A second influential source of knowledge throughout the span of human history has been revelation. Revealed knowledge has been of prime importance in the field of religion. It differs from all other sources of knowledge because it presupposes a transcendent supernatural reality that breaks into the natural order. Christians believe that such revelation is God’s communication concerning the divine will. Believers in supernatural revelation hold that this form of knowledge has the distinct advantage of being an omniscient source of information that is not available through other epistemological methods. The truth revealed through this source is believed by Christians to be absolute and uncontaminated. On the other hand, it is generally realized that distortion of revealed truth can occur in the process of human interpretation. Some people assert that a major disadvantage of revealed knowledge is that it must be accepted by faith and cannot be proved or disproved empirically.

A third source of human knowledge is authority. Authoritative knowledge is accepted as true because it comes from experts or has been sanctified over time as tradition. In the classroom

the most common source of information is some authority, such as a textbook, teacher, or reference work. Accepting authority as a source of knowledge has its advantages as well as its dangers. Civilization would certainly stagnate if people refused to accept any statement unless they personally verified it through direct, firsthand experience. On the other hand, if authoritative knowledge is built upon a foundation of incorrect assumptions, then such knowledge will surely be distorted.

A fourth source of human knowledge is reason. The view that reasoning, thought, or logic is the central factor in knowledge is known as rationalism. The rationalist, in emphasizing humanity's power of thought and the mind's contributions to knowledge, is likely to claim that the senses alone cannot provide universal, valid judgments that are consistent with one another. From this perspective, the sensations and experiences humans obtain through their senses are the raw material of knowledge. These sensations must be organized by the mind into a meaningful system before they become knowledge. Rationalism in a less extreme form claims that people have the power to know with certainty various truths about the universe that the senses alone cannot give. In its more extreme form, rationalism claims that humans are capable of arriving at irrefutable knowledge independently of sensory experience. Formal logic is a tool used by rationalists. Systems of logic have the advantage of possessing internal consistency, but they risk being disconnected from the external world. Systems of thought based upon logic are only as valid as the premises upon which they are built.

A fifth source of knowledge is intuition- the direct apprehension of knowledge that is not derived from conscious reasoning or immediate sense perception. In the literature dealing with intuition, one often finds such expressions as "immediate feeling of certainty." Intuition occurs beneath the threshold of consciousness and is often experienced as a sudden flash of insight. Intuition has been claimed under varying circumstances as a source of both religious and secular knowledge. Certainly many scientific breakthroughs have been initiated by intuitive hunches that were confirmed by experimentation.

The weakness or danger of intuition is that it does not appear to be a safe method of obtaining knowledge when used alone. It goes astray very easily and may lead to absurd claims unless it is controlled by or checked against other methods of knowing. Intuitive knowledge,

however, has the distinct advantage of being able to bypass the limitations of human experience. At this juncture, it should be noted that no one source of information is capable of supplying people with all knowledge. The various sources should be seen as complementary rather than antagonistic. It is true, however, that most people choose one source as being more basic than, or preferable to, the others. That most basic source is then used as a benchmark for testing other sources of knowledge. For example, in the contemporary world, knowledge obtained empirically is generally seen as the most basic and reliable type.

### **EPISTEMOLOGY & EDUCATION**

Epistemology and education are tacit companions since both are primarily the act of knowing. Epistemology is the motor of education in a sense because it drives the educational process. Whatever educational theories and practices one employs will be consistent with his or her theories and practices of epistemology. Epistemology has a direct impact upon education on a moment-by-moment basis. For example, assumptions about the importance of various sources of knowledge will certainly be reflected in curricular emphases and teaching methodologies. Because Christian teachers believe in revelation as a source of valid knowledge, they will undoubtedly choose a curriculum and a role for the Bible in that curriculum that differs substantially from the curricular choices of nonbelievers. In fact, the philosophic worldview of their faith will shape the presentation of every topic they teach. That, of course, is true for teachers from every philosophic persuasion and thus constitutes an important argument for educating Adventist youth in Adventist schools.

### **AXIOLOGY**

Axiology, which stems from two Greek words- "Axios" means "value, worth" and "logos" means "reason/ theory/ symbol / science/study of". Hence, Axiology is the philosophical study of value and "value" originally meant the worth of something. Axiology asks the questions: What is a value? Where do values come from? How do we justify our values? How do we know what is valuable? What is the relationship between values and knowledge? What kinds of values exist? Can it be demonstrated that one value is better than another? Who benefits from values? etc. The question of values deals with notions of what a person or a society regards as good or preferable. Axiology, like metaphysics and epistemology, stands at the very foundation of the educational process. A major aspect of education is the development of values. And in that context, the classroom is an axiological theater in which teachers cannot hide their moral selves.

By their actions, teachers constantly instruct groups of highly impressionable young people who assimilate and imitate their teachers' value structures to a significant extent.

Axiology has two main branches- ethics and aesthetics. Ethics is the study of moral values and conduct. "How should I behave?" is an ethical question. Ethical theory seeks to provide right values as the foundation for right actions. What is good and evil, right and wrong? Is it ever right to take something that does not belong to you? In many ways, ethics is the crucial issue of our times. World societies have made unprecedented technological advances, but have not advanced significantly, if at all, in their ethical and moral conceptions. Both as individuals and within societies, human beings exist in a world in which they cannot avoid meaningful ethical decisions. Thus, schools must teach ethical concepts to their students. The problem is that people embrace different ethical bases and feel quite negatively about having their children "indoctrinated" in a moral view that is alien to their fundamental beliefs. That fact has put schools at the center of the various "culture wars" that have rocked society at large. It has also led Adventists and other Christians to establish their own schools. The desire to pass on to their children a specific system of moral values is a powerful motivator for most parents.

At the heart of ethical discussions are such questions as, "Are ethical standards and moral values absolute or relative?" "Do universal moral values exist?" "Can morality be separated from religion?" and "Who or what forms the basis of ethical authority?"

The second major branch of axiology is aesthetics. Aesthetics asks such questions as "What is beautiful?" and "What should I like?" How do we recognize a great piece of music? Art? Can there be beauty in destruction? Aesthetics is the realm of value that searches for the principles governing the creation and appreciation of beauty and art in both "the higher arts" and the things of daily life, such as school architecture, television programs, and billboards. Evaluations of beauty and ugliness fall into the aesthetic realm. Thus aesthetic valuation is a part of daily life and cannot be avoided. The aesthetic experience is tied to the cognitive world of intellectual understanding, but also soars beyond the cognitive into the affective realm because of its focus on feeling and emotion. Aesthetic experiences enable people to move beyond the limits imposed by purely rational thought and the inadequacies of human language. A picture, song, or story may create an impression in a person that could never be conveyed through logical argument.

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Human beings are aesthetic beings; thus, it is equally impossible to avoid teaching aesthetics

in the school, home, media, or church as it is to avoid inculcating ethical values. However, the realm of aesthetics does not exist in a vacuum. To the contrary, aesthetic belief is directly related to other aspects of people's philosophy. For example, if subjectivity and randomness are embraced in epistemology and metaphysics, they will be reflected in both aesthetics and ethics. People's aesthetic values reflect their total philosophy.

### **AXIOLOGY & EDUCATION**

Our contemporary age is an age of great confusion and turmoil. Wars and conflicts continue unabatedly, and innumerable alarming and tragic phenomena, including terrorism, destruction, arson, kidnapping, murder, drug abuse, alcoholism, sexual immorality, family breakdown, injustice, corruption, oppression, conspiracy, and slander, are occurring worldwide. At the vortex of this turmoil, humankind's most valuable assets are now almost obliterated. It is referring to the loss of personal human dignity, the loss of time-honored traditions, the loss of the dignity of life, the loss of mutual trust among people, the loss of the authority of parents and teachers, and the list goes on. In this context education plays an important role for inculcating the value (such as- truth, beauty and goodness etc.) and transmitting from one generation to another through its curriculum.

It has been rightly stated that culture is a totality of values created throughout history and that education is the means of performing culture. This is why axiology requires an important educational dimension. Which are the components of this dimension?

First, axiology, by projecting a system of values, proposes educational aims under the form of axiological objectives and ideals.

Second, axiology comprises both general human or universal and specific values for a determined community, thereby giving it its personality. Education preserves and transmits values that guarantee the cultural identity of the human community.

Third, the performance of values requires knowledge and experience, which means the involvement in this process of education on its two interrelated planes: cognitive and emotional.

Finally, as axiology is the horizon of the manifestation of human creativity, education has among its fundamental functions that of cultivating the creative power of the individual and the human community. Otherwise expressed, though personality is the source of all values, it is not born, but is developed by education. That is why we estimate nowadays that education is one of the fundamental resources for future social development.

From this concise presentation of the elements making up the content of the educational dimension of axiology, there results a very important conclusion: without education, axiology would be deprived of living power, and, without the light of axiology, education would grope about in the dark.