"School must represent life - life as real and vital to the child as that which he carries on in the home, in the neighborhood, or on the playground".

John Dewey
McDermott (1973)

03

fig.3.1. Students of DANSA International College

Introduction

Throughout the history of education there has been countless views, opinions, theories, and philosophies regarding pedagogical ideologies that should be applied to the time. Changing times, changing economics, changing politics and radical advances in the technological, scientific and biological spheres necessitated new pedagogical approaches that could keep up with the radical changes that planet Earth and its inhabitants underwent and still is undergoing.

Some of these pedagogical philosophies that have been proposed, investigated, tried and tested, and even doomed to fail by some, will be investigated within this project to create a holistic view of the educational realm. From this exploration and investigation it is aimed that certain conclusions will be made and then critiques investigated that will ultimately inform the foundation of an educational attitude towards the proposed project.

Within this chapter, four pedagogical philosophies will be explored. They are, in order: Outcomes Based Education, The Philosophy of John Dewey, Montessori Education, and Waldorf Education.

Chapter 3

Pedagogical Philosophy

Outcomes Based Education

fig.3.2. Cartoon illustrating the effect of excessive tests

This is the Educational Philosophy that is predominantly followed in South Africa. The Department of Education, DOE (2002), states that Outcomes Based Education considers the process of learning as important as the content. Both the process and the content of education are emphasized by spelling out the outcomes to be achieved at the end of the process. The critical and developmental outcomes are a list of outcomes that are derived from the Constitution and are contained in the South African Qualifications Act (1995). They describe the kind of citizen the education and training system should aim to create.

The critical outcomes envisage learners who will be able to:

- Identify and solve problems and make decisions using critical and creative thinking

- Work effectively with others as members of a team, group, organization and community

- Organize and manage themselves and their activities responsibly and effectively

- Collect, analyze, organize, and critically evaluate information

- Communicate effectively using visual, symbolic and/or language skills in various modes

- Use Science and Technology effectively and critically showing responsibility towards the environment and the health of others

- Demonstrate an understanding of the world as a set of related systems by recognizing that problem-solving contexts do not exist in isolation

The developmental outcomes envisage learners who are also able to:

- Reflect on and explore a variety of strategies to learn more effectively

- Participate as responsible citizens in the life of local, national, and global communities

- Be culturally and aesthetically sensitive across a range of social contexts

- Explore education and career opportunities

- Develop entrepreneurial opportunities

The DOE (2002) states that outcomes and assessment standards emphasize participatory, learner-centered and activity-based education. They leave considerable room for creativity and innovation on the part of teachers in interpreting what and how to teach. The South African version of Outcomes Based Education is aimed at stimulating the minds of young people so that they are able to participate fully in economic and social life. It is intended to ensure that all learners are able to develop and achieve to their maximum ability and are equipped for lifelong learning.
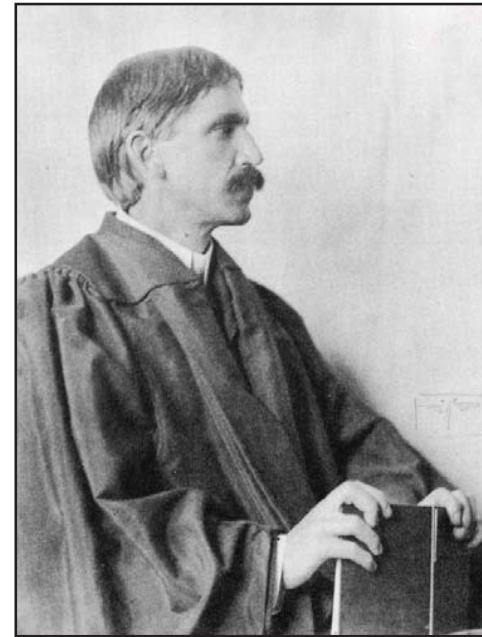
The Philosophy of John Dewey

fig.3.3. John Dewey

McDermott (1973) suggests that John Dewey's philosophy of experience was pedagogy and his pedagogy was a philosophy of experience.

In 1897 John Dewey produced a document entitled: "My Pedagogical Creed". This document contained most of his subsequent judgments about educational matters. His main focus within this document was aimed on the individual as social, the school as a community, and the necessity of integrating discipline with the needs and potentialities of the children. McDermott (1973) argues that perhaps the most important remark in Dewey's "Pedagogical Creed" is his comment that "education must be conceived as a continuing reconstruction of experience; that the process and the goal of education are one and the same thing".

John Dewey believes that the only true education comes through the stimulation of the child's powers by the demands of the social situations in which he finds himself. Through these demands he is stimulated to act as a member of a unity, to emerge from his original narrowness of action and feeling, and to conceive of himself from the standpoint of the welfare of the group to which he belongs. According to him education is thus the process of living and not a preparation for future living.

John Dewey believes that school must represent life - life as real and vital to the child as that which he carries on in the home, in the neighborhood, or on the playground. The school according to him, as an institution, should simplify existing social life; it should reduce it, as it were, to an embryonic form. As such simplified social life, the school life should grow gradually out of the home life; that it should take up and continue the activities with which the child is already familiar in the home. It should exhibit these activities to the child, and produce them in such ways that the child will gradually learn the meaning of them, and be capable of playing his own part in the relation to them. He adds that the child should be stimulated and controlled in his work through the life of the community. According to him the discipline of the school proceed from the life of the school as a whole and not directly from the teacher.

Regarding the child and the curriculum, John Dewey believes that the path to a solution is in the area of the nature of a child. John Dewey is of opinion that if we were to have a deeper insight to the actual ways that children learn and couple that with knowledge of their needs and potentialities, the curriculum would then take on significance heretofore closed off from the child. McDermott (1973) claims that Dewey's position is not that of a child centered classroom, if that means learning is subordinate to the whim of the child. He does hold, however, that it is the child who learns, and any efforts to teach a curriculum in which the qualities of the lives of the children and the differences among them are not grasped are doomed to failure.

Montessori Education

fig.3.4. Montessori Education

Standing (1966) suggests that the Montessori method could be summed up by saying that it is a method based on the principle of freedom in a prepared environment. In the word of Dr. Montessori: "It is not difficult to explain to such that the Montessori method is founded on the general characteristics of life, proper to all organisms, and that it will last as life itself lasts. It is not possible to imagine that such a principle, having once been introduced into pedagogy, could ever be abandoned. Standing (1966) comments that people have often asked Dr. Montessori what the main principle of the Montessori system is. According to him she used to think that it could conveniently be summed up as "a method of education through the senses and sense training". Then it seemed to her that "education by self-activity" described it better. Later, the phrase "education by means of liberty in a prepared environment" seemed more comprehensive. Standing (1966) continues and state that during her later years Dr. Montessori emphasized another principle, which is, perhaps the most fundamental of all, and one which might be looked upon as the very root and basis of her method, the nature of the difference between the child and the adult. Dr. Montessori suggests that: "The child is in a state of continues and intense transformation, of body and mind, whereas the adult has reached the norm of the species".

Standing (1966) explains that in training her teachers, Dr. Montessori insists again and again, not only on the right use of material, but also on the teacher's seeing to it that the whole environment of the child in the Montessori school be kept scrupulously in order, with a place for everything and everything in its place. He comments that everything in that environment has been so constructed as to correspond with the stature - physical, mental, social and spiritual - of children, not of adults. Indeed in many cases, the very house itself has been specially constructed to suit the proportions of the children, not of adults. Such "children's houses" are built with low windows, small doors and stairs with steps of a very small gradient. In the rooms and corridors all the furniture and appurtenances are constructed on the same diminutive scale.

Standing (1966) is of the opinion that it wouldn't be freedom to put a child into an empty classroom and leave him to his own choice. He argues that there would be little or nothing for him to choose. But in the prepared environment of the Montessori school the child is surrounded by a great variety of attractive occupations, all of which seem to say: "come and use me".

Standing (1966) claims that the social environment also helps, in the sense that for one of the most stimulating invitations to work is seeing what the other children are doing.

Standing (1966) remarks that by visiting a Montessori school, the visitor is sure to see a number of children busily engaged in such occupations as dusting the materials and furniture, sweeping the floors, watering the plants, arranging flowers, scrubbing the tables with soap and water, etc. If it is before lunchtime, he/she may see a group of infants peeling potatoes, spreading butter on bread, or setting table. If lunch is in progress he/she will probably see some of the children acting as waiters to the rest. After lunch it will very likely be the children who clear away things, wash them, dry them and put them away.

fig.3.5. Montessori Education

fig.3.6. Montessori Education

Waldorf Education

fig.3.7. Waldorf Education

Norwall (2007) introduces Waldorf or Rudolf Steiner Education as a unique form of education from preschool through high school, which is based on the view that the human being is a being of body, soul, and spirit. He describes the method used in the Waldorf schools as coming from a view that the child develops through a number of basic stages from childhood to adulthood. The Waldorf curriculum is specifically designed to work with the child through these stages of development.

Nordwall (2007) explains that Waldorf Education id based on Steiner's broader philosophy and teachings, called anthroposophy (literally, wisdom or knowledge of man). He defines Anthroposophy as holding that the human being is fundamentally a spiritual being and that all human beings deserve respect as the embodiment of their spiritual nature. This view is carried into Waldorf education as striving to develop in each child their innate talents and abilities. Waldorf education operates in a non-discriminatory way, without regard to race, gender, ethnicity, religion or national origin.

Blunt (1995: p.104) refers to the philosophy of Steiner when he argues that Education should not only be able to develop the whole man, it should also be able to bring man's being together as a harmonious, integrated whole. This is not merely an educational goal; it is the purpose of life itself - to bring what is spiritual to fulfillment in the physical world. Rudolph Steiner explains the theory behind his philosophy: "In the human being, the interplay of thought and will does not come about itself. In the animal, the process is natural; in the human being it must become a moral process. And because here on earth, man has the opportunity of bringing about this union of his thinking with his willing, therefore it is that he can become a moral being. The whole character of man in so far as it proceeds from the inner being depends upon the harmony being established, between thinking and willing, by human activity".

Blunt (1995: p.107) suggests that Steiner was more than aware of the tendency to reduce educational theory to a list of abstract principles, and nearly every lecture contains an attempt to arrest impatient theorizing and to encourage a more integrated approach to education. Steiner says: "For no education will develop from abstract principles or programmes - it will only develop from reality. And because man himself is soul and spirit, because he has a physical nature, a soul nature, and a spiritual nature, reality must again come into our life - for with the whole reality will the spirit also come into our life, and only such a spirit as this can sustain the educational art of the future".

Blunt (1995: p.108) explains that Waldorf Educational principles are bound up with life itself, and can only be properly understood in practical life. All teachings of Spiritual Science are nothing but means of entering into life itself, countering the tendency of modern man to become imprisoned within his intellect.

Blunt (1995: p.182 - 183) suggest that Steiner did take cognizance of the necessity of preparing children for their lives in the modern industrial society. This was a central concern in the education of the adolescent. According to him Steiner's thought contains many pragmatic elements such as his willingness to compromise with social customs in preference to alienating education from its social context. The holism of his thought establishes the purpose and usefulness of each element of his education. For example the pictorial arts and music are not only for the education of the soul, but they are also related to the physical body through the Rhythmic System. Blunt argues that Steiner is therefore strongly pragmatic, but in a different way than John Dewey. Whereas Dewey looked for the relevance in the social and economic usefulness of activities, Steiner was also concerned with the physical, spiritual, and soul relevance: for Steiner, the relevance of an education presented artistically was that it developed the whole child.

Critiques

Understandably there are many different opinions on which pedagogical philosophy should generally be applied. The fact is simply that we can't forget that we live in a diverse world. We require different options because our specie consists of different races, different cultures, different religions, and different ideologies. This necessitates different pedagogical philosophies that support these different values.

In selecting a particular curriculum and moving towards defining proposed programmes, which will guide the proposed accommodation schedule, it is seen necessary to review a few critiques regarding the above -discussed pedagogical philosophies.

OBE (Outcomes Based Education)

EducationWeb (2008) recently made an urgent plea that Outcomes Based Education (OBE) should be abandoned. Amongst those calling for this withdrawal of the system are American educator and self-proclaimed father of OBE, Dr. William Spady. Spady is of opinion that OBE can only be used where there are no time constraints and students can work at their own pace. As an example he referred to programmes for institutions like Karate and Flight Schools that is not time based. This clearly isn't the case in formal education that is based on strict time schedules.

The Philosophy of John Dewey

Cheeks (2008) refers to an essay written by Richard Weaver, a rhetorician, philosopher and University of Chicago Professor, entitled: "The Role of Education in Shaping Our Society". It states that one of the great heresies of the followers of John Dewey is that they saw, and still do see, education as primarily political. This evidence, according to Weaver, of this damning proposition, is that they tried to make the schools not the means of handing down traditional knowledge and wisdom of our civilization but political instrumentalities for the constituting of a different kind of society.

Montessori Education

K12 Academics (2010) claims that some parents believe the Montessori environment leaves the children too free while others see the Montessori method as stifling to creativity. Some see Montessori schools as elitist prep schools for preschoolers while others question Montessori teaching priorities, and decry children spending time on such menial tasks as washing tables or arranging flowers. K12 Academics (2010) claim that some parents are put off by what the view to be Montessori teachers' unusual manners: some may appear too subdued, others too stern, none of them necessarily praising or teaching the children in a conventional manner. The two primary critics of the Montessori method in education theory are William Heard Kilpatrick and John Dewey. They thought that the Montessori was too restrictive, and didn't adequately emphasize social interaction and development. Dewey believed that the Montessori method stifled creativity.

Waldorf Education

Milstone (2002) states that Waldorf schools have no computers or high-tech gadgetry, and all classroom supplies are made of natural fiber (cotton, wood, wool, etc.). He claims that to keep pressure and competition to a minimum, there are no clocks, drill cards, textbooks or tests. He continues to say that no mirrors of any kind are allowed in Waldorf schools (they promote too much self focus), nor are any black crayons in early grades allowed (a harsh and undesirable color). Although not officially part of the Waldorf curriculum, Milstone (2002) suggests that Anthroposophy is pushed in brochures, newsletters and pamphlets that are scattered throughout the schools. The critics view Anthroposophy as a potentially dangerous religion that s New Age like and mystical. They are troubled for example, by how Anthroposophy rejects modern medicine and psychiatry and believes (among other things) in astrology, reincarnation and the existence of little gnomes in the woods. Milstone (2002) claims that a contingent of Waldorf critics charges that some of Steiner's Anthroposophical writings are racist, while others are simply bothered by the feeling of exclusion Waldorf schools create.

Conclusion

The above-mentioned critiques of the individual pedagogical philosophies discussed, reiterates the strong presence of difference, variety, and change on various levels of our contemporary society. As previously mentioned, times do change, economics to change, politics do change, and radical advances in the technological, scientific, and biological spheres are being made. It is worth mentioning that even people, their individual personalities, and cultural values do change with time. Each curriculum and philosophy indeed has its own advantages and disadvantages that favor the individual. It is therefore concluded that no individual curriculum or philosophy will be architecturally provided for.

What the exploration/investigation of the above-mentioned pedagogical philosophies did lead to was an educational position with regards to the proposed project.

Educational position

Education is a continuous process. The process itself changes with time and is only stopped by time itself. Education is everywhere and in everything. It is perceived by all of the senses; vision, hearing, smell, taste, touch and emotional condition. Educational environments should embrace this interactive quality that it offers.

Urban Educational environments offer unique opportunities that sub-urban models can't. Its urban context and the integrated nature thereof means that it need not be seen as exclusive environments, like the vast open lots in sub-urban areas, but ones that are inclusive, woven into the urban fabric, and part of the everyday life of urban dwellers.

This presents an endless array of architectural opportunities in relation to the design process for such environments.

Urban educational environments should be delicately interwoven into its context. It should not stand out as an entity but rather be perceived as part of the whole. It should respond to its context and surrounding activities. These environments should become part of the urban public's everyday life. They should be involved in the educational process, either actively or passively. Visual, physical and spacial connections should be established that integrates the educational environment with real life situations, as education is everywhere and in everything.

Educational environments should thus not aim at the establishment of idealistic environments where everything is different from the "real world". They should be exposed to the world as it presently is, ever changing. Pedagogical philosophies should mediate the process of interpreting what is being perceived and convert it into educational outcomes. Educational environments should provide spaces for its students to express themselves within the

environments. The environment should thus not be of a static nature. It should correspond to the ever-changing conditions present and continuous process of changing needs taking place. It should thus be able to adapt to change.

Educational environments should be perceived as a public asset, a public resource that provides the required infrastructure for educational purposes. The educational environment should be seen as a catalyst for supportive programmes to be established within this all encompassing context.

The traditional notion of the classroom should be reconsidered as a space for learning. It should be able to facilitate different individual needs in the educational process. It should thus be dynamic environments that adapts to change in use.

Education is everywhere and in everything, also in everyone. Education is something that is part of being human. This is what formed our specie, "homo sapiens" (man the thinker) after all. These educational environments thus have the potential of being places that bring people together in the name of education, a place and space where gathering takes place that celebrates the phenomenon of being human.

Lastly, education should not be perceived as a process that prepares us for an end to itself. It is accepted that human beings will never know everything of everything. It is accepted that we are sub-ordinate to a divine power that is in control and that the quest for discovery will never end. Education should thus be seen as part of life itself. This means that we should constantly push the barriers of exploring new potential in everything we do. Educational environments should facilitate this process in life.