

DOI: <https://doi.org/10.31874/2309-1606-2022-28-2-12>  
UDC 1.37:316.4

**Eugene V. de Guzman**

## **Perennial-progressivism—P2: an avant-garde cross breed philosophy of education for the 21<sup>st</sup> century**



*Essentially, philosophies of education in education and the education per se have a pragmatic significance in socio-political life of it subject. Philosophies of education are not solely appointed to provide theories or to set principles in education but also destined to advance practices following the realities and needs of life particularly in society – the common denominator of Philosophy of education is to train good citizen and human beings. It is to say that one of the essential features of philosophy of education is to keep education in track in the rapid pace of flux of time by being flexible, responsive, and sensitive to the various concern and issue of a particular status quo. Philosophy of education is understood as a critical view that goes as deep as its roots about everything that happens. 21<sup>st</sup> century is being characterized as the ‘disinformation’ or ‘fake’ news era due to the negative consequence of the social media and the environment where the learner’s dwells, on the same manner ecological issue become a serious issue. Thus, 21<sup>st</sup> century education should attend to the progress and demand [concern] of the time. Pondering on a two prominent Philosophy of education viz. Perennialism and Progressivism, this article aims to find out and divulge an effective methodology and principle on education that cater a response to the demand of the status quo by breeding the above-mentioned philosophy of education. The breed of Philosophy of education will be called Perennial-Progressivism with acronym P2. These philosophies of education would not that be effective if it will be used in isolated instances – use a particular philosophy of education on a certain context due to contextual gap of the notions and the context. Likewise, there are shortcomings that a particular philosophy of education possesses which on the other hand is in the demand of the context. However, a combination or a mix breed of at least two philosophies of education that has been scrutinized and made it relevant to the needs and demand of the context would be an effective one given such considerations.*

**Key words:** Perennialism, Progressivism, Philosophy, Education, Status Quo.

### **Introduction**

Education is one of the indispensable and overrated reality. Conventionally, education has played a key role in the development and economic growth of a particular society it is an investment that increases the skills and

© Eugene V. de Guzman, 2022

efficiency of human beings admittedly education generates a productivity gain and therefore an additional income and asset for the company [Kooli et al. 2019: 37]. But the aim and narrative of education is not only limited in that such perspective because education on the same manner is determined to individual development of an individual in a certain aspect or as a whole. Thus, education contributes both to the society and individual. Considering such substantial relevance of education then it must be secured and observed with quality and value as a social system. But what are the considerations that must take upon in securing and observing such quality? How to construct a quality education and what are the foundations? These series of query can be attended by linking education to other distinct discipline that focuses more on qualitative and deep perspective nature of things – Philosophy. Philosophy as a mother of all discipline deals not only on the descriptive domain of stuffs or claims but it delves more on the normative and prescriptive aspect of them by reaching their nature and essence. Thus, when philosophy is linked to education it represents answers to questions about the purpose of schooling, a teacher's or student's role and what should be taught and by which methods. The series of query that have been handed on previously had received just another series of question and this is how philosophy works.

Philosophy of education may be either the philosophy of the process of education or the philosophy of the discipline of education. On the former it may be meta-disciplinary in the sense of being concerned with the concepts, aims, and methods of the discipline or on the latter the other hand it may be part of the discipline in the sense that of being concern with the aims, forms, methods and with the results of the process of educating [Akomolafe 2020: 81]. Philosophy of education in such words is the philosophical study of education and its matters. Its central subject is education and its methods are those of philosophy. Some scholars aver a dichotomy of educational philosophy viz. traditional philosophies and modern contemporary philosophies of education. Each of these two is comprise of various thought such as Realism, Idealism, Pragmatism, Naturalism for the traditional meanwhile Perennialism, Essentialism, Existentialism, Reconstructionism and Progressivism for the modern contemporary.

However, some writers used to divide philosophies of education as major and minor whereas the latter refers to the so-called minor philosophy of education while the former refers to the major philosophy of education. The minor is being termed 'minor' mayhap because they are just derived or being influenced by the so-called major [Tan 2006: 22]. Dealing in all of these philosophies of education would demand so much words and letters and might even be irrelevant to the discussion and scope of the article. Thus, for the purpose of this account only perennialism and progressivism subject to further explication. Just to give an overview, perennialism and progressivism

by nature and claim are in conflict they are literally opposite [Mosier 1951: 81] yet susceptible to be reconciled in such extent. In perennialism the focus of knowledge is the perennial – ideas which has endured through time and space. The main aim of perennialism is to improve rationality or critical thinking by studying the classics whether art, music, literature, moral or history. These perennial subject-matter are grounded in the classic and the traditions of the community and supposed to be passed on to a new generation. Perennial philosophy of education as its name expressed is task to furnish knowledge about the definite, absolute, and eternal truth values that exists in past cultures yet its relevance endures [Malik 2021: 88]. On the other hand, Progressivism as under the influence of Pragmatism holds that reality is always changing and that knowledge and values are relative. For them there are no universal and unchanging knowledge and values to be passed down through the generations, since knowledge and values are dependent on human experiences which are contingent. Rather than learning from a fixed curriculum, students should acquire communication skills, mathematical processes and scientific methods of inquiry [Tan 2006: 33]. In these glimpses of their respective idea, the serious rival between perennialism and progressivism indeed manifest. Thus, this project to mixed perennialism and progressivism is quite challenging and somewhat a paradigm shift that is why it is an avant-garde.

In the 21<sup>st</sup> there have been issues that need to heed upon and deserve to be incorporated in the aims and curriculums of education in order to be addressed or at least to deal with viz. the seemingly inevitable wide spread of disinformation or fake news and the ecological issue. The best philosophy of education is the one that capable to deal or address such issue within the society by forming a rational and at the same time moral individual. This mayhap is the geist of the aims of education and the role of philosophy in education as applied philosophy.

**Status Quo:** Classrooms whether literal or virtual are now mostly occupied by the Generation Z (further – “GenZ”) or Post-millennial generations. Precisely, they are the 21<sup>st</sup> century learners and they have different attitude or behavior compare to other previous generation. There distinct attitude must be taken into consideration by the education to work upon in order for it to be more effective and constructive. There is no need to construct a new philosophy of education in this regard but scrutinization and a bit of experimental breeding of the previous philosophy of education would be enough to attend to this demand of time.

Students Generation Z – those who are born from 1990 to approximately 2000 are authentic digital natives [de-Menendez 2019: 847]. They mostly exposed to media, particular in social media, and are chauvinist in the rapid

development of technology. Obviously, GenZ is the majority user of social media as they spent most of their time with them namely Facebook, Instagram, Telegram, Tiktok and among others [Manago 2014: 2; Auxier et al 2021: 1-4]. Given the fact that Social media is an amazing thing to do amazing task, a good venue to socialize and opens opportunities yet this favorable present of social media is just one side of the coin because on the other hand social media is the dwelling place of misinformation, disinformation or fake news [Posetti 2018]. Therefore, GenZ as being often exposed in social media is at the time exposed to (mis)disinformation and a subject of its deceitful nature. As education aims to form a critical and rational learner, disinformation or fake news in this regard must be taken into consideration to deal at and to address with. Since, being a critical thinker or rational requires a demand for truth and it would be ironic if on the otherwise.

Aside from this epistemic related issue of the 21<sup>st</sup> Century, there is another matter that an education should deal on – ecological issue. Apparently, the world is indeed facing climate change, pollution, environmental degradation, and resource depletion which result to unpredictable catastrophes and unmanageable weather patterns. How would this be possibly attended if not all but many of the GenZ are insensitive in this matter due to attitude of individuality and the having a materialistic behavior? While appreciating the efforts of some GenZ who care about the environment, it cannot be set aside the fact that many of them at the same time is implicitly insensitive. It has been reiterated that aside from forming a rational or critical human being, education also aims to form a good citizen whereas the author believes that the quality of being good is not only limited to political participation but it also pertains to be ecologically conscious and responsible. Human beings' individual and social affairs in a holistic perspective cannot set apart from their ecological reality.

### **Philosophy of Education: main versions**

The philosophy of education is the union of two distinct yet interwoven and equally important disciplines, which supplement and complement each other. But before pondering in their union and linkage, it is necessary first to understand what is education as a discipline and at the same time what is philosophy.

The sphere of education today is extensive and education is generally highly valued. Education has a various definition yet etymologically speaking education is derived from the “educare” which means to draw out so education is a process, which draws from within. Conventionally, education has to two general definitions viz. the technical or institutional and the romantic or phenomenological. The latter refers to education as experience of learning –

acquiring knowledge basically it refers to as a process particularly of life and the former refers to the institution or educational system as school. These two definitions exist at one point at the same time since the acquiring knowledge [education as process] exist in educational institution or system [education as institution]. Yet, to make the discussion liberated from confusion the author manages to discuss the definition of education in such sorts. Education as in its romantic and phenomenological definition is an expression and experience at the same. Education deals with the act of experience that helps to create a formative effect on the mind, the behavior, or character of a person or the physical ability of a person or an individual. In usual pattern of living, human beings in many instances express their thoughts, ideas, opinions, sentiments, and perspective in life and at the same time by being together with others they also learn and receive new ideas. In this case even experience can be categorized as a form of education as many used to say that experience is the best teacher as it can provided new learning in life in such extent. But education also on the same manner comes into affairs such as by readings and by observation [Barrow & Woods 2006: 12]. As human learn by being exposed with other conscious beings and to other materials tend to be matured or at least transformed. It is to say that continuous transformation and development are attestation of this so-called education. As Godwin Azenabor describes educations as “a continuous reconstruction of experience and the adjustment of the individual to the society, to nature, to his fellow human beings, and to the ultimate; education is therefore a moral, physical, mental, societal, cultural, intellectual and spiritual adjustment of an individual” [Azenabor 2005: 5].

On the other hand, the technical and institutional definition of education comes into such sorts the formal education, informal education and non-formal education [Deak & Tamana 2021: 151]. Herein, education is the process by which any society through schools, colleges, universities and other institutions deliberately transmits it cultural heritage, its accumulated knowledge, value, skills from one generation to another [Akomolafe 2020: 79]. Formal education is an institution of learning and it creates a means such as curriculum, methods and approach where the teacher and the learner can interact for the learners to acquire knowledge – school as where this formal programme take place. Informal education is an act of receiving knowledge that is not occurred from formal venue or setting. It could be education from the religious bodies, home and the society at large. Lastly, non-formal education like the informal education is not done in institutions as formal programme yet it is organized and planned it is carried out through workshops and skills acquisition processes [Akomolafe 2020: 80]. Disregard of any type of education would it be, the main end of it is not only a cultivation of rationality but also of morality – form a skillful, intellect and good human beings.

When it comes to philosophy, it is etymologically derived from the two Greek words 'Philos' and 'Sophia' which means 'Love' and 'Wisdom' or by putting them together comes "The Love to Wisdom". Philosophy as a discipline is an in-depth study of nature and essence of things or conventions which are usually conducted by means of critical analysis or discourse. Series of queries play a vital role in Philosophy and its development. Likewise, philosophy all through out the history is regarded as the mother of all discipline because it takes part on the development and origin of the other body of knowledge. Philosophy is both a process and a discipline. Philosophy is useful in assessing and determining the principles and considerations in the other discipline such as medicine, science, politics and education among others. It aids those discipline in determining and setting out their foundations by exhuming and divulging principles that are necessary, factual and useful.

After elucidating the overview of education and philosophy in their own sphere. It is the juncture to discuss the combination of these two disciplines – Philosophy of Education. The rudimentary concern in this matter is the role of philosophy in education which generates the notion of Philosophy of education. Philosophy in philosophy of education advanced direction so that the educational theory has been developed by its experts, which is in accordance to a certain philosophical views and schools. This means that directed theories with the philosophical view of education that has been developed can be applied in educational practice following the realities and needs of life that are also developing in society [Deak & Tamana 2021: 151]. Philosophy of education is an application of some fundamental and basic notions of philosophy at the service of the problems of education. Philosophy of education in this regard looks into how education is taken and how the application of the fundamental principle of philosophy can create solutions to the problems that are seen in how the process of education take place [Akomolafe 2020: 81]. Victor Deak and Yutia Jayanti Tanama have identified a concrete relationship of philosophy and education as follows:

Philosophy is a method of approach used in solving educational problems and developing educational theories by experts.

Philosophy serves to provide direction for existing educational theories according to certain philosophical schools that have relevance to real life.

Philosophy in philosophy of has a function to cater guidance and direction in the development of educational theories into educational sciences (pedagogies) [Deak & Tamana 2021: 153-154].

In such words, philosophy of education represents answers to questions about the purpose of schooling, a teacher's role and what should be taught and by which method. It is also considered to be an academic discipline used by the public scholars or authority for designing and conceiving theories, policies, and strategies that guide the educational system [Kooli et al. 2019: 37].



Perennialism as a philosophy of education focuses on the ideas that are everlasting. It seeks enduring truths which are not a subject of flux. The proponent of perennialism are Plato, Saint Augustine, Saint Thomas Aquinas, Jacques Maritain, Robert Maynard Hutchins, and Mortimer Alder. Although, Plato, Saint Thomas Aquinas, Saint Augustine and other classical thinkers have not identified themselves as perennialist scholar or have no explicit notion in perennialism. They were classified to be included as a proponent of it by some scholar because their notions have deal on the same claims as to perennialism.

Perennialism relies on the past, universal and classical knowledge and values in society. It views that what a person should be taught are such that should be of lasting presence, unchanging nature of the universe, human nature, truth, knowledge, virtue beauty and so on. The philosophical foundation of perennialism is the Perennial Philosophy that deals on the unchanging and universal truth or value that exist all times and that the level of existence that man attains is determined by his attention or inattention to these eternal principles [Jent 2003: 3]. On some accounts perennial philosophy has its relevance in philosophy of religion as it also talks about the unchanging which is usually interpreted in philosophy of religion as the Supreme being and in Metaphysics as it also pertains to the unchanging stuffs remembering the classical world of form of Plato. Perennialism in education avers that certain perennial truths in and about education have existed from the very beginning and continue to have existence. It tries to teach ideas that are constant because it believes that the natural world which humans relate to does not change and where human mind can be well developed. Individuals for perennialism are able to bring out their capabilities by developing their abilities through reasoning. The main task of education is to furnish eternal and absolute truth through reconstruction of the reason so that it can be useful for social life [Deak & Tamana 2021: 155]. By this, perennialists claim that human beings will be able to get knowledge of universal truths and values which will enable them to deal with situations. Education according to them serves as a preparation for the activities that a man will act upon as such the learner should be taught that the existences of the world through form of study that is structured.

Education basically is a preparation for life and not the life itself. Therefore, the task of the students is to realize the values that they learned and apply them to future challenges; and the student should be taught certain basic subjects that will acquaint him/her the world's permanencies [Akomolafe 2020: 84]. Likewise, the goal of education for perennialism is no other than to cultivate reason. The teaching methods, should not be diversified because all people are endowed with reason, and education aims at developing human reason [Radu 2018: 20]. In the nature of students, perennialism argues that students

are the subject as well as the core in the implementations of learning, and the teacher is only tasked with helping to raise the hidden potential of students so that they became active and real. The task of an educator is to prepare students towards intellectual maturity. However, education must be centered on the teacher, because teachers have the ability and norms and values [Malik 2021: 88]. Perennialism places so much emphasis on the teacher, child is not permitted to determine his own educational experience because what he/she wants may not be what he/she should have. The perennialist advocates the traditional schooling, lecture method that focuses on memorization, and strictly organized classrooms. In this case, students are merely a passive recipient of information or knowledge [Akomolafe 2020: 84]. A good teacher, for the perennialist, is one who is liberally educated, knowledgeable and intellectually and morally exemplar. Cultivation of rationality is the highest priority in a worthwhile education though values and/or religious values are part of the priority of perennialist [Tan 2006: 30-31]. The perennialism's curriculum focuses on attaining cultural literacy, stressing student's growth in enduring subjects like philosophy, mathematics, history, geography, political science, sociology, religion, music, classic books, arts and so on [Akomolafe 2020: 84]. As determined by its idea itself, perennialism is rooted in Idealism and Realism. The influence of idealism is apparent in advocating that the aim of education is to avail the students to know and internalize ideas and values which are universal and absolute. Meanwhile, realist influence is seen in its emphasis on the cultivating the student's reason and developing their intellectual power.

Progressivism on the other hand goes on the otherwise. Progressivism holds that there are no universal and unchanging knowledge and values to be passed down through the generations, since they are dependent on human experience which are transitory and contingent. The belief that reality is always changing and that knowledge and values are relative shows the influence of Pragmatism [Tan 2006: 32]. Progressivism is an American Educational philosophy that exists around the late 19<sup>th</sup> and early 20<sup>th</sup> century. Its proponents are Charles Pierce, William James and John Dewey. It seems that progressivism is a response to a certain claim of the perennialism as it offers an alternative approach to education as teacher-centered education which during their respective time was prevailing and rigid. Progressivist recognized teacher as facilitator of learning process and not merely the absolute source of knowledge and information. The task of the teacher is to guide the student to discover such truth and knowledge [Baisch et al. 2014: 9]. The aim of the curriculum in this regard is to focus on the whole child, rather than on the content or the teacher. Again, the teacher is merely that of guide as opposed to the authoritarian figure. The learning should be based on the interest of the student. Progressivism rejects the traditional schooling



that focuses on memorization, strictly organized classrooms. The special quality of education for the progressivist is not to be determined by perennial standards of goodness, truth and beauty but by constructing education as a continual reconstruction of experience [Akomolafe 2020: 82]. Student need the wherewithal to interact with an environment that is constantly changing. Rather than learning from a fixed curriculum, students must attain communication skills, mathematical process and scientific method of inquiry. An interdisciplinary curriculum is in demand since the problems by nature are multi-dimensional and involve answers from a variety of subject-matter. The progressivist avers that the curriculum must be based on the student's interest and needs rather than on great works or classics, and creates a flexible, student-centered and creative learning. Teaching is emphasized on the independent motivation of the learner and focuses on projects building, problem-solving and experimentation inside the laboratories [Kooli et al. 2019: 39]. The attention is given on the holistic development of the whole child – emotionally, physically, socially, and intellectually (Tan 2006, 34). According to the progressivist, the process of learning is not a preparation for life purposes but it is the life itself [Deak & Tamana 2021: 150].

It is indeed apparent that there is an existing dialectical tension between the perennialism and progressivism in philosophy of education. Here is the clear elucidation of their disagreements in their approach in education.

| Categories                     | Perennialism   | Progressivism   |
|--------------------------------|--|---|
| Reality                        | Permanent, Absolute, Everlasting and constant  | Transitory, in the state of flux, and inconstant  |
| Perspective in Education       | Preparation in life  | Life itself   |
| Teaching method                | Teacher-centered/<br>Authoritarian   | Child-centered/Democratic   |
| Subject                        | Appeal to the classics – literature, music, philosophy and history among others                                      | Focuses on projects building, problem-solving and experimentation inside the laboratories       |
| Focus Curriculum               | Theories   | Experience  |
| Center of development          | Rationality and values   | Holistic development of the whole child – emotionally, physically, socially, and intellectually |
| Approach in classroom learning | Advocates the traditional schooling, lecture method that focuses on memorization, and strictly organized classrooms. | More on interaction and being exposed to changing environment                                   |

This table above determined at least seven disagreements on the tenets of perennialism and progressivism. Both perennialism and progressivism face criticism about the credibility and possibilities of their claims in education

from other scholars of education. However, perennialism and progressivism contribute to the development of education as theories that give different ideas that will ensure that education is well founded and used.

### **Perennial-Progressivism—P2: An avant-garde cross breed Philosophy of Education**

This section is intended to explicate and elucidate the attempt to cross breed such philosophy of education as Perennialism and Progressivism despite the truth of their disagreement. Pondering on a two prominent Philosophy of education viz. Perennialism and Progressivism, this section aims to exhume and divulge an effective methodology and principle on education that cater a response to the demand of the status quo by breeding the above-mentioned philosophy of education. The breed of Philosophy of education will be called Perennial-Progressivism with acronym P2. As discussed above the points of both philosophies of education, in this junction the both of them likewise will be a subject for scrutiny and revision in order for them to have an appeal and relevance to the status quo by dissecting and taking an excerpt from each claim. Notions here may find sorts of criticism on their respective thought yet they were useful in constructing the idea.

The ideas in reality whether it is a permanent or changing is not a new discourse in the history of thought. Parmenides and Heraclitus of the ancient philosophy have contested in this matter many years ago. In education this tensions ever manifest in Perennialism and progressivism. Setting aside the rigid metaphysical reality of beings in permanence or flux, the world that human beings live on is compose of both permanence and changes. There are things that are indeed subject and at the same there are things that has everlasting relevance. Things as literally as things including human beings and other tangible existents are apparently transitory. However, (religious) values and even some historical accounts which are verified as true by any acceptable means has an everlasting lasting relevance including poetry, literary and even classical accounts. The criticism that being received by both perennialism and progressivism is that they both dismiss or reject assertion of each side that opposed their claim whereas perennialism rejects changes and progressivism rejects permanence while in fact the world in ordinary affairs is compose of both permanence and changes.

In this regard, Perennial-Progressivism—P2 as a cross breed of both philosophical stands in education advocates that reality is both composed of permanence and changes. Education must focus not only on the reality that world is in the state of flux cultures, practices, and theories mayhap change due to some circumstance and updates yet the moral, religious value, truth and even historical account which are verified as true by the events itself and

some reliable basis have an everlasting relevance and invulnerable of time. Keeping the objective and unchanging value of morality, truth and historical accounts would be a great avail to deal on the challenges of the 21<sup>st</sup> century particular on the issue of fake news and historical distortions. This aim that the students should not just realize but embrace the absolute significance of morality, truth and historical accounts as part of being a rational and moral agent while living and learning from the world that full of changes by being exposed to the environment, doing researches and laboratories. While perennialism is rigidly focusing on theories and progressivism on the other hand on experiences, Perennial-Progressivism—P2 focuses on both theories and experience because the Perennial-Progressivism—P2 believes that a holistic knowledge is both theoretical and experiential, it to say that before the student be exposed to such experimentation or laboratories activities it is necessary that he/she must equipped with theoretical knowledge about what she/he will be doing. For instance, a Science teacher before he/she let her/his student conduct a group project on environmental protection they must be exposed to or knowledgeable about a certain literature or philosophy about the environment in order for them to have a holistic knowledge about environment not just purely theoretical as well as not purely experiential. This kind of approach must be applied in the process of education.

In terms of perspective in education, Perennial-Progressivism—P2 education is both preparation in life and life itself. How would this be possible? Education as a preparation in life means it is a venue for an individual to developed not just his/her abilities it includes intellect and talents for his/her future affairs or endeavors likewise this cultivation of intellectual ability and talents is in itself life too as it is the students' recent-facticity or state as being in such scheme. The peril of recognizing the education as mere preparation in life as for the future endeavor is that it commonly overlooked the present state or facticity of the students. The process of education might not be enjoyable at all due to so much focus on the future which is no yet. However, it is undeniably that it is a process at the same time. Facticity and the state in Perennial-Progressivism—P2 is vital to look at because for this philosophical stand in education it appreciates that human being is not just an object in educational process but a subject who rational, emotional, psychological, and spiritual which enable them to be conscious of their own experiences, self, others and existence as a whole.

P2 also recognizes that in the classroom setting no one has the monopoly of knowledge both the teacher and the student are entitled in possessing as such thus quasi-child-centered education it is quasi because it does not only revolve around the absolute idea that the focus of the process is in the student and through their own will and initiative they would be able to acquire knowledge through discourse and activities. Yet, authoritarian teacher would also exist

in the process particularly when the quality of knowledge is being distorted since there is threat of disinformation and fake information that the students encounter in their social media life. The role of the teacher is not just a guide but a rigid guide that protects the quality of knowledge that student might include in the discourse. In this matter, it also a moral duty of the teacher to be intellectually matured and secure the quality of teaching material that he/she will convey to the student. So, it means that quasi-student-centered education appreciate the ability of the student to participate in the discourse (and not just a passive recipient of knowledge) in the educational process yet still valuing teacher’s authority and quality of materials. P2 also implies that each student as an individual is unique, creative, having an individual needs and abilities

| Categories                     | Perennialism   | Progressivism   | P2  |
|--------------------------------|--|---|---|
| Reality                        | Permanent, Absolute, Everlasting and constant  | Transitory, in the state of flux, and inconstant  | Both Permanent and Transitory (in the state of flux)  |
| Perspective in Education       | Preparation in life  | Life itself   | A preparation for life and life itself  |
| Teaching method                | Teacher-centered/ Authoritarian  | Child-centered/ Democratic  | Quasi-Child-Centered  |
| Subject                        | Appeal to the classics – literature, music, philosophy and history among others.                                     | Focuses on projects building, problem-solving and experimentation inside the laboratories       | Appeal to the classics – literature, philosophy, history and so on while focusing on problem-solving and experimentation, laboratories and other outside the classroom activity |
| Focus Curriculum               | Theories   | Experience  | Theory and Praxis (Experience)  |
| Center of development          | Rationality and values   | Holistic development of the whole child – emotionally, physically, socially, and intellectually | Holistic development of the whole child – morally, emotionally, physically, socially, and intellectually  |
| Approach in classroom learning | Advocates the traditional schooling, lecture method that focuses on memorization, and strictly organized classrooms. | More on interaction and being exposed to changing environment                                   | Still embraces the traditional schooling lecture method, memorization yet giving importance on hands-on activities  |
| Aim (Social Context)           | To form a good and matured good citizen which characterized as being politically active                              |   | To form a good and matured citizen which is politically active and ecological conscious   |

yet inevitable still part of the great scheme of extent despite being individual the student is at the same time part of the whole. In the classroom ambiance, the student and the teacher must be oriented about the distinct individuality of the students however being part of the whole should not be disregarded. A student as a unique individual is part of and connected to other people, society and environment also. Thus, in educational process while emphasizing the individual development and needs of student collaborative works and relationship are subject to heed in order to develop other type of intelligence of the student – spatial, naturalist, musical, logical-mathematical, existential, interpersonal and bodily-kinesthetic among others. If there is an agreement between perennialism and progressivism, it is to have a good and matured citizen by acquiring knowledge about society. But this aim is somewhat too rigid and limited to political participation and activity while mayhap overlooked a particular other aspect of being a good and matured citizen. It is to be ecologically conscious because in 21<sup>st</sup> century ecological issues such as climate change, pollution, environmental degradation, and resource depletion are serious matter that needs to deal and address. Education's aim to have a good and matured citizen in the lens of P2 includes being ecological conscious and not just limited to political participation because in the deeper degree of understanding the society itself relies in environment. So, education must form a student who will be a politically active and at the same time ecological conscious.

Pondering on those notions above, here is a vivid table that summarizes the ideas of Perennial—Progressivism as to compare to Perennialism and Progressivism.

## Conclusion

Education today is extensive and generally highly valued. It has played and plays a key role in the development and economic growth of a particular society and of an individual. It is an indispensable domain of society's and individual's development. Thus, educational process must be well constructed and founded. The possibility of an established and firm educational that has a socio-political and day-to-day life relevance would be possible by assessing its principle, methodology, and consideration. Philosophy as an in-depth study of nature of things and affairs in life is a good venue or means to exhume and divulge a quality principle, methodology and consideration that are useful in affirming such effective educational system. Philosophy of education in this regard, serves to provide direction for existing educational theories according to certain philosophical schools that have relevance to real life and has a function to cater guidance and direction in the development of educational theories into educational sciences (pedagogies). Philosophy of

education is indeed vital in actuality of education. Philosophies of education are not solely appointed to provide theories or to set principles in education but also destined to advance practices following the realities and needs of life particularly in society – the common denominator of Philosophy of education is to train good citizen and human beings. It is to say that one of the essential features of philosophy of education is to keep education in track in the rapid pace of flux of time by being flexible, responsive, and sensitive to the various concern and issue of a particular status quo.

Some scholars used to divide philosophies of education as major and minor. The minor is being termed ‘minor’ mayhap because they are just derived or being influenced by the so-called major. These philosophies of education would not that be effective if it will be used in isolated instances – use a particular philosophy of education on a certain context due to contextual gap of the notions and the context. Likewise, there are shortcomings that a particular philosophy of education possesses which on the other hand is in the demand of the context. However, a combination or a mix breed of at least two philosophies of education that has been scrutinized and made it relevant to the needs and demand of the context would be an effective one given such considerations. In this paper the Perennialism and progressivism were elucidated in their own sphere, identifying its tenets and exhuming its possible relevance for the 21<sup>st</sup> century demand. The combination of these two philosophies is called Perennial-Progressivism with acronym P2. These philosophy of education yields to be more practical and efficient than being in their own isolated ambiance. P2 tried to make a relevance to 21<sup>st</sup> century education my dealing on a certain concerns and issues of it. Adjustment in such claims, methodology and approach makes the P2 efficient enough to be more practical and relevant on the given context. Perennial-Progressivism Philosophy of education might miss some of the salient notions and considerations in certain aspect of the discipline. Thus, this account is open for criticism and further development as this account is an open discourse.

#### References:

- Akomolafe, M. A. (2020). Between perennialism and progressivism: A reflection on a pedagogical choice for effective child development. *Philosophy of Education* 26(2): 78–89.
- Auxier, B. et al. (2021). Social media use in 2021. *Pew Research Center*. [https://www.pewresearch.org/internet/wp-content/uploads/sites/9/2021/04/PI\\_2021.04.07\\_Social-Media-Use\\_FINAL.pdf](https://www.pewresearch.org/internet/wp-content/uploads/sites/9/2021/04/PI_2021.04.07_Social-Media-Use_FINAL.pdf)
- Azenabor, G. E. (2005). *Sustainability of University Education in Nigeria*. Lagos: Onosomegbowho Ogbinaka Publishers Limited.
- Barrow, R. and Woods, R. (2006). *An introduction to philosophy of education, 4<sup>th</sup> edition*. 270 Madison Ave, New York: Routledge.
- Baisch, B. et al. (2014). The educational philosophies of pre-service and in-service physical education teachers. *Future Focus* 35(1): 8–14.



- Deak, V. & Tanama, Y. J. (2021). The functional relationship of education with economic, philosophy and political philosophy. *International Journal of Social and Management Studies* 2(4): 149–158.
- Hernandez-de-Menendez, M. et al. (2020). Educational experiences with generation Z. *International Journal on Interactive Design and Manufacturing* 14: 847–859.
- Jent, G. (2003). Perennialism: or, “give me that old time religion”. *Torch Trinity Journal* 6: 1–22.
- Kooli, C. et al. (2019). The philosophy of education in the sultanate of Oman: Between Perennialism and Progressivism. *American Journal of Education and Learning* 4(1): 36–49. <https://doi.org/10.20448/804.4.1.36.49>
- Malik, J. (2021). Philosophy of perennialism and its relevance to contemporary Islamic Education. *Riayah: Jurnal Sosial dan Keagamaan* 6(1): 84–94.
- Manago, A. (2014). Identity Development in the Digital Age: The case of social networking sites. In: McLean, K. C. & Syed, M. (Eds.). *The Oxford Handbook of Identity Development*. Oxford: Oxford University Press.
- Mosier, R. (1951). Perennialism in education. *History of Education Journal* 2(3): 80–85.
- Posetti, J. & Matthews, A. (2018). A short guide to the history of fake news and disinformation. *International Centre for Journalist* 7.
- Radu, L. (2018). Traditional humanism in American education. *Bulletin of the Transylvania University of Brasov, Series VII: Social Sciences and Law* 11(2): 17–22.
- Tan, C. (2006). Philosophical Perspective on Education. In: Tan, C., Wong, B. et al. (Eds.). *Critical Perspective on Education: An introduction*. (Pp. 21–40). Singapore: Prentice Hall.

### **Юджин В. де ГУЗМАН. Переніалізм-прогресивізм—П2: авангардне схрещення філософії освіти для 21 століття**

По суті, різні філософії освіти в освіті та освіта як така мають прагматичне значення в суспільно-політичному житті її суб'єкта. Філософії освіти призначені не лише для того, щоб надавати теорії чи встановлювати принципи в освіті, але також призначені для просування практики відповідно до реалій і потреб життя, зокрема в суспільстві. Спільним знаменником філософії освіти є навчання хороших громадян і людей. Це означає, що одна з суттєвих особливостей філософії освіти полягає в тому, щоб тримати освіту в курсі швидкого плину часу, будучи гнучким, чуйним і чутливим до різноманітних проблем і запитів певного статус-кво. Філософія освіти розуміють як критичний погляд на все, що відбувається, що сягає настільки глибоко, наскільки сягає її коріння. 21 століття характеризується як епоха «дезінформації» або «фейкових» новин через негативні наслідки соціальних медіа та середовища, де живуть учні, також екологічна проблема стає серйозною проблемою. Таким чином, освіта 21-го століття повинна відповідати прогресу та попиту [занепокоєнню] часу. Розмірковуючи про дві видатні філософії освіти, а саме переніалізм і прогресивізм, ця стаття має на меті виявити та оприлюднити ефективну методологію та принцип освіти, які задовольняють вимоги статус-кво шляхом розведення вищезгаданої філософії освіти. Порода філософії освіти буде називатися переніалізм-прогресивізм з акронімом П2. Ці філософії освіти не будуть ефективними, якщо їх

використовуватимуть у окремих випадках – використання певної філософії освіти в певному контексті через контекстуальний розрив понять і контексту. Так само існують недоліки, якими володіє певна філософія освіти, які, з іншого боку, відповідають вимогам контексту. Однак, поєднання або змішування принаймні двох філософій освіти, яке було ретельно вивчено та зробило його релевантним потребам і вимогам контексту, було б ефективним з огляду на такі міркування.

**Ключові слова:** переніалізм, прогресивізм, філософія, освіта, статус-кво.

---

**Eugene Victoriano de Guzman**, Graduate Philosophy Student, College of Liberal Arts, Department of Philosophy, De La Salle University, Manila, Philippines; College Instructor I – College of Arts and Science (CAS) Mindoro State University – Bongabong Campus (Philippines).

<https://orcid.org/0000-0002-1153-0651>

E-mail: eugene.deguzman@minsu.edu.ph

**Юджин Вікторіано де Гузман**, випускник філософського факультету Коледжу вільних мистецтв Університету Де ла Саль (Маніла, Філіппіни), викладач коледжу I – Коледж мистецтв і науки (CAS) Університет штату Міндоро – кампус Бонгабонг (Філіппіни).

<https://orcid.org/0000-0002-1153-0651>

E-mail: eugene.deguzman@minsu.edu.ph