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AE-702-history and philosophy in art education

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### **Final manifesto history and philosophy in art education**

We pay a high price for judicious ability asking ourselves whether something is worth fighting for. In the meantime we cease to fight our own individuality. Investing our energy and time just in attaining the syncretistic ways of gaining knowledge and focusing solely on knowledge and not on the 'ways' it is imparted or transferred has an enormous effect, not only on our educational systems but our societies as a whole. The manifesto of teaching and educating that I have built up, depends on the idea of certain philosophers who had devised ways of translating information in their arguments which educators can preferably know about. These will be discussed down here.

The ancient Greek philosophy offers two ways of structuring the philosophy of education named as 'techne' and 'virtue'. Techne is the way of making and honoring a craftsmanship fulfilling ones needs, basically for survival. The way of creating and bringing something into use means, it has certain aesthetic value and appearance to satisfy one's eyes too. The ways of catering to their needs meant they would be attending agriculture, woodcarving, building houses, engaging merchants and businessmen where the muscle memory would usually operate men. The other notion of the Greek philosophy was based on virtue which represented values, norms, ethics and basically searching the wisdom to differentiate between the good and the bad. This majorly came under the teachings of philosophy, running a state or religion, usually by oral tradition and teaching the masses.

To carry through all of this, an individual needs to understand his own being that is, his primitive and innate instincts. Only by communicating to this inner self one is able to connect to the other affairs in our daily life and live up to them with utmost justification. As we see a completely progressive society with advancements in not only science and technology but artificial intelligence. A time where humans agree to be replaced in the fanciest ways, let alone learning with old criteria and disciplines. Humans have evolved to avoid the conservative and traditional ways of doing things, while forgetting that it is discipline which enables one to operate freely when one breaks free from it. A child has more learning capacity than an adolescent, hence discipline is a necessity to forge on during the younger years of one's life. While typing out a message or playing an instrument independently at an older age, one should remember that it is time, hard work, effort, practice and most importantly a teacher who guides through an individual to attain that ability. But how a teacher guides is what matters the most. This however is inclusive of the way ones guides think, the resources they refer to and the environment they provide to the pupil.

Jean Jacques Rousseau, a nativist believed that humans are harmonious beings by nature without any effort, and the artificiality of a civilization corrupts them. According to him history tells us that there was no extensive social interaction, with absence of war and man in isolation, there was minimal desire to acquire more possession. Never in the history died more men than in World War II because humans had

started to progress and wanted to possess more. Rousseau suggested that in an educational system, a child would explore nature and its requirements in order to learn what he needs to know. The learner would have a mentor who would arrange situations in which nature would teach what the teachers wants it to teach. In the uncivilized communities like villages and highly interconnected small populations, people live in more harmony even in the mud houses. They apparently don't have enough resources but they know dealing with their fellows and this was what Russo focused on. Like him, a naturalist John Dewey was a sentimentalist and emphasized upon virtue to be developed. His doctrine was philosophical wonder, followed by compassion, sympathy, intellectual ambitions and virtues, curiosity which fostered human creativity and sanity keeping the balance of not being much controversial neither definite in his dogmas. It is however true that we have managed to disconnect ourselves from nature to a point where we see as a completely different entity rather than us being a mere extension of it. This has passively affected the manner of educating and being educated.

On one hand the outspoken conservative philosopher Roger Scruton holds his ground firmly to state that any skill should be learnt with traditional techniques. While philosophers like Arthur Danto conclude the end of art with a halt to the old approach and methods calling everything art. Placing all these ideas together, I believe the later can be followed by the former without any contradiction. To build something one must learn the procedure of constructing. After achieving that mastery, one can break from it to the simplified and even readymade objects to be able to call them a work of art. In this long run, there needs to be counselling, guiding through, understanding the nature of students, not imposing upon them things which they don't find it to their liking, and above all setting up the satisfying environment. Art is the product of individuality, which as a teacher one should first be addressed and pruned to attain the point of being understood, listening to them and devising the course iaccording to their needs.