

**PHAVISMINDA Journal**

Volume 16 & 17 (May 2018): 1-18.

## **EDUCATION FOR LIFE: THE PURSUIT OF WISDOM AND PHILOSOPHICAL THINKING**

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### **Introduction**

It had been reported by various media that on Friday, 20 January 2018, thousands of Hungarian schoolchildren and university students protested outside parliament in Budapest to demand educational reform. While protests from these groups are quite common throughout the world, they are usually over specific issues affecting them, such as the soaring costs involved in attending a university, or certain social happenings about which they feel strongly, like racial incidents. This one stands out. It caught more attention because it was focused on the education system in their country. It was claimed that it was failing to prepare them for life in the 21<sup>st</sup> century. The student protesters maintained that the system is too rigidly focused on rote-learning and blind memorization of facts and does not encourage critical thinking or creativity, the kind of education favoured by Thomas Gradgrind in Charles Dickens's *Hard Times*.<sup>2</sup> Despite the freezing conditions, according to the reports, the students marched on with banners that depicted angry emoticons and messages like, "I can feel I am getting dumber" and "My brain is shrinking". The general sentiment seems to have been that the education system in the country is generally in a bad state.

What is interesting about this protest, as I see it, was that it is a call for a different vision of education because the strategies

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and practices being presently pursued, as far as the students were concerned, were not future-oriented. In their view, the long-term goal, and not merely the immediate needs, had to be addressed if their education was to enable them to take up their place in society. There was something refreshing, in my view, about their demands and the context. That they understood that the process of education should be more than merely learning facts or acquiring knowledge but ought to enable them instead to be more critical and creative strikes at the heart of what education is all about. What is also innovative is that the demand for a re-thinking on this fundamental concern was coming not from educators or policy-makers but from the educands themselves, inspired by a felt need and genuine concern for the future. It was a movement that once again raises a basic question: what is education all about? But in this case it arose from those who are on the “receiving end”, so to speak. It was a demand that those in charge implement the so-called educational mission with a *different* educational vision, one that involved utilizing and developing one’s human ability to think and to create.

So how should education prepare one for life; how can it address the concern that the student protesters had voiced? Educators have wrestled with this issue throughout history. It is one that will continue to challenge all those involved in the educational process. Basically, what is education about? In a separate lecture I will address this important concern. I will argue that education is the pursuit of wisdom, and not merely the acquisition of knowledge, the development of competence and the training of skills, important as these are for the labour market. In fact, it seems to me, the young protesters had grasped this important lesson: they want their critical and creative abilities to be developed so as to be prepared for their future life in society. Furthermore, they were actually utilizing

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those abilities in their protest but also realizing that more was required in their whole education.

### **The Quest for Wisdom and Philosophical Thinking**

But granting that education is the quest for wisdom and not just the acquisition of knowledge, can philosophical thinking help us in this instance?<sup>3</sup> Contrary to certain misperceptions, it is important to be clear, firstly, that philosophical thinking is not just delving into the thoughts of the great masters of this art or even immersing oneself in rather obtuse speculation. Secondly, the quest for wisdom, despite its close association with philosophy inasmuch as etymologically that academic discipline means “the love of wisdom,” is not the prerogative of those who have made its study a professional preoccupation. One can even argue that each of us, irrespective of our educational background, by the very fact of asking a question, of wanting to go further in our knowledge, is already taking a step further in our quest for wisdom. This is why I have always maintained—to the delight of the students—that there is no such thing as a “stupid question”, perhaps an idle one or an irrelevant one. Insofar as we ask a question, we are looking for more. The question indicates that we had prior knowledge, no matter how vague or confused it may have been. So in raising the question, in whatever context, we have already embarked on our journey towards greater wisdom.

But we do need to pursue the question further: what contribution does philosophical thinking make to our common quest for wisdom? Here perhaps is what marks the philosophical pursuit of wisdom: the recognition of the human urge to ask fundamental questions and of the need to embark on that pursuit for answers. Yet, it can be frustrating since it can lead to more questions when at times all one wants are straightforward answers: the “bottom-line” as they say in the USA or “yes or no” as those in the legal profession or the media keep on insisting.

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T.S. Eliot's comments are not encouraging either: "All our knowledge brings us nearer to our ignorance."<sup>4</sup> Worse, to be told by such an influential philosopher as Socrates that wisdom consists in knowing that one does not know is hardly an enticement to study philosophy. What then would make us want to enlist the help of philosophical questioning in our quest for wisdom? The same Socrates did provide some kind of an answer: the unexamined life is not worth living, he is known as saying. I would like to put that answer differently: unquestioned assertions or beliefs have a way of leading us astray. They can even lead one to deep-seated prejudice. On the other hand, knowing what something is not can be, rather surprisingly, a positive move.

Let me explain this point by sharing with you an experience. Years ago as a young student in Ireland (and that was *decades* ago!), I drove to the West of the country. Inevitably I got lost since the signposts had been turned around—a rather intriguing fascination of some of the youths at that time. I found myself literally and not just symbolically going around in circles. Finally, I spotted a farmer leaning on a fence. From the moment I approached him, I could sense that he was eyeing me with more than the customary interest. After all, I was not your average Irishman! The farmer must have been wondering what ill wind had blown me to his part of the world. I explained my predicament. The farmer's seemingly bewildering reply has stuck with me ever since: "D'you see that road? Well, don't take that. And that one over there? No, the one further up. Well, now, you'd be foolish to take that!" My initial reaction to these rather negative instructions was one of frustration until it dawned on me that by avoiding the roads that I had been warned not to take, I discovered that I was on my way to my destination. Similarly, the path to the truth, which is what philosophical thinking aims to attain, is often littered with obstacles that we have to clear away first. Knowing what something is not is a first

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step forward to knowing what it is. And the process is enormously helped when we ask questions and then subject received answers to careful scrutiny.<sup>5</sup> I hope Socrates will nod his approval of this narrative version of his declaration of wisdom.

The philosophical pursuit is a thirst for knowledge, a yearning for wisdom, and a commitment to the truth. It is a declaration of an intention to cast aside superficiality or mere appearances insofar as one wants to penetrate to the essence of things, to reflect on it and to structure it. It wants to give the lie to frivolity or haste because it affirms that genuine satisfaction comes only after a search—sometimes a long one. It expects us not merely to react but also—and even more so—to lay foundations. It implies a way of thinking and even a way of life. Philosophy enables us to evaluate the details in the light of an encompassing vision. And for this reason, philosophy rejects what is merely fashionable because it champions lasting values. Alexander Pope's advice is particularly relevant here to what is entailed by philosophical thinking and the quest for wisdom:

A little learning is a dangerous thing;  
Drink deep, or taste not the Pierian spring:  
There shallow draughts intoxicate the brain,  
And drinking largely sobers us again.<sup>6</sup>

And for what reason? I should like to think that these lines from Ben Jonson's poem could very well apply: "Minds that are great and free/Should not on fortune pause;/ 'Tis crown enough to virtue still, her own applause." To be truly wise, it seems, is reward enough. But it is much more than that, of course. To be wise is to be truly human. Aristotle maintains that the fulfillment of our humanity is the development of our rational nature. It is what distinguishes us from other creatures. It is what lifts us up from all creation.

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### Questions and Question

Let me develop Aristotle's claim further in our attempt to see the connection between the quest for wisdom and philosophical thinking. We humans continually ask questions. Some of these are routine or even trivial. Others are more pressing or significant. But now and then, as we conduct our daily business, interact with one another, or are caught up in specific situations, thought-provoking questions in their various guises and contexts do arise and challenge us. That is simply the challenge of life. This observation in turn leads us to the rather fundamental consideration: Why do we ask questions in the first place? What enables us to raise questions? Why does it matter that we seek answers? What kind of answers can we expect?<sup>7</sup>

There is something curious about the process of such fundamental questioning. While the intended goal is to move ahead from the original situation—with an answer that one expects to a question in most cases—in this context, it is actually a challenge to move back, as it were! The symbol of the question mark, in the English language, is particularly appropriate in this instance. It curls back as if to invite one to look at its foundation. And the Latin word for this movement (*reflectere*) feeds into the whole idea of “re-flecting”—thinking again, re-examining, or taking a second look. The word “reflection” indicates some “mulling over”. There is an expectation of a return to the basics in the hope of throwing some light on the present situation. And, although not immediately apparent, if one were to analyze another meaning of the English word, “reflection”, i.e. “an image on a surface”, one realizes that the mere glimpse of the original source could be a motivation to seek it out. Plato's “analogy of the cave” readily comes to mind here. The same claim could probably be made if by “reflection”—as in “it is a reflection on one's education”—one passes a comment, positive or negative. There is a hint that to understand the present situation one needs to trace it back to the past.

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An equally curious feature of a question—and this has an implication for the fundamental process of questioning—is that somehow it already contains implicit knowledge rather than pure ignorance. It arises because one already knows something, however vague, confused or distorted that knowledge is. While receiving an answer is a step further in the process, the raising of the question itself is possible only because there is some background information already possessed. This is not to say, as some philosophers are prone to conclude, that humans have innate ideas. Rather, it shows that the questioning process tells something about the nature of a questioner. The process of fundamental questioning does reveal the nature of the source of the question if one were to uncover its root.

While the process of questioning may take place in the present—and as has already been mentioned, it returns us to the past—it also urges us onwards. It is not surprising that the word “question” is allied to “quest” as if the nature of this activity is to lure us, to prod us on, or to put us on track. This is particularly true of the more fundamental questions we ask about life. Somehow, for instance, the question “Does life have any meaning?” is meant to unsettle us insofar as it challenges us to search for adequate answers. And the answers are not intended to be straightforward, not because there are none, but because such answers are not solutions to a problem but rather mere responses that demand more probing on the part of the questioner.

But where does all this take place, this search for true wisdom by us humans? For the ancient Greeks, it was the *agora*, the marketplace as well as the Academy, not unlike the social and political arena of Confucius’ searchings. Contrary to certain perceptions, it is in the concreteness of life, the “raw stuff of life” that philosophical thinking takes shape, not in ivory towers. This may have been in the students’ minds in Budapest when they insisted that their education should prepare them for life. In

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philosophical thought, these concrete experiences are transformed into ideas. Philosophical questioning and thinking is the process of nurturing, testing, propagating and communicating these ideas. But it does not end there. These ideas have to be hammered on the anvil of life, tested in the furnace of concrete living. A.N. Whitehead again provides us with an insight when he remarked that speculative philosophy is like the flight of an airplane: it starts on the ground, takes off into the rarefied atmosphere of abstraction but lands back on the ground. It is useful to keep that comparison in mind as we consider the quest for wisdom and the philosophical task.

### **Turning to Philosophy as Resource**

Philosophical thinking, it has been claimed, is a natural activity by human beings. Questions, it has been claimed, are raised in context, by which is meant that they arise not only from concrete situations but also against a background of implicit general knowledge and in a societal setting. Furthermore, it had been stated that questions have a way of spurring us on, in quest of answers.

In seeking answers, depending on the kind of questions and information being sought, the questioner has various resources to hand.<sup>8</sup> One such resource—relevant to our present purposes—is the study of philosophy. There is no claim here that it is the best one or the most important one. Even those who regard it as a valuable resource will have varying reasons and views.<sup>9</sup> But given what has been discussed so far, one will perhaps appreciate that there seems to be something congenial about turning to the study of this academic subject.<sup>10</sup> Despite its sometimes esoteric connotations and misconceptions, the pursuit of philosophy and its heritage does follow rather naturally from the first step of asking fundamental questions. After all, philosophers down through the ages have dealt with these questions in a protracted and often systematic manner.



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One can expect to learn from the results of their intellectual quests. There is also something interesting, and even helpful, in the way that they have addressed the fundamental questions and provided some answers. At times, even the very questions are re-phrased in such a way that they can pry open new windows, unlock different doors, and point to unexpected paths that can lead to another direction, thus facilitating one's quest for answers and guiding us towards wisdom.

It is inevitable that when one turns to the study of philosophy, one's choice is often dictated by the questions with which one is concerned. While one cannot generalize, insofar as circumstances vary, there is nevertheless some support in the claim that in any intellectual quest in the context of an academic subject, one's personal interest in a particular topic or specific issue is crucial. In the study of philosophy, this is especially true.<sup>11</sup> It is as if one's academic curiosity is nurtured by one's own questions and sustained by an affiliation with a philosophical topic, a philosopher(s), or a philosophical school of thought.

Philosophy is sometimes described as the study of ideas. Indeed when one peruses the writings of philosophers, one could readily agree. There is even something familiar about what they are saying even if one is not always clear about or conversant with the sources. Ordinary conversations as well as serious discussions—on the streets or in the media, in classrooms or in public debates—are laced with references, mostly passing, to ideas that have been the subject of much attention by philosophers. Today, for example, there is much talk about the urgent need for ethics and ethical thinking—identified as a result of the collapse of the world economy. Debates about religion have been interspersed with the call for more rational thinking, on both sides of the debate, sometimes with mention made of particular philosophers. Educational policies call for greater attention to the knowledge-society for which educators are preparing future citizens—a task that has been of immense

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interest to philosophers. It is not too far off thus to claim that not only is philosophy a valuable resource but it even serves already as a reference point for much of our discourse. It has also a way of spurring us on in our quest for wisdom.

### **Theories of Education**

Recalling the demands of the students in Budapest, let us now examine further how this quest for wisdom and philosophical thinking challenges certain interpretations of the educational task. Down through the years various theories of education have resulted in different aims and objectives which have been adopted by educators. These theories do not necessarily contradict one another. Often they are complementary although one may tend to emphasize one feature of the educative process while another may prefer to put the stress on another aspect. This variation is perhaps understandable in view of the fact that conceptions of education depend upon the needs of the time, the existing state of knowledge and the current attitudes towards life. Our contemporary situation is no exception.

One school of thought, for instance, regards education as a preparation for life or an apprenticeship to life. The educative process is merely the threshold; “real life” starts after school! What educators should aim at, therefore, is to equip the learner properly so that he or she can “face life” after school. Another view of education, on the other hand, looks at the training period as part of life itself. As John Dewey claims, “Education is not preparation for life, education is life itself”. Moreover, if life is sacred, it is sacred at all ages and not merely when one completes one’s education. Hence, the learner should enter into meaningful learning situations suited to his or her age though oriented towards experiences that he or she will likely undergo later in adult life. Schooling is a definite phase in one’s life. Still another theory would maintain that the business of education is

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the transmission of accomplishments of past generations—the literature and values of the community. According to this conception of education the educand makes use of the knowledge and experience of one's ancestors. One adds one's own experience and knowledge to this heritage. In turn it is handed down to successive generations.

These theories and objectives—the list is by no means exhaustive—have had and still have advocates. This can be interpreted to mean that such theories and objectives embody much of what a number of people believe regarding education. For this reason, they have been quite influential. But we need to critically examine their underpinnings and ask whether there is not a consequent neglect of the whole person—which arguably should be the focus of education. One could raise the question as to whether educators should be more concerned with the *educated* person (educated, that is, insofar as he or she has achieved the aim of a particular conception of education) rather than with the *educated person*. This may appear like a play on words, but the change in emphasis could lead to important goals for those responsible for the upbringing of youth. It appears to me to be what really underlies the young students' concern for educational reform in their country.

### **An Existentialist View on Education**

It is this turn-about in perspective that existentialist thinkers are demanding. Existentialism maintains that some theories of education make the mistake of believing that the young are things to be worked over in some fashion to bring them into alignment with a prior notion of what they *should* be. These thinkers argue that education ought instead to situate its aim and interest, not outside the learner, but within the learner himself or herself. The learner is the subject of education, not the object. The learner's activity of learning should be aroused and promoted within her or his own self-determination and self-

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realization. This person-oriented outlook is consistent with the existentialists' general principle: the meaningfulness of human living derives from within oneself. Reality is *lived* reality. To describe the real, one must not describe what is beyond but what is in the human condition.

It is to the learner then that the educator must turn. Existentialism underlines one important moment in the learner's life. In the life of every individual there occurs what these thinkers call "the existential moment": when the individual discovers himself or herself as *existing*. The term itself may not sound significant, but for existentialists "to exist" assumes a highly meaningful connotation. It means to "ex-sist", to stand out, to be aware of one's uniqueness. This existential moment is the abrupt onset, the charged beginning of the awareness of the phenomenon of one's presence in the world as a person.<sup>12</sup> Before this moment, there had been no such awareness.

The keyword then in the process of education, according to existentialist thinking, is *awareness*. Education must somehow awaken awareness in the learner, existential awareness as a single subjectivity present in the world. Education must bring about the realization that though one may not have had the choice of being brought into this world, nevertheless, one is the author of one's lifetime. For what a man or woman becomes is his or her choice and responsibility. He or she has the option of living an authentic or inauthentic existence no matter what the circumstances are. Education must set itself the task of awakening this awareness in the learner. As someone picturesquely said, existentialist education "grips [an individual] by his moral coat collars and lifts him up to see over the crowd to the task of taking *personal responsibility* for being human." If this is what education should be, then an educated person is one who:

becomes fully aware of himself as the shaper of his own life, aware of the fact that he must take charge of

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that life and make it his own statement of what a human *ought* to be—this is the individual who has been brought beyond mere intellectual discipline, beyond mere subject matter, beyond mere enculturation, beyond mere “fundamental dispositions” to the exotic but supremely human zone, the zone of value creation where selves create their own selves beyond the reach of teacher and textbook.<sup>13</sup>

The challenge confronting educators is to provide the occasion and circumstances for the awakening and intensification of this awareness. Learning must become an act of discovery, a discovery of responsibility, rather than merely repetitive activities or rote learning. One could add that it is precisely that nature which challenges us all to be life-long learners and to benefit from learning for life.

Martin Buber, a thinker known for his philosophy of dialogue illustrates this existentialist thinking on education in two essays: “Education” and “The Education of Character”.<sup>14</sup> While Buber’s context is the education of the child, what he says is applicable—appropriately contextualized—to various stages of the whole process of the education of the learner.

The child who is the subject of education is seen by Buber to be endowed with the “originative instinct”. It is an autonomous instinct, not derived from others. This instinct causes the child to want to make things, to be the subject of something that is produced. Thus, a child is not content with merely accepting passively whatever is handed to it. It wants to put its stamp on it: it desires its own share in this becoming of things. This particular instinct is significant in education even if it has to be guided. This observation is not unlike what the students in Budapest were asking for: the development of their creativity.

Buber adds that the child has also another instinct: the instinct for communion. Education would err if it were to base

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itself only on the training of the first instinct. To do so would be to prepare the child—no matter how skilled it will become or how developed his or her originative instinct will be—for a new human solitariness. An originator, according to Buber, is a solitary man or woman. The originative instinct has therefore to be guided towards sharing in an undertaking and as a result of this guidance the child learns “to enter into mutuality”. Entering into mutuality is what life is all about for Buber. It is being in dialogue, in an I-Thou relationship. It is only in such a relationship that the child can learn how to be fully a person.<sup>15</sup> This is worth stressing if education is meant to enable us to take our place in human society.

Consequently, education has an important role to play. Buber says that educators should not think that, once these instincts are given an outlet, they will take on a natural course benefitting the child. They are not to be suppressed, but at the same time they are not to be left on their own either. A certain selection of the various forces which influence the child has to be made by the educator. “Education, conscious and willed, means a selection by man of the effective world, it means to give decisive effective power to a selection of the world which is concentrated and manifested in the educator.”<sup>16</sup> It has a definite purpose. To clarify what he means, Buber points to the master as the model for the teacher. The master in times past not only imparted his skill but also “the mystery of personal life”. There has to be the element of the personal in education. The educator guides the child since as an educator she or he is capable of recognizing values.<sup>17</sup> What the child needs is not a moral or skilled genius but one who is wholly alive and able to communicate *himself/herself* directly to the child. His or her aliveness streams out to the child, affecting it yet without interfering with it. An educator is a fellow-traveller in the journey of life but is also a spark that lights up the way. Many of us would recall such a teacher in our educational journey.

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But is this not putting the emphasis on the educator rather than on the child? And is it not possible that the educator would be influencing the child rather than awakening the child's sense of responsibility? Buber replies that educators must realize that though they are a distinct element in the education of the child, they remain only one of the elements and that the aim of education is to enable the child to live the life of dialogue, a life of responsibility (responsibility in the sense of responding to the call of becoming fully human). This is what Buber means by "all education is education of character". Having been made aware of his or her responsibility, Buber's educated person will have the courage to shoulder life, to deny no answer to life and the world and to accept responsibility for everything that he or she meets. This person will also recognize that discipline and order are starting points on the way towards self-responsibility and that even great characters are not born perfect.

In the light of our previous discussion on philosophizing and the insistence of the students in Budapest on the development of their critical thinking while they were in education, one would have to add to Buber's theory of education that our development as human beings rests very much on the enhancement of our ability to engage in critical thinking. As was noted, this is the very foundation of what makes us rational beings, rather than merely creatures. It is also what spurs on and sustains us in our quest for wisdom. And in this task, philosophical thinking is a worthy ally.

### **Concluding Comments**

One could easily brush aside the existentialist approach to education as being too idealistic and too vague. Perhaps it is so. But it would be a pity, and indeed would be detrimental, if we did not take up this challenge and allow it to enable us to re-think our educational aims and methods. For after all there seems to be some truth in the accusation that schools today—and even

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colleges and universities—are not more than “educational factories where our children are processed and fashioned alike regardless of their personal uniqueness, where teachers are forced, or think they are forced, into teaching along lines laid down for them.”<sup>18</sup> For if education becomes distasteful to a large number of people or if all that our pupils or students want of education is “to get through”, then it is probably time for us to re-examine our views on education and reshape the system which supports them. In this respect the student protest in Budapest is an eye-opener. For somehow one has that feeling that in general an educated person should not be one who became an educated person in spite of the system.

How relevant is all of this to education for life, the main concern of this essay? I believe that this fundamental point regarding the process and aim of education applies to every step in the educational ladder or every stage in our educational journey since it is about educating human beings, about helping them towards wisdom. It will help us avoid the pitfall which T.S Eliot warns us about:

Where is the Life we have lost in living?

Where is the Wisdom we have lost in knowledge?

Where is the knowledge we have lost in information?<sup>19</sup>

It seems that the young students in Budapest had learned this lesson for their time. My hope is that that voiced concern about education preparing them for life is echoed by others. And for those of us tasked with this responsibility we should continue to re-think what we are doing when we are educating our students—as the student protesters in Budapest have rightly reminded us.

#### ENDNOTES



<sup>1</sup> The phrase “for life” is meant in two ways here: 1) education as preparing us to live a more fulfilled life; 2) education as a process that lasts a life-time.

<sup>2</sup> “Now what I want is, Facts. Teach these boys and girls nothing but facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animal upon Facts, nothing else will ever be of any service to them.” Charles Dickens, *Hard Times* 2<sup>nd</sup> ed. (N.Y. and London: W.W. Norton and Co., 1990), 7.

<sup>3</sup> See M.S. Sia and S. Sia, *That Elusive Fountain of Wisdom: a Tale of the Human Quest for Knowledge* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2015).

<sup>4</sup> T.S. Eliot, “The Rock,” *The Waste Land and Other Poems* (N.Y. : Harcourt Brace Jovanovich Publishers, 1934), 81.

<sup>5</sup> Whitehead warns us of what he calls “inert ideas” which he describes as “ideas that are merely received into the mind without being utilised, or tested, or thrown into fresh combinations.” He maintains that “education with inert ideas is not only useless: it is, above all things, harmful—*Corruptio optima, pessima*.” Alfred North Whitehead, *The Aims of Education and Other Essays* N.Y.: Free Press, 1967), 1.

<sup>6</sup> Alexander Pope, “An Essay on Criticism, Part II”

<sup>7</sup> This essay complements the Postscript “‘Where Does it All End?': the Quest for Answers” in Marian F. Sia and Santiago Sia, *From Question to Quest: Literary-Philosophical Enquiries into the Challenges of Life* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2010), 169-189, which is a more literary treatment of these issues.

<sup>8</sup> One has to be sensitive to the lack—for whatever reason—of such opportunities for innumerable individuals and groups. The point that is being made here is simply that human beings do, in various ways and in different capacities, resort to resources that will help improve their knowledge of themselves and of the world around them.

<sup>9</sup> Recent challenges to university education—with the consequent need to justify academic subjects or disciplines—have been ushered in, among others, by the Bologna Process and contemporary developments in society. See Chapter Eleven: “The Marketplace, Academia and Education: A Philosophical Assessment of the Bologna Process”.

<sup>10</sup> As used here, philosophy is the academic study taken up at institutions of learning or privately. The word is sometimes used more colloquially and means different things, depending on what the speaker is trying to communicate.

<sup>11</sup> Arguably, this is also the case with the great thinkers themselves. Several of them develop their original insights in dialogue with other thinkers in history or in their lifetime.

<sup>12</sup> This could be compared to James Joyce's epiphany in *A Portrait of the Artist as a Young Man* (Oxford University Press, 2000) or the experience expressed by Elizabeth Bishop in her poem "In the Waiting Room," "But I felt: you are an I, / You are an Elizabeth, / You are one of them." (lines 60-63).

<sup>13</sup> Van Cleve Morris, *Existentialism in Education* (N.Y.: Harper and Row, 1960), 111.

<sup>14</sup> Martin Buber, *Between Man and Man* (Collins, 1971).

<sup>15</sup> It would be interesting to compare Buber and Whitehead on this point.

<sup>16</sup> Buber, *Between Man and Man*, 116.

<sup>17</sup> There is, after all, a wisdom of the heart as well as a wisdom of the mind.

<sup>18</sup> George F. Kneller, *Foundations of Education* (N.Y.: John Wiley, 1971), 263.

<sup>19</sup> T.S. Eliot, *The Waste Land and Other Poems*.