

1: Online vs. Traditional Education | Essay Writing Blog

Tradition reinforces values such as freedom, faith, integrity, a good education, personal responsibility, a strong work ethic, and the value of being selfless. Tradition provides a forum to showcase role models and celebrate the things that really matter in life.

The Classical Argument Adapted from Walter Beale, *Real Writing*, 2nd edition, One of the oldest organizing devices in rhetoric is the classical argument, which incorporates the five parts of a discourse that ancient teachers of rhetoric believed were necessary for persuasion, especially when the audience included a mixture of reactions from favorable to hostile. They often prescribed this order to students, not because it was absolutely ideal, but because using the scheme encouraged the writer to take account of some of the most important elements of composing: But if you use the structure as a way to make sure you cover all the needs of all parts of your audience, you will find it a very useful heuristic for developing effective arguments. The classical argument traditionally consists of five parts: In Writing In writing, the first two parts of the classical argument, the introduction and narration, are often run together. Since the writer needs to focus on grabbing and focusing attention rather than making the audience feel comfortable before beginning the argument, a written classical argument usually condenses these two elements into one. The confirmation, where you present the claims and evidence that back up or substantiate the thesis of your argument. These claims and evidence are often connected together in a chain of reasoning that link the reasoning, facts and examples, and testimony i. The concession and refutation sections, which go together, exist because arguments always have more than one side. It is always dangerous to ignore them. Moreover, reasonable audiences often have more than one response to an argument. So considering the opposing viewpoints enables a good arguer to anticipate and respond to the objections that her or his position might raise, and defuse opposition before it gets started. The Introduction The introduction has four jobs to do: It must attract the interest of a specific audience and focus it on the subject of the argument. It must provide enough background information to make sure that the audience is aware of both the general problem as well as the specific issue or issues the writer is addressing for instance, not just the problem of pollution but the specific problem of groundwater pollution in Columbia, SC. Usually a classical argument has a written thesis statement early in the paper—usually in the first paragraph or two. Komen Race for the Cure because your mother is a breast cancer survivor. What is the situation that this argument responds to? What elements of background or context need to be presented for this audience? Is this new information or am I just reminding them of matters they already have some familiarity with? What are the principal issues involved in this argument? Where do I stand on this issue? What tone should I establish? What image of myself should I project? But a rational audience has strong expectations of the kinds of proof you will and will not provide to help it accept your point of view. Most of the arguments used in the confirmation tend to be of the inartistic kind, but artistic proofs can also be used to support this section. Some Questions to Ask as You Develop Your Confirmation What are the arguments that support my thesis that my audience is most likely to respond to? What arguments that support my thesis is my audience least likely to respond to? How can I demonstrate that these are valid arguments? What kind of inartistic proofs does my audience respect and respond well to? Where can I find the facts and testimony that will support my arguments? What kinds of artistic proofs will help reinforce my position? Again, here is a place to use both pathos and ethos: But you will also have to refute that is, counter or out-argue the points your opposition will make. You can do this in four ways: Show by the use of facts, reasons, and testimony that the opposing point is totally wrong. You must show that the opposing argument is based on incorrect evidence, questionable assumptions, bad reasoning, prejudice, superstition, or ill will. Show that the opposition has some merit but is flawed in some way. For instance, the opposing viewpoint may be true only in some circumstances or within a limited sphere of application, or it may only apply to certain people, groups, or conditions. When you point out the exceptions to the opposition rule, you show that its position is not as valid as its proponents claim it is. Show that the opposition has merits but is outweighed by other considerations. You are claiming, in essence, that truth is relative: Show that the reasoning used by the opposition is flawed: In general, strategies 2 and 3

7: TRADITION OF EDUCATION AND ARGUMENT pdf

are easier to pull off than strategy 1. What concessions can I make and still support my thesis adequately? How can I refute opposing arguments or minimize their significance? What are the possible objections to my own position? What are the possible ways someone can misunderstand my own position? How can I best deal with these objections and misunderstandings? However, if you try to step back in your conclusion, you can often find a way to give a satisfying sense of closure. You might hark back to the background: Or you might hark back to the common ground you have with your audience: And this sense of incompleteness leaves readers dissatisfied and sometimes less likely to accept your argument. So spending a little extra time to round the conclusion out is almost always worthwhile in making the argument more successful. How can I best summarize or exemplify the most important elements of my argument? What is the larger significance of the argument? What long-range implications will have the most resonance with my readers?

2: Argumentative Essay: Online Learning and Educational Access

The word tradition, however means, unwritten beliefs and customs handed down from generation to generation, which we all knowingly or unknowingly adhere to in our daily lives. It is the emotional fabric, which binds us to our forefathers and makes us distinct from one another.

Her paternal grandfather was a successful master weaver who left a sizeable legacy, but her father, Edward John, mismanaged his share of the inheritance. He tried to establish himself as a gentleman farmer in Epping. Her published writings show her to have acquired a true command of the Bible and a good knowledge of the works of several of the most famous Ancient philosophers. The latter is partly explained through her personal acquaintance with Thomas Taylor, famed for his translations of Plato. Through her own writing for the *Analytical Review* she was to become widely read in the literature of her period. Initially, the nature and extent of her reading was partly owed to the friendship shown to her in her youth by a retired clergyman and his wife. Nevertheless, as a woman from an impecunious family, her prospects were very limited. In relatively rapid succession, she was to enter the most likely occupations for someone of her sex and circumstances: In , she was engaged as a companion to a Mrs Dawson and lived at Bath. She returned home to nurse her ailing mother in the latter part of . In the winter of , Mary left them in order to attend to her sister Eliza and her newly born daughter. By February of that year, the two sisters had already been planning to establish a school with Fanny Blood. This was a crucial encounter for Mary. Several years later, she was to rise to his defence in a *Vindication of the Rights of Men* , and it was through her connections to members of this community that she was to gain an introduction to her future publisher, friend, and one might even say, patron, Joseph Johnson. In November , Wollstonecraft set off on a trip to Lisbon, where her friend Fanny, who had married that February, was expecting her first child. On board the ship, Mary met a man suffering from consumption; she nursed him for a fortnight, the length of the journey. This experience is related in her first novel, *Mary, a Fiction* . She gained a very unfavourable opinion of Portuguese life and society, which seemed to her ruled by irrationality and superstitions. On her return to England, Wollstonecraft found her school in a dire state. Far from providing her with a reliable income and some stability, it was to be a source of endless worries and a financial drain. Following the collapse of her school, Wollstonecraft became a governess to the family of Lord Kingsborough for a brief and unsatisfactory period. The position took her to Ireland, where she completed *Mary, A Fiction*. On her return to London, Joseph Johnson came to the rescue once again by giving her some literary employment. In , she also began, but never completed, *The Cave of Fancy*. The same year, she wrote *Original Stories from Real Life*; with *Conversations, calculated to Regulate the Affections, and Form the Mind to Truth and Goodness* ; it appeared in two other London editions in her life time and , the last of which illustrated by William Blake. To understand the extent to which Wollstonecraft made up for the lack of a formal education, it is essential to appreciate fully that her talents were to extend to translating and reviewing, and that these two activities, quite apart from her own intellectual curiosity, acquainted her with a great many authors, including Leibniz and Kant. In each case, the texts she produced were almost as if her own, not just because she was in agreement with their original authors, but because she more or less re-wrote them. Throughout the period covered by these translations Wollstonecraft wrote for the *Analytical Review*, which her publisher, Joseph Johnson, together with Thomas Christie, started in May . She was involved with this publication either as a reviewer or as editorial assistant for most of its relatively short life. Despite her own practice of the genre, her many reviews reveal the degree to which, she, like many other moralists in the eighteenth century, feared the moral consequences of reading novels. She believed that even those of a relatively superior quality encouraged vanity and selfishness. She was to concede, however, that reading such works might nonetheless be better than not reading at all. Until the end of , her articles were mostly of a moral and aesthetic nature. This address to the Revolution Society in commemoration of the events of partly prompted Burke to compose his very famous *Reflections on the Revolution in France, and on the Proceedings in Certain Societies in London Relative to that Event* . Following the publication of her second *Vindication*, Wollstonecraft was introduced to the French statesman and diplomat, Charles Talleyrand, on his mission to

London on the part of the Constituent Assembly in February. She dedicated the second edition of the *A Vindication of the Rights of Woman* to him. Most of all, her love of Imlay brought Wollstonecraft to the realisation that the passions are not so easily brought to heel by reason. Wollstonecraft had a girl by Imlay. She broke with Imlay finally in March. In April of the same year, she renewed her acquaintance with William Godwin and they became lovers that summer. They were married at St Pancras church in March. It is stressed in her *Vindication of the Rights of Woman*. Self-mastery was thus the aim of education and it was the duty of parents to ensure that their children received it. That mind and body needed to be exercised and shaped so as to face the hardships of life is a running theme in much of her writings. She endorsed his view of liberty of conscience as a sacred right and wrote sympathetically about his plea for the repeal of the Test and Corporation Acts, which imposed civil disabilities on Dissenters. She also seemed to support his claim that the political Settlement of 1701 was wanting in that it did not make for full representation of the people and hence made only for partial liberty. Finally, Wollstonecraft reproduced the passage in which Price linked the American and French revolutions and clamoured for the end of despotism throughout Europe. Far from thinking that the events taking place in France gave grounds for rejoicing, Burke feared their consequences from the very start. Of the many disagreements between Price and Wollstonecraft, on the one hand, and Burke, on the other, one of the deepest was over their respective view of the nature of civil society and of political power in general. The two friends believed that government, the rule of law, and all human relations could be simplified, explicated, and rendered transparent, and both were convinced that this was the task ahead for all lovers of liberty. For Burke, on the contrary, civil society consisted of countless ineffable links between individuals. To sweep away established practices and institutions and think of politics as a mere matter of administering in accordance with a set of abstract rules or rights uninformed by the customs and culture, and hence the national character, of a people was, in his view, to demonstrate a crass disregard for the most obvious facts of human nature and history. The over-all effect he sought to achieve was to depict his opponent as theoretically confused, politically naive, generally misinformed, and, most damnable of all, his sermon on the *Love of our Country* with all its affirmation of feelings for humanity proved him to be unpatriotic. It consists mostly of a sustained attack on Burke rather than a defence of the rights of man. This is partly because Wollstonecraft took for granted a Lockean conception of God-given rights discoverable by reason, except when the latter was warped by self-love. Wollstonecraft further believed that God made all things right and that the cause of all evil was man. As she was to do in her next and more famous *Vindication*, Wollstonecraft did not simply clamour for rights, but emphasised that these entail duties; but she also insisted that none could be expected to perform duties whose natural rights were not respected. There was no question of blanket reverence for the past and its juridical legacy. As for civilization, she thought its progress very uneven and dismissed the culture of politeness and polish as nothing but a screen behind which hypocrisy, egotism and greed festered unchecked. Finally, opposing nature and reason to artifice and politeness, she made herself the true patriot and Burke the fickle Francophile. She was the clear-headed independent thinker, he the emotive creature of a system of patronage. She exhibited manly virtues, he effeminacy. In the midst of her tirade she turned, rather unexpectedly, to the subject of family life and the limits of parental authority, especially in relation to arranged marriages. She condemned marriages of convenience together with late marriages: Indeed, from her perspective, nearly every aspect of the prevailing culture had that consequence, for, in bringing girls up to be nothing but empty headed play-things, parents made for a morally bankrupt society. Such beings could never make dutiful mothers, as they took the horizon to be the eyes of the men they flirted with. The moral depravity of a society devoted to the acquisition of property and its conspicuous display rather than to the pursuit of reason and the protection of natural rights found the means of its reproduction in the family, she contended. Here her dispute was not just with Burke, but implicitly also with Price. In his sermon, he had deplored the sexual depravity of the times that he saw embodied even in those he considered patriots. But to seek only to vindicate the rights of men, as Price had done, was insufficient and misconceived, according to Wollstonecraft. If one sought a truly moral society, the family had to be changed and this, in turn, required a complete change in the nature of the relationship between men and women before, and within, marriage. Only a sound upbringing of both the sexes could secure that. This was the nub of her attack on political theorists

and educationalists alike. When Wollstonecraft came to write *The Vindication of the Rights of Woman*, which she did within a matter of months following the publication of her first overtly political work, the moral rejuvenation of society and the happiness of individual women were woven together. Women were ill-prepared for their duties as social beings and imprisoned in a web of false expectations that would inevitably make them miserable. She wanted women to be transformed into rational and independent beings whose sense of worth came, not from their appearance, but from their inner perception of self-command and knowledge. Women had to be educated; their minds and bodies had to be trained. This would make them good companions, wives, mothers and citizens. Above all it would make them fully human, that is, beings ruled by reason and characterised by self-command. It argues that women should be taught skills so as to be able to support themselves and their children in widowhood, and never have to marry or remarry out of financial necessity. It seeks to reclaim midwifery for women, against the encroachment of men into this profession, and contends that women could be physicians just as well as nurses. It urges women to extend their interests to encompass politics and the concerns of the whole of humanity. It also contains advice on how to make marriages last. Husbands and wives ought not, moreover, to be overly intimate and should maintain a degree of reserve towards each other. Wollstonecraft wanted women to aspire to full citizenship, to be worthy of it, and this necessitated the development of reason. Rational women would perceive their real duties. That she embraced the social and economic consequences of her vision of happy marriages, based on friendship and producing the next moral generation was spelled out further in her subsequent work, *An Historical and Moral View of the Origin and Progress of the French Revolution; and the Effect It Has Produced in Europe*. In that work, she endeavoured, amongst other things, to assess the merits and demerits of the progress of humanity and establish the causes of French despotism. Borrowing from Smith, whose *Theory of Moral Sentiments and Inquiry into the Nature and Causes of the Wealth of Nations* she had drawn on previously, she sketched a possible future society in which the division of labour would be kept to a minimum and the sexes would be not only educated together but encouraged to work in family units. Single sex institutions and, for instance, all-male workshops encouraged lasciviousness in her view. She thus looked forward to a society in which small businesses and farms would provide basic, instead of superfluous, needs. Only the combination of her experience of her unrequited love for Imlay, the dictates of her own emotions, and the tribulations of a trip in Northern Europe led her to reconsider her views of reason. Indeed, she was to review her opinion of France, polite culture and manners, even Catholicism which she had abhorred, a loathing that her stay in Portugal had done much to strengthen. *The Letters Written During A Short Residence in Sweden, Norway and Denmark*, whose influence on travel literature as well as the Romantic movement was by no means negligible, show Wollstonecraft to have begun to espouse a more nuanced view of the world, and to have sought to develop a more fluid account of the relationship between reason and passion, as well as of modernity. Thus she grew a little closer to Burke in that she came to think that the tyranny of commercial wealth might be worse than that of rank and privilege. Whilst in France, she had already begun to write less critically of the English system of government. She had witnessed the Terror, fallen in love, born a child out of wedlock, been rejected, and attempted suicide. A second suicide attempt lay ahead. So did the prospect of happiness with William Godwin, a prospect cut short by her death in childbirth.

3: In Defense of the Traditional Classroom: An Argument Against The Move to Online Classes

In Defense of the Traditional Classroom: An Argument Against The Move to Online Classes Posted by Nicole Smith, Dec 15, Education Comments Closed Print Eliminating the traditional K classroom in exchange for impersonal online classes would be the biggest possible mistake for students and teachers alike.

From this ancient Greek tradition emerged the need, for anyone who aspired to understand the deeper realities, to think systematically, to trace implications broadly and deeply, for only thinking that is comprehensive, well-reasoned, and responsive to objections can take us beyond the surface. In the Middle Ages, the tradition of systematic critical thinking was embodied in the writings and teachings of such thinkers as Thomas Aquinas Summa Theologica who to ensure his thinking met the test of critical thought, always systematically stated, considered, and answered all criticisms of his ideas as a necessary stage in developing them. Aquinas heightened our awareness not only of the potential power of reasoning but also of the need for reasoning to be systematically cultivated and "cross-examined. In the Renaissance 15th and 16th Centuries , a flood of scholars in Europe began to think critically about religion, art, society, human nature, law, and freedom. They proceeded with the assumption that most of the domains of human life were in need of searching analysis and critique. Among these scholars were Colet, Erasmus, and Moore in England. They followed up on the insight of the ancients. Francis Bacon, in England, was explicitly concerned with the way we misuse our minds in seeking knowledge. He recognized explicitly that the mind cannot safely be left to its natural tendencies. In his book The Advancement of Learning, he argued for the importance of studying the world empirically. He laid the foundation for modern science with his emphasis on the information-gathering processes. He also called attention to the fact that most people, if left to their own devices, develop bad habits of thought which he called "idols" that lead them to believe what is false or misleading. He called attention to "Idols of the tribe" the ways our mind naturally tends to trick itself , "Idols of the market-place" the ways we misuse words , "Idols of the theater" our tendency to become trapped in conventional systems of thought , and "Idols of the schools" the problems in thinking when based on blind rules and poor instruction. His book could be considered one of the earliest texts in critical thinking, for his agenda was very much the traditional agenda of critical thinking. Some fifty years later in France, Descartes wrote what might be called the second text in critical thinking, Rules For the Direction of the Mind. In it, Descartes argued for the need for a special systematic disciplining of the mind to guide it in thinking. He articulated and defended the need in thinking for clarity and precision. He developed a method of critical thought based on the principle of systematic doubt. He emphasized the need to base thinking on well-thought through foundational assumptions. Every part of thinking, he argued, should be questioned, doubted, and tested. In the same time period, Sir Thomas Moore developed a model of a new social order, Utopia, in which every domain of the present world was subject to critique. His implicit thesis was that established social systems are in need of radical analysis and critique. The critical thinking of these Renaissance and post-Renaissance scholars opened the way for the emergence of science and for the development of democracy, human rights, and freedom for thought. He refused to assume that government functioned as those in power said it did. Rather, he critically analyzed how it did function and laid the foundation for political thinking that exposes both, on the one hand, the real agendas of politicians and, on the other hand, the many contradictions and inconsistencies of the hard, cruel, world of the politics of his day Hobbes and Locke in 16th and 17th Century England displayed the same confidence in the critical mind of the thinker that we find in Machiavelli. Neither accepted the traditional picture of things dominant in the thinking of their day. Neither accepted as necessarily rational that which was considered "normal" in their culture. Both looked to the critical mind to open up new vistas of learning. Hobbes adopted a naturalistic view of the world in which everything was to be explained by evidence and reasoning. Locke defended a common sense analysis of everyday life and thought. He laid the theoretical foundation for critical thinking about basic human rights and the responsibilities of all governments to submit to the reasoned criticism of thoughtful citizens. It was in this spirit of intellectual freedom and critical thought that people such as Robert Boyle in the 17th Century and Sir Isaac Newton in the 17th and 18th Century did their work. In his Sceptical Chymist,

Boyle severely criticized the chemical theory that had preceded him. Newton, in turn, developed a far-reaching framework of thought which roundly criticized the traditionally accepted world view. He extended the critical thought of such minds as Copernicus, Galileo, and Kepler. After Boyle and Newton, it was recognized by those who reflected seriously on the natural world that egocentric views of world must be abandoned in favor of views based entirely on carefully gathered evidence and sound reasoning. Another significant contribution to critical thinking was made by the thinkers of the French Enlightenment: Bayle, Montesquieu, Voltaire, and Diderot. They all began with the premise that the human mind, when disciplined by reason, is better able to figure out the nature of the social and political world. What is more, for these thinkers, reason must turn inward upon itself, in order to determine weaknesses and strengths of thought. They valued disciplined intellectual exchange, in which all views had to be submitted to serious analysis and critique. They believed that all authority must submit in one way or another to the scrutiny of reasonable critical questioning. Eighteenth Century thinkers extended our conception of critical thought even further, developing our sense of the power of critical thought and of its tools. In the same year, applied to the traditional concept of loyalty to the king, it produced the Declaration of Independence. In the 19th Century, critical thought was extended even further into the domain of human social life by Comte and Spencer. Applied to the problems of capitalism, it produced the searching social and economic critique of Karl Marx. Applied to the unconscious mind, it is reflected in the works of Sigmund Freud. Applied to cultures, it led to the establishment of the field of Anthropological studies. Applied to language, it led to the field of Linguistics and to many deep probings of the functions of symbols and language in human life. In the 20th Century, our understanding of the power and nature of critical thinking has emerged in increasingly more explicit formulations. In , William Graham Sumner published a land-breaking study of the foundations of sociology and anthropology, *Folkways*, in which he documented the tendency of the human mind to think sociocentrically and the parallel tendency for schools to serve the uncritical function of social indoctrination: School education, unless it is regulated by the best knowledge and good sense, will produce men and women who are all of one pattern, as if turned in a lathe. An orthodoxy is produced in regard to all the great doctrines of life. It consists of the most worn and commonplace opinions which are common in the masses. The popular opinions always contain broad fallacies, half-truths, and glib generalizations p. At the same time, Sumner recognized the deep need for critical thinking in life and in education: The critical faculty is a product of education and training. It is a mental habit and power. It is a prime condition of human welfare that men and women should be trained in it. It is our only guarantee against delusion, deception, superstition, and misapprehension of ourselves and our earthly circumstances. Education is good just so far as it produces well-developed critical faculty. A teacher of any subject who insists on accuracy and a rational control of all processes and methods, and who holds everything open to unlimited verification and revision, is cultivating that method as a habit in the pupils. Men educated in it cannot be stampeded. They are slow to believe. They can hold things as possible or probable in all degrees, without certainty and without pain. They can wait for evidence and weigh evidence. They can resist appeals to their dearest prejudices. From his work, we have increased our sense of the pragmatic basis of human thought its instrumental nature , and especially its grounding in actual human purposes, goals, and objectives. From the work of Ludwig Wittgenstein we have increased our awareness not only of the importance of concepts in human thought, but also of the need to analyze concepts and assess their power and limitations. From the work of Piaget, we have increased our awareness of the egocentric and sociocentric tendencies of human thought and of the special need to develop critical thought which is able to reason within multiple standpoints, and to be raised to the level of "conscious realization. From the contribution of depth-psychology, we have learned how easily the human mind is self-deceived, how easily it unconsciously constructs illusions and delusions, how easily it rationalizes and stereotypes, projects and scapegoats. To sum up, the tools and resources of the critical thinker have been vastly increased in virtue of the history of critical thought. Hundreds of thinkers have contributed to its development. Each major discipline has made some contribution to critical thought. Yet for most educational purposes, it is the summing up of base-line common denominators for critical thinking that is most important. Let us consider now that summation. The Common Denominators of Critical Thinking Are the Most

Important By-products of the History of Critical Thinking We now recognize that critical thinking, by its very nature, requires, for example, the systematic monitoring of thought; that thinking, to be critical, must not be accepted at face value but must be analyzed and assessed for its clarity, accuracy, relevance, depth, breadth, and logicalness. We now recognize that critical thinking, by its very nature, requires, for example, the recognition that all reasoning occurs within points of view and frames of reference; that all reasoning proceeds from some goals and objectives, has an informational base; that all data when used in reasoning must be interpreted, that interpretation involves concepts; that concepts entail assumptions, and that all basic inferences in thought have implications. We now recognize that each of these dimensions of thinking need to be monitored and that problems of thinking can occur in any of them. The result of the collective contribution of the history of critical thought is that the basic questions of Socrates can now be much more powerfully and focally framed and used. In every domain of human thought, and within every use of reasoning within any domain, it is now possible to question: In other words, questioning that focuses on these fundamentals of thought and reasoning are now baseline in critical thinking. It is beyond question that intellectual errors or mistakes can occur in any of these dimensions, and that students need to be fluent in talking about these structures and standards. Independent of the subject studied, students need to be able to articulate thinking about thinking that reflects basic command of the intellectual dimensions of thought: From what point of view should I approach this problem? Does it make sense for me to assume this? From these data may I infer this? What is implied in this graph? What is the fundamental concept here? Is this consistent with that? What makes this question complex? How could I check the accuracy of these data? If this is so, what else is implied? Is this a credible source of information? With intellectual language such as this in the foreground, students can now be taught at least minimal critical thinking moves within any subject field. What is more, there is no reason in principle that students cannot take the basic tools of critical thought which they learn in one domain of study and extend it with appropriate adjustments to all the other domains and subjects which they study. For example, having questioned the wording of a problem in math, I am more likely to question the wording of a problem in the other subjects I study. As a result of the fact that students can learn these generalizable critical thinking moves, they need not be taught history simply as a body of facts to memorize; they can now be taught history as historical reasoning. Classes can be designed so that students learn to think historically and develop skills and abilities essential to historical thought.

4: Education study finds in favour of traditional teaching styles | Education | The Guardian

Philosophy of education is the branch of applied or practical philosophy concerned with the nature and aims of education and the philosophical problems arising from educational theory and practice.

The word tradition, however means, unwritten beliefs and customs handed down from generation to generation, which we all knowingly or unknowingly adhere to in our daily lives. It is the emotional fabric, which binds us to our forefathers and makes us distinct from one another. In fact some of the finest moments in our lives are, when we uphold the traditions of our family, clan or country. Men have laid down their lives for upholding noble traditions and have become immortal and great. Such is the noble role and significance of tradition in our lives, that it can never become an obstacle in progress. It lays down guidelines for simple and even complex decision-making and leaves us free to utilize our time more effectively. Take for example the complex decision of marriage. If there is a tradition of marriage within the same or related clan, then the decision is far easier and easily acceptable. Its advantages are well seen in the Indian society, where there is a tradition of arranged marriages. This has proved to be more successful than love marriages in the west, with fewer cases of divorces and broken homes. It also has a lot of emotional and ornamental value, which is practised very proudly by our armed forces. Some of these traditions have been passed down from the British Army, take for example the pulling of jeep by fellow officers on the retirement of a senior officer, or the ceremonial parade, flag hoisting etc. These are all fine traditions that should be maintained at all cost. Tradition in fact is a stimulant to progress. We do not have to worry about how to do mundane or even very important things, as there is a set custom or procedure to do it. In fact it is a scientific approach to life, where the final outcome is assured, without having to experiment. We are emotionally and physiologically at peace, which enables us to focus our complete energy for advancement and progress of self as well as the society at large. The tradition of holding the flag high in the face of adversary has made many small men immortal and great. These men did not think twice, before laying down their lives upholding this tradition. Their act of bravery has at times changed the course of battle and even History. Not all traditions are good. There is need for rethinking and weeding out some traditions like untouchability, child marriages and dowry etc. We are today more educated and enlightened to differentiate between good and bad. It should be our endeavour to promote good and weed out the bad tradition, in keeping with the times. Following tradition, therefore, guides our lives and saves us from the many pitfalls and dangers. It is a virtue, which helps us lead a happy and progressive life.

5: Philosophy of Education (Stanford Encyclopedia of Philosophy)

Another argument in favor of distance learning is that they encourage passive learning and often ignore the individual needs of students while distance education allows the students to select the best type of education for them.

Individual[edit] The formalization of constructivism from a within-the-human perspective is generally attributed to Jean Piaget, who articulated mechanisms by which information from the environment and ideas from the individual interact and result in internalized structures developed by learners. He identified processes of assimilation and accommodation that are key in this interaction as individuals construct new knowledge from their experiences. When individuals assimilate new information, they incorporate it into an already existing framework without changing that framework. Accommodation can be understood as the mechanism by which failure leads to learning: It is important to note that constructivism is not a particular pedagogy. In fact, constructivism is a theory describing how learning happens, regardless of whether learners are using their experiences to understand a lecture or following the instructions for building a model airplane. In both cases, the theory of constructivism suggests that learners construct knowledge out of their experiences. However, constructivism is often associated with pedagogic approaches that promote active learning , or learning by doing. There are many critics of "learning by doing" a. Without the social interaction with other more knowledgeable people, it is impossible to acquire social meaning of important symbol systems and learn how to utilize them. Young children develop their thinking abilities by interacting with other children, adults and the physical world. From the social constructivist viewpoint, it is thus important to take into account the background and culture of the learner throughout the learning process, as this background also helps to shape the knowledge and truth that the learner creates, discovers and attains in the learning process. Social constructivism thus emphasizes the importance of the learner being actively involved in the learning process, unlike previous educational viewpoints where the responsibility rested with the instructor to teach and where the learner played a passive, receptive role. Von Glasersfeld emphasized that learners construct their own understanding and that they do not simply mirror and reflect what they read. Learners look for meaning and will try to find regularity and order in the events of the world even in the absence of full or complete information. This is also named after the Harkness table and involves students seated in a circle, motivating and controlling their own discussion. The teacher acts as little as possible. The students get it rolling, direct it, and focus it. They act as a team, cooperatively, to make it work. They all participate, but not in a competitive way. Rather, they all share in the responsibility and the goals, much as any members share in any team sport. Discussion skills are important. Everyone must be aware of how to get this discussion rolling and keep it rolling and interesting. Just as in any sport, a number of skills are necessary to work on and use at appropriate times. Everyone is expected to contribute by using these skills. The motivation for learning[edit] Another crucial assumption regarding the nature of the learner concerns the level and source of motivation for learning. By experiencing the successful completion of challenging tasks, learners gain confidence and motivation to embark on more complex challenges. In the former scenario the learner plays a passive role and in the latter scenario the learner plays an active role in the learning process. The emphasis thus turns away from the instructor and the content, and towards the learner. The critical goal is to support the learner in becoming an effective thinker. This can be achieved by assuming multiple roles, such as consultant and coach. A few strategies for cooperative learning include Reciprocal Questioning: Kukla argues that reality is constructed by our own activities and that people, together as members of a society, invent the properties of the world. Other constructivist scholars agree with this and emphasize that individuals make meanings through the interactions with each other and with the environment they live in. Knowledge is thus a product of humans and is socially and culturally constructed. He further states that learning is not a process that only takes place inside our minds, nor is it a passive development of our behaviors that is shaped by external forces and that meaningful learning occurs when individuals are engaged in social activities. Learners compare their version of the truth with that of the instructor and fellow learners to get to a new, socially tested version of truth Kukla The task or problem is thus the interface between the instructor and the learner. Some learning approaches that could

harbour this interactive learning include reciprocal teaching, peer collaboration, cognitive apprenticeship , problem-based instruction, web quests, Anchored Instruction and other approaches that involve learning with others. Collaboration among learners[edit] Main article: Learning by teaching Learners with different skills and backgrounds should collaborate in tasks and discussions to arrive at a shared understanding of the truth in a specific field. The importance of context[edit] The social constructivist paradigm views the context in which the learning occurs as central to the learning itself. Here the essentially interactive nature of learning is extended to the process of assessment. Rather than viewing assessment as a process carried out by one person, such as an instructor, it is seen as a two-way process involving interaction between both instructor and learner. The role of the assessor becomes one of entering into dialogue with the persons being assessed to find out their current level of performance on any task and sharing with them possible ways in which that performance might be improved on a subsequent occasion. Thus, assessment and learning are seen as inextricably linked and not separate processes. The feedback created by the assessment process serves as a direct foundation for further development. The selection, scope, and sequencing of the subject matter[edit] Knowledge should be discovered as an integrated whole[edit] Knowledge should not be divided into different subjects or compartments, but should be discovered as an integrated whole. This captures their motivation and builds on previous successes to enhance learner confidence. Then it awakens and rouses to life an entire set of functions in the stage of maturing, which lie in the zone of proximal development. It is in this way that instruction plays an extremely important role in development. Learners must not only have ownership of the learning or problem-solving process, but of the problem itself. This notion has been extensively used in curricula. It is important for instructors to realize that although a curriculum may be set down for them, it inevitably becomes shaped by them into something personal that reflects their own belief systems, their thoughts and feelings about both the content of their instruction and their learners. The emotions and life contexts of those involved in the learning process must therefore be considered as an integral part of learning. The goal of the learner is central in considering what is learned. Savery contends that the more structured the learning environment, the harder it is for the learners to construct meaning based on their conceptual understandings. A facilitator should structure the learning experience just enough to make sure that the students get clear guidance and parameters within which to achieve the learning objectives, yet the learning experience should be open and free enough to allow for the learners to discover, enjoy, interact and arrive at their own, socially verified version of truth. Current trends in higher education push for more "active learning" teaching approaches which are often based on constructivist views. Approaches based on constructivism stress the importance of mechanisms for mutual planning, diagnosis of learner needs and interests, cooperative learning climate, sequential activities for achieving the objectives, formulation of learning objectives based on the diagnosed needs and interests. While adult learning often stresses the importance of personal relevance of the content, involvement of the learner in the process, and deeper understanding of underlying concepts, all of these are principles that may benefit learners of all ages as even children connect their every day experiences to what they learn. Pedagogies based on constructivism[edit] Main article: Constructivist teaching methods Various approaches in pedagogy derive from constructivist theory. They usually suggest that learning is accomplished best using a hands-on approach. Learners learn by experimentation, and not by being told what will happen, and are left to make their own inferences , discoveries and conclusions. For example, they describe a project called GenScope, an inquiry-based science software application. Students using the GenScope software showed significant gains over the control groups, with the largest gains shown in students from basic courses. This study also found that inquiry-based teaching methods greatly reduced the achievement gap for African-American students. The constructivist approach, called CORI Concept-Oriented Reading Instruction , resulted in better student reading comprehension, cognitive strategies, and motivation. This study also found that students preferred constructivist methods over traditional ones. However, Kim did not find any difference in student self-concept or learning strategies between those taught by constructivist or traditional methods. In their initial test of student performance immediately following the lessons, they found no significant difference between traditional and constructivist methods. However, in the follow-up assessment 15 days later, students who learned through constructivist methods showed better retention of knowledge than those who learned through

traditional methods. It is argued that constructivist theories are misleading or contradict known findings. That is, it is maintained that if the requirements of the concept to be understood exceeds the available processing efficiency and working memory resources then the concept is by definition not learnable. This attitude toward learning impedes the learning from understanding essential theoretical concepts or, in other words, reasoning. If this condition is not met, construction goes astray. He describes this inappropriate use of constructivism as the "constructivist teaching fallacy". Slezak states that constructivism "is an example of fashionable but thoroughly problematic doctrines that can have little benefit for practical pedagogy or teacher education. Evidence for learning by studying worked-examples, is known as the worked-example effect and has been found to be useful in many domains e. The reasoning for this grouping is because each learning theory promotes the same constructivist teaching technique" learning by doing. Mayer states that it promotes behavioral activity too early in the learning process, when learners should be cognitively active. This continuum of faded guidance has been tested empirically to produce a series of learning effects: In so far as there is any evidence from controlled studies, it almost uniformly supports direct, strong instructional guidance rather than constructivist-based minimal guidance during the instruction of novice to intermediate learners. Even for students with considerable prior knowledge, strong guidance while learning is most often found to be equally effective as unguided approaches. Not only is unguided instruction normally less effective; there is also evidence that it may have negative results when students acquire misconceptions or incomplete or disorganized knowledge " Why Minimal Guidance During Instruction Does Not Work: An Analysis of the Failure of Constructivist, Discovery, Problem-Based, Experiential, and Inquiry-Based Teaching by Kirschner, Sweller, Clark [7] Mayer argues against discovery-based teaching techniques and provides an extensive review to support this argument. The main conclusion I draw from the three research literatures I have reviewed is that it would be a mistake to interpret the current constructivist view of learning as a rationale for reviving pure discovery as a method of instruction. He provides empirical research as evidence that discovery-based teaching techniques are inadequate. Here he cites this literature and makes his point "For example, a recent replication is research showing that students learn to become better at solving mathematics problems when they study worked-out examples rather than when they solely engage in hands-on problem solving. Yet a dispassionate review of the relevant research literature shows that discovery-based practice is not as effective as guided discovery. He proposes that the instructional design recommendations of constructivism are too often aimed at discovery-based practice. See the preceding two sections of this article. The math wars and discovery-based teaching techniques[edit] Main article: Math Wars The math wars controversy in the United States is an example of the type of heated debate that sometimes follows the implementation of constructivist-inspired curricula in schools. In the s, mathematics textbooks based on new standards largely informed by constructivism were developed and promoted with government support. Although constructivist theory does not require eliminating instruction entirely, some textbooks seemed to recommend this extreme. Some parents and mathematicians protested the design of textbooks that omitted or de-emphasized instruction of standard mathematical methods. Supporters responded that the methods were to be eventually discovered under direction by the teacher, but since this was missing or unclear, many insisted the textbooks were designed to deliberately eliminate instruction of standard methods.

6: The History of Education

The second point is the ability to select the own speed of learning. Course materials, tests and exams are available to students at any time during online education, while traditional education provides specific time frames for everything beginning with the access to educational materials and ending with the time of exams (Lynch,).

Interest in American University The spread of computer technology has stimulated the emergence of innovative educational systems and active development of distance forms of education. Today, many people who want to pursue a higher education face to a hard choice: The decision of a particular student may be affected by various factors, and the main purpose of this paper is to examine these factors in the frames of both online and traditional education. The main thesis is the following: At the beginning, it is important to mention that distance education is a progressive type of education that allows to connect together a geographically remote teacher, learning materials and a student in the learning process Smith, Ferguson and Caris, Of course, there is no a doubt that distance education does not solve all the problems of education, but in some cases it allows to solve a number of important issues in higher education through the use of new information technologies Meyer, In such a way, it is necessary to consider the objective reasons that allow to speak in favor of choosing distance learning in comparison to traditional methods of education. The first point is the cost of education. Comparing the cost of online and traditional education, we see that the cost of online education is more affordable for students because online schools or universities have no necessity to rent classrooms or spend the payment on some housing needs Kirtman, In addition, a student may independently select the time to study all the materials, which allows a person to use the own time in a more flexible way, and to save much more time for other important things. The second point is the ability to select the own speed of learning. Course materials, tests and exams are available to students at any time during online education, while traditional education provides specific time frames for everything beginning with the access to educational materials and ending with the time of exams Lynch, Being a distant student, a person can independently choose the time and amount of material studied. This is especially beneficial for people who already have a basic level of education and decided to expand their knowledge. And finally, the third point is the access to prestigious universities, their educational programs and courses. The technology of distance education allows people to achieve this goal and simultaneously examine multiple disciplines at different educational institutions, while traditional education limits the possibilities to be in several places at the same time. In conclusion, it should be noted that it is important not to lose the two main characteristics that make online education so attractive to many students. These characteristics are flexibility and cost advantages, which allow people, who have been deprived of this opportunity in the past, to get higher education in their chosen area at present. Online versus In-class Courses: Issues in Teacher Education, Vol. A Guide to Success in the Virtual Classroom. Quality in Distance Education: Focus on On-Line Learning.

7: Mary Wollstonecraft (Stanford Encyclopedia of Philosophy)

Education, Values and Mind (International Library of the Philosophy of Education Volume 6) David Cooper, University of Durham, UK R. S. Peters has not only been the major philosopher of education in Britain.

Further, the earliest stratum of the Jesus traditions is, in some ways, impenetrable. That is to say, we have no easy and infallible test for determining whether an author was an eyewitness and heard Jesus himself or whether he was merely a recorder of primitive oral tradition. Nevertheless, to be fair to Guthrie, it seems that he is affirming the veracity of the traditional authorship against a late ca. In this regard, his point is indeed well taken, for the oral tradition of the dominical sayings which James uses shows no dependence on any of the written Gospels. Not only is he seen as leader of the Jerusalem church in Acts 15, but he is also seen as a champion of the continued validity of the law, in some sense at least. The full freedom of the gospel had not yet reached him. He lived in an age of transition. The oppressors are wealthy landowners, who, after the siege of Jerusalem, virtually ceased to exist in Judaea. And in light of the rather weak claims of the other candidates, the relative strength of this James moves him beyond a reasonable doubt. External Evidence The epistle of James is first mentioned by name by Origen, who apparently regards it as scripture. Before Origen, however, there does seem to be a definite strain of allusions to James in early Christian writers, especially Clement and Hermas. In sum, in light of the fact that there is no good reason to consider the work pseudonymous, its limited recognition must be due to reasons other than inauthenticity. The traditional view, that James the Just, the brother of our Lord, is the author, stands as most probable over against any other James and over against any claim of pseudonymity. Recent Critical Discussions Guthrie lists six arguments against the traditional view: The Greek is too good for a Galilean peasant. Against these assumptions is considerable evidence: Indeed, the conclusion of some is that Greek was the primary tongue, Aramaic or Hebrew the secondary—some even concluding that Aramaic was spoken only by the Sadducees and those who inhabited Jerusalem. A number of factors could have contributed to this, not the least of which was the necessity to be a mediator between the two factions of the early church. The possibility of learning Greek or honing his Greek skills as an adult finds an analogy in Josephus and, perhaps, John the son of Zebedee. The use of an amanuensis for all the New Testament epistles, except for Philemon, 2 Peter, 2 John and 3 John, is indeed quite likely. Longenecker points out that The Greek papyri. If that is the case with James, then there is hardly any necessity for James to know Greek well; he merely needed to employ a learned scribe. This hypothesis needs careful examination, which will have to wait our final section on authorship alternative views to the traditional one. In sum, if any one of the four assumptions can be successfully challenged, then there should be no problem with seeing James the Just as the author of this epistle. The strongest cases against these assumptions seem to be numbers one and three i. And the evidence for both arguments is continually increasing to such a degree that it would not seem prudent to abandon Jacobean authorship in the face of it. This and the following arguments are not nearly as weighty as the first consideration. They can, therefore, be dispensed with quickly. This is clearly an argument from silence. Must we assume that in every document from nascent Christianity all of the great doctrines have to be made explicit? Likewise, must we assume that every eyewitness of the Christ event had to parade his own experiences before his readers in everything he wrote? If James were writing a gospel, his omission would obviously be less explicable. But if the occasion for this letter is more rooted in ethical concerns, this accusation is groundless. The concept of the law in this epistle is said to differ from what might be expected from James. James seems to view the Law in its ethical obligations rather than in its ritual. This argument has two subpoints: In response to this first point, there are actually very few parallels between James and other NT books a parallel with 1 Peter could be made best, and there is no unanimity of opinion as to who copied whom or whether both authors drew on a common source—whether written or, more likely, a common spiritual milieu. It is rather doubtful that Paul is reacting to James, as Guthrie would have it, 32 for not only did he claim to be in agreement with James on this issue Gal. Some scholars argue that James and Paul are not at all talking about the same thing. In order to demonstrate this, a brief exposition of Jas. Surely this would have trickled down and affected all the churches

in the early decades after Pentecost. Indeed, since the Pauline slogan is so garbled in Jas. As Ropes puts it: James shows no comprehension of what Paul actually meant by his formula; but the formula itself is foreign to him and he heartily dislikes it. A Poor Christian James first argues that one who lives by the slogan of sola fide, if he does not care for the misfortunate within the believing community, cannot be saved. He does not yet explain what he means by faith, which awaits the next section. James is saying that one whose faith has no works is one whose faith is not sufficient to save him from hell. Although there are numerous problems with the content of what the supposed objector says, it seems best to see him as arguing that one can be saved either by faith or by works. James rebuffs this view v. Yet, they have hell as their eternal home. What then is saving faith? James answers this in the final section. For his positive argument, James uses two illustrations from the OT. First, Abraham was justified by works when he offered up Isaac His faith could not be divorced from works, but cooperated with it This is the clearest statement against the Pauline slogan of sola fide cf. It should be kept in mind that James is not reacting to Paul directly, however, for he uses every key term differently. Lest one think that heaven is reserved only for those with the moral qualifications of Abraham, James hastens to add another illustration. James reminds his audience that Rahab was a prostitute“yet she was saved. There is no evidence in the text that her lone deed erased her sins; rather, her belief in God did“and it is evident that this was a genuine belief because she acted on it. Both illustrations link faith and works together in such a way that it is unthinkable that one could please God without both. Yet, faith preceded works in each illustration. James concludes with an analogy 26 which ought not to be made to walk on all fours: To highlight what James is addressing and not addressing, eight theses will be given. Thus, they are not talking about the same thing. Thus, once again, they are not talking about the same thing. Or that sola fide, properly understood, means that we are saved by faith alone, but the faith that saves is not alone. Alternate Theories of Authorship Guthrie lists six alternate theories regarding the origin of the letter. The epistle is pseudonymous. The epistle was originally anonymous, later attributed to James. Not only does this suffer from the same criticisms as the pseudonymous view receives, but it also has the additional problem of a late start in life: The epistle was by some other James. The epistle was originally a Jewish document. Massebieau independently in and respectively arrived at the conclusion that 1: As ingenious as this suggestion is, it suffers several criticisms: And since we have a plethora of evidence for the NT as a whole and even James is not lacking its witnesses , to argue that any NT book had a literary history radically different than what is now found in the better MSS is speculation at best. This suggests that the two verses originally went together. The epistle was patterned on the twelve patriarchs. That is, analogous to several Jewish pseudepigrapha such as the Testament of Adam, the Testament of the Twelve Patriarchs, etc. Thus the epistle was pseudepigraphical, but like several Jewish pseudepigrapha it would have been so understood and accepted. The view was originally proposed by Arnold Meyer in There are three problems with this view, however. That this letter follows the latter practice seems decisive against the patriarchal view. The epistle incorporates some genuine material. A mediatorial position, most recently articulated by Davids though around for more than fifty years , is that the letter has gone through at least two stages, one containing authentic material from James the Just, the second stage being a reworking of the material for a later audience by an unknown editor. The hypothesis is quite simple: If some real connection with James would have been generally recognized, why the need for this theory at all. This would only be true before the Pauline Hauptbriefe had been published and widely circulated. The only possible way for it to be true and be evidenced in the MSS is for itff Corbeiensis to reflect the earlier edition, 57 but this Latin MS differs from Vaticanus B only 21 times and can hardly be supposed to go back to an Aramaic original due to its late date, translational nature, and otherwise derivative features [as seen in its text for other NT books]. And in light of the unanimous though admittedly not widespread patristic testimony for Jacobean authorship, 58 coupled with the lack of virtually any other view for the first eighteen centuries of the church, this is still the most plausible view. Date The date of this short epistle is intrinsically bound up with its authorship. It is our opinion that an early date best fits the evidence. There is no mention of the Gentile mission, nor of Gentiles being admitted into the church. The simple church order viz. This very terminology implies in my mind, strongly an early period when Christianity was still very much regarded as a Jewish sect , confirming a date before 49 CE. The relation of Jas. If the author seems not to have had any exposure to

7: TRADITION OF EDUCATION AND ARGUMENT pdf

Galatians or Romans, the most satisfactory reason for this is that neither Pauline epistle had yet been written. Hence, a date no later than 49 CE.

7: TRADITION OF EDUCATION AND ARGUMENT pdf

8: Constructivism (philosophy of education) - Wikipedia

Education Education study finds in favour of traditional teaching styles Report from Sutton Trust and Durham University says way that pupils learn 'remains a mysterious subject'.

Scope[edit] Scholars have debated the scope of rhetoric since ancient times. Although some have limited rhetoric to the specific realm of political discourse, many modern scholars liberate it to encompass every aspect of culture. Contemporary studies of rhetoric address a much more diverse range of domains than was the case in ancient times. While classical rhetoric trained speakers to be effective persuaders in public forums and institutions such as courtrooms and assemblies, contemporary rhetoric investigates human discourse writ large. Rhetoricians have studied the discourses of a wide variety of domains, including the natural and social sciences, fine art, religion, journalism, digital media, fiction, history, cartography, and architecture, along with the more traditional domains of politics and the law. Public relations, lobbying, law, marketing, professional and technical writing, and advertising are modern professions that employ rhetorical practitioners. Because the ancient Greeks highly valued public political participation, rhetoric emerged as a crucial tool to influence politics. Consequently, rhetoric remains associated with its political origins. However, even the original instructors of Western speech—the Sophists —disputed this limited view of rhetoric. According to the Sophists, such as Gorgias , a successful rhetorician could speak convincingly on any topic, regardless of his experience in that field. This method suggested rhetoric could be a means of communicating any expertise, not just politics. In his *Encomium to Helen* , Gorgias even applied rhetoric to fiction by seeking for his own pleasure to prove the blamelessness of the mythical Helen of Troy in starting the Trojan War. He criticized the Sophists for using rhetoric as a means of deceit instead of discovering truth. In "Gorgias", one of his Socratic Dialogues , Plato defines rhetoric as the persuasion of ignorant masses within the courts and assemblies. Thus, Plato considered any speech of lengthy prose aimed at flattery as within the scope of rhetoric. Aristotle both redeemed rhetoric from his teacher and narrowed its focus by defining three genres of rhetoric— deliberative , forensic or judicial, and epideictic. When one considers that rhetoric included torture in the sense that the practice of torture is a form of persuasion or coercion , it is clear that rhetoric cannot be viewed only in academic terms. However, the enthymeme based upon logic especially, based upon the syllogism was viewed as the basis of rhetoric. However, since the time of Aristotle, logic has changed. For example, Modal logic has undergone a major development that also modifies rhetoric. He restricted rhetoric to the domain of the contingent or probable: The contemporary neo-Aristotelian and neo-Sophistic positions on rhetoric mirror the division between the Sophists and Aristotle. Neo-Aristotelians generally study rhetoric as political discourse, while the neo-Sophistic view contends that rhetoric cannot be so limited. Rhetorical scholar Michael Leff characterizes the conflict between these positions as viewing rhetoric as a "thing contained" versus a "container". The neo-Aristotelian view threatens the study of rhetoric by restraining it to such a limited field, ignoring many critical applications of rhetorical theory, criticism, and practice. Simultaneously, the neo-Sophists threaten to expand rhetoric beyond a point of coherent theoretical value. Over the past century, people studying rhetoric have tended to enlarge its object domain beyond speech texts. Kenneth Burke asserted humans use rhetoric to resolve conflicts by identifying shared characteristics and interests in symbols. By nature, humans engage in identification , either to identify themselves or another individual with a group. This definition of rhetoric as identification broadened the scope from strategic and overt political persuasion to the more implicit tactics of identification found in an immense range of sources. Influenced by theories of social construction , White argues that culture is "reconstituted" through language. Just as language influences people, people influence language. Language is socially constructed, and depends on the meanings people attach to it. Because language is not rigid and changes depending on the situation, the very usage of language is rhetorical. An author, White would say, is always trying to construct a new world and persuading his or her readers to share that world within the text. Even in the field of science , the practices of which were once viewed as being merely the objective testing and reporting of knowledge, scientists must persuade their audience to accept their findings by sufficiently demonstrating that their study or experiment was conducted

reliably and resulted in sufficient evidence to support their conclusions. The vast scope of rhetoric is difficult to define; however, political discourse remains, in many ways, the paradigmatic example for studying and theorizing specific techniques and conceptions of persuasion, considered by many a synonym for "rhetoric". Because of its associations with democratic institutions, rhetoric is commonly said to flourish in open and democratic societies with rights of free speech, free assembly, and political enfranchisement for some portion of the population. Those who classify rhetoric as a civic art believe that rhetoric has the power to shape communities, form the character of citizens and greatly effect civic life. Rhetoric was viewed as a civic art by several of the ancient philosophers. Aristotle and Isocrates were two of the first to see rhetoric in this light. In his work, *Antidosis*, Isocrates states, "We have come together and founded cities and made laws and invented arts; and, generally speaking, there is no institution devised by man which the power of speech has not helped us to establish. He further argues in his piece *Against the Sophists* that rhetoric, although it cannot be taught to just anyone, is capable of shaping the character of man. He writes, "I do think that the study of political discourse can help more than any other thing to stimulate and form such qualities of character. In the words of Aristotle, in the *Rhetoric*, rhetoric is " According to Aristotle, this art of persuasion could be used in public settings in three different ways. Garver writes, "Rhetoric articulates a civic art of rhetoric, combining the almost incompatible properties of *techné* and appropriateness to citizens. Because rhetoric is a public art capable of shaping opinion, some of the ancients including Plato found fault in it. They claimed that while it could be used to improve civic life, it could be used equally easily to deceive or manipulate with negative effects on the city. The masses were incapable of analyzing or deciding anything on their own and would therefore be swayed by the most persuasive speeches. Thus, civic life could be controlled by the one who could deliver the best speech. Plato explores the problematic moral status of rhetoric twice: This concern is still maintained to nowadays. More trusting in the power of rhetoric to support a republic, the Roman orator Cicero argued that art required something more than eloquence. A good orator needed also to be a good man, a person enlightened on a variety of civic topics. Modern day works continue to support the claims of the ancients that rhetoric is an art capable of influencing civic life. In his work *Political Style*, Robert Hariman claims, "Furthermore, questions of freedom, equality, and justice often are raised and addressed through performances ranging from debates to demonstrations without loss of moral content". In his book, *When Words Lose Their Meaning*, he argues that words of persuasion and identification define community and civic life. He states that words produce "the methods by which culture is maintained, criticized, and transformed". In modern times, rhetoric has consistently remained relevant as a civic art. In speeches, as well as in non-verbal forms, rhetoric continues to be used as a tool to influence communities from local to national levels. As a course of study[edit] Rhetoric as a course of study has evolved significantly since its ancient beginnings. Through the ages, the study and teaching of rhetoric has adapted to the particular exigencies of the time and venue. Rhetoric began as a civic art in Ancient Greece where students were trained to develop tactics of oratorical persuasion, especially in legal disputes. Rhetoric originated in a school of pre-Socratic philosophers known as the Sophists circa BC. Demosthenes and Lysias emerged as major orators during this period, and Isocrates and Gorgias as prominent teachers. Rhetorical education focused on five particular canons: Modern teachings continue to reference these rhetorical leaders and their work in discussions of classical rhetoric and persuasion. Rhetoric was later taught in universities during the Middle Ages as one of the three original liberal arts or trivium along with logic and grammar. With the rise of European monarchs in following centuries, rhetoric shifted into the courtly and religious applications. Augustine exerted strong influence on Christian rhetoric in the Middle Ages, advocating the use of rhetoric to lead audiences to truth and understanding, especially in the church. The study of liberal arts, he believed, contributed to rhetorical study: That is, influential scholars like Ramus argued that the processes of invention and arrangement should be elevated to the domain of philosophy, while rhetorical instruction should be chiefly concerned with the use of figures and other forms of the ornamentation of language. Scholars such as Francis Bacon developed the study of "scientific rhetoric". In the 18th century, rhetoric assumed a more social role, initiating the creation of new education systems. In his most famous work "Lectures on Rhetoric and Belles Lettres", he advocates rhetorical study for common citizens as a resource for social success. The rhetorical studies of ancient Greece

and Rome were resurrected in the studies of the era as speakers and teachers looked to Cicero and others to inspire defense of the new republic. Leading rhetorical theorists included John Quincy Adams of Harvard who advocated the democratic advancement of rhetorical art. Recently, there have been studies conducted examining the rhetoric used in political speech acts to illustrate how political figures will persuade audiences for their own purposes. The American lyceum in particular was seen as both an educational and social institution, featuring group discussions and guest lecturers. Throughout the 20th century, rhetoric developed as a concentrated field of study with the establishment of rhetorical courses in high schools and universities. Courses such as public speaking and speech analysis apply fundamental Greek theories such as the modes of persuasion: Rhetoric has earned a more esteemed reputation as a field of study with the emergence of Communication Studies departments as well as Rhetoric and Composition programs within English departments in universities and in conjunction with the linguistic turn. Rhetorical study has broadened in scope, and is especially utilized by the fields of marketing, politics, and literature. Rhetoric, as an area of study, is concerned with how humans use symbols, especially language, to reach agreement that permits coordinated effort of some sort. Rhetoric, in this sense, how to properly give speeches, played an important role in their training. Rhetoric was soon taught in departments of English as well. But it is fairly clear that while knowledge is primarily concerned with what is commonly known as "truth", rhetoric is primarily concerned with statements and their effects on the audience. The word "rhetoric" may also refer to "empty speak", which reflects an indifference to truth, and in this sense rhetoric is adversarial to knowledge. Plato famously criticized the Sophists for their rhetoric which had persuaded people to sentence his friend Socrates to death regardless of what was true. However, rhetoric is also used in the construction of true arguments, or in identifying what is relevant, the crux of the matter, in a selection of true but otherwise trivial statements. Hence, rhetoric is also closely related to knowledge. Eloquentia Perfecta[edit] Eloquentia Perfecta is a Jesuit rhetoric that revolves around cultivating a person as a whole, as one learns to speak and write for the common good. History[edit] Rhetoric has its origins in Mesopotamia. The Egyptians held eloquent speaking in high esteem, and it was a skill that had a very high value in their society. The "Egyptian rules of rhetoric" also clearly specified that "knowing when not to speak is essential, and very respected, rhetorical knowledge". Their "approach to rhetoric" was thus a "balance between eloquence and wise silence". Their rules of speech also strongly emphasized "adherence to social behaviors that support a conservative status quo" and they held that "skilled speech should support, not question, society". The tradition of Confucianism emphasized the use of eloquence in speaking.

9: Argumentative Essay on Tradition – An Obstacle to Progress

There is another argument that is very difficult to dispel, and that is the response of different types of students to the online learning paradigm. Evidence shows that there are certain groups of students that benefit from college distance learning much more than other groups.

There are many pros and cons of distance learning. Some professors state that distance learning is ideal for many students. Comparing distance learning and traditional learning will show that both of these are great depending on whom the student may be and which educational program the student has chosen. One of the reasons so many students love distance education is the ability to take classes at any time of the day or night. Distance education reaches a broader student body than any traditional education courses. It often meets the needs of its students and saves students money too. Many online education people believe that traditional classes are inflexible and more teacher-centered. Many students would not be able to get a degree if they could not go online to achieve it. Some examples of students choosing to go online for a degree are often mothers who can take their classes late at night after their children go to bed. Other full-time workers are able to take classes when it is convenient for them. The flexibility that distance education gives to students is important in meeting educational needs of non-traditional students. Another argument in favor of distance learning is that they encourage passive learning and often ignore the individual needs of students while distance education allows the students to select the best type of education for them. Traditional classrooms offer advantages of allowing the student to see the professor face to face and ask pertinent questions concerning their classes. Another advantage is the ability of the students to meet with other students for study groups and friendship. Students who choose the traditional method of education believed that the face-to-face students enjoy the ability to learn with others and they love the ability to get to know their instructors. Students in the face-to-face courses are able to get together in study groups that help them achieve better in testing. Many professors do not agree with online education. They believe it does not teach them to overcome barriers that might hinder their traditional education. However, the changing nature of technology and distance learning is about meeting the challenges and needs of the students in ways that many traditional education classes cannot do. Professors argue that distance education is not truly worth anything. They tend to believe that many careers will not recognize the degrees of distance education. Those getting a degree online have the same degree of satisfactions traditional students have when they graduate. Many students getting an education online are satisfied with the courses they take and believe these courses are equal to traditional classes. Research finds that there is no real significance in the differences between traditional and online classes. Many students were more satisfied with the feedback they receive from their online instructors than many traditional students. Many of the students who have taken online courses state they will be willing to take more online courses. Most effective distance education classes are carefully planned with the college they represent and meet the educational requirements of the course. These courses do not just happen overnight but they are planned between the instructors and the college to be sure they meet all the requirements the course has with traditional education. Online classes require the student to think about what they are learning and to pass tests similar to tests given in the traditional classroom. No doubt the students will be successful because they have a desire to earn their education often while working and having a family.

7: TRADITION OF EDUCATION AND ARGUMENT pdf

Fifth grade math minutes 2002 creative teaching press Debating health care ethics IQ and Aptitude Tests Country Doctors Book of Medical Wisdom and Cures St. James guide to Black artists Dyslexia symposium Fjalor gjermanisht shqip Little Miss Splendid and the Princess Bringing it home, England Impacting athletic department effectiveness through human resource management : a multi-level model and r Nonprofit Management Leadership, No. 2, Winter 2004 The Happy Baby Book In the company of others Farm appraisal and valuation Mozart symphony 40 piano sheet music American paintings in the Metropolitan Museum of Art. Looking at twills Internet and healthcare Boss fs 5u manual My friend dahmer book 365 Prayers for Bedtime Grounding cosmopolitan urbanism : approaches practices and policies Jon Binnie, Julian Holloway, Steve Mi Other daughters of the Revolution Roll 0105 H-100 F.S. thru H-160 Henrietta 1983-84 miscellaneous tax bills, III, S. 562 and S. 1161 Klr 600 base manual A Century of Thai Cinema (River Books) The Best of Dar Williams Functional training for sports michael boyle Anesthesiology And Pain Management 1995 2010 acura tl repair manual Annalivm liber XV Public Health Administration Searching for Revelance Hiring and transitioning top people into your organization A systemic functional grammar of standard Hebrew Successfully working in business John Spearow. Claims transmitting a copy of the findings of the court in the case of John Spearow against Columbia Hospital land transfer legislation The compleat lemon