Investigating the relationship between virtual education and social aims of education from the viewpoint of existence philosophy with an emphasis on Jaspers thoughts

Saeid Zarghami Hamrah*

Abstract

In this paper the social aims of education in views of Jaspers as the representative of the existence philosophy and the role of virtual education in relation with the aims are studied. The research methods used are qualitative content analysis as well as practical syllogism. Jaspers believes there are differences between community and society. Community which has been shaped and grown in the historical developments has its own traditions and uniqueness, whereas society that could be planned and formed has no history to be aware of and lacks any uniqueness because of its similarity to other societies that are planned and formed in the same manner. So educating learners as useful members of community means, on one hand, preparing them for future life and job provided by virtual education and on the other hand, it means reviving, preserving and fostering traditions and genuine historical culture of that society to learners through creative relation, day to day life, manner of speaking and social encountering like face to face contact with human character of a teacher. On the foundation of research findings the educational systems should educate the teachers who are representative of traditions and authentic historical culture of that specific community. It should also provide the context for interactions between the teacher and learners in the school and community in order to animate the community's traditions and culture in the students and supply the ground for preserving and growing them. Finally some applied implications have been mentioned.

Keywords: Virtual education, Social aims of education, Jaspers, Existence philosophy.

1. Introduction

The widespread and salient role of technology and its latest achievement, the Information Technology, in different territories of human life and specifically in the domain of education and the consequences of its spread, necessitates the question of the essence and origin of the Information Technology and its objectives and application and expansion methods in the education domain. It is worth mentioning that, regarding the relationship between the philosophy of Information Technology and education, it is possible to look at the Information Technology and its objectives and application methods from a philosophical point of view and with changing the viewpoint it would...
also change. Parts of these philosophical questions are related to the virtual education. Nowadays, virtual education is expanding day by day in the educational systems and the common belief is that Information Technology is an informational device that by learning the strategies and application methods, it will provide knowledge and learning.

Regarding the significance of education and its role in the human's whole life and fate, it is needed that besides the technical growth of virtual education, its role and consequences in relation to the total process of education and human life be investigated. By doing this the mentioned common belief can also be examined. Therefore, it seems that for tracing the goals and application methods of virtual education more comprehensively, there should be philosophical questions and investigations. Thinking and asking about the technology dates back to the ancient Greek (Heidegger, 1977) but with the development of the new technology from the 19th century and the pervasiveness in the 20th century, philosophical questions about them have also increased. For example, philosophers like Kierkegaard (1962), Jaspers (1957), Heidegger (1977), Marcel (1973), Habermas (1970), Marcuse (1964), and Lyotard (1984), have evaluated technology and specifically Information Technology philosophically. Among the thinkers who have considered the new technology, the role of existence philosophers is more prominent and fundamental. Philosophy of Existence is one of the recent philosophies originated from the ideas of the philosophers such as Kierkegaard and Nietzsche in the 19th century. It was expanded by the philosophers like Heidegger, Jaspers, Marcel, Merleau-Ponty and Sartre throughout the 20th century. The thoughts of these philosophers are not the same, but having a deep viewpoint toward the life and human nature all of them have focused on such human traits as awareness, authenticity, and freedom. On the other hand, Jaspers, one of the main representatives of the philosophy of existence, have some ideas as educational philosopher. In the present study his ideas regarding the education and the relationship of virtual education with that are investigated. It seems that, on the one hand, education has a kind of communicational and social nature. On the other hand, Jaspers considers that "being self" and "becoming self" to be possible only on the basis of communication (1969). Therefore, social aims of education can be investigated from the view points of Jaspers as the representative of the existence philosophy. Based on this fact, first some of the social aims of education are deduced with regard to the Jaspers views as the representative of the existence philosophy and the role of virtual education in the achievement of these aims are studied.

Two points should be focused on regarding the necessity of the present study and based on what stated before: first, the virtual education is a new idea that on the one hand, its consequences and capacities are not adequately considered from a philosophical view. On the other hand this application, in relation to the other usages of Information Technology in the other domains such as industry or economy, is much more significant and susceptible. The reason is that in this domain the focus is not on one of the dimensions of human life (for example economical dimension) but the focus is the human being himself and his education. Jaspers with an emphasis on authenticity, awareness, human communication and existence, has traced more comprehensive, more human, and deeper aims for the human being. So, investigating the role of virtual education in the attainment of these aims is quite original and worth-studying and will be considered a step in the clarification of the place of Information Technology and virtual education.

2. Methodology

In the study the research methods used are qualitative content analysis as well as practical syllogism from the philosophical research methods. In order to compare the views by existence philosophers with the aim of planning some educational aims for education, the contents of valid and relevant documents are analyzed qualitatively. Concerning the fact that there are various methods for qualitative content analysis (Given, 2008), the present study applies comparative analysis. As Rihoux (2006) believes, comparative analysis is a comparison between subjects, predicates, collections, individuals, groups or time periods which reveals the similarities and differences between them. The main part of constant comparative analysis is called "constant comparative analysis" and it is said that"… It involves taking one entity or piece of data, such as a statement, an interview, or a theme, and comparing it with others to identify similarities or differences. By isolating these aspects, it is then possible to develop a conceptual model of the possible relations between various entities "(Given, 2008, p. 100). In the present study, the concepts or predicates describing the views of existence philosophers about the nature of social human life are compared by the method of constant comparative analysis in order to deduce some of the aims of education by using practical
syllogism as one of the methods for philosophical inquiry (Haggerson, in Short, 1991, pp. 43-45). At last, the role of virtual education is in attaining these aims, is investigated from a philosophical point of view.

3. Existence philosophy and the Social aims of Education

From a long time ago some of the philosophers have tried to go beyond all of the trivial and individual characteristics and to reach the realities beyond the time and place and whatever that is temporary. From the 19th century on, some of the other philosophers have emphasized the link between thought on the one side and deep and real life experiences and human existence on the other side as a reaction to such process in the history of philosophical thoughts which they claimed to be far away from human's real existence and life. That is why they are called existence philosophers. As they believe the condition of every individual, concerning the circumstances that surrounds him, is unique. Every scientific or philosophical system that tries to understand the condition of human being cannot illuminate the individual condition in relation to his real life and help him in his self-fulfillment.

For example, Kierkegaard (1962), as a reaction to the Hegel's ideas, uses the word existence to describe the human's being. As he believes, human being existence is the total unity and the though, with all the importance, is only one of the human powers and is one of his dimensions. Therefore, if this dimension is separated from its roots, which is the existence, or in other words if the human existence is only limited to the thought his life will be devoid of passion. Jaspers (1956) considers Nietzsche, who is against Kierkegaard in some of the aspects, as similar to him because he also emphasizes the relationship between thought and human's real life. He writes about them: "Both questioned reason from the depths of Existenz … [as they believe] but the thought of man must be the house in which he lives or it will become perverted (pages 25-26). Marcel's criticism about some of the celebrated philosophers focusing on abstract concepts and their inattention to human existence and condition in real life is also in the same track (1973). Heidegger (1996) describing the human's being refers to possibilities such as death, concern, and anxiety which can provide a context for escaping the routines and ignorance. The authentic human is the one who bravely preserves concern and anxiety and looks at death as a possibility that demolishes all the other possibilities of life. As Sartre (1966) also holds, human's being is prior to his essence and since he is a free being for himself, he is able to create the values and these values build his essence.

Based on such contexts the ideas of Jaspers are also in relationship with life and human existence. Jaspers (1956), just like the other representatives of the existence philosophy, in the book "Reason and Existenz" does not only bound human being to the "reason" power, and sees another power as "existence" in him. In this way, in the description of human's being it should be said that reason and existence are two dimensions of his being that are necessary and mutation condition for each other. After mentioning that he has learned the focusing on reason from Kant, and emphasizing on existence from Kierkegaard, Jaspers writes: "Thus reason and Existenz are not two opposed powers which struggle with one another for victory. They mutually develop one another and find through one another clarity and reality… Reason without Existenz even in the richest possible field finally passes into an indifferent thinking, a merely intellectual movement of consciousness as such, or into dialectic of the spirit. And as it slips away into intellectual universality without the biding root of its historicity, it ceases to be reason. Irrational Existenz which rests upon feeling, experiencing, unquestioned impulse, instinct, or whim, ends up as blind violence, and therewith falls under the empirical laws which govern these actual forces. Without historicity, lost in the mere particularities of contingent empirical existence in a self-assertion unrelated to Transcendence, it ceases to be Existenz." (P. 68).

In another attempt Jaspers tries to clarify the role of philosophy and its difference with science: like Kant, he (1969) also considers the philosophical endeavors of human for knowing the being in such fields as anthropology, cosmology, and theology as failure; a failure that is not the end point but is a beginning for human's wake and consciousness. Based on such a view he calls the results of science as knowledge but the result of philosophy as consciousness. This consciousness is an onset for freedom, becoming self and self-fulfillment. As a result, Jaspers considers being human as becoming human and adds that although the human is always in a definite condition and is in circumstances that he has not chosen or created, he can accept and utilize them in his making self and by doing this he can go beyond them. He, just like many other existential thinkers, believes that human has no other way than choosing, which is a kind of risk, because he is the result of these choices.

In the next step Jaspers investigates choosing one's own circumstances and becoming self and going beyond or transcendence by doing this. As he believes (Graic, 2000) becoming self and transcendence is possible in two ways
"existential communication" and experiencing the "boundary situation". "Existential communication", is the communication with others, humans who have existence, tradition, culture, and history and above all of these with God. As Jaspers states, another necessary condition for "finding self" and "becoming self" is experiencing the "boundary situation". Experiencing the "boundary situation", is experiencing the boundary of human's being and absence; the status that human experience in the climax of passion and happiness or in the depth of grief, sorrow and perplexity; the experiences like facing the death, war, downfall, guilt, discomfort, love, and God's presence. In such conditions human being realizes who he really is and his existence flourishes. In confronting such experiences "going beyond the self" or as Jaspers states "transcendence" would be possible.

4. Emphasis on "existential communication" and experiencing the "boundary situation"

Based on what has expressed above, Jaspers underscores "existential communication" and experiencing the "boundary situation". On the basis of such emphasis and also regarding the Jaspers thoughts about human and his status, some social aims of education can be deduced from his ideas and for each case the role of virtual education would be investigated in their attainment.

4.1. Emphasis on educating learners as advantageous member of the society and the role of virtual education

From the perspective of existence philosophers, interpreting what happened in the past, would affect the human present life. Jaspers (1963), with regard to the ideas of Kierkegaard, differentiates between community and society. Community that is resulted and is growing from the evolution of history and, has some particular traditions and past and consequently it is unique and different from other communities and continually aware of and dependent on its past. But the society can be built by plan, it has no past and history and is not unique because it can be built and planned just like other societies. Nevertheless, it seems that any community that has historical reality, because of having a historical context, is a community and the point of discussion is the intensity and weakness of such basis. Accordingly, if the awareness and dependence of the community to its past is greater, it would be more fundamental. Based on such a view Jaspers advocates that the conditions that govern each community throughout its past history as well as its evolutions, which can be called the historical soul of the community, is unique and specific to that community. As Jaspers believes, the historical soul of the community would be revealed through the characteristics and behaviors of the people of that community. Due to this fact, one of the social aims of education should be to waken and animate the historical soul of the community in the learners of that community by ways such as cooperation in the daily life, the experience of talking methods and face to face interactions like the interaction with human personality of teacher (ibid). As a follow to these ideas he states that: "educating learners as advantageous member of the society", on the one side means preparing them for job, work, and future life; this dimension can be exactly planed to attain the mentioned objective by systematic and step by step performance. On the other side, it means wakening, maintaining and developing the traditions and the historical soul of the community through like cooperation in the daily life, the experience of talking methods and face to face interactions like the interaction with human personality of teacher that Jaspers calls "existential relation" (Graic, 2000) and claims that "being self" and "becoming self" is possible only based on such communication; relation with others, traditions, culture, and history. Jaspers in his emphasis on the role of communication in human evolution, even in the lowest level of life which is the ordinary and experiential life, refers to the deaf kids that were considered as dull before the creation of the sign language, but by the creation of the sign language as a communication device, the inaccuracy of those thoughts and the role and significance of communication were revealed (1963). As Jaspers believes, this dimension is the unique characteristics of that community and the sign of its authenticity which cannot be achieved by scientific planning but the awakening and developing the historical soul of the community is accomplished by cooperation and extensive personal and social interactions in the real life circumstances. It seems that in this dimension, just like Kierkegaard, (adopted from Prosser and Ward, 2000) the authentic individual can be defined in relation to the authentic community: the authentic community is the one that is aware of its own past and is dependent on it and the signs of this awareness and dependence is apparent in the daily life of that community people. So, the individuals can take the chance to get awareness and dependence toward their past times of their community by cooperation and personal and social interactions.
Virtual education has done a lot in the first dimension which is preparing learners for job, work, and future life: virtual education, by the assistance of Information Technology, has provided learners with fine and significant facilities in academic and professional environments. The virtual education enjoys a power of acceleration and due to this fact it can quicken the process of education. Nowadays, the easy and fast access to the information has, on the one hand, moderated the extensive need for it and on the other hand it has helped in saving the time for gathering information and has accelerated the process of scientific production. As the consequence, the quality of the material life has increased and it provided the learners with enough comfort. Every day the learners witness the achievements of Information Technology such as freeing human from illnesses and enriching his life with learning, art, sport, and recreation. As an example, we can mention the extensive virtual education that has facilitated the learning of such scientific skills as driving and piloting. In teaching driving, the virtual education helps the learner to imagine the car in relation to the road and the environmental objects, understand the concept of speed and its relation to turning around a square, and grasp the concepts of speed, pace, and location. Although these educations are less than enough for learning the driving skill, they can predispose the personal trainings and accelerate the consequent trainings as well as the real driving practices for the individuals.

However, in addition to these attainments the virtual education has altered the life patterns of the teachers and learners. For instance, instead of personal face to face interactions, they rely on virtual communications like chatting and e-mailing in order to satisfying the informational and even the social needs (Laurie, 1997). The spread of this communication and omission of face to face interaction between the teacher and the learners is considered a challenge to the second dimension which is awakening, animating, and growing the historical soul of the community in the learner. As elucidation, it can be said that any community has its own special history and culture that can be revealed in the whole personality of the teacher. This historical soul of the community which is revealed through the teacher personality in the interactions and the personal communications between the teacher and the learners can be grasped by the learners. It is worth mentioning that personal and face to face interaction is one of the necessary conditions for awakening and growing the historical soul of the community in the learner but it is not enough. So, the points of discussion are the contexts that, if provided, can lead to the other needed moves and actions for the attainment of the expressed objectives. The criticism that has targeted the virtual education are focusing on the fact that it does not offer face to face interactions, but it does not mean that face to face interaction is the only prerequisite condition for awakening and growing the historical soul of the community in the learners. Concerning the importance of such a context it is worthy of further discussion. Pan tic (2005), regarding the necessity of face to face interaction, points to the significance of face in the interface. As he believes above the biological functions (for example seeing, hearing, smelling, and tasting), the face offers a collection of signs such as the structure and facial expression, wrinkles, crying, and reddish cheeks that are imperative for the human communications in the social life. Baralou and Shepherd (2005) try to prove that in a face to face interaction the body postures and the five senses like touching, smelling, and tasting play a part in the social communications of the human and in this way face to face interactions provides a rich and necessary context for the social communication and attraction between the human beings.

But the virtual communications, in comparison to the face to face interaction, does not have all the mentioned characteristics for the social communication. That is the reason Prosser and Ward (2000) consider the virtual communication to be artificial and disembodied and therefore to be shallow and irresponsible which lacks the passion, depth and responsibility of the face to face interaction. On the other hand, they call the virtual communication as a comfortable, controlled and unbounded communication and they think that all of these characteristics have led to the widespread use of it between the teachers and learners.

4.2. Emphasis on reason and existence and full cooperation of learners and the role of virtual education

As mentioned before, one of the basic points about philosophy of Jaspers is his emphasis on reason and existence as two dimensions of human’s being. Jaspers (1963) in his emphasis on human existence points out that for finding self and becoming self there is a need for a kind of thinking that is not scientifically universal and credible (p. 233); based on this and as discussed before, he considers that finding self and becoming self to be possible in the boundary situations. Boundary situations are the experiences like war, downfall, guilt, discomfort, love and the presence of God that human experiences in the climax of passion and happiness or in the depth of grief, sorrow and downfall. Jaspers argues that only in the boundary situations the human beings understand who he really is (page
The discussed experiences are on the one side subjective and unique for any individual and, on the other side are direct or indirect bodily experiences.

According to the human's being from the view point of Jaspers, one of the aims of education can be helping the learner to be aware of his human existence and his full cooperation in real life. In other words, in the process of education there should be a focus on both the rational and emotional aspects of the learner. As a result, he should be helped to reveal and grow his skills, sentiments, feelings, fears, despair, and wishes besides the thinking methods in his real life and because the rational and emotional aspects of the learner is shown in his body, the role of his body in perception of the world and real life should not be overlooked. In the same line, Ozman and Craver (1995) propose that existential education helps the learner to grasp his own feelings and link his thoughts to his real life. This view does not imply a materialistic viewpoint and restricting the human beings to the biological aspects, but introducing the foundation of the interaction of human beings with the universe (Pallasmaa, 2007). The learner begins to experience the reality and gradually realizes the feelings like joy, pain, sorrow, boredom, fear, guilt, and hope. The feelings of pain and boredom are signs of his bodily limitations and by realizing them, the learner would find out about the restrictions of his being and following this he get responsible toward the realities and tries to prevent the events from hurting him. Hence, Dreyfus, one of the reviewers of the existence philosophy, having a more universal view considers any bodily experience as leading to commitment and argues the physical needs create a commitment in us directly or indirectly (Salinger, 2003, p 58). As an instance (2009), referring to the face to face interaction between the teacher and learners he believes that such a communication leads to commitment specifically for learner, and encourages him to do his promises and tasks. Also, by being present in the school, community and nature and touching the events on the one hand would enjoy and on the other hand would by perceiving the realities through his body, start thinking. Cannatella (2007), who is inspired by Heidegger, by making a link between the existence and place, considers the place in which the individual is situated as a main factor in his deep communication with the universe and understanding his own existence. He supposes the manner of perceiving the world and cooperating in it, and also the communication with other as dependent on the place. In this way, he necessitates the physical presence in the place for the deep experience of "self and universe" and concludes that the physical presence of the learner in the educational environment, like school and university, will enrich his experience and his understanding of himself and the universe. Now, the relationship between the virtual education and this objective of education can be investigated.

The main difference between the virtual and face to face education regarding the universe experience, is the "distantiation" of the virtual education. In this kind of education the learner does not experience the full physical presence, but experiences the extracted world in his monitor. In the same line, Baralou and Shepherd (2005) mention "distantiation" as the main characteristic of virtual education and write: "in the virtual world there is a distance between presence and reality" (page 85). Consequently, the virtual experience, unlike the face to face experience, is observational and mental rather than embodiment and with full physical presence. Laurie (1977) believes that in the virtual experience the extensive and complete experience of the universe and the physical cooperation is reduced to the observation of the universe.

It seems that reducing the role of embodiment can be a challenge to the learner's understanding of himself as a rational and emotional creature and his physical cooperation in his real life. If, following some thinkers, we call the Information Technology era as the post-biologic era and follow the virtual experience of the universe without the physical presence of the body, we have belittled the role of experiences like downfall, grief, and even love just like the role of biological and physical experiences, and by doing this we have reduced the necessary contexts which are needed for becoming self of the learner.

Finally, it should be mentioned that all types of the virtual educations do not necessarily have the limitations as much as each other. If the virtual educations are categorized as online and offline, it can be said that the above mentioned limitations are mainly related to the offline educations and due to providing the interactional learning situations, online educations are lower regarding those limitations.

5. Discussion and Conclusion

In the present study the relationship between the virtual education and some of the social aims of education were examined from the view of Jaspers as the representative of the existence philosophy. With regard to this, it was clarified that virtual education has provided great chances for study, job, and future life of the learners, but
awakening, preserving, and animating the traditions and historical and specific culture of each community is possible through talking and social communications like face to face interactions between the teacher and the learners. To achieve this goal, the educational system should train the teachers who are representative of traditions and authentic historical culture of that specific community. It should also provide the context for interactions between the teacher and learners in the school and community in order to animate the community's traditions and culture in the learner and supply the ground for preserving and growing them. Jaspers holds that attainment to such a objective is not possible through planning, because the phenomena can be scientifically planed in a way that they would get universal acceptance or, in scientific words, they would be objective and universal, while the traditions and authentic culture of each community is exclusive. In other words it is mental and local. Thus, with regard to the fact that virtual education is interspatial and with no presence, it limits the chance of interactions between the teacher and the learner in places such as classroom and even the community and so the chance for awakening and consequently preserving and growing the historical soul of the community is restricted in the learner. Here the discussed point is not scientific planning but it is the importance of face to face interactions and its role in awakening and growing the historical soul of community and to be a context for authenticity of the learner. From this perspective, achieving the authenticity for the learners who are going to be the representative and presenter of their traditions and historical culture of their community is more reachable. Moreover, it seems that lacking embodiment in the virtual education can create a challenge to learner's understanding of himself as an emotional and rational creature as well as his physical cooperation in his real life and also his experiencing the boundary situations.

Now, in the conclusion some points can be mentioned about the harms of the extending virtual education without being concerned about the educational aims. If, due to the extension of virtual education, the necessity of the progression of the educational system and the role of learner be introduced in relation to that, then the educational system will limit the learner's awareness and freedom to defending the technological educational system. In such circumstances, the learners are expected to perform their roles as supporters of technological educational system as possible. In this way the behaviors that are in line with the criterion of technological educational system will considered as valuable rather than the behaviors that are in line with learner's individual and internal values which are the educational aims in Jaspers view. Subsequently, the sharp and free cooperation of learner necessitate providing the chance for critical questioning of virtual education (Zarghami Hamrah & Bazghandi, 2011). For this purpose it is essential to look at the virtual education as a device for education, not as its aim or determiner. In this way the aims that are selected for education can be the criteria for evaluation of any choice and decision in the educational domain. Consequently, the aims of education would provide criteria based on which the role and necessity of using virtual education as well as its applications can be critically discussed.

It seems that Jaspers, just like other existence philosophers, emphasizes on awareness, changing the view, and rethinking the present situation and the concepts like efficiency, aim, ethics, and the meaning of life through the philosophy, this will lead to limiting the territory of Information Technology applications. As Borg man (1999) believes, identifying of capacities and limitations of Information Technology can change it to an advantageous device for expanding the comfort and facilities and increasing the educational benefits. Regarding the capacities of Information Technology it can be said that it facilitates the learning process and as a helpful device can be in the service of new educational ideas. For example, we can refer to the easy access to huge amount of information, designing educational multimedia and virtual education. By applying this technology the educational software can be produced based on novel educational ideas like cooperative learning, learning in action, learning by play, learning beyond the school, integrated learning and the ways like individual production of knowledge and self-training. By designing such suitable software we can grow the thoughts in the learners. But knowing the limitations of Information Technology and virtual education is also critical. Borg man (1999) on the one side believes that the information is not merely technical and the learner should make use of other information which are natural information (the information that learner exchanges naturally and without the interference of any artificial thing) and cultural information (the information that are shaped as cultural schemes and symbols). On the other side, he emphasizes that Information Technology should be a device at the service of education and it should not be changed to an aim. He believes that by looking at Information Technology as a device we can ask about the why of application of Information Technology and virtual education or their necessity for education.

By holding such a view and based on the findings of studies and with regard to the basic role of aims in clarifying the application of virtual education as a device and also the application methods, some of the functional implications and necessities are recommended to the experts and educational planers:
5.1. Priority of questioning the technical paradigm over questioning the how of reformation by its usage education

Most of the recommended reformations for taking advantage of virtual education are based on accepting the technical paradigm. It means that by accepting the capacity of Information Technology for the betterment of educational system we ask about its how of application. But the more critical question regarding the Information Technology is questioning what and why of Information Technology paradigm. In this paper the truth or untruth of technical paradigm or its application scope are questioned. For example, the question such as "what is the role of virtual education in the education?" is one of this type of questions that, with regard to the findings of the study, it is tired to refer to some necessities in answering them.

The role of Information Technology in education is facilitation and not production. In other words, the Information Technology has no part or role in educational knowledge and is not a determiner for the basic concepts like tenets, principles, methods, contents, and objectives. Therefore, where the problem is rooted in the basic concepts virtual education is of no help and if the education system faces basic problems that were present before using computers in the classroom or introduction of virtual education, they will not be solved even with expanding computer or virtual education. One of these problems which are discussed in the present paper is how to apply the deep thoughts of existence philosophers, especially Jaspers, in the educational systems. Based on these views the educational objectives are getting beyond the information, professional knowledge, intellectual and cognitive growth and are defined with a deep look at the nature and how of human being and becoming.

As far as we accept the framing and common role of Information Technology without any rethinking and suppose that this technology has provided, rich and great chances for the learners and are attracted to its endless promises, we have overlooked the origin of our technical activities like human nature, and its signs such as thought, emotion, and their achievement throughout the history. In this way, what had been important to the human before the new technology and especially Information Technology may seem monotonous, limiting, and difficult. By accepting the human nature and its achievement through the history as the main criterion, we would possess a criterion for evaluation of "Information Technology as device". For example, where the objective is growing the emotional aspect of the learner, it is necessary that his body (as the center of his emotions) be linked to the nature and so the activities like walking in the nature and the natural plays are important things and the virtual education alone cannot help in his growth. In this way the ideas like Spartan education and the ideas of philosophers like Jaspers that necessitates face to face interaction for awakening the historical soul of the society in the learners are still beneficial.

On the other hand, it seems that by limiting the territory of Information Technology and considering its achievements besides the other countless achievements of human culture and civilization, we will have a cultural device for the educational systems.

5.2. A broad view in the application of Information Technology instead of technical mono-dimensionality

In the application of Information Technology for education there should be a broad view. It seems that in some of human life domains the main issue which is related to the Information Technology is the technical issue. For example, in the business and banking domain the main issue is developing the technical structures and achieving the full electronic business and banking. But in the education domain the important point is human beings with all his aspects and natural complexities and therefore expanding the Information Technology should also be discussed in relation to human beings and all his aspects and natural complexities. In this way the virtual education should not be discussed merely based on the technical terms rather its relation to the educational objectives should be revealed; the objectives which are taken from the concepts like the meaning of life, the nature of social communications, commitment, and virtues.

Based on this and as an example the educational, behavioral and social necessities and consequences of virtual education can be investigated in relation to the universal and local criteria. So, prior to the application of virtual education, the teachers and learners should be supplied with the background for investigating these consequences in the curriculums. For the teachers in the in-service training some subject as "the philosophy of virtual education" can
be planned as study or research courses and for the learners, in the process of virtual education, some discussions can be included in their curriculum regarding the present technical circumstances and with reference to real and tangible samples (like cultural, social, behavioral consequences of using cell phone and internet).

Moreover, it is necessary to apply the virtual education side by side with the face to face education. As it was discussed, although the virtual education has provided great chances for education, it cannot supply the background for all of the educational aims by its own. To state it shortly, the virtual education cannot be the total education and because of this cannot and should not replace face to face education, rather it should enrich the educational experiences of the learners besides that.

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