

**Women's contributions to the philosophy of education:
Hermeneutics of proverbs**

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Abstract

This paper uses hermeneutics to make overt what, somehow, has been covert, as far as women's contributions are concerned in the discipline of philosophy of education. The approach attempts to interpret proverbs within the axiological milieu with a view to exposing them for proper understanding or documentation that takes cognizance of women's contributions to the discipline.

Cultures such as Judaism where women's contributions to philosophy of education are overt are also considered. It is concluded that within any axiological milieu, women's contributions to philosophy of education are immense and they await interpretation, documentation and assimilation into contemporary discourses. It is the contention of this paper that what is exposed and genuinely interpreted will usher in the right critical thinking in education dialectics. The paper proposes the concept of intergenderism as an ideal that seeks to recognise at the same time both men and women's contributions to the philosophy of education.

Key words: milieu, covert, education, hermeneutics, intergenderism, overt, philosophy and women.

1.0 Introduction

The paper uses the definition of philosophy proposed by Shipka and Minton (2004, p. 2), which says, "Philosophy is the evaluation of beliefs and practices to determine whether they are true, sensible or ethical." This is to reflect on held beliefs and practices and attempt to interpret them for meaningful understanding, whereby reason and thought are the main tools used. The three branches of philosophy: axiology, epistemology and metaphysics form an important basis for such reflection. Out of these branches, axiology has specific relevance to beliefs and practices, though the other two branches are not left out. Axiology can be defined as the philosophical study of values (Flew, 1999, p. 34). These values are manifested in ethics and aesthetics that form an integral component of philosophy of education. The definition of philosophy of education, as noted by Akinpelu (1981, p. 6) is the application of philosophy to resolve issues in education.

Njoroge and Bennaars (1986, p. 244) define education as "the inter-subjective process of learning to be a self-reliant person in society". According to this definition, education is a process whose ideals one never reaches. The most important thing is that there is an attempt to reach that ideal. In the process, one struggles to be self-reliant. This struggle is done in the society in collaboration with other human beings. Hence, learning and getting education is a shared endeavour. Philosophy of education is a discipline that is shared by other disciplines within the human milieu that encompass all experiences, from conception to death, that may be marshalled to make a human being desirable to others and useful to themselves and to the society. This paper uses the term axiological milieu to refer to a human environment with covert and overt beliefs and practices that influence one's education from conception to death.

A covert issue is one that is not obvious for anyone to realise. The opposite is overt. A covert issue requires interpretation and this is why hermeneutics, which is the theory of interpretation, is applied here so that what is, somehow, not obvious to human understanding can be made so.

According to Eliade (1987, p. 279), hermeneutics originates from the Greek verb, *hermeneuein*, meaning to interpret and therefore it connotes a message that requires a mediator or interpreter to

convey it to some audience. Any information in written or oral form can be subjected to hermeneutic analysis. This paper interprets ideas attested to by proverbs about women that are in congruent with philosophy of education.

Macmillan (2002, p. 1135) defines proverb as a short well-known statement or saying or adage that gives practical advice about life. According to *Proverbs Women* (2012), a proverb can also be defined as a maxim condensed into few words and stated in a memorable fashion that has application to a variety of situations in life. The main work of proverb is to gain wisdom for a prudent life. It is a saying with a deeper meaning that requires meditation and interpretation so as to gain the wisdom contained therein. In Africa, proverbs are highly valued and Chinua Achebe (1958) notes, "Proverbs are the palm-wine with which words are eaten and a wise person is spoken to in proverbs and not in speeches."

Human being engages in education through various means and the use of proverbs is one of them. A lot of proverbs that depict women's contributions to philosophy of education often go unnoticed in the sense that they are not made overt through philosophical deliberation. Sometimes the contribution is noticed but the recognition accorded is not commensurate with its worth as the learning that emanates from them are evaluated as the ordinary part of the woman's role in educating. However, some people feel that women have been excluded from philosophy of education (Martin, 1999, p.150). This may partly result from the fact that proverbs through which the knowledge and the contributions of women are expressed have not been subjected to hermeneutics.

A look at some of the proverbs on women worldwide, the invaluable role of women in philosophy of education could be discerned and interpreted. The interpretation gives a renewed meaning and reflection to what hitherto may have been taken for granted.

2.0 Selected proverbs subjected to hermeneutics

The following are some proverbs that are interpreted. The focus is on women's contribution to philosophy of education.

2.1 The hand that rocks the cradle rules the world

This is an English proverb quoted by Berg (2005) in *Activated Magazine*. In human history, women are the cradle rockers. Mothers mould the next generation. Berg (2005) further uses analogies from the Bible and says that motherhood takes the strength of Samson, the wisdom of Solomon, the patience of Job, the faith of Abraham and the courage and the administrative abilities of David. These biblical analogies can be further subjected to hermeneutical analysis.

Physical strength as that of Samson (Judges 16:3) is an attribute encouraged in philosophy. The concept of sound mind in a sound body has been debated in philosophy since ancient times (Dalleck and Kravitz, n.d.). The philosophical teachings of Confucius recognised that physical inactivity could cause organ malfunctions and internal stoppages, which sound similar to heart disease and diabetes in contemporary medicine (Dalleck and Kravitz, n.d.). A mother has got physical strength comparable to that of Samson and she invariably trains her offspring to be of that strength. It is the

strength, which, though not manifested in the physical sense, is contained within the individual whose mother rocked their cradle.

Physical ability is an admirable characteristic in human civilizations and also in a philosopher. According to Strength: Philosophy Forums (2008), civilizations are rooted in physical prowess that flower through the human mind. Socrates was a person of great physical strength and he fought many wars for Athens (Encyclopedia of World Biography, 2011). According to Vassiliades (2012), Plato recognised the mother's responsibility to the physical strength of the foetus and advised pregnant mothers to be walking around since movements lead to good health and beauty of the child. The mother is definitely the initiator of physical education in the child, which in turn is perpetuated by schools thus forming a very important part of education curriculum.

The etymological meaning of philosophy is love of wisdom. In comparing a mother's wisdom to that of Solomon, there could be no doubt that as she rocks the cradle she intuitively knows she moulds the wisest person. The name Solomon means peace but whenever people think of Solomon they conceive a very wise person (Geib, 2010). It is equally reasonable to suggest that they also think of peace since Solomon demonstrated peace when he ruled Israel for 60 years (Geib, 2010). A mother is a peaceful and a wise person and all these are passed on to her child whilst rocking the cradle. When a leader rules peacefully, it is the leader's mother who deserves praise. Abraham Lincoln, former president of USA, once noted, 'All that I am or hope to be I owe to my angel mother' (Sankaran, 2011).

One of the most important attributes that philosophy requires is patience as demonstrated by Job in the Bible (Job 1-42) and quoted by Vuletic (2011). A patient mother will not hurry the child so as to realise results immediately. According to Chinese proverb, quoted by Women and Girls Quotes (2011), 'A patient woman can roast an ox with a lantern'. Nurturing children, like the process of educating that considers natural maturation stages, takes time and requires patience that can best be provided by the mother.

Sound administrative skills and courage like those of David as recorded in the Bible (1st and 2nd Samuel) are needed for sound philosophy of education. According to Philosophy of Education (n.d.), education is successful when efforts are unified towards a strong vision. It is the mother who unifies all efforts within the household to rock the cradle for her child's sound education. Efforts of the members of the household such as those feeding and taking care of the child's toilet needs are marshalled towards a common goal.

Besides possession of administrative skills, David was a courageous leader and Berg aptly captures this as one of the qualities of a mother who rocks the cradle (Berg, 2005). A cradle rocker is expected to make important and critical decisions in order to rock the cradle well. According to Vuletic (2011), philosophy requires patience, courage and discipline in order to be able to challenge unorthodox views and also to work for long hours. This is exactly what the cradle rocker does; a mother passes the attributes of patience, courage and discipline to her child. Learners in educational institutions do best when they are disciplined and focused.

The character of Abraham is depicted in his faith about God as recorded in the Bible (Genesis 11-26) quoted by Swindal (2008). Faith requires someone who is polite and devoted and according to African proverb, 'A woman's polite devotion is her greatest beauty' (Women and Girls Quotes,

2011). Is a person of faith reasonable? Is faith and reason the same? Though there is a continuous debate by philosophers on the relationship between faith and reason, some philosophers like John Locke maintain that faith without reason is unsound (Swindal, 2008). In comparing a mother's faith with that of Abraham, it confirms that she is deeply reasonable and she rocks the cradle with diligence. Children are imbued with faith by the mother. This is the faith that will later make learners achieve their ambitions, when these ambitions have been nurtured by education.

Education provided to the child comes from the mother. The mother is the teacher, the first teacher. The mother teaches the child mother tongue; and, definitely, there is no father tongue. This education is what rules the world. Though the mothers are not professional philosophers of education, what they do could be subjected to philosophic interpretation.

Rocking the cradle entails deliberation within the philosophy of psychology, which overlaps with philosophy of education. The mother takes into consideration what the child had been from the time of conception and her role if she had deliberate intentions for the child to be born. The behaviour of the foetus in the womb points to the mother what type of person she will give birth to. She philosophically and educationally interprets every bit of behaviour of the foetus and later, the infant. She uses knowledge of the foetal behaviour to plan for better education for the child once it is born and by this the mother reminiscences both the good and the bad attributes of this child before birth. During upbringing, she is obliged to correct unacceptable behaviour, say aggressiveness that was prominent whilst it was in the womb. She takes up this responsibility since she is inspired by Kantian 'moral ought', demonstrated by categorical imperative, whereby an activity performed is regarded as a universal law (Audi, 1999, p. 460.466)

During suckling, the mother encourages the baby to behave well. The relationship between the baby and the mother facilitates the fostering of a unique lasting psychological bond which forms the foundations of learning. A child who misses this unique relationship may suffer from "anaclitic depression syndrome", which is a cluster of impairments of which the symptoms include apprehension, withdrawal, incessant crying, refusal to eat and sleep disturbances. This cluster of impairments impact on one's physical, social, and intellectual development (American Heritage Stedman's Medical Dictionary, 2002 and Farlex, 2002). The child may show signs of a social misfit, a strong factor indicating that it missed the guidance and direction of an expert in philosophy of education who is actually a woman, the mother.

Once the mother does the nurturance successfully, the populace would realise the becoming of a person. It is this person that will be guided by the society's institutions, specifically schools, to serve mankind, sometimes as a ruler. Skills of leadership are pivoted on the philosophy that was applied in rocking the cradle, without which there would be no ruler. The cradle rocker uses philosophical principles such as building on existing knowledge thus making learning habitual; instrumental ideals whereby ideas are used as instruments to effect necessary changes in the same way as propagated by John Dewey, as an outgrowth of pragmatic philosophy, are incorporated (Njoroge and Bennaars, 1986, p. 72-76). Leadership ability and skills exhibited are pitched on the cradle and the manner it was rocked.

For better life, plan your family—Ministry of Public Health and Sanitation, Kenya (2010). The Kiswahili equivalent is “Pangauzazi.” Child’s conception requires planning. Here the mother is the chief audience. She determines the course of action. She applies philosophical reflection in handling herself and the whole situation around the conception. All issues that go with the planning of conception belong to her. Her spouse may play some role but she determines events and management of the whole process. The decision on what to eat for the benefit of the foetus is hers. She takes all the health precautions for the betterment of what is in her womb. She is a medic or a paramedic, so to speak. With the help of her spouse, she plans to space the birth of her children according to the family’s ability and plans.

Planning before pregnancy is almost akin to a bird that builds a nest before its time for laying eggs, though a bird could be motivated by pregnancy hormones to do so, yet a woman is motivated by wisdom before pregnancy hormones take toll on her. According to Childbirth Connection (2012), “the healthier you are as you are planning your pregnancy, the more likely you are to have a healthy baby.”

A lot of benefits can accrue to education as a result of a mother planning before pregnancy. Risks to the child during adult life could be minimized because planning reduces pregnancy complications and enables the mother to give birth to a healthier baby. The mother can also recover quickly thus embarking on active infant’s education.

Once the mother is pregnant, she focuses on the education of the foetus. To do all the above requires thinking and reasoning as the mother provides the unborn baby with ample opportunity to play while in the womb. She does exercises that help the baby to develop cognitively and physically while her spouse’s role remains supportive and largely peripheral. She is the chief educator for the baby. According to some anecdotal reports, in some traditions, if the mother wants to prepare the baby for a future career, she would play a role and contribute towards both during the foetal and upbringing stages (Robledo, 2012). For example, music can be played to the foetus so as to instil music abilities.

2.2 There are only two places for a woman, the house and the grave

This is Pakistani proverb, quoted by Women in World History Curriculum (2012). In addition to this Pakistani proverb, a sizable number of proverbs on woman and house exist in various places of the world as demonstrated by the following examples from China, Mexico and Corsica, quoted by Women and Girls Quotes (2011). Chinese proverb: “A hundred men may make an encampment, but it takes a woman to make a home”. Mexican proverb: “A house does not rest upon the ground, but upon a woman”. Corsican proverb: “A woman builds and destroys a house.” The Bible also mentions women and home: Homes are made by the wisdom of women (Proverbs 14:1).

What is a house and what is a grave? How would the world look like when there are no houses or homes? What is the metaphysical sense of a house? How does a house fit in all the branches of philosophy?

A house is a building for living (Macmillan, p.697). This is where a human being’s life is complete and where tranquillity of mind is reached. For this life to be meaningful and liveable there must be

someone in charge. And this is the woman. Even if a husband dies and leaves the wife behind, the house is still intact.

These sayings hold much meaning. The woman is the director of the household. To use Plato's terminology, she is the ruler of the household, the philosopher king of the household or home kingdom (Flew, 1999, p. 267). Every bit of philosophy of education has a place in the house. The axiological, the epistemological, the metaphysical and the logical, all find a place in the house. Members of the house get to know the values they cherish as a household. Knowledge that will be later built upon in educational institutions is founded in the household. Issues that cannot be handled scientifically like the purpose of life and the existence of God are first inculcated in the house and left for later considerations. For the cohesiveness, camaraderie and consistent expression of ideas, every member of the household gets imbued with knowledge of which the source is woman.

The physical life of a human being usually ends in grave. Death is the only event one can be certain of. Other things are probable. According to Kagan (2012), Knowledge of death affects the quality of our accomplishments, as well as how we decide what is worth doing in our life.

Since the Pakistani's proverb has confirmed to women that death is inevitability, women focus on the activities of the household with utmost diligence. When a human being is certain of the end, the activities they get involved in are quite different from the ones they undertake when the end is uncertain. Suppose there are two countries, A and B. In country A, the constitution is explicit that the president who is the head of the state and also the head of the government must rule for a maximum of two terms, each five years. In country B, a president who has similar executive powers as that of country A can rule as long as they are elected by the citizens, which means there is no term limit according to the country's constitution. In the two cases, which president would focus more on the development of the country than on activities that perpetuate continuous rule?

We posit the president of country A will focus on the country's development because their concern is their legacy while the president of country B will mainly be concerned with how to perpetually rule. President of country B may enlist the services of sycophants to propagate false attributes of their leadership. In the same manner, Pakistanis women are aware of what is expected of them and they also know that it is death that will end what they are doing. So, their main concern is to leave a legacy.

The legacy is an intact house. It is this house that contains all members of the family who are nurtured by the woman. Members of the household owe their education and upbringing to the woman who sacrificed her time to bring them up as responsible citizens. The mother becomes the figure of adoration even if she is deceased.

Similarly, the advice given to Aztec girls at ceremonies honouring their birth also support women's contribution to philosophy of education and it is premised on a home: You must be like the heart in the body. You must not leave the home...You must be embers in the hearth (Women and Girls Quotes, 2012). The woman is the fire of life that burns endlessly. During the burning, a woman

exudes knowledge of philosophy of education through which the whole family is guided. Knowledge flows out when embers are made to burn. Knowledge flows to all members of the household. The household requires a think tank, which is to give direction. The woman of the house is the think tank. She is bound to give wise directions.

2.3 A parent is worth 10,000 schoolmasters

This is Chinese proverb, quoted by Our Family Contact Us (2006). Whatever schoolmasters do in relation to the education of an individual cannot be equated to what one parent does. How many teachers can teach an individual, let say, from kindergarten to degree level? I hypothesise that they could be far too less than 1,000! The education provided to the child by the parents, notwithstanding that of the father, is invaluable and denying its philosophical base is obviously absurd.

In the towns of Papua New Guinea, women do domestic chores and men who do women's work are stigmatised as 'rubbish' (Culture of Papua New Guinea, 2012). Domestic chores require a lot of ingenuity. One who does them must be an expert in many fields such as nutrition, sociology, hygiene, mathematics, astronomy, geography, just to mention a few and this is pre-emptive of a philosophic expertise. An expert in astronomy will have a metaphysically in-built time concept (Elton and Messel, 1978) which in this regard propels the woman to synchronise domestic activities with time. Knowledge of time was also exhibited by Immanuel Kant who synchronised his activities with time whereby other people used to set their watches by him (One Hundred Years of Carnegie, 2008). Knowledge in nutrition and mathematics help the woman to plan for whole meals for every member in the home. The meal is balanced in nutrients or else the children may fail to perform well in both academic and physical activities at school. Childhood malnutrition can impact negatively on a whole nation. This was realised by USA during the World War II, whereby very many young people failed to be drafted into the military because they suffered malnutrition during childhood and consequently feeding programme was introduced in American schools (Vassiliades, 2012).

2.4 Women have no chief

The Acholi of Uganda say, "Women have no chief." People who have leaders are the ones who do not know what to do and therefore someone has to lead them in the name of a chief. Women can lead themselves and therefore no need for leadership. Once a woman knows what is expected of her, she can work without supervision. This is confirmed by researches that show that women are better leaders than men (McGregor, 2012 and Zenger & Folkman, 2012). It has also been noted that women are better parents than men because of feminine qualities, better communication skills and less aggressive nature (Wang & Hamzah, 2011).

An individual who is well tutored in philosophical ideals requires no supervision. A mother has these ideals which she instils in her child. An educated person does not require supervision but to be given guidelines on what to be done. Supervision stifles individual creativity thus resulting in robotization. Philosophy requires independent thinking and not aligning one's thoughts with another person's ideas without any rational basis.

Women have no chiefs may be misconstrued as disorganised group that needs a leader to organise. This may be attributed to cultural misinterpretation.

2.5A woman is a garden you cannot completely cultivate alone

Among the Luo of Kenya, “A woman is a garden you cannot completely cultivate alone” (Odaga, 2005). This means that the manner a woman’s wisdom permeates, not only to members of her household but to the whole community, is inexhaustible. The community and the husband gain from her. The knowledge imparted by her makes everybody who has contact with her educated. In Luoland, tradition requires that before a man divorces his wife he must seek community approval since the wife belongs to the community but not an individual man. The community law vetoes public caning of a man who mistreats his wife. Even if a wife is wrong it is the husband to be blamed. The main reason why women are esteemed very highly is because they give birth to children and offer them education.

The community’s progress is founded on the education of its children. If children are properly educated they are the ones to make the community wealthy and that is why “it is a wife who creates wealth” (Odaga, 2005).

Another Luo popular saying that has been confirmed by recent research is, “It is far much better to be a paternal orphan than a maternal one.” Research done in Africa where many children are left orphans due to HIV/AIDS pandemic suggests that mother is more essential to orphans than breadwinner father (Beegle, De Weerd&Dercon, 2010). In the absence of the mother children fail to get both education and food which are more essential to the family than cash through salary. The Luo saying and the study also confirm what philosophy stands for as demonstrated by Thales (fl 585 BC) when he was chided for being poor (Great Philosophers, 2002). By using his knowledge of philosophy, Thales made use of a bumper harvest of olive and he became rich. After convincing people that he could be rich, he told them that the focus of philosophy is not richness but the education that it provides. This can be interpreted that the absence of a mother is the absence of philosophy of education which means people have no direction to follow. It shows that money is not the source of everything in life and education is not premised on a parent salary but on fundamental ideas provided by the mother.

According to Akinpelu (1981) education and philosophy are synonymous or the obverse and the reverse of the same coin. The mother is the education philosopher of the family and the community and that is why the Luo prefers death takes away the father rather than the mother.

Having looked at some of the proverbs that, somehow, are covert and require hermeneutic analysis to make them overt, the next subtheme deals with overt proverbs or sayings that can be interpreted further to show their direct relevance to the philosophy of education.

3.0 Overt support of women’s contributions to the philosophy of education

Apart from the few proverbs and sayings around the world that covertly support women’s role in philosophy, some sayings, quotations from individuals and cultures have overt support for

women's contributions to philosophy of education. They explicitly show women have depth of knowledge. This knowledge can be hermeneutically analysed in respect of philosophy of education.

3.1 There are sayings that extol a woman's knowledge. For example, Helen Rowland (1875-1950), an American journalist and humourist, once said, 'And verily, a woman needs to know but one man well, in order to understand all men; whereas a man may know all women and understand not one of them' (Brainy Quotes, 2012). A woman is able, according to this saying, to study an individual better than a man. In careers that require psychology like teaching, a woman's suitability goes beyond her male counterpart. According to Cardiff Online (2009), women have better 'people skills', meaning they handle people better than men and this is demonstrated in their teaching ability, which infuses philosophy of education. According to Cardiff Online Report (2009), employment of teachers in USA in 1996 as revealed by statistics confirms the preference of women teachers to men. In that year, 98% all prekindergarten and kindergarten teachers were women, as were 94% of teachers' aides, 84% elementary school teachers, 57% secondary school teachers, 68% vocational and educational counsellors and 45% college and university teachers. So, in USA women dominate education of the growing mind. As a result of this dominance, it is right to conclude that whatever they impart is all philosophy of education.

3.2 Instruct a man, you instruct an individual; instruct a woman, you instruct a nation-Moroccan proverb, quoted by Women and Girls Quotes (2011). The contribution of an educated woman towards the nation is greater than that of a man. In the Baha'i teachings, 'Women's education is of greater importance than men's education' because if all women are educated there would be no war all over the world and children would be of very high quality (Kingdon, 2002). The education of women impacts positively on their fertility and mortality and ultimately improves child health.

When the world is peaceful philosophy of education can definitely flourish. From the mass media there are conflicts and wars in many places in the world. Kenya has been fighting Somalia militia, Al-Shabaab, from October, 2011. In such situations, it is difficult to give thought and reason a chance. Such situations impact negatively on philosophy as a whole. The education of women can sort out this mess because they will preach peace thus paving the way for tranquillity that fosters dialectics in education. The people who suffer most during wars and conflicts are women and children. A woman is a peaceful person who allows philosophy to flourish in her area of jurisdiction.

Individual people also provide some sayings that recognise women's ability. American writer, producer and actress, Anita Loos (1888-1981), emphasized women's vast of knowledge by saying, 'The people I am furious with are the women's liberationists. They keep getting up on soapboxes and proclaiming women are brighter than men. That is true, but it should be kept quiet or it ruins the whole racket' (Internet Movie Database, 2012 and Quote Garden, 2012). Doctor Leon, as reported by Quote garden (2012), "Women really rule the world. They haven't figured it out. When they do, and they will, we are all in big big trouble." Samuel Johnson also supports the same when he says, "Nature has given women so much power that the law has very wisely given them little (Women and girls quotes, 2011). Samuel Johnson (1709-1784) was an English writer, critic and poet (Samuel

Johnson Quotes, n.d.). Apart from individual sayings, some cultures support women's contribution to human knowledge and understanding.

Examples given here are Judaism and Islam. According to Rich (2002), women's position in the 'halakhah' (Jews Law) that dates back to biblical period is better than the position of women under American civil law a century ago. In traditional Judaism, women had the right to own property, make their own contracts, the rights which the Western women did not have a century ago. In Judaism, God has both masculine and feminine qualities and women are endowed with a greater degree of 'binah' (intuition, understanding, intelligence) than men (Rich, 2002). In the 'ketubah' (marriage contract), the wife is obligated to teach the husband Torah and a woman combines many responsibilities: she is a wife, mother and keeper of the household (Rich, 2002). The Talmud, a comprehensive collection of Jews law and teachings of which some come from the five books of the Bible (Torah), recognises the influence of the woman over the family. The Talmud says that when a pious man marries a wicked woman, the man becomes wicked but when a pious woman marries a wicked man, the man becomes pious (Rich, 2005). When a man is not married he is a human being minus since the man is not complete and the same can apply to the woman (Mbiti, 1975, p. 106). The woman makes the man complete by instilling in him philosophy of education that can be used for the benefit of both.

In Judaism, a woman's guidance and her teachings are indispensable in a home. Her guidance and teachings are backed by her philosophy of education. Without her guidance, the home becomes an empty shell and if there are people in the household they miss direction.

In the Muslim culture, women are exempted from congregational prayers and are encouraged to pray at home (Ahmad, 2010). This gives them time to attend to domestic chores. When they pray at home, they ease the work of other members of the household and those who go to mosque to pray can then pray in tranquillity. Other activities geared towards getting knowledge within the household are enhanced. A child going to school will do so with relative ease, having eaten and gotten satisfied and is emotionally stable. The woman who provides the material and emotional needs is first and foremost a teacher; or rather a thinker or a philosopher of education, without whom nothing tangible can be gained in the child's education.

4.0 Conclusion

The few selected proverbs and sayings give brief overview of the contributions of women to the philosophy of education. Further analysis can still be done on them and others not mentioned on this paper so as to unravel their significance to philosophy of education. This paper recognises both covert and overt contributions of women to the philosophy of education. It takes cognizance of the fact that in certain instances women's contributions may far outweigh that of men as demonstrated by proverbs and some of the eminent thinkers. For example, the Talmud recognises the invaluable women's contributions as educators. A look at the axiological milieu in the discipline of the philosophy of education, women's contributions to the discipline are overtly abysmal.

In order to bridge the abysmal gap in philosophy of education dialectics, this study proposes intergenderism as an ideal principle to move forward. Intergenderim is a proposed concept, which is supposed to guide dialectics in any philosophy of education by hermeneutically re-evaluating accumulated knowledge in philosophy of education to discern women's contribution and ensure that whatever new researches in philosophy of education come up with, the contributions of women must form an integral part of them. For example, in re-evaluation of Pythagoras' contributions to philosophy of education his wife's and other women's roles are to be brought out.

The power nature has given women that the law very wisely curtailed is needed to be subjected to discourse for the benefit of philosophy of education. It is just the restrictions by human beings within the axiological milieu that make women's contributions unnoticed. Women have not been excluded from philosophy of education. What is lacking is a philosophical interpretation of their contributions and documenting the evidence whereby no man's contribution to philosophy of education is considered minus that of woman.

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