

# THE IMPLICATIONS OF IDEALISM AS AN EDUCATIONAL PHILOSOPHY IN JORDAN AS PERCEIVED BY ELEMENTARY TEACHERS

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## Abstract

The purpose of this study was to identify the educational philosophical implications of idealism as an educational theory throughout the Jordanian public schools from elementary teachers' perspectives. The researchers used a questionnaire consisted of thirty two statements as a quantitative method to collect data as one of the techniques and descriptive due to its appropriateness for this study. The study sample consisted of (103) elementary teachers randomly selected from Irbid district schools of whom (47) males, and (57) females The study findings showed that the Jordanian elementary teachers rated the implementing of the idealistic educational views throughout schools were unenthusiastic (somewhat negative) with a mean of (2.13). The content domain occupied the first rank with a mean of (2.3), while the teacher domain ranked last with a mean of (1.9).

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**Keywords:** Idealism, Elementary Teachers, Implications, Educational Philosophy, Jordan

## Introduction

The idealistic philosophy of Socrates (469-399 BC) and Plato (427-347 BC) has had many social implications, mainly on the idea of the model state government as well as education (Brickhouse, and Nicholas, 2000). A need to offer an appropriate social milieu would be mandatory provided that the State wishes the fine natural prospective of its teens is apprehended and ideal to their fullest potential. In other words, the State must introduce an outstanding social and educational structure which is capable of fostering children's growth (Butler, 1966).

As the oldest philosophical movement known to mankind, Idealism is a system that stresses the greatest importance of mind, soul, or spirit indicating that its central belief emphasizes the 'human spirit' as the most fundamental constituent in the person's life. The world is analyzed as in essence 'nonmaterial' in its definitive scenery (Benson, 2000). As an educational philosophy, on the other hand, Idealism views learning as just recollection; meaning, people collect what would prove that their souls had existed somewhere before entering the human shape. Therefore, it is very possible that the soul is immortal or everlasting (Eternal in other words). Furthermore, knowledge is remembering, not discovering something new plus the true knowledge does not reveal from experience. At the same time, experience might fool man by not giving him the ultimate truth. Still, reality is not based on experience, it is however found in the world of ideas. Experience, on the other hand, is instituted in the world of senses (Lewis, 1999).

In the world of senses, inhabitants can never see truth because they are limited to their bodies which are in the way of enabling them to see the complete reality. Wise people must not, however, rid themselves of their bodies by neglecting or by committing suicide. On the contrary, they must provide their bodies with their basic needs in terms of foods, which would be obstructions from enabling people in general and wise people in particular from focusing on the usage of the mind (Lewis, 1999). Consequently, human beings can see the truth, reason, and recollect through the mind not the body provided that their bodily needs are satisfied (Klemke, Kline, & Hollinger, 1986).

In other words, human beings must possess a healthy body by not neglecting it and at the same time not giving it a great attention, which would help to liberate the mind so it can function at its ultimate and fullest potential. Philosophers who seek truth in this life are suited to become at an ultimate stage after death because their focus in this world is on their souls or minds whose purpose is to return back to God and the world of perfection (Stewart, 1972). Socrates (469 B.C.-399 B.C.), who is considered the founder of Idealism, felt that it is necessary to have insights into questions that really mattered, such as: What is the purpose of life? What are the values by which man should live? How does man perfect his character? (Brickhouse & Smith, 1994).

For Socrates, the dialogue was an essential source of knowledge and reason was the only proper guide to the most crucial problem of human existence, that is; the question of good and evil. He believed that rational inquiry was a priceless tool that allowed one to test opinions, weigh the merit of ideas, and alters beliefs on the basis of knowledge and affirmed that the acquisition of knowledge was a creative act (Klemke, Kline, & Hollinger,

1986). In addition, dialogue implied that reason was meant to be used in relations between human beings, who could learn from each other, help each other, teach each other and improve each other (Pery, Chase, Jacob, Von Laue, 1989). The notion of opposites is a feature that Socrates focused on as a way of knowledge and reason conveying to his students as to how human individuals come to know things and knowledge is powerful (Hugh, 2000).

Knowledge and deeds have a long history whose roots go back to ancient thinkers, Socrates/Plato along with Aristotle (Huffman, 2009). The origins of experience and of reason were created by the two eminent scholars; they celebrated experience with solely realistic apprehension. Knowledge subsisted in support of its own sake liberated from sensible orientation and created its foundation as well as element in a solely immaterial intelligence. Ancient thinkers were provoked to philosophize by mounting failure of their conventional civilization and values to adjust life led to a smooth resistance of experience along with reason. Modern thinkers, nevertheless, measured experience as wholesome cognition and recognized it with a passive reaction of secluded "sensations" (Nails, 2009; Klemke, Kline, & Hollinger, 1986).

Socrates illuminates that "when a thing becomes bigger, it must have been smaller before it became bigger and if it becomes smaller, it must be bigger first and becomes smaller afterwards" (Plato's *Phaedo*, 70C-72E). This is an additional argument which proves that the 'soul is immortal' and it exists in the metaphysical world since people along with living creatures come from the deceased. He adds:

*When the man dies the visible part of him, the body- which lies in the visible world , and which we call the corps, for which it is proper to dissolve and disappear-does not suffer any of this at once but instead remains a good long time, and if a man dies with his body in a nice condition and age, a very long time...But the soul, the "unseen" part of us, which goes to another place noble and pure and unseen like itself, a God, where if God will, my soul must go very soon.....here we have nothing but a soul loving wisdom rightly, and in reality practicing death-do not you think this would be a practice of death (Plato's *Phaedo*, 70C-72E).*

Furthermore, all souls of living things as well as people are evenly good and do not have evilness seeing that they are souls or spirits (mental states), not anything else. They have the aptitude to rule man, particularly provided that they are prudent and wise souls. As the souls are immortal, they require our care, concern, and attention not only for the earthy life but for the hereafter also (Lycan, 1996).

The educational method of idealism is of a holistic nature in which self-realization and character growth is vigorously supported. The idealist feels that with the growth of a fine moral character as well as personal reflection, wisdom is gained according to Maheshwari & Bansal. They state:

*The holistic approach is supported instead of a specialized concentration on a specific targeted area. By combining experiences gained through critical thinking and dealing with broader topics, the idealist creates an environment in which a learner can rationalize information across curriculum. Idealism as a philosophy had its greatest impact during the nineteenth century. Its influence in today's world is less important than it has been in the past. Idealism is the conclusion that the universe is expression of intelligence and will, that the enduring substance of the world is the nature of the mind, that the material is explained by the mental (Maheshwari & Bansal, 2010, 1).*

Educational philosophy could refer to a complete and steady set of beliefs regarding the teaching/learning process. Its primary function is assisting instructors to be acquainted with the need to reflect visibly on what they are liable for. Particularly, the purpose is to perceive what they are doing in the improved framework of private and collective progress (Ozmon & Craver, 1981). Accordingly, it is merely to aid educators reflect upon what they are responsible for. Consequently, they could be capable of witnessing the relations between the diverse essentials in the teaching/learning process such as learners, study programs, school management, and learning objectives, which is able to confer a helpful foundation to assist them, think unmistakably concerning educational matters (Ozmon & Craver, 1981; Conti, 2007).

Since not all ideas of each philosophy are harmonious and congruent with children or adult learning values, there will never be a right or wrong philosophy upon which any educational system rely. The reason is that all five major philosophies in addition to slender ones are generated by human beings.

According to Conti (2007), there is no accurate or inaccurate philosophy because every one basically stands for a various belief system regarding the learning method nature. For example in the West, five fundamental educational philosophies (Idealism, Realism, Pragmatism, Existentialism, and Reconstructionism) have been tolerated from time to time. As instructors, educational philosophy would most likely support everything accomplished in the teaching/learning business because Philosophy is based on theories with reference to the meaning of learning

and observation on mankind nature, intention of education, curriculum nature, teachers/learners' roles, and instructional process nature.

### **The Study Problem and Question**

Due to the fact that study problems sources could be derived from major research and academic interests of the researcher or researchers, the problem of this study has been amplified as a result of several motives. Such motives are; casual observation, deductions from theory, related literature, current social and political issues, practical situations, and personal insights and experiences of the researcher. The initial step for being a qualified instructor would be to know why one thinks and works the way he or she does in the learning environment. Although a philosophy signifies what educators believe about the teaching-learning deal, not all tenants of each philosophy are harmonious with children/adult learning values. Thus, the educator's duty as a professional practitioner could be to discover one's own philosophy and upon this detection, critically emulate as how to build this learning environment events consistent with established principles related to children/adult learning.

As academic trainers, guides, or educators involved in the teaching/learning business, a business of changing lives, educational philosophy may play a vital role in strengthening and supporting all that need to be accomplished. Philosophy is based on postulation pertaining to meaning of learning, the nature of mankind views, the aim of education, the curriculum nature, teachers and the learners' roles and instructional process nature. As has already been mentioned, there is no true or false philosophy because each one stands for a particular convectional system regarding the teaching/learning process. For example, throughout the Western World there have been several philosophical thoughts which have been tolerated from time to time. Such philosophies are Idealism, Realism, Pragmatism, Existentialism, and Reconstructionism. Even though those philosophies differ in terms of their principles as well as teachings, they may complement each other. Idealism as the oldest one has been and still one the major philosophies from which educators in general take into account.

Therefore, the problem of this study stems from both implementing the idealistic philosophical method in Jordanian schools which have limited research and the vagueness of the determination of any educational philosophy over time. Yet no study has probed to identify the educational philosophical implications of idealism as an educational theory throughout the Jordanian public schools from elementary teachers' perspectives. Consequently, this study aims to respond to the following primary question: What are the elementary teachers' perspectives towards the implications of Idealism as an educational philosophy in Jordan?

### **The Study Significance**

The value of this study could be obtained from the possibility of building bridges between the thoughts of Idealism and Jordanian elementary teachers. It might aid Jordanian educators better understand how much this idealistic philosophy is implemented in Jordan. It may also serve as a grounded theory for them to establish and or realize the need for a clear educational philosophy within the Jordanian educational system. On the other hand, this paper might draw Jordanian teachers' curiosity to learn more about the principles of this philosophy.

### **Review of Literature**

The purpose of this section is to provide a survey of relevant literature as it relates to the topic of concern. A great deal of literature worldwide has been written about Idealism in general and Idealism as an educational philosophy in particular. Nevertheless, there is no exclusive work as such that has been reported in the literature to the best of the authors knowledge that presented the implementation of Idealism as an educational philosophy in Jordanian public schools from Jordanian teachers' perspectives. An extensive literature along with research studies would be found in the western world. Therefore, for the purpose of this study, a review of previous research studies conducted in the West and only some studies conducted in the Middle Eastern region appeared to be appropriate. To start with, the researchers suppose that it is adequate to commence this part by means of present it in several parts as the influence of Idealism as educational philosophy in general and its influence on education in particular. In addition, a concise look at the educational system in Jordan would be incorporated.

Since educational philosophy could be defined as the application of philosophical thoughts to educational problems, several philosophers were concerned about education because they viewed it as a fundamental element of life that it is complicated to reflect. Thus, an analysis of one's educational philosophy can be framed in the context of the major philosophies. In Western thought, these major philosophies are Idealism, Realism, Pragmatism, Existentialism, and Reconstructionism (Ozmon & Craver, 1981). The permanent and everlasting importance of Plato's educational philosophy is broadly prosperous and harmonious in current education. His contemplations and meditations take numerous forms due to much useful modifications (Klemke, Kline, & Hollinger, 1986).

In conclusion, Idealism embraces that *ideas* are the solitary correct and proper truth. This school of philosophy searches for realizing true knowledge instead of generating information. The intentions of idealism are to seek for reality and further the quality growth of pupils. The teacher's role

is to guide, direct, and lecture or addresses young learners, moderate subject matters, and emulates proper behavior (Klemke, Kline, & Hollinger, 1986). The idealistic educational process is 'holistic' that looks for amplifying critical thinkers, and introducing expansive notions instead of precise abilities. This educational philosophy is a content-centered method with a profound stress on looking for general truths as well as standards, with a significant in addition to a clear role of instructors.

Idealism is the school of educational philosophy that focuses on reasoning and how human beings bring knowledge up from within. The world stays alive exclusively in the common sense of people and that definitive reality depends on a stability of ideas. Idealism searches for establishing a perfect certainty throughout logic. Persons are born with enormous knowledge which could be earned by the ability to ask questions that guide students to superior knowledge (Wilson, 2007). Accordingly, every student is similarly competent of pounding internal foundations of knowledge as well as wisdom. An idealist teacher, for example, searches for the role of facilitator, guide, direct, and lead learners in the direction of truth (Klemke, Kline, & Hollinger, 1986). In this way, learners can look for truth by themselves, thinking liberally with teacher's cautious supervision. As a facilitator, the teacher will not play the role of complete authority, rather as a moderate guide and a role model before his/her students (Crook, 1998).

Socrates' ideas concerning the soul and immortality could be summarized as one subject due to the connections he explained about them both. The soul is immortal and invisible whereas the body dies and separates from the soul or the mind when the person dies (Klemke, Kline, & Hollinger, 1986). The existence at birth, the soul, however, had never been dead and does not die when we enter the other world, the world of ideas, and the real world where truth is instituted and brought into being. A lover of truth and wisdom wishes to die but does not commit suicide since it is not legitimate and who is not responsible for giving and taking lives (Benson, 2000).

Idealism could be separated into different schools, although for the purposes of this study, both researchers are comfortable and content to identify simply the Idealists common assumptions. Even though Idealists differ exceedingly on numerous details, they harmonize on the fact that human soul or mind is the principal aspect in life and the universe is basically nonmaterial in its ideal nature as well (Baker & Morris, 1996).

Idealists believe that all knowledge is independent of sense experience. The act of knowing takes place within the mind. The mind is active and contains innate capacities for organizing and synthesizing the data derived through sensations. Man can know intuitively; that is to say, he can apprehend immediately some truth without utilizing any of his senses. Man can also know truth through the acts of reason by which an individual

examines the logical consistency of his ideas. Some Idealists believe that all knowledge is a matter of recall. Plato was one who held this notion. He based this conclusion upon the assumption that the spirit of man is eternal. Whatever he knows is already contained within his spirit. Objective Idealists, such as Plato, think that ideas are essences, which have an independent existence (Wilson, 2007). Subjective Idealists, such as George Berkeley, reason that man is able to know only what he perceives. His only knowledge is of his mental states. Existence depends upon mind. Every stimulus received by the mind is derived ultimately from God. God is the Infinite Spirit (Benson, 2000).

Idealists generally root all values either in a personal God or in a personal spiritual force of nature. They all agree that values are eternal. Theistic Idealists assert that eternal values exist in God. Good and evil, beauty and ugliness are known to the extent that the idea of good and the idea of beauty are consistent with the absolute good and the absolute beauty found in God. Pantheistic Idealists identify God with nature. Values are absolute and unchanging because they are a part of the determined order of nature (Crook, 1998). The purpose of education is to contribute to the development of the mind and self of the learner. The education-imparting institute should emphasize intellectual activities, moral judgments, aesthetic judgments, self-realization, individual freedom, individual responsibility, and self-control in order to achieve this development (Wilson, 2007; Wilson, 2007; Elias, & Merriam, 1980).

The curriculum is based upon the idea or assumption of the spiritual nature of man. This idea in turn leads to an idea of the nature of the larger units of family, community, state, earth; the universe, and infinity. In preserving the subject matter content, which is essential for the development of the individual mind, the curriculum must include those subjects essential for the realization of mental and moral development. These subjects provide one with culture, and they should be mandated for all pupils. Moreover, the subject matter should be kept constant for all (Crook, 1998; Wilson, 2007; Elias, & Merriam, 1980).

The classroom structure and atmosphere should provide the learners with opportunities to think, and to apply the criteria of moral evaluation to concrete within the context of the subjects. The teaching methods must encourage the acquisition of facts, as well as skill in reflecting on these facts. It is not sufficient to teach pupils how to think (Elias, & Merriam, 1980). It is very important that what pupils think about be factual; otherwise, they will simply compound their ignorance. Teaching methods should encourage learners to enlarge their horizons; stimulate reflective thinking; encourage personal moral choices; provide skills in logical thinking; provide opportunities to apply knowledge to moral and social problems; stimulate



interest in the subject content; and encourage learners to accept the values of human civilization (McNeil, 1983; Wilson, 2007).

Educational philosophy reinforces everything instructors execute in the teaching-learning business. Philosophy is based upon theories concerning the meaning of learning as well as inspections regarding the natural world of mankind (Elias, & Merriam, 1980). That is; the aim of education, the disposition of the curriculum, the teacher's role, the learner's role, and the nature of the educational process. Indeed, there is neither accurate nor inaccurate philosophy as each basically symbolizes a unique conviction scheme regarding the learning process situation (McNeil, 1983; Noonan, 1957).

Idealistic viewpoints are found in subjects such as fine arts, classic humanities, theology, philosophy, history and literature. These subjects emphasize intellectual processes and acuity of the mind. They form a major part of liberal arts curricula, which dwell on cultural concerns above those of a utilitarian nature (McNeil, 1983). The implication in education holds that students will tend to choose classes that appeal to their intellects. Taken to an extreme, an idealist will not be attracted to sign up for a particular major course just to find a job to earn a living or be interested in any ambitious undertaking to acquire wealth and power (Wilson, 2007).

In idealism, the aim of education is to discover and develop each individual's abilities and full moral excellence in order to better serve society. The curricular emphasis is subject matter of mind: literature, history, philosophy, and religion. Teaching methods focus on handling ideas through lecture, discussion, and Socratic dialogue which is a technique of teaching employing questioning to aid students realize and elucidate knowledge (McNeil, 1983). Introspection, intuition, insight, and whole-part logic are used to bring to consciousness the forms or concepts which are latent in the mind. Character is developed through imitating examples and heroes (Baker & Morris, 1996).

An Idealist finds reality in the unknown world through ideas in his mind; a realist finds reality in the known world through his senses. You can reach a better understanding of idealism by contrasting idealism with realism. The implication in education holds that students will tend to choose classes that appeal to their intellects. Taken to an extreme, an idealist will not be attracted to sign up for a particular major course just to find a job to earn a living or be interested in any ambitious undertaking to acquire wealth and power (Noonan, 1957).

Idealism has had great influence in education. Study in the arts reveal a bit of ultimate reality and promotes the quality of life as no other area can. It draws attention to truths that do not change; through religious study, idealism can bring a meaning to existence on Earth that remains permanent.

It addresses the reality of intangible things that are experienced but cannot be seen, such as, love, trust, hope and faith. Even though they may not be equally represented, both idealistic and realistic philosophies are generally recognized in school curricula (Noonan, 1957).

Idealism stresses mental functionality instead of the world's objectivity. In the philosophy of mind, idealism is the opposite of materialism, or the belief that reality is solely based on the material world. Idealism puts more emphasis on consciousness and ideas; therefore, one key aspect of idealism is the will, or "mind over matter." There are consequently many different advantages of idealism (Wilson, 2007).

### **Methodology**

This section of the research paper presents the study sample, instrument, content validity of the study questionnaire as well as its reliability, and then the study findings will be presented throughout the final part of this section.

#### **Study Sample and Instrument:**

The study sample consisted of (103) elementary teachers randomly selected from Irbid district schools of whom (47) males, and (57) females. The quantitative component was employed to strengthen this study by collecting data from a large number of individuals responding to a multiple number of questions within a relatively short period of time. According to Neuman (2000), survey questionnaires are valuable as response rates are usually high for a target population who is well educated and has an interest in the research topic.

The quantitative method was useful in this study, as the researchers were competent to draw together extensive information from the study sample, in addition to relationships between variables. This approach helped in generating broad information on Jordanian elementary school teachers who articulated a somewhat moderate degree to the extent of their belief that "Idealism" is implemented in Jordan. To insure the study instrument soundness and consistency, the researchers intentionally measured both its validity and reliability.

### **Instrument Validity and Reliability**

The questionnaire was reviewed by a panel of several experts who are faculty members within the college of education at the Yarmouk University in order to determine face of validity. Their feedback was taken into account, and changes as well as suggestions recommended by the validation panel of experts have been incorporated into the study instrument. The quantitative approach was integrated in this study in order to support this style to aid the researchers to gain knowledge of the characteristics of large number of

individuals challenging a multiple number of issues within a moderately short phase. The quantitative component presented data from a cluster of people to portray some features as well as qualities of larger group. Demographic information that includes teachers' specialty type, teaching experience, and gender of the respondents that were also added to the questionnaire items.

The researchers estimated the internal consistency of the instrument in order to examine whether the items are correlated with each other and whether they all measure the same thing. The internal reliability of the instrument was found to be 0.80 in this study. That helped to underwrite and present the study findings which will be obtainable in the next part.

### The Study Findings

This part analyzes the data obtained from (103) questionnaires completed by Jordanian elementary school teachers randomly selected from Irbid school district. The study sample consisted of teachers at different levels of experience, area of specialization, and gender representing the independent variables. The dependent variable, on the other hand, was the study questionnaire, which contained (32) statements to which the study individuals responded. To respond to the study primary question, means and standard deviation for every item in the questionnaire according to the main domains of the questionnaire were obtained as shown in the following tables. To begin with, table 1 shows the findings of items according to the **aims of education**. These items have been ranked first according to the means as shown in table (1).

Table.1 Means and Standard Divisions of Teachers' Responses according to the educational aims

Item N	Items	Rank	Mean	Std. Deviation
Q2	2.The mind/soul is the primary source for human understanding	1	2.25	.967
Q3	3.Ideals form the ultimate goal in education and life	2	2.14	1.085
Q1	1. The mind/soul is the most important human organ that school curriculum must focus on.	3	2.10	.891
	Q all		2.1618	.74369

The findings in the above table show that the item "The mind/soul is the primary source for human understanding" gained the first rank, whereas the item "The mind/soul is the most important human organ that school curriculum must focus on." was rated by teachers in the last rank.

With regard to the learner the following table 2 shows the means and standard deviations of the elementary teachers' responses.

Table.2 Means and Standard Divisions of Teachers' Responses about the learner in Idealism

Items	Rank	Mean	Std. Deviation
Q 32. School uses punishment in order to adjust students' behavior.	1	2.79	1.499
Q 5. Organizing the child's ability and improving his/her intelligence could be accomplished through liberal arts and reading.	2	2.60	1.060
Q 20.the school views the relationship between the student and the teacher official	3	2.40	1.382
Q 6. Senses are no less important than mind in terms of understanding.	4	2.17	.981
Q 19.All students study the same courses within the school	5	1.90	.934
Q 21.The school is concerned to teach students methods as to respect spiritual values and individual values through studying the local environment	6	1.86	.875
Q 17. School motivates learners to become cooperative, obedient, and respect others.	7	1.53	.623
<b>Learner</b>		2.178	.48742

The findings obtained in table2 revealed that the most acceptable implication of idealism regarding to the learner was "School uses punishment in order to adjust students' behavior " with a moderate degree. School uses punishment in order to adjust students' behavior. This item occupied the first rank with a mean of (2.7) amongst the implications. On the other hand, table (2) shows that the item "School motivates learners to become cooperative, obedient, and respect others "was rated by elementary teachers in the last rank with a mean of (1.5).

Table.3 Means and Standard Divisions of Teachers' Responses about the teacher role in Idealism

Items	Rank	Mean	Std. Deviation
Q 18.School works on implementing suggestions and instructions.	1	2.20	1.004
Q 12.The teacher is the main core in the education process	2	2.15	1.141
Q 31.Official examinations are the best way to measure students' achievements.	3	1.96	1.154
Q 27.Individual differences are taken into consideration by the school	4	1.96	.896
Q 29.Teachers evaluate their students in light of accurate measurements governed by the governing body which is the ministry of education	5	1.86	1.058
Q 30.Teachers evaluate their students in light of accurate measurements governed the teachers themselves.	6	1.74	1.000

Q 16. Teacher is the ideal role model before his/her students mentally as well as morally.	7	1.58	.693
<b>Teacher</b>		1.9223	.53068

It can be seen from Table (3) that the items gained a mean of 1.9 in relation to the learner. The item ".School works on implementing suggestions and instructions" occupied the first rank with mean of 2.2 among the implications. The item ".Teacher is the ideal role model before his/her students mentally as well as morally" was rated by elementary teachers in the last rank with a mean of (1.5).

Table.4 Means and Standard Divisions of Teachers' Responses about the teaching methods in Idealism

Items	Rank	Mean	Std. Deviation
Q 25. Teachers use lecturing as a teaching method to transform real information to their pupils which helps in storing their minds with definite facts.	1	2.39	1.323
Q 24. Extracurricular activities such as school clubs and classroom activities are taken into account by the school.	2	2.17	1.216
Q 11. Teachers focus on curricular activities that are parts of school curricula	3	2.17	1.086
Q 28. School uses such teaching methods as analyzing as well as synthesizing to solve problems.	4	1.95	.933
Q 15. Through discussions and dialogue, the teacher focuses on brainstorming to get ideas and meanings	5	1.80	.632
Q 26. Teachers use such teaching methods as dialogue, discussions, and mental activities in order to solve problems	6	1.69	.970
<b>Teaching Methods</b>		2.027	.5229

Table 4 show that the item "Teachers use lecturing as a teaching method to transform real information to their pupils which helps in storing their minds with definite facts." Came in the first rank between the methods that used by the teachers. The teachers rated the item "Teachers use such teaching methods as dialogue, discussions, and mental activities in order to solve problems" in the last rank.

Table.5 Means and Standard Divisions of Teachers' Responses about the curriculum in Idealism

Items	Rank	Mean	Std. Deviation
Q 9.The school views knowledge as an independent entity far from the sensual experience	1	2.63	1.102
Q 14.Educational objectives concentrate on exercising the human mind while ignoring physical entities	2	2.59	1.192
Q 7.Facts perceived by the human mind are more accurate than direct sensual experience	3	2.43	1.035
Q 4.Curriculum which is taught to pupils must provide subject matters that should be kept constant for all	4	2.39	1.165
Q 22.Philosophy, history, and art studies are considered the major subject matters the school offers.	5	2.25	1.026
Q 10.The school views subject matter as the core curriculum	6	2.22	1.196
Q13.The school maintains popular culture through teaching	7	2.19	1.039
Q23.Mathematics is the subject matter that school offers in order to educate the human mind.	8	2.09	.961
Q8.The role of school is to transfer knowledge from generation to another	9	2.05	.964
<b>Curriculum</b>		2.316	.54893

Table. 5 shows that the item "The school views knowledge as an independent entity far from the sensual experience" occupied the first rank with a mean of (2.6) amongst the implications of idealism concerning the curriculum. The item was ranked by the teachers last with a mean of (2.0).

Overall, the study findings showed that the general perceptions of the elementary teachers in Jordan towards implementing the idealistic educational views in elementary schools were unenthusiastic with a mean of (2.13). Moreover, the results revealed that the content occupied the first rank with mean of (2.3) among the implications of idealism in elementary schools in Jordan, and the perceptions with regard to the teachers was ranked in the last rank with mean of (1.9). Based on these findings, the researchers suggest conducting similar studies employing a qualitative method such as 'interviewees' to deeply understand such a phenomenon in addition to including high school as well as university instructors to the study sample.

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