**INTRODUCTION**

Is Masonic education still as current as it was two hundred years ago?

This essay explores how the Masonic educational curriculum places a strong emphasis on "the Way of Life," a philosophy that the ideas of prominent thinkers have influenced. The Republic, Plato's theory for education, serves as a good illustration. He contends that a teaching approach that promotes both the cerebral powers of knowledge and the physical disciplines of harmony, skill, and competency will lead to a more thorough education. Our masonic institution should be evaluated using the same criteria. This can be described as a group teaching strategy with an educational philosophy foundation that speeds up information transmission. If the ongoing investigation reveals that the objectives have been achieved, it can be required to assess, amend, or improve this educational philosophy. Technology's rapid development has had an impact on educational philosophy as well. The importance of teacher-student connection is rising due to the increased use of technology, which also revives the notion that educational practices are shifting internationally. Previously, knowledge was passed from teacher to student during the educational process. Institutions of higher learning have historically funded R&D in numerous domains relevant to knowledge production. Students were urged to conduct meticulous studies and experiments, develop original hypotheses, and pick up new abilities. Participants and education supporters creatively explained the educational spirit in these explanations. Therefore, the appropriateness of a particular educational philosophy depends on a specific society's academic standards. The adage "one size does not fit all" is accurate. Briefly stated, the two main philosophical stances that support learning theories are cognitivism and behaviourism. Currently, constructivism is acknowledged as the Self's top developmental priority, and the two are interchangeable. First, behaviourism exclusively emphasises the learning components that can be visibly observed, disregarding any potential inner processing that might be engaged in the action. Second, cognitivism gained popularity in the 1950s as a theoretical framework for comprehending the mind. The movement was started to combat behaviourism, which cognitivism saw as insufficient for illuminating cognition. Cognitive psychology, the study of the mind and problem-solving, uses information and expertise from earlier traditions. T. Swanwick (2005). Third: constructivism. An educational theory asserts that people actively generate knowledge and that their experiences impact how they view the world (Elliott et al., 2000). The ideal method in masonic education is interactive constructivism. According to this hypothesis, people actively acquire knowledge and understanding rather than passively receive it. Instead, they mix their existing expertise with fresh insight and information from experience and social interaction (prior knowledge). This talks about the knowledge kids have before starting school. It connects to philosophical points of view, particularly those that tackle politics, ethics, ontology, and epistemology. Swiss developmental psychologist Jean Piaget first proposed the idea of cognitive development, which is where the idea originates. Lunar Sidik 2020 This essay does not need to examine every facet of the Masonic ritual to understand its conceptual foundations. The three levels of personal growth in Freemasonry are summed up in The Explanation of the Working Tools, which uses symbolic language to outline the critical issues of each degree.

The centre of gravity for personal development is Masonic education. Lessons Acquired by Explicitly Defining the Working Tools It is emphasised that the candidate should "contemplate the intellectual talent and trace it from its beginning, following the pathways of heavenly wisdom" before being permitted to pass in ceremony for the second or "Fellowcraft" degree. In the third chapter, we are urged to "apply these principles to our thinking" to "form a clear and persistent plan of action." A gavel, a chisel, and a twenty-four-inch gauge are typically included in an apprentice mason's toolset for widespread use. Emblematically The gavel will eradicate any lingering flaws or personality disorders while the chisel will refine the person. Inflexions will serve as a barometer for our development. And open to being convinced by a compelling argument. The strategy emphasises education as the only way to achieve physical and emotional well-being. The gavel, which stands for one's conscience and is a tool for measuring our time management with specified periods for work, rest, prayer, and helping a friend or fellow Christian in need, must be used to crush all false and unnecessary thoughts. Even if we do not only work as masons, we also use our spare time and investment money to shape our morals. We promote reflection, mindfulness, compassion, and learning to benefit the individual and the broader good.

The second degree uses a similar strategy. The ideal course of action is to align one's existence with their activities, measured progress, and admirable objectives on the metaphorical square.

While modifying the corners of the rectangle construction, fellow crafters employ tools such as a square, level, and plumb line to help organise the disorganised components. After they have been suitably positioned, use the proper rule to level the rights. Morals, how equality is viewed, and how strongly justice and honesty are upheld in both words and deeds are all impacted by the square. Freemasons do not operate today with various personalities and characters, each having a purpose. Even while we are not active masons in the traditional sense, we use these tools to discuss our ideals. The message is communicated by appealing to uphold egalitarianism and personal integrity and to behave and live morally. After death, a person's lifetime achievements will be assessed in the third degree. A reward or a penalty will result from the situation: The skirret, pencil, and compasses are among the working tools used by the expert mason. The compasses are a reminder of the Great Architects' eternal justice, and the pencil is a reminder that He keeps account of everything we say and do. The skirret highlights our commitment to upholding heavenly principles by acting firmly and definitively. We use these tools to help shape our morals even though we are not actual stonemasons. Using the tools of a skilled mason encourages us to recall and adhere to the guidelines established by our Divine Creator The Enlightenment movement served as the foundation for Freemasonry's guiding principles. Both "Brotherly love" and assistance. The cultivation of kindness and compassion is promoted throughout the first-degree ceremony. Every important building has a foundation stone, frequently placed in the northeast corner. A new Mason is symbolically raised in the Lodge's northeastern corner to symbolise that stone. The freshly initiated freemason is charged with laying the cornerstone for a perfect building worthy of its creator. Respectfully requests that, as indicated during the rite, while the brethren have been assessing the new initiate's moral character, he conducts himself in a Masonic manner that is just and honest going forward. The first step is recognising Freemasons’ different perspectives on compassion and love. Like its sister Mercy, it motivates both givers and recipients. It also enjoys Heaven's blessing and Earth's support. Thousands of masons marching behind its banners may have reached the lowest point of deprivation and hopelessness because of the inescapable hardship and upheaval.

This is particularly true for a group like Freemasonry, which has chapters worldwide. Arrogance is not appropriate just now. It imparts knowledge of fundamentals and when and how to act on them on behalf of each brother, exhibiting kindness as his circumstance may justly need. The fundamental goal of the interactive learning session is to refrain from offending anyone by making them go through this suffering. The purpose of the deed is twofold: first, to evaluate the brothers' morals, and second, to show them that they would still support one another despite the lack of money. Thirdly, as a reminder to themselves in case, a future brother in need approaches them and requests their help. You would be happy to offer to assist.

The emphasis on the third principle, "Truth," which is knowledge and instruction, is extreme in the second degree. The emblem you just received suggests that as a Craftsman, you should concentrate your future studies on the liberal arts and sciences to be better equipped to uphold your obligations as a Mason and appreciate the intricate works of God.

The 1723 Constitutions, Charges, and Ritual teachings of Enlightenment values comprise Freemasonry's core principles and objectives, which date back to the eighteenth century.

By contrasting the current Charges with those from an earlier era, it can be demonstrated that the Grand Lodge of England is where modern Freemasonry evolved. The fundamental tenets of Freemasonry were developed early to ensure that they would serve as the foundation for the general laws of the Fraternity. These tenets are explained in the New Constitutions that the Grand Lodge of England declared. Since then, each lodge has worked to put these into action. The "1723 Constitutions," or the Freemasons' Constitutions, will mark four hundred years since the publication in London in 1723 in 2023. The Enlightenment is the cornerstone of current Freemasonry. Historical Masonic events' "when" and "what" have grown in importance. We also take the environment and its impacts into account in this situation. The three primary components of the 1723 Constitutions are the Charges, which have the most influence, and the General Regulations, which describe how Grand Lodge and Masonic Lodges should be operated. The Charges places the Craft in a literary-historical perspective and gives a traditional (yet inspired) history of freemasonry. A subject that Jean Theophilus Desaguliers, a former Grand Master, authored a book about. Carpenter, A.T. (2001).

The Old Charges had a structure like The Constitutions when they controlled stonemason lodges in the Middle Ages and Later Times. This emulation was entirely intentional. Why reinvent the wheel? Was intended. Using a tactic to portray the Grand Lodge of England and the Constitutions of 1723 as an extension of the past in regions with robust traditions to accept, consent to, and allow them. However, the Grand Lodge of England did not attempt to advance mediaeval ideas. They stood out as unique and distinctive in every way. The book’s core is the Enlightenment movement, which created the legal framework for modern Freemasonry in England and other nations. The Constitutions and contemporary Freemasonry, however, were not solely Enlightenment creations. They had an effect partly because they were used to spread Enlightenment ideas domestically and internationally. Richard Berman 2022)

**CONCLUSION**

Behaviourists generally concur that situational awareness and the immediate environment are essential learning enhancers. The three fundamental learning theories today have been most affected by further developments. Examples of the critical theory include Karl Marx, Soren Kierkegaard, B. F. Skinner, Jean-Paul Sartre, and cognitivism (Maria Montessori). Cognitive learning, which describes how the neural networks in the brain develop, impacts all of the highlighted and explored hypotheses. The learning models emphasise the presumptions, goals, and learning outcomes. Constructivism is still a part of the aforementioned educational philosophies. However, it has been demonstrated that it first appeared as people created their online personas. Social media has changed users' experiences by making them the centre of their universe and asking a question about how they should be perceived since it is organic, interactive, responsive, compelling, and narrative. Once linked, users can disregard traditional time and distance restrictions. This improved user experience allows users of all skill levels to gain new knowledge. An initiate can gain significant understanding by contributing to, influencing, and interacting with a freemason's grasp of it. Masons can use social media effectively to support the development and expansion of educational ties. Social media's constructivism-related connection to learning, which promotes a recursive formula application relationship through uploading, sharing, collaboration, reposting, and experience synthesis, keeps users motivated to learn. This article asks us to address the urgent question. What advantages does using a constructivist learning model provide for 21st-century teaching and learning in the early digital social media era? What are the consequences? The use of social media illustrates how the notion that education or instruction has a solid foundation is crumbling by symbolising the shift from teaching to learning. This suggests that throughout their lives, both pupils and teachers are learners. Constructivism's idea of "social learning" is relevant given Baudrillard's (2014) postmodern theory that people view the world via screens and that media can influence how people interpret their subjective experiences. In other words, technology is presented to people. As people's inner, unfiltered personal experiences become public, the line between personal and public issues becomes blurred. The media image is available for public viewing, sharing, and criticism. Vygotsky's (1978)

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