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The Doctrines of the Great Western Educators

From Plato to Bertrand Russell

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Yogendra K. Sharma

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Preface

The work at hand is a result of the appreciation and admiration of my previous work 'History and Problems of Education' Volumes I and II by the readers for which I express my heartfelt thanks, gratitude and indebtness to them. On account of this, some publishers approached me to give the present work to them to publish it, but I opted to give it to my original publisher because I feel satisfied with his working.

I feel confident and trust the present work will meet the requirements and expectations of the readers, scholars, teachers and students of the subject. The prime aim and object of the present work is to make available to the readers The Doctrines of the Great Western Educators' including American and Russian educators of great merit as on to-day and thus to meet the requirements of all the Indian universities teaching this subject in their faculties of Education and Arts.

It is a unique work of its distinctive nature because no other Indian or foreign author has enlisted all the educators as in the present work and thus it makes available thoughts of great educators at a glance in one book.

In the present work, all the educators have been enlisted in the sequence of their birth year and if the birth year of two or more educators is the same then their early year of death has found first place in the sequence for enlistment in this book, therefore, it should not be understood that the educators have been enlisted as per merit or importance of their

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contribution, because contribution of each educator is important in one way or the other.

I express my heartfelt gratitude and indebtness to the authors of great works, mentioned in the bibliography, on the subject which enhanced my knowledge of the subject and I felt like presenting this work to you. I express my special thanks, gratitude and indebtness to Dr. R.N. Sharma of Meerut to encourage me to write this book, without which I would, probably, delayed it for some more time. I also thank the publishers of the book for publishing and presenting it in the most presentable manner.

While I have tried my best to make this book the best textbook for the students and reference book for the teachers and educationists, the readers are the best judge of its merit, therefore, suggestions for improvement are cordially invited through the publisher.

Yogendra K. Sharma

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1 Western Concept and Spirit of Education

Plato's teacher Socrates was almost contemporary to the Buddha. Occidental intellectuals are unanimous to recognise Socrates as the first great-thinker of the Western world, yet for their subtle self-satisfaction and self-pride they project occidental culture and civilisation as the oldest of all the civilisations in the world, while they themselves say that the Vedas were composed between 2500 and 1500 B.C. This narration of fact is not intended to down-play the richness and merits of occidental civilisation but deserves careful consideration to understand the concept and spirit of western education, because it is not as wide as the Indian concept. Alike most occidental thinkers and intellectuals some Indian thinkers with occidental mind-set say that Kautilya was Machiaveli of India as if Kautilya belongs to contemporary or later period of Machiaveli, while the facts dictate that Machiaveli be called Kautilya of the Western world, because Kautilya belongs to B.C. era while Machiaveli was born in 1469 A.D.

THE CONCEPT OF EDUCATION

The western world is unanimous in recognising Plato as the first great educator. Plato's philosophy of education rests mainly on the pillars of the four moral concepts of worth, wisdom, service and political leadership. He starts by emphasizing the

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necessity of sound interaction between body and mind as the basis of all education. The first pillar of Platonic philosophy of education worth or virtue demands not only moral conviction, good intentions and a moral conscience but also the ability of adequate practical action. In his edifice of educational thought Plato's intend of wisdom or knowledge means connection between morality and knowledge. For him, human perfection is impossible without man's knowing how to transform his intention into reality. He holds that man lives not only as an individual but as a member of the society and here the third and fourth fundamental concepts of Platonic philosophy of education enter in—namely, the concepts of political service and political leadership because politics plays-an intensive and important role in human life. It is on account of this concept that Plato devoted his two largest and perhaps most influentional works "The Republic' and "The Laws' to the problems of the state. A brief account of the concept of western education is as follows :

Education has been defined in various ways. Plato thought that "a good education consists in giving to the body and to the soul all the beauty and all the perfection of which they are capable". Herbert Spencer believed that "education has for its object the formation of character". Horace Mann felt that "education alone can conduct us to that enjoyment which is, at once, best in quality and infinite in quantity."

Thomas Henry Huxley thought that "education is the instruction of the intellect in the laws of nature, under which I include not merely things and their forces, but men and their ways, and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with these laws."

John Dewey regards education as a reconstruction of experience which gives meaning to our existence and which aids us in the direction of subsequent experience. But Dewey himself realised the inadequacy of his definition because experience is a very broad term of many meanings, almost as broad as the term life. Experience may be directed, as the experiments of Hitler and Mussolini indicate, through indoctrination and propaganda as well as through rational training. Education, I believe, demands a qualitative concept

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of experience. Thus, we should regard education as a process leading to the enlightenment of mankind.

This definition implies not merely intellectual growth but also emotional maturity and ethical awareness. Thus, education is incomplete without the formation of critical habits. The definition further implies the need for a continuous re-examination of educational methods and objectives.

One may object that this definition neglects the importance of vocational training. Human progress depends upon techniques as much as upon intellectual stimulation. Without vocational skills and technological efficiency, education tends to be an exercise in contemplation and abstraction. The purpose of education is not merely to contribute to the continuity of culture, but also to change peacefully and rationally the material foundations of civilization.

Let us consider the difference between education and indoctrination. Indoctrination depends upon the closed mind and preconceived viewpoints, whereas education is open-minded and accepts no absolutes. Indoctrination appeals mainly to our emotional biases, while education appeals primarily to our rational capacities. Indoctrination gives us only partial knowledge, while education seeks complete knowledge. Indoctrination is intensely subjective, whereas education tends to be an objective process.

Dogmatism is the keynote of indoctrination, while tolerance is the watchword of education. Education, as Dewey often pointed out, is not the preparation for life, but represents the continuous changes and processes of life. To identify education with book knowledge is a rather narrow view, for education often arises in the matrix of practical activity. Education implies not merely discipline of thinking, but also a passion for creativity.

THE SPIRIT AND GOALS OF EDUCATION

A careful consideration and analysis of the concept of education as stated above indicates that the Western education, unlike the Indian concept, emphasise on political service including Political leadership and thus, in spirit it is more materialistic than spiritualistic. Therefore, the spirit and goals of Western education have a distinctive identity. The goals of Western education are of two types—The Tentative Goals and The Broad

Goals, which are being discussed, as per American view point in particular, as under :

THE SPIRIT OF TENTATIVE GOALS

Several attempts have been made to describe the aims of education. Thus, in 1918, the Commission of the Reorganization of Secondary Education pointed to seven basic goals of education.

Good health.

Command of fundamental processes.

Worthy home membership.

Vocational efficiency.

Civic efficiency.

Worthy use of leisure.

Ethical character.

In 1933, a committee of the National Education Association formulated social-economic goals to be realised through education. According to the commission, the goals to be achieved were the following :

Hereditary strength.

Physical security.

Participation in a growing civilization—

(a) Development of skills and techniques;

(b) Development of values, standards and meaningful philosophies.

A dynamic, flexible personality—

(a) Personal initiative;

(b) Discriminating viewpoints and choice;

(c) Flexibility of thought and conduct;

(d) Individual differences;

(e) Need for co-operation.

Suitable occupation.

Economic security.

Mental security.

Equality of opportunity.

Freedom.

Fair play.

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The Educational Policies Commission in 1938 issued an important report on The Purposes of Education in American Democracy, The report centers upon four major areas.

1. Self-realisation. An inquiring mind; command of fundamental processes, such as speech, reading, writing, arithmetic; health knowledge and habits; interest in public health; intellectual and esthetic interests; formation of character.

2. Human relationships. Respect for humanity; friendship; co-operation; courtesy; appreciation of the home; homemaking; democracy in the home.

3. Economic efficiency. The importance of good workmanship; occupational efficiency; occupational adjustment; personal economics; consumer judgment; efficiency in buying; consumer protection.

4. Civic responsibility. The need for social justice; social understanding; critical judgment; tolerance; social application of science; world citizenship; understanding of the principles of conservation as related to the national resources; devotion to democracy.

THE SPIRIT OF BROAD GOALS OF EDUCATION

The main aims of education can be summarized under fifteen headings. Naturally these objectives are tentative.

1. Reflective thinking is a primary need. Few of us are aware of the resources of our mind, and thus, we spend most of the time in day dreams. Reflective thinking involves an attitude of objectivity whereby we formulate tentative theories and try to verify them in a laboratory manner. Reflective thinking is a purposeful activity; it changes, as Dewey points out, an indeterminate into a determinate situation.

2. Appreciation of culture should be emphasized. Education is incomplete without the enjoyment of the arts and humanities. A knowledge of the great works of art of the past may illuminate our appreciation of the present. The alarming trend in education is the reign of vulgarity. Often a monistic viewpoint exists which equates Dale Carnegie with Socrates, and Michelangelo with an illustrator of the Saturday Evening Post. Appreciation implies more than a recognition of the great works of art; it means a transvaluation of our attitudes whereby art becomes a way of life and conditions of our basic values and goals.

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3. Development of creativity should be stimulated. Too often education is concerned merely with the imitation of the past; too often education stresses discipline for the sake of discipline; too often the individuality of the student is overlooked; too often the educational process is so boring and anemic that it kills our creative drives. Creativity demands not only insight, but concentration and dedication. The teacher can aid creativity by stimulating students, by uncovering hidden

talents, and by respecting the originality and individuality of his students. The goal of the teacher should be to lead the student from passivity to activity, and from imitation to creativity.

4. Understanding and application of science are significant, because science, perhaps more than any other field, has contributed to the advancement of civilization. At the same time, the new scientific weapons have created immense dangers for the survival of man. Science, thus, offers no magic solutions and no magic Utopias for modern man.

A clear distinction should be made between the scientific method and technology. The scientific method is open-minded, tentative, tolerant and abhors absolute conclusion. It can be used in the natural as well as in the social sciences. Technology, on the other hand, represents the application of science. From a moral viewpoint, it may have either constructive or destructive effects. The task of education is to give us a balanced view of science, to see both its possibilities and limitations.

5. Contact with great ideas is another aim of education. We learn by critical thinking as well as by doing. Ideas, it must be remembered, are functional and they initiate social change, as in the case of Darwin and Freud.

Contact with great ideas leads us away from the immediate and gives us perspective regarding our own time and our own culture. However, the emphasis in our educational thinking should not primarily be upon description of events and ideas, but rather upon the ways and means through which life can be changed and improved.

6. Moral and spiritual values cannot be excluded from the education. Yet, moral and spiritual values are often regarded in a rather narrow manner. Genuine spirituality implies quite a different perspective than that represented by the commentator. Genuine spirituality implies a questioning spirit and an

identification with the highest symbols of cultures. Like Jesus and Buddha, the truly spiritual teacher will regard all men as equal and he will disregard the barriers of race, religion and nationality.

7. Fundamental skills are basic in education. Yet these skills do not just imply a mastery of reading, writing, and arithmetic, but they include an emphasis upon the art of communication and the development of esthetic sensitivity. A more significant measure of genuine education would be the ability to critically analyze literature, distinguish between propaganda and truth, and arrive at rational decisions.

8. Vocational efficiency has become a primary concern of modern education. We are interested not only in the enjoyment of life, but also in how we can best make a living. Unfortunately, we often choose the wrong profession as a result we feel frustrated and may develop a severe neurosis.

Vocational efficiency should not be equated with economic success; otherwise we are dominated by the idol of materialism. Often, important professions, like teaching, are certainly not the most remunerative careers. We should develop a respect for all, as much for the mechanic as for the banker, as much for the poet as for the scientist.

9. Effective education implies a better adjustment to family life. Through education we can improve our appreciation of the home and we can become more considerate of others. We become aware of the importance of mutual sharing and understanding. The educated man should set an example, not merely in his thinking, but also in his conduct.

Education can change both the spiritual and physical aspects of the home. It can create a more esthetic atmosphere, and it can improve our homemaking capacities. It can also change our basic attitudes; we may cease to regard our own needs and desires as primary and instead learn to co-operate with others.

10. Effective citizenship is best achieved through education. Citizenship implies more than the fulfillment of elementary political duties—it implies the need for tolerance and social justice and the development of a genuine social conscience. Effective citizenship demands not only a verbal allegiance to democracy, it requires also the daily application of democratic

principles in the home, in the classroom, in business, and in political affairs.

11. Without physical and mental health all the other objectives are superficial and visionary. While good health, to some extent, depends upon our heredity. Through correct habits, emphasizing the interdependence of the mind and body, we can achieve not only a long life, but also a healthy and happy life.

Mental health requires a balanced perspective and the avoidance of extremes. If we are sadistic or masochistic, if we hate

others, then, certainly, psychological conflicts are bound to occur. Education can become the tool of maturity. It should indicate our possibilities—both physical and mental—rather than our limitations.

12. Genuine education ought to change our personality. Whitehead once stated that being interesting is more important than being factually correct. If education has made us boring and uninteresting then it has missed its goal. Real knowledge should make us more dynamic and fascinating, we should radiate our zest and yearning for truth.

13. Education ought to give us permanent interests. Activities that are confined merely to the classroom are superficial. If we only read the books that are assigned we are inferior students; we should read on our own and become imbued with the adventure of knowledge. Our leisure time interests ought to reflect our yearning for education, which raise our level of understanding and sensitivity.

14. The achievement of peace is one of the fundamental objectives of education. Any system of education which contributes to mistrust among nations and which glorifies chauvinism and military force is to be condemned.

15. Education aims at a perpetual renaissance of man. It indicates that man is the measure of the universe, that knowledge is an infinite process, and that creativity must radiate and not be confined to the few. As educators, it is our task to create not only original minds in art, literature, music, philosophy, religion and science, but also to develop an interested audience which can appreciate creativeness.

Education, thus, looks to the future; it indicates that man has not finished his task, rather that he has only begun. Education is not the prelude to despair and cynicism, but the eternal overture to hope and expectancy.

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A very brief account of the spirit, goals and aims of education as per western thought is as follows :

In primitive society education was conservative while modern education tends to be progressive and looks to the future rather than to the past.

Hebrew civilization stressed the religious purpose of education. Through education a correct knowledge of God was to be achieved. Education taught not only the fundamentals of ethics, but was also concerned with the meaning of the ritual.

In Athens, the purpose of education was both rational enlightenment and preparation for citizenship. No infallible book was acknowledged; religion was subordinated to philosophy. Sparta, on the other hand, regarded militarism as the goal of education and specialized in the art of warfare rather than in the arts of peace.

In Rome, education was more practical than in Athens. Romans stressed the obligations of citizenship. The Roman ideal in education was to produce an individual who would sacrifice for his fatherland, who would be temperate and moderate in his habits, and who would never be discouraged by reverses.

In the Middle Ages, the spiritual qualities of education were foremost. It was thought that this life was only a preparation for the beyond. The sciences in the Middle Ages were subordinated to theology, which was regarded as the queen of the sciences and as the most significant part of knowledge.

During the Renaissance, a different ideal of education emerged. Now the natural capacities of man were glorified; education emphasized individualism rather than spiritual collectivism. The educated man of the Renaissance, could speak several languages, was versed in the art of love, and looked down upon the rustic manners of the medieval knights.

In modem times, there is a heavy emphasis on the scientific goals of education. Did not Bacon point out that knowledge means power over nature? Did not science revolutionize the physical world? Did not science give us the basis of the industrial revolution? Modern education, as Thorndike tells us, is based upon psychology and biology, rather than theology.

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QUESTIONS FOR EXERCISE

1. Write a note on the Western Concept of Education.

2. 'The spirit of Western education is more worldly (materialistic) than spiritualistic.' In the light of this statement write a note on the spirit of 'Tentative Goals' of Western education.

3. Write a note on the spirit of 'Broad Goals' of Western education.

4. In primitive society, education was conservative while modern education tends to be progressive and look to the future rather than to the past. In the light of this statement write a note on the 'Aims of Western Education'.

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2 Plato (428-347 B.C.)

Plato—the first greatest western philosopher, was a great genius of whose thoughts on almost all aspects of human and sociopolitical system including education deserve careful consideration even today. But to understand Platonic philosophy of education, one must understand the concepts of his times, the philosophy of his teacher and his own life (his own experiences of practical socio-political adjustment) because all these were bound to have made an impact on his thinking and they did so, therefore, hereunder an attempt is being made to understand these influencing factors briefly.

BACKGROUND

It is to Greek thought that we first turn when we wish to consider any of the problems of ethics, education or politics, for in Greece we find the beginnings of Western culture. The Mycenaean, Minoan and Egyptian civilisations have all contributed to Greek development, yet the boast of Plato was not an empty one that whatever the Greeks took over from foreigners they ultimately developed into something nobler. Greek thought has, in addition to its originality, a surprising universality. The principles of logic, ethics and politics which Plato and Aristotle enunciated are generally regarded as universally valid.

Greek thought has likewise a simplicity which enables us to image the problems involved more easily than under modern complex conditions. It is both natural and necessary, therefore, to begin our study of the doctrines of the great educators with a consideration of the Greek thinkers.

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The educational ideals of Athens were influenced by its social structure. The city had a population of about 100,000 freemen, 60,000 to 70,000 slaves, and 45,000 foreigners. The latter did not enjoy the privileges of full citizenship but took part in the educational and commercial activities of the city state.

Athenian boys were educated in the home until they reached the age of six, at which time they entered a formal school. Here they were instructed in physical exercises to perfect their bodies, as well as in music, a term which included all the arts.

The ideal of Greek education was not professionalism in the arts but enjoyment and participation. Athenian education was literary rather than religious. Its goals were the cultivation of the sciences and of the humanities. Among the subjects stressed were reading, writing, arithmetic, poetry, the sciences, and moral and metaphysical philosophy.

As Athens expanded, a division took place in the levels of education. Oratory became a most important subject of inquiry. Isocrates, one of the great teachers of Athens, regarded oratory as the most important study of man.

He maintained that education should be practical; its highest aim should be the creation of the public speaker with a broad, liberal education. To Isocrates, the communicative elements of education were most significant. In secondary education grammar was cultivated. At the same time, arithmetic and geometry had an important place in the curriculum.

While early Athenian education stressed physical education as an end in itself, professionalism in sports became more and more significant in later education. Xenophon, famous Greek historian, believed in heavy emphasis on military training because he felt that a state should control all activities of its citizens. He shows great admiration for the Spartans, who tolerated no political opposition and exercised strong state control.

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In 335 B.C., Athens passed a law which made military training compulsory for all boys upon reaching the age of eighteen. For a period of two years, they were to serve the state.

The weakness of Athenian educational practice was revealed in the treatment of women who received only the rudiments of education. They were usually confined to the home and, if they had enough wealth, spent most of their time gossiping

and supervising the slaves.

Another weakness of Athenian education was the lack of application of educational ideals. Though we find that the Greeks have developed many of the theories which have furthered the progress of science, but they seem to have neglected the realm of application.

GREEK EDUCATIONAL IDEALS

Greek education was guided by a rationalistic emphasis. Since there was no infallible authority, since there was no organised priesthood, free inquiry could flourish. This freedom developed a spirit of tolerance unequaled by other civilizations. But Anaxagoras, one of the pre-Socratic thinkers, was persecuted because of his scientific views. Socrates had to take the hemlock, because some Athenians felt that he was corrupting the youth of his time, and that he was subversive to established religion and government.

The Greek ideal of education upheld a combination of physical and intellectual excellence. Both the mind and the body had to be trained; both intellect and physical prowess had to be cultivated.

The educated man, according to the Greeks, would stress the pleasures of this world, but would never go to extremes. He would cultivate reason because this was man's most important quality.

The Greek mind was at home in the world and conceived of moral laws as being part of physical laws. Nature and morality were identified as one. The good man acted according to the laws of nature, while the evil man violated the laws of the universe. Even the gods were dominated by the concept of fate.

Greek ideals resulted in an integrative concept of education. The best life was one which led to a full adjustment of man to his environment. The Greeks did not think that social duties were to be avoided; the educated man, thus, would be a good citizen and certainly would not avoid public responsibility.

CONCEPTS OF THE SOPHISTS

The Sophists lived in a period when Athenian life shifted from an agrarian to a commercial basis. Economic change produced philosophical questioning. Thus, the Sophists believed in the relativity of truth and challenged any absolute standards of morality.

In a famous statement, Protagoras maintained that we can never have certain knowledge regarding the existence of the gods. There are two things that hinder us—"the obscurity of the subject matter and the shortness of man's life". As a skeptic, Protagoras neither affirmed nor denied existence of religious truths. As a humanist, Protagoras believed that man is the measure for all things.

The Sophists enriched the Athenian curriculum by stressing the art of public speaking. They were the first lawyers of modern civilization. To the Sophists, the humanities were the core of education. But as skeptics, they opposed absolutism. They preached :

1. Nothing (Absolute) exists.

2. Even if it existed, it could not be known.

3. Even, if it could be known, it could not be communicated.

Since the Sophists were paid teachers, many of their contemporaries accused them of selling truth to the highest bidder. But all in all, we cannot deny that the Sophists injected into education a certain element of excitement.

SOCRATES

Socrates (4707-399 B.C.), unlike the Sophists, believed that truth is absolute. According to Socrates, the task of the teacher is to ask questions and to probe the ideas of mankind. Most individuals are governed by prejudice, not by truth, and live

in a world of unreality. The beginning of education then is the recognition of limitation.

"Know thyself" was the keynote to the educational teachings of Socrates. The unexamined life is not worth living, and reason is man's guide to emancipation. Virtue and knowledge are one in the philosophy of Socrates. Virtue leads to right habits, while knowledge gives us a correct picture of man, the universe, and the God.

The teacher, according to Socrates, is the leader of civilization. He must pursue truth even when his contemporaries oppose him.

Socrates was primarily a moralist in education. He was generally uninterested in science. Unlike the early Greek thinkers, he considered nature as less important than the problem of man.

In his teachings, he used the dialectical method. This method brings out truth through a process of intellectual definition and finally achieves an absolute definition.

Why did Socrates become the supreme model for later educators? Why was his influence so pronounced? Why was he admired so greatly by Plato? It appears that Socrates was not merely a theorist, but he lived according to his educational ideals. He believed that the rich and the poor, the wise and the ignorant, the young and the old—all need real education. To Socrates, education was a spontaneous process.

Plato tells us that Socrates taught most effectively when he attended banquets and when he would discuss abstract concepts as virtue, truth, and immortality.

Socrates became important as an educational critic. He made it clear that many of Athens' leaders were ignorant and guided by irrational ideals. He found that the professional philosophers were too arrogant about their beliefs and that they would readily accept the expediency of the moment. Socrates was more concerned about the problem of man than the nature of the universe.

His interest in teaching and education caused him to neglect practical matters. All his life he was a poor man. But he considered intellectual growth more important than external riches. Knowledge, to Socrates, was a good in itself. It banished anxiety. It created true serenity. It brought about emotional balance. Thus, he was unafraid to die : death would be either

an eternal sleep, undisturbed by dreams, or a journey to a better world.

What strikes the modern observer is the dignity of Socrates. No reverse could change his basic attitude. When he was tried by the Athenians he did not appeal to emotion and prejudice. To Socrates, morality was not an abstract ideal but a pattern to be realised in daily living.

The function of the teacher, according to Socrates, is to awaken the average man. Once the student is stirred, and once he becomes aware, he sees a new meaning in life.

He probes and he questions. He is guided by curiosity and takes pleasure in intellectual inquiry. Yet education, Socrates maintained, has ultimately a social function. What matters is, how we radiate our ideas and how we change society so that morality and intelligence are combined.

To Socrates, the teacher is anything but a specialist. Education, philosophy, ethics, and religion are all basically one and aim at the creation of a rational individual. The most important task of the teacher, he maintained, is to be the conscience of his time. This means that he must cherish the ideals of knowledge even when he faces social disapproval and persecution. To the conservatives, Socrates appeared as an innovator.

Socrates was certain that the universe was a moral order and that it had a definite purpose. He could not agree with a mechanistic interpretation of life, for intellect and morality meant the same. The intelligent man would be moral; the moral man would exhibit true knowledge.

The religious strains of Socrates are intensified when we read Xenophon. Thus, Xenophon tells us that Socrates had a definite prescription for prayer.

"His formula of prayer was simple: 'Give me that which is best for me', for, said he, 'the gods know best what good things are."

The courageous tone of Socrates is evident in his famous defense. The Athenians, among other charges, had accused him

of impiety but he showed that he believed in the gods, indeed, he thought that he was guided by a divine voice. He felt that there are duties which transcend life.

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To Socrates, education demanded adherence to ideals—his function was to teach wisdom to the Athenians. Socrates made it clear that he would rather obey heaven than the citizens of Athens.

"Athenians, I hold you in much affection and esteem; but I will obey heaven rather than you, and, so long as breath and strength are in me, I will never cease from seeking wisdom or from exhorting you and pointing out the truth to any of you whom I may chance to meet."

"For I have no other business but to go about persuading you all, both young and old, to care less for your bodies and your wealth than for the perfection of your souls, and to make that your first concern, and telling you that goodness does not come from wealth, but wealth and every other good thing, public or private, comes to mankind from goodness. Thus, Socrates used the method of reason for his vocation."

PLATO'S LIFE PROFILE

Thinkers are not unanimous about the year of Plato's birth. There are some thinkers who say that Plato was born in 429 B.C., while some say that he was born in 427 B.C. but majority of the thinkers believe that Plato was born in May, 428 B.C., therefore, we prefer to go with the majority of thinkers on this aspect of Plato's life. Plato represented the highest Athenian talent of the day. Very little is known about his early education. At the age of twenty or so he became closely attached to Socrates as his disciple and remained with him for ten years. At this time, Socrates was over sixty years of age.

Though the philosophy of Sophists had wide impact in the society and at early age Plato too felt to be with them but his ten years association with Socrates, Plato was totally changed and it is rightly said that he was a true disciple of Socrates. Plato inherited love for absolute truth, virtue, morality, knowledge to 'know thyself as it banished anxiety and created fearlessness, innovativeness and love for being guided by a divine voice, from Socrates. Plato had seen that when Socrates was tried by Athenians, he did not appeal to emotion and prejudice because to Socrates morality was not an abstract ideal

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but a pattern to be realised in daily living as he felt that there are duties which transcend life and death would be either an eternal sleep or a journey to a better world.

Plato had seen that Socrates all through his life was a poor man, a fact which greatly distressed his wife, yet he opted to follow his teacher and he became a teacher to realise truth and communicate it to others for the good of the society and humanity. It is rightly said:

"Plato has given to the world a general philosophy embracing a theory of a new form of government, and a new social order. He has also pleaded for an educational system on which these two are to be based. He has propounded the first comprehensive system of philosophy which has become the forerunner of all the later idealistic theories. He has viewed the world with an open mind, so his philosophy has always been of abiding interest. He has influenced political science, religion and education throughout the succeeding ages. Though he is abstract and transcendental, it is difficult for a student of education to ignore his theories."

Plato embraced death and proceeded on his journey to a better world in 347 B.C. but he continues to be with us in the form of his thoughts concerning supernatural, natural, social and worldly aspects of human life.

Though here we are concerned with Plato's thoughts as an educator yet there is a practical need to understand his concepts concerning various aspects of his general philosophy because we find manifestation of his principles of philosophy in his philosophy of education, therefore, hereunder, we shall try to understand his philosophy of life.

PLATO'S GENERAL PHILOSOPHY

Plato's Idealism. Neither Socrates nor Plato was a skeptic, they opposed the Sophists and were willing to die for the eternal truth they believed to exist behind and within the area of life, therefore, Plato is considered as a great idealist.

How did Plato arrive at his idealistic conception of the world? His wondering mind asks the question : how is it possible that the thousands of fugitive phenomena we perceive around

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us are not merely atomistic sensations, but parts of a "world" with meaning and order? And how does it come about that, when we speak, our neighbour hears not only sounds coming from our mouths but "words" which he "understands" as having reference and significance? Plato's answer is that fundamental ordering and unifying forces must exist in the universe. And these forces, in a way which is beyond explanation, must be reflected in our minds; they render us capablity of realising meanings and interrelations within the mass of our impressions and of feeling a transcendent harmony between our own lives and the psychic forces of the universe.

Without these energies we could not have the inspiring consciousness of freedom and creative spontaneity; we would not be "men thinking," but either mechanical automatons or bewildered animals.

This "unity of ideas," or logos, cannot be described with the same concreteness as "this table", or "that tree" before our eyes. Yet for Plato, it is endowed with a higher degree of existence or reality than the things we can see and grasp. It is true and real in the sense in which a law in nature, a rule in a game, or logic in correct thought is true and real.

The immanent order of the universe, or the logos—whatever one wants to call it—appears to us not only in so far as we reason, but also in so far as we feel in ourselves the urge toward the good and the beautiful.

Knowledge alone does not make us do well and be happy, not even if it be knowledge of all the other knowledges together, but only if it is of this single one concerning good and evil.

The greatest of all human faculties is the capability of searching not only for what is true and what really "is" but also for what "ought to be". The Eros of which Socrates speaks in the Symposium, the harmony and the proportions we discover in the growth of plants, in music, and in the movements of the stars, man's feeling of an embracing love for all that resembles divine creativeness, beauty, and perfection—all these powers flow into nature and us through the mysterious channels which connect individual life with the soul of the whole.

From this source we receive the incentive for the improvement not only of ourselves but also of our society. And in this purpose Plato was so intensely interested that we may call it the core of his philosophy.

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The noble sublimity in Plato's philosophy makes us almost forget that he had a life full of conflicts and disappointments in a period when Greece was shattered to pieces and in utter need of moral and educational regeneration.

The Athenian polis had been defeated by the Spartans. Common faith and customs had crumbled; teachers and philosophers were necessary in order to give the people, through reasoning, what earlier generations had achieved through tradition, voluntary loyalty, and communal responsibility. Plato himself would have considered his work a failure if it had contributed only to philosophy and not also to the education of men.

Concept of Knowledge. Plato gave a new interpretation to the Socratic theory of knowledge. To Plato, what was real was not individual, the transitory and the flux of the external world— rather the general forms or ideas which are eternal, unchanging and completely perfect and indicative of absolute perfection.

It can only be compared with the sun which gives light to all parts of creation. Plato made it clear that the Idea of the Good is higher than existence and truth; in fact, it even surpasses the concept of God.

The Platonic view of knowledge turns away from mere opinion. When we use our senses, we obtain only a fallible account of the universe; reliable knowledge depends on understanding, which provides for a scientific interpretation of reality.

The highest type of knowledge is philosophy which sees reality as a whole. Philosophy is concerned not with empirical facts but with a synthesis of reality. While the sciences analyze, philosophy tries to obtain a complete view of reality.

Plato holds that true knowledge is innate. He thinks that knowledge does not come to the soul at or after birth. In fact, it is a part of the soul itself, and it is always with the soul. This conception has led Plato to conclude that soul existed before the body and during the prenatal existence it learned all that with which it is familiar in this world.

Plato has spoken of three kinds of knowledge :

1. The first kind of knowledge is that which comes through senses, such as sour, cold, smooth, and colour. To Plato the knowledge that is derived through senses is not true, because senses are not real.

2. The second kind of knowledge is that of opinion regarding things. An opinion about things may be valuable in certain situations, but it cannot be true knowledge, nor is it innate.

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3. The third kind of knowledge, which alone is true is innate and is in the mind or reason. All mathematical truths, general concepts, absolute and abstract ideas fall within this category.

Absolute ideas about beauty, justice, goodness are never acquired through experience. They are innate and the possession of the mind itself, independent of experience.

To Plato there are two kinds of worlds—the world of ideas and the world of objects of senses. The world of ideas is real and the other is only a shadow or phenomenal. The world of ideas is eternal, spaceless and unchangeable. It is the world of mind, a world of abstract thought. It is true and genuine and apart from the things of earth.

The absolute ideas are entities in themselves, and they form an organic whole, a "World of Ideas". To Plato, ideas are interrelated in a divine order or perfect mind. The 'World of Ideas' is the mind of God. Ideas are eternal Divine thoughts. Such is the nature of Platonic idealism. It regards that true reality is thought, and therefore, it is spiritual. Thus, to Plato thought alone is true and perfect, and it is apart from material things.

Against the ideal world, there is a material world, the world of senses which has nothing perfect and abiding in it. In the world of senses, everything is in space and time, everything is subject to change—nothing is permanent. The world of senses is not permanent, because it is made of matter and it is only a copy or shadow of the real. Plato regards matter as the source of all evils, the cause of all imperfections.

Religion and God. Plato feels that the popular religious teachings would lead to a disintegration of morality and would ultimately produce Atheism. How do we know that God exists? Can we believe in God? Plato maintains that the universal acceptance of the existence of God indicates its definite empirical foundation.

Another Platonic argument appeals to the existence of motion: bodies do not move themselves, they need a teleological principle which comes from the outside. Just as the soul is

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man's ruling principle, so God rules the universe. Furthermore, Plato points to the remarkable order displayed in the universe which cannot be accidental but implies the providence of a supreme force.

Theory of Ethics. Plato believed that "Good" was the highest reality in the universe, hence everything must contribute to it. He thought that for being moral one must possess certain virtues or "Goods of the Soul", as he has called them. These virtues or "Goods" are justice, self-control, magnanimity and temperance. These virtues have their root in the psychological nature of man.

Each element of the soul has its corresponding virtue. For the appetites, self-control is the important virtue. Courage is the virtue of the heart. To Plato, self-control and courage are the fundamental virtues for individual and civil life. Justice is the final virtue. Justice helps man to maintain an interrelationship between the various elements of his complex nature.

The capacity for justice helps other faculties of the soul to carry on their proper function. Appetites should be curbed. Courage should be the active wisdom and reason should decide things at all times. These are the demands of justice.

Immortality of Soul. The philosophy of Plato rests upon his belief in the immortality of the soul. How do we know that the soul is immortal? How can we be certain that it will not perish through death? Plato argues that the soul is not dependent upon the body, rather it is the dominant force in the body.

The soul is unalterable and cannot be destroyed through successive reincarnations. The central idea of the soul is that of life, which excludes the idea of death. From a logical standpoint, Plato appeals to the identity of opposites.

The existence of life demands the existence of death, whereas the existence of death demands the existence of life. Also, death can only touch those substances which are composite; it cannot touch a simple substance—the soul. The soul, imprisoned in the body, longs for eternal union; it naturally transcends the limitations of human existence.

Furthermore, Plato points out that while bodies are moved from the outside, the soul is completely autonomous and contains its own principle of motion. Not dependent on external forces, it can neither be created nor destroyed, and thus, it transcends the categories of space and time.

Plato's Psychology. Plato makes a clear-cut distinction between soul and body, the subjective and objective. He regards man as the epitome of the universe having two elements—the soul, and the body. The soul has three distinct parts :

1. The lowest part consisting of desires and appetites, which we call instincts or drives today;

2. The second part is that of courage or spirit which rises from the heart. It is the source of all such elementary virtues as endurance, hardihood and perseverance. These two parts of the soul belong to the body. Hence, they decay and die with the body;

3. The highest part of the soul is reason. Its connection is with another world. It is not earthly. It is divine and has no affinity with the body.

The body works as a prison house to the soul of reason. However, reason survives the destruction of the body. Reason resides in the head, the most dignified part of the body. Thus, Plato regarded brain as the seat of the mind—the reason.

Theory of Reincarnation. Plato definitely accepts the theory of reincarnation. The type of life after death is determined by our existence on earth. Our character produces a continuity throughout our pilgrimage in the universe. Hence, the evil man may become an animal while the good man may become a philosopher in another existence.

The fate of the soul on earth is essentially somber and melancholy; therefore, the aim of the soul is to regain its original purity. The world process ends with the absorption of the soul in the world stream, a condition which approximates the Buddhist Nirvana, and which can scarcely be expressed in philosophical terms.

On Family and Women. Plato was not favourably inclined towards family as a good institution. He did not like the 'individualizing tendencies of family life". To him, the welfare of the state was paramount, and there was no value of family associations against the state. During the old Athenian period, the family had failed to train children and produce able citizens.

This failure had weakened the state. So Plato considered the state above family associations and recommended state control of the breeding, nursing, and training of children. Plato

permitted family life to the slaves only. Thus, Plato appears to be a staunch advocate of the state control of education.

Plato remained a bachelor all through his life and he failed to understand the distinctive traits of faminine nature. He thought that the females have fundamentally the same nature as males, though they are not so strong. However, he is prepared to admit women to all the offices and work of the state.

While women played only a minor part in Athenian education, Plato recommended that, essentially, they should receive the same training as men.

This was indeed a revolutionary suggestion, and it scandalized many of his contemporaries. He also recommended a communistic system of property sharing for the philosopher kings who were to have no individual possessions. He favoured eugenics and recommended that infants who were unfit should not be allowed to live. His view of the family was extremely unorthodox.

He considered the family an inferior institution, and he believed that marriage should be regulated by the state. Only slaves were to be permitted to lead an unrestricted family life. He also thought that nursing and the bringing up of children were important enough not to be left to the discretion of private individuals.

The Source of Evil. Plato regarded the material world as against the world of ideas or of the Good. The material world is the source of all evil. It is subject to decay and death. The human body shares all the weaknesses and deprivations of the material world. That is why the appetites war against the mind.

The body deprives the reason and it is worse than a prison to the soul. Thus, Plato regarded body as the source of all evil. This view has been greatly misinterpreted by some Christian thinkers and have led education to adopt a hostile attitude to the human physique.

Theory of Government. Plato, in his later philosophy, especially in the Laws, almost advocates a theocratic government. Heresy is to be strictly punished; religion is to be the center of the state. The rulers of the state are to be especially trained in theology.

This parallels medieval beliefs which usually upheld the supremacy of religion. The status of the priesthood in the Middle Ages reminds us of the role of the philosopher kings in Plato's Republic.

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Plato has given us his philosophy of government through the Republic and the Law. He accepted the traditional belief that the individuals should be trained as tools of the state in order to defend it and administer its affairs.

He regarded the state as an organism or personality, just like an individual, having all the faculties of the individual writ large. Everything that is found in the individual exists in the state in a much greater measure.

Corresponding to the three faculties of the soul—the appetites, spirit and reason, the state consists of three classes of people:

1. the vast body of people like the appetites of the soul;

2. the "guardians", or army or police like the soul of courage; or

3. the ruling class—the reason of the state corresponding to the reason of the soul.

Plato did not believe that the best interests of the individual and those of the state would ever be into serious conflict. If the state is functioning in a healthy manner, its parts i.e., the individuals, too, will be in good health.

Plato considered the state as a divine agency with a divine function. Its divine function is to realise the Good upon the earth after the model of absolute justice. Thus, the state has ethical ends.

THE FUNDAMENTAL CONCEPTS IN PLATO'S PHILOSOPHY OF EDUCATION

One who wishes to understand the deepest of what Plato has to say about education should immerse himself in the poetic symbolism of the Symposium.

But instead of commenting on the Symposium, which is too great a work of art to tolerate logical analysis, let us concentrate on The Republic and The Laws.

No form of human existence seems to Plato so well worth aiming at as the harmony of the man beautiful and virtuous. Plato starts by emphasizing the necessity of sound interaction between body and mind as the basis of all education. But according to his theory of the logos, he extends the idea of harmony beyond merely individual accomplishment into the realm of a cosmic metaphysics.

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Only a person trained to incorporate into his own existence the beauty and harmony of the divine universe will be able to obey the call of Eros, to harmonize his instincts and volitions under the guidance of universal principles, and to subject his conduct spontaneously to the four cardinal virtues of wisdom, temperance, courage, and justice.

Only such a person will be the perfect citizen, because he has learned "how both to rule and to be ruled righteously". Men imbued with this psycho-physical harmony will do their duty in a joyful mood and help to build up a sound community.

Education was a subject to which Plato attached the greatest importance. In the Republic he reckons it with war, the conduct of campaigns and the administration of states as amongst 'the grandest and most beautiful' subjects, and in the Laws he repeats that it is 'the first and fairest thing that the best of men can ever have'. In the Laches, which is professedly a treatise on education, he asks, "Is this a slight thing about which you and Lysimachus are deliberating? Are you not risking the greatest of your possessions? For children are your riches; and upon their turning out well or ill depends the whole order of their father's house."

Again in the Crito he says : "No man should bring children into the world who is unwilling to presevere to the end in their nurture and education". The extent and elaborateness of the treatment of education in the Republic and in the Laws likewise testify to the importance of the subject in Plato's mind.

Thus, Plato placed an exalted value on education. Therefore, in all his works the problem of education finds a place. The Republic and the Laws have education as their major theme. To him, education is "the first and fairest thing that the best

of men can ever have". During his long life time, his ideas underwent an evolution. In the Republic he spoke of "an ideal state and idealistic and intellectualistic view of education". In the Laws, written in old age, he gave up his idealism and showed extreme conservatism.

At a time of intellectual unrest in Greece, about the fourth or the third century before the Christian era, a new school of teaching came into being. The enlargement of the intellectual horizon resulting from the unrest that ensued demanded a class of men who could impart quickly every kind of knowledge; and to satisfy this demand all sorts and conditions were pressed into the service of education and classed under the general title 'Sophist'.

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The teaching of the sophists was unsystematic; it was also limited to the few who could pay for it, and we find Socrates, for example, saying: 'As for myself, I am the first to confess that I have never had a teacher; although I have always from my earliest youth desired to have one. But I am too poor to give money to the sophists, who are the only professors of moral improvement.'

The difficulties which arose from the educational methods of the sophists deeply perplexed Plato. His early dialogues everywhere bear the mark of this perplexity, a perplexity which, it seems, was common to the foremost minds of Greece at that time. The Laches records the concern of Lysimachus and Melesius as to the education of their children and their eagerness to accept guidance from any quarter; the Euthydemus ends with an appeal to Socrates by Crito concerning the education of Critobulus his son.

The life of an Athenian schoolboy is described by Plato in The Protagoras, as follows :

"Education and admonition commence in the first years of childhood, and last to the very end of life. Mother and nurse and father and tutor are quarreling about the improvement of the child as soon as ever he is able to understand them; he cannot say or do anything without their setting forth to him that this is just and that is unjust; this is honourable, that is dishonourable; this is holy, that is unholy; do this and abstain from that. And if he obeys, well and good; if not, he is straightened by threats and blows, like a piece of warped wood.

At a later stage they send him to teachers, and enjoin them to see to his manners even more than to his reading and music; and the teachers do as they are desired. And when the boy has learned his letters and is beginning to understand what is written, as before he understood only what was spoken, they put into his hands the works of great poets, which he reads at school; in these are contained many admonitions, and many tales, and praises, and encomia of ancient famous men, which he is required to learn by heart, in order that he may imitate or emulate them and desire to become like them.

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Then, again, the teachers of the lyre take similar care that their young disciple is temperate and gets into no mischief; and when they have taught him the use of the lyre, they introduce him to the poems of other excellent poets, who are the lyric poets; and these they set to music, and make their harmonics and rhythms quite familar to the children's souls, in order that they may learn to be more gentle, and harmonious, and rhythmical, and so more fitted for speech and action; for the life of man in every part has need of harmony and rhythm.

Then they send them to the master of gymnastic, in order that their bodies may better minister to the virtuous mind, and that they may not be compelled through bodily weakness to play the coward in war or on any other occasion. This is what is done by those who have the means, and those who have the means are the rich; their children begin education soonest and leave off latest."

The application of the principle of the division of labour results in the separation of the citizens of the state into two classes—the industrial or artisan and the guardian class, the duty of the former being to provide the necessaries of life, the duty of the latter being to enlarge the boundaries of the state— a proceeding which involves war—that luxuries may be available for the citizens and the state be something more than 'a community of swine'.

The guardian class, Plato further subdivides into the military and governing classes, representing respectively the executive and deliberative functions of government.

After the division of the citizens into the three classes— the industrial, the military and the ruling—has been established, the state assumes the nature of a permanent structure, and this has caused Plato's constitution to be designated 'a system of caste'.

The barriers between the classes are not, however, absolute, nor is the hereditary principle in legislation regarded as infallible, for Plato immediately adds : 'But as all are of the same original stock, a golden parent will sometimes have a

silver son, or a silver parent a golden son. And God proclaims as a first principle to the rulers, and above all else, that there is nothing which

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they should so anxiously guard, or of which they are to be such good guardians, as of the purity of the race.

They should observe what elements mingle in their offspring; for if the son of a golden or silver parent has an admixture of brass and iron, then nature orders a transposition of ranks, and the eye of the ruler must not be pitiful towards the child because he has to descend in the scale and become a husbandman or artisan, just as there may be sons of artisans who having an admixture of gold or silver in them are raised to honour, and become guardians or auxiliaries.

For each of the three classes of the community—the producing, the military and the governing—Plato ought to have provided, we should imagine, an appropriate form of training; but although the education of the soldier and that of the ruler or philosopher are treated at considerable length, no mention is made in the Republic of the education of the industrial class.

The education of the members of this class, had Plato dealt with it, would doubtless have been of a strictly vocational nature.

The fact that this large element in the community is denied the benefits and privileges of citizenship, the communistic scheme being confined to the guardian class, must be regarded as a serious defect in Plato's ideal state. It has been attributed to Plato's aristocratic prejudices, and to the Greek contempt for the mechanical arts.

Plato's first treatment of education, the training of the guardians including the military and ruling classes, is a general education governed mainly by the principle of imitation. Its two main divisions are the current forms of Greek education, namely, music and gymnastic, but as Plato again warns us : 'Neither are the two arts of Music and Gymnastic really designed, as is often supposed, the one for the training of the soul, the other for the training of the body. I believe that the teachers of both have in view chiefly the improvement of the soul.' Thus, mental is to precede physical education.

Here we have formulated Plato's guiding principle—that nothing must be admitted in education which does not conduce to the promotion of virtue. For 'true and false' he substitutes the standard 'good and evil'.

Plato proceeds to pass in review the stories about the Gods and formulates the following theological canons :

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1. 'God is not the author of all things, but of good only'— and the poet is not to be permitted to say that those who are punished are miserable and that God is the author of their misery.

2. The Gods are not magicians who transform themselves, neither do they deceive mankind in any way'.

The tales to be told to children must conform to these principles, and others are not to be told to the children from their youth upwards, if they are to honour the gods and their parents, and to value friendship.

After having considered the fables dealing with the gods, Plato proceeds to consider those relating to heroes and the souls of the departed.

To make the citizens free men who should fear slavery more than death, the other world must not be reviled in fables but rather commended. All weepings and wailings of heroes must be expunged from fables; likewise all descriptions of violent laughter, for a fit of laughter which has been indulged to excess almost always produces a violent reaction.

In respect to music in its limited and modern sense, Plato maintains that all harmonies which are effeminate and convivial are to be discarded and only such retained as well make the citizens temperate and courageous. The rhythm is to be determined by the nature of the words, just as the style of words is determined by the moral disposition of the soul.

So must it be with the other arts and crafts, and not only the poets, but the professors of every other craft as well, must impress on their productions the image of the good.

Here we have the origin of the old quarrel between poetry and philosophy, or between art and morality. Plato will not entertain the idea of 'art for art's sake'; the only criterion he will recognise is the ethical.

The reason of Plato's solicitude for a good and simple environment for the children who are to be the future guardians of the state is his belief in the efficacy of unconscious assimilation or imitation in the formation of character.

Plato's treatment of gymnastic in the Republic is decidedly brief; he contents himself with indicating no more than the general principles. 'Gymnastic as well as music should begin in early years; the training in it should be careful and should

continue through life', he says, adding, however, 'Now my belief is, not that the good body by any bodily excellence improves the soul, but, on the contrary, that the good soul, by her own excellence, improves the body as far as this may be possible'.

For the education of the ruler or philosopher we find him stating : 'Calculation and geometry and all the other elements of instruction, which are a preparation for dialectic, should be presented to the mind in childhood; not, however, under any notion of forcing our system of education'.

The principle of teaching-method here implied, he elaborates by adding : 'Bodily exercise, when compulsory, does no harm to the body; but knowledge which is acquired under compulsion obtains no hold on the mind. . . . Then do not use compulsion, but let early education be a sort of amusement; you will then be better able to find out the natural bent.'

In the Laws the positive significance of play in education is emphasised. Thus, as has frequently been pointed out, we do not have to come to modern times, to Herbart, Froebel or Montessori, to find the child's interest or his play taken as a guiding principle in education : it is found formulated in Plato.

Those who are to undergo the early education and become guardians of the state are to unite in themselves 'philosophy and spirit and swiftness and strength'. Throughout their education, they are to be watched carefully and tested and tempted in various ways; and those who, after being proved, come forth victorious and pure are to be appointed rulers and guardians of the state, the others remaining axuliaries or soldiers.

The qualities required for the higher education or for the philosophic character Plato frequently enumerates. Preference is to be given to 'the surest and the bravest, and, if possible, to the fairest; and, having noble and generous tempers, they should also have the natural gifts which will facilitate their education'.

Another account runs : 'A good memory and quick to learn, noble, gracious, the friend of truth, justice, courage, temperance'; again, 'Courage, magnificence, apprehension, memory'.

The aim of the higher education is not a mere extension of knowledge; it is, in Plato's phrase, 'the conversion of a soul from study of the sensible world to contemplation of real existence'.

Such is the aim of the higher education, the education of the philosopher or ruler. Plato, having determined the aim, next proceeds to consider the scope of higher education. It includes number or arithmetic, plane and solid geometry, astronomy, theory

of music or harmonies, all preparatory to the highest of the sciences, namely, dialectic. 'Through Mathematics to Metaphysics' might be said to sum up Plato's scheme of higher education.

For general improvement of mind, Plato directs for training in abstraction, geometry, dialectic and astronomy. Plato's scheme of education have same training and education for men and women.

Plato dismisses as irrelevant the ridicule which would be excited by his proposal that women should share with men the exercises of the gymnasia, maintaining that the question should be decided on principle. The principle, he argues, which applies in this case is that each member of the state should undertake the work for which he is best fitted by nature, and while admitting that physically the woman is weaker than the man, he nevertheless maintains that in respect to political or governing ability the woman is the equal of the man.

Had he affirmed that in respect to intellectual ability the woman is on the average the equal of the man, he would have anticipated the conclusions of modern research.

Education in the Laws is to be universal, not restricted as in the Republic to the guardian class, and is to be compulsory; 'the children shall come (to the schools) not only if their parents please, but if they do not please; there shall be compulsory education, as the saying is, of all and sundry, as far as this is possible; and the pupils shall be regarded as belonging to the state rather than to their parents.

'My law shall apply to females as well as males; they shall both go through the same exercises'. To the co-educational

principle and the communistic scheme on which it is based Plato frequently alludes in the Laws, thus indicating that the proposal in the Republic was regarded by him as a serious one. In support of the idea that women and girls should undergo the same gymnastic and military exercises as men and boys Plato states:

"And pursuits of men are the pursuits of women also. If men and women have the same qualities as regards their duties in the state, it means they should have the same education and training."

The omission in the Republic of any reference to the education of the industrial or artisan class is partially rectified in the Laws. Plato now says, 'anyone who would be good at anything must practise that thing from his youth upwards, both in sport

and earnest, in its several branches; for example, he who is to be a good builder, should play at building children's houses; he who is to be a good husbandman, at tilling the ground; and those who have the care of their education should provide them when young with mimic tools.

They should learn beforehand the knowledge which they will afterwards require for their art. For example, the future carpenter should learn to measure or apply the line in play; and the future warrior should learn riding, or some other exercise, for amusement, and the teacher should endeavour to direct the children's inclinations and pleasures, by the help of amusements, to their final aim in life.

The most important part of education is right training in the nursery. The soul of the child in his play should be guided by the love of that sort of excellence in which, when he grows up to manhood, he will have to be perfected.

Thus, Plato established the humanistic tradition in Western education. His influence on later educational thought can be traced in Quintilian, in the medieval curriculum, the studies constituting the trivium (grammar, rhetoric, logic or dialectic) and the quadrivium (music, arithmetic, geometry, astronomy), if different in order, being practically identical with those prescribed by Plato for the philosopher, in More's Utopia, Elyot's Governor and other renaissance writers, in the educational scheme of The Book of Discipline ascribed to John Knox, in Rousseau's Article on Political Economy and in Fichte's Addresses to the German Nation.

Whether this influence has been for good or evil has been vigorously debated. That different interpretations can be derived from the writings of a thinker so original and fertile as Plato is only to be expected.

Thus, his static view of the state, with divisions into clearly demarcated classes, each of which is required to keep as much as possible to itself, has been condemned as undemocratic.

Another evil side of Platonic culture, according to Whitehead, was its total neglect of technical education as an ingredient in the complete development of ideal human beings.

On the other hand, Whitehead recognises that the Platonic ideal has rendered imperishable service to European civilisation by encouraging art, by fostering that spirit of disinterested

curiosity which is the origin of science and by maintaining the dignity of mind in the face of material force.

Dewey likewise acclaims Plato's procedure of untrammelled inquiry, remarking: 'Nothing could be more helpful to present philosophising than a "Back to Plato" movement; but it would have to be back to the dramatic, restless, co-operatively inquiring Plato of the Dialogues, trying one mode of attack after another to see what it might yield; back to the Plato whose highest flight of metaphysics always terminated with a social and practical turn, and not to the artificial Plato constructed by unimaginative commentators who treat him as the original university professor'.

PLATO'S PHILOSOPHY OF EDUCATION SIMPLIFIED

Plato's fundamental concepts of philosophy, particularly his philosophy of education as given above, for better understanding by the general readers and students need to be simplified, hence, a brief account of Plato's complex thoughts is as follows :

The Concept of Education : Platonic philosophy of education rests mainly on the four moral concepts of worth, wisdom, service and political leadership.

The Greek term for worth, or virtue, is arete. It demands not only moral convictions, good intentions, and a moral conscience but also the ability of adequate practical action.

Applied to man, the Greek ideal of virtue would be not only a moral character, as such, but the "man beautiful and virtuous" and efficient, one of the most embracing ideals of humanity.

Now we understand why Plato considers knowledge, or wisdom, the second of the four pillars in his edifice of educational thought and believes in the connection of morality and knowledge.

Here the third and fourth of the fundamental concepts of the Platonic philosophy of education enter in—namely; the concepts of political service and political leadership; in Greek terms, the problems of the polis and of the aristoi.

Plato regarded education as a process of moral training. Education is an effort on the part of the older generation to pass on to younger generation all the good habits and wisdom acquired through experience.

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Plato says, "1 mean by education that training which is given by suitable habits to the first instincts of virtue in children....which leads you always to hate what you ought to hate, and love what you ought to love, from the beginning of life to the end...in my view, will be rightly called Education." Plato dictates :

"Education is the process of drawing and guiding children towards that principle which is pronounced right by the law and confirmed as truly right by the experience of the oldest and the most just."

Functions of Education : Plato regarded education as "an essential function of the cosmic order." He recognised two kinds of mind, the empirical and the rational. The empirical mind begins from the parts and proceeds to the whole and the rational mind begins from the whole and moves towards the parts. Plato, an idealist, always placed the end above the means, the whole above the parts.

To Plato, the first function and purpose of education is to ascertain state unity. Under the influence of the Sophists, the Greek youths had become extremely individualistic in temperament and the safety of the state was in danger.

Plato stood against this social order and advocated for the absolute supremacy of the state. So Plato wanted to destroy individualism. For this, he regarded education as the chief remedy.

To him the first purpose of education is to develop a team and co-operative spirit, a feeling of community life. Every citizen must be trained to forego his private interests for the sake of the state. He must dedicate himself fully to the service of the state.

In this view, Plato accepted the Spartan ideal of social solidarity, but he went much ahead the Spartan ideology by making "the state a personality that possessed within itself all the factors of body and mind".

The second purpose of education, according to Plato, was to develop civic efficiency which was a great virtue to him. He thought to develop this virtue by inculcating "the habits of temperance, courage and military skill into the youth".

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The third purpose of the education is to develop the rule of reason in the youth so that the appetites may not have the upper hand.

The fourth purpose of education is to produce a love of truth, beauty and goodness in the child. At birth the child is a creature of low appetites. So he must be taught to rise above these in order to love the ideal above the actual.

The fifth task of education is to harmonize the personality of the individual. "Body and mind, the life of habit and the life of reason, the individual interests and the interests of the state" must be harmonized for becoming a unified whole.

Plato says, "If our citizens are well-educated, and grow into sensible men, they will easily see their way through all these, as well as other matters which count such, for example, as marriage, the possession of women and the procreation of children."

This implies that education has to produce a self-governing individual. "Education must be a substitute for state regimentation and innumerable laws". This is the sixth purpose of education.

"True education...will have the greatest tendency to civilize and humanize them in their relations to one another, and to

those who are under their protection." In other words, it is the purpose of the school to teach children to live in harmony. Plato wanted to make the school the greatest humanizing and socializing agency.

State and Education: Plato devoted his two largest and perhaps most influential works, The Republic and The Laws, to the problems of the state. He wished to picture a state which would be the political image of the logos, one in which, consequently, statesmanship and education would be twins, for both aim at the realization of a higher order in life.

Such an attempt led him by necessity to choose the literary species of a Utopia; for a plain painting of the reality of political institutions, as they exist here on earth, can never be an image of perfection.

Plato is of the opinion that education should be a primary duty of the state. Therefore, in the Republic and the Laws he has said that education should be conducted under the control

of the state. We have already referred to Plato's distrust of the family as an organisation for producing able citizens.

Therefore, he wants to put all the children under the control of the state for education in public schools. All the children must be educated alike, and no child should be allowed to have his own will apart from that of the community.

In Plato's state the chosen ones would have to pay a high price for the privilege of a perfect liberal education. They would never enjoy the ties and attachments of family life. Even procreation and nursing would be regulated by the state. Life would be depersonalized and void of the warmness of the bonds of blood. Discipline and duty would prevail over all other human interests.

The Educational Process : Plato has spoken of two kinds of education : (1) Education for practical affairs, and (2) education for service to the state. The first kind of education aims at acquiring skills from the artisans and trade classes.

Plato regards this education as mean and illiberal. The true and liberal education is that which prepares the youth for service to the state, that is, which teaches him to develop the ideal perfection of citizenship.

1. Education in Virtues. In the education of the citizen Plato recognizes two levels—education for fundamental virtues, and education for developing a rational virtue.

At first, the child will be educated to develop moral attitudes and habits. Plato regarded discipline and music as the appropriate means for this purpose. But as Plato grew older, he recommended the formation of habits by regimentation.

In the Laws he says, "The great principle of all is that no one of the either sex should be without a commander . . . but in war and peace he should look to and follow his leader."

2. Conversion. Plato believes that the higher virtues are acquired through the functioning of the rational faculty. He wants that the life of senses should be converted to the love of ideal reality. The soul should be turned from low interests to high interests.

Plato says, "The process ... is not the turning over an oyster shell but the turning round of a soul passing from a day which is little better than night to the true day of being, that is, the ascent from below, which we affirm to be true philosophy."

Plato believed that this conversion was possible by the study of arithmetic. He says. "Arithmetic has a very great and elevating effect, compelling the soul to reason about abstract numbers, and rebelling against the introduction of visible or tangible objects into the argument."

3. Compulsory Training. According to Plato, compulsory training is necessary for all boys and girls who want to become citizens. But he did not like compulsion in learning. He regarded coercion as painful.

Compulsion with regard to bodily exercise is not harmful, but compulsory learning is harmful to the growth of a healthy mind. Plato says, "A freeman ought not to be a slave in the acquisition of knowledge of any kind. Bodily exercise, when compulsory, does no harm to the body; but knowledge, which is acquired under compulsion, obtains no hold on the mind. Then, do not use compulsion, but let early education be a sort of amusement; you will better able to find out the natural bent."

It is only in case of young children that Plato condemns compulsion, for older children he believes in the principle of

formal discipline. The compulsory intellectual training is necessary for those who are to look after the affairs of the state.

4. Uniformity necessary. Plato believes in uniformity which alone, according to him, can produce a co-operative spirit so needed for the welfare of the state. Therefore, he demands absolute regimentation, in thought and action.

He says, the legislator "has only to reflect and find out what belief will be of the greatest public advantage, and then use all his efforts to make the whole community utter one and the same word in their songs and fables and discourses all their life long".

Plato is not prepared to accept any change in the routine of youth. He believes in a mixed and unalterable system of training for inculcating moral habits in the youth. Plato has proposed eight rules for carrying out this training :

1. The environment of children should be moral and should remain unchanged.

2. Morals and manners of the young and of every citizen should be under drastic censorship.

3. The ancient poetry having any suggestion of evils and falsehood should be eliminated from any educational scheme. Homer should not be taught because of his lies about the gods. Song and music should be according to the prescribed models. "Any musical innovation is full of danger to the whole state, and ought to be prohibited...when modes of music change, the fundamental laws of the state always change with them."

4. Persons practising pantomime should be excluded.

5. The games and plays of children must not be changed.

6. Painting, sculpture and architecture should be regularly censored in order to eliminate their evil influences.

7. Reverence for antiquity must be developed.

8. The rituals of religion must not be changed. They should remain fixed.

PLATO'S EDUCATIONAL PROGRAMME

Modern educational authors have tried to press Plato's ideas on the structure and sequence of education into our modern categories of elementary, secondary, and higher schooling. This is difficult for two reasons; first, because of the general differences between Greek and modern civilization, which do not allow an easy transfer of terms; secondly, because Plato himself lays much more value on the spirit than on the external organisation of education.

Plato's ideal school: From birth to about six years of age, a child's body and healthy habits have to be developed. During the first three years of life, sanitary nursing is most important. From three to six, sports, games, plays, and songs are the best means of good breeding.

In this period also, the basis for courage and self-discipline has to be laid by exposing the child to pleasure and pain, and the basis for reverence for tradition by inculcation of the elements of the great national myths.

At the age of six, a child should begin a more formal education. Boys and girls, too, should receive their initial military training in the form of gymnastics, practised with a view towards war. Simple and dignified music, conducive to the cultivation of noble emotions, ought to prepare them to combine, in their later life, the courage of the warrior with the refined enjoyment of peace.

The highest good ... is neither war nor civil strife—which things, we should pray rather to be saved from—but peace one with another and friendly feeling.

The insistence on fullness of experience serves as guiding principle also for the higher stages of Plato's scheme of education. After the first years of adolescence, intellectual studies are interrupted in favour of intensive physical training and military service.

They require four years, and only then may the young man, now at the age of twenty, return to theoretical studies, provided he has excelled among his comrades. He is now sufficiently matured to enter upon the first level of higher

education.

Higher education. A regular school life begins for both boys and girls, controlled by a "law-warden," a director of education. Reading, writing, and the rudiments of mathematics have to be taught. Gymnasia and schools, open to all, ought to be built; teachers ought to be appointed.

Plato wishes that all the means of education be concentrated systematically toward bringing about a full and mature personality. In this process, mere guidance and information, as well as mere conditioning and habituation, would fail. They are effective in the pursuit of the virtues of temperance and courage, but a person endowed with these qualities may still be narrow, unpleasant, and perhaps socially dangerous unless he possesses also the virtues of wisdom and justice. All these virtues must be molded into an organic whole.

Plato has, thus, outlined a number of periods for systematic training and instruction according to the stages of development of life.

Infancy. During infancy which extends from birth to three years, the child is to be properly nourished and is to be saved from pain and pleasure as far as possible.

Nursery. According to Plato, this period extending from three to six years of age is the most important part of education. The education during this period should consist of play, fairy tales, mother goose, and simple recreations.

The Elementary School. This period should begin at six and go up to thirteen. Boys and girls should be housed in separate state dormitories. Plato believes that during this period the children lack in harmony and control and their movements

are uncoordinated. During this period music, play, religion, morals and mathematics should be taught to children. Plato thinks that education in these will bring the necessary rhythm, melody and control in the behaviour of children.

The Middle School. This period begins at thirteen. Plato says, "The age of thirteen is the proper time for him to begin the lyre, and he may continue at this or another three years, . . . whether his father or himself like or dislike the study, he is not to be allowed to spend more or less time in learning music than the law allows."

Hence, this period from thirteen to sixteen was to be devoted to training in instrumental music which consisted of the play of cithera, religious hymns, memorize poetry, arithmetic (especially theory).

Gymnastic Period. This period extends from sixteen to twenty. During this period special attention to formal gymnastic and military training should be given. No stress on intellectual training during this period is desirable.

Higher Training. Plato recommends that at the age of twenty the most promising young men and women should be selected through diagnostic tests for a ten year course in scientific studies. At this period, the purpose will be to help young men and women to see the inter relationship of facts, because during this period of growth there is a need of correlating of all thinking.

During this period, the systematization of the various sciences will be emphasised—there will be coordination of reason and habits and inter-relating of the physical sciences.

Plato says, "The sciences which they learned without any order in their early education will now be brought together, and they will be able to see the natural relationship of them to one another and to true being."

Training for Officers. Plato has recommended a course for officers selected to serve the state in high offices. This course is for the period from thirty years of age upto thirty-five. The course consists of philosophy, sociology, government, law and education.

Life of Active Duly. Those selected as high officers will serve the state on active duty from thirty-five to fifty.

Philosophers. Plato has recommended that at fifty, the high officers of the state should be relieved from active duty and

they should be encouraged to give their attention to the study of higher philosophy

Plato's Attitude towards the Practical Arts. Plato was not sympathetic to practical arts. He considers them vulgar and unfit for a gentleman. He regards them suitable only for slaves. Therefore, he has given no place to them in his scheme of

education. Plato declares, "If any citizen inclines to any other art than the study of virtue let them punish him with disgrace and infamy."

No Education for Slaves. Plato has declined to recommend any system of training for the slaves; because he wants to exclude them from participation in any affairs of the state. He wants that they should follow the traditional family life. He expects the slave boy to follow his father's occupation, and the girl to take part in the household activities of the women. Thus, Plato wants that the slave boy and girl should learn by imitation, because all their training is only an affair of forming right habits.

5. Women Education. We have already seen that the men and women have fundamentally the same nature, except that the women are weaker. "All pursuits of men are the pursuits of women also, but in all of them a woman is inferior to a man." If men and women have the same qualities as regards their duties in the state, it means they should have the same education. Plato says that music, dancing, gymnastics, military exercise, housemanship and fighting should be taught both to men and women.

The Courses of Study

Plato's views on curricula are interesting both from philosophic and historical point of view. He has given an outline of curriculum which has been followed in the Western countries for more than fifteen centuries. Plato could see the basic principles of child activities which were widely accepted until the advent of Comenius in the seventeenth century.

He accepted the traditional Greek curriculum of gymnastics and music for elementary stage but gave a new interpretation to it. For secondary and higher education, he proposed a new course of study.

For the first ten years of life, Plato says that the child should be taught arithmetic, plane and solid geometry, music and astronomy. These subjects are not to be studied for calculation, but for understanding the universal relations underlying them.

It is only in this way that the capacity for abstract thought can be developed for the secondary stage. Plato recommends the teaching of poetry, arithmetic (especially theory), formal gymnastics and military training, geometry, manners, music and religion.

Plato divides the higher education into two phases—scientific and philosophic. The scientific period is to extend roughly over the years from twenty to thirty. In this period, main attention will be on arithmetic, geometry, music and astronomy. After this period, five years should be devoted to the study of dialectic.

Plato has originated the disciplinary conception of education. Plato wants to make the disciplinary use of the above subjects at each stage rather than the liberal use. For example, Plato believes that the study of arithmetic will make the child "brighter, quicker, and more retentive".

He says, "Above all, arithmetic stirs up him who is by nature sleepy and dull, and makes him quick to learn; retentive, shrewd, and aided by art divine, he makes progress quite beyond his natural powers". It means the value of arithmetic lies in the power it provides, and this power can be transferred in other fields as well.

Administration of Education

Plato wants to keep the general charge of educational affairs in the hands of a superintendent of education to be elected by the magistrates from among the ablest citizens of the state. The superintendent should be of over fifty years of age and he should hold office for five years. He should also be given two assistants—one director of music and another for gymnastics. In addition to these, there were to be other assistants and superintendents for organizing contests.

DILEMMAS IN PLATO'S PHILOSOPHY OF EDUCATION

Plato's educational scheme acknowledges only tradition and rejects experimentation. There is censorship and control not

only over the schools and the general upbringing of youth, but also over the people's religion

Plato is convinced that the decay of his city is due to the abandonment of the simple customs of the forefathers. Out of

this conservative attitude Plato develops a strong appreciation for the unwritten ancestral customs, pervading the more instinctive life of a nation.

Even the inventors of new games, new sports, and new melodies are punishable as corruptors of morals.

It conforms with this conservatism that Plato regards habituation or, as we could also say, "conditioning" as one of the main instruments of education. He plans the most just and advanced State. What he would actually achieve, here as with his laws concerning nurture and procreation, is a society without any incentive to improve itself through experimentation and democratic co-operation.

A decisive contrast between Plato's love of a free and liberal life and his reactionary emphasis on conditioning and stability runs through his whole system. That is one of the reasons why he came to be admired by both conservatives and radicals.

There can be no doubt that Plato, sometimes, approximates modern "totalitarianism". He does so institutionally, through recommending censorship and the complete subordination of schools to the control of the polls, and even morally.

PLATO'S INFLUENCE

If one understands the influence of Plato's educational thought on posterity in the broadest sense of the word, namely, as the radiation of Plato's ideas on the culture of mankind, then dealing with this influence is almost the same as dealing with the development of philosophical thought in its various ramifications.

Much smaller is the influence of Plato's ideas on education proper, though in a diluted state some essentially Platonic concepts about education were transmitted into the classrooms of the monastery schools and the scholastic universities of the Middle Ages. But in comparison to Aristotle, Plato's influence was small, though not absent.

During the Renaissance he inspired the humanist teachers in their fight against monkish schoolmasters. Since then all humanist or neo-humanist movements in education have started with the battle cry : "Back to Plato!"

But only a few in each of these periods understood the deeper educational intentions of Plato. His ideas proved to be too comprehensive, artistic and dialectical to serve as pragmatic principles for the pedagogue, who preferred to teach languages and to read with his pupils the Socratic dialogues for linguistic or, in the best case, theoretical-philosophical training.

Plato's ideal of an education of both sexes, his ideal of a combination of gymnastics and musical education, his belief that education ought to be a process continuing through life and perpetually interlocking with practical experience and action, his conception of the true philosopher—all these aspects were far beyond the horizon of the schools in later periods, just as they were in Plato's own time.

The spirit of Plato cannot be pressed into the typical school systems supported by parents who want their children to be adapted the prevailing social or professional standards. Plato himself choose to lay down his educational plans in the framework of Utopias, and with his sublime ironical mind he smiles, sometimes condescendingly, at his own "daydreaming".

What, then, is the historical and practical sense of such works as The Republic and The Laws?

QUESTIONS FOR EXERCISE

1. Write a brief note on the Fundamental Concepts in Plato's Philosophy of Education.

2. Write a note on Plato's Educational Programme.

3. Write a note on Plato's Influence on Posterity.

4. 'Plato was a true disciple of Socrates'. Justify this statement and write a note on similarities between Socrates and Plato concerning their philosophy of education.

5. "Plato was basically an idealist". Justify this statement as evident in his philosophy of education.

6. Write a note on Plato's concepts concerning:

(a) Four moral concepts on which Plato's philosophy of education rests.

(b) Functions of Education.

(c) State and Education.

(d) Courses of Study.

(e) Family and Women.

(f) Concept of Knowledge.

3 Aristotle (384-322 B.C.)

Aristotle was Plato's most sagacious disciple. In the history of thought in general and Greek thought in particular, he commands equal respect with his teacher amongst the intellectuals all over the world. He not only advanced Plato's thoughts but also gave a new dimension to Plato's philosophy and thoughts concerning various aspects of human life, but the degree of importance given to a particular aspect by Plato and Aristotle differed, therefore, there are persons who say that Plato and Aristotle represented two great contrasts of mental attitude. So called intellectuals of this mind-set say:

"Plato and Aristotle! They are not only two systems but the types of two different kinds of human nature, which, since ages beyond the mind's grasp, under all forms or disguises, have always been more or less opposed So they fought all through the Middle Ages, till this our time, and this battle is the most significant summary of Christian Church history.

The Church at last embraced both Plato and Aristotle, one entering the camp of the secular clergy, and the other that of monasticism, but who still kept up a constant feud. The same antagonism manifested itself in the Protestant Church, in which the division between pietists and orthodox corresponds to a certain degree to that between Catholic mystics and dogmatics." Accordingly, in 1834, the German poet Heinrich Heine, then

living in Paris, wrote about the battle between idealists and materialists waged in all European countries and attempted to prove that the beginning of this great philosophical controversy can be found in the contrast between the Platonic and the Aristotelian attitude. Has anybody succeeded, so he asks, in harmonizing the ideas of these two thinkers? But the reality is as follows :

Whereas Plato stressed the reality of universals, Aristotle (384-322 B.C.) was concerned above all with specific things. His main interest lay in the science of biology, and his philosophy was stimulated by his research in natural science. But to appreciate the philosophy of Aristotle, we must understand certain fundamental terms.

If Aristotle had represented only strict empirical opposition to idealism, he could not have become one of the teachers of the Catholic Church; and its canonic theologian, Thomas Aquinas, could not have built his dogmatic edifice on the system of Aristotle, whom he often calls "the Philosopher" or "the Master" or "the Teacher".

In addition, the rise of scientific empiricism in the sixteenth century was almost identical with a fight against Aristotelianism. However, one could say that this kind of Aristotelianism was the medieval version which did not represent the true spirit of the master.

Certainly, if we consider his philosophical intent or his method of approach to the problems of life, Aristotle is more empirical than Plato. But being empirical in method does not necessarily lead to the rejection of an idealist metaphysics.

Thus, we must conclude that the difference between Plato and Aristotle is one of degree, not of essence. Plato's "idealism" is not at all disinterested in experience; it starts from an extremely realistic observation of life. On the other hand, we will soon find that Aristotle's "empiricism" ends in a metaphysics with strong idealistic elements.

ARISTOTLE'S GENERAL PHILOSOPHY

Aristotle's main interest lay in the science of biology and thus his philosophy was stimulated by his research in natural

science, therefore, he was more a thinker than a great philosopher, yet to understand and appreciate his philosophy we may attempt as hereunder:

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Aristotle believes that all substances, with the exception of God, are made up of Form and Matter. Form is identified with actuality, while Matter is identified with potentiality. God is pure Form or Pure Actuality.

Aristotle tells us that there are four types of causes : 1. material cause, 2. efficient cause, 3. formal cause, and 4. final cause. This doctrine can be clarified by a concrete example. Imagine an artist who is trying to erect a statue. The content of the statue is the material cause; the artist is the efficient cause; the form of the statue is the formal cause, while the goal of the artist represents the final cause. Now, according to Aristotle, the most important cause is the final cause.

This doctrine has important consequences. It implies a rejection of a mechanistic philosophy. The universe cannot be interpreted according to absolute laws, rather it exhibits definite levels. The highest levels determine the function of the lower levels, and all levels are dominated by the climax of creation: Cod.

The doctrine also implies that the actual is prior to the potential. The purpose of the artist determines the nature of the product which he creates; the plan of the universe determines the content of the universe.

According to Aristotle, God is completely immutable. He is not a personal deity in the Christian sense, nor does he possess a sense of morality. His main activity is a meditation upon his own perfection.

We must not omit Aristotle's adherence to the geocentric hypothesis. Aristotle firmly believed that the earth was the center of the universe; he was certain that there could not be more than one heaven and that outside the heaven there could be no place or void. His teleological interpretation of science had a significant impact upon many medieval thinkers who likewise were mostly concerned with the religious purpose of science, rather than with the practical application of scientific knowledge.

From an educational standpoint, it is important to understand Aristotle's doctrine of immortality. Aristotle did not believe in personal survival after death. He considered the intellect to be composed of a potential or passive reason and an active reason. The passive reason is determined by physical forces

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and, when the body disappears, the passive reason likewise suffers extinction.

The active reason is truly immortal. Consequently, when we apprehend the truth we become timeless spectators of our existence. Whatever is personal, on the other hand, does not survive after death. Our sensations, our memories, and our consciousness are all destroyed when we pass away. The active reason, according to Aristotle, is not dependent on any outside force. It transcends time and space. In using the active reason, man becomes like God and absorbs part of God's majesty.

FUNDAMENTAL OF ARISTOTLE'S PHILOSOPHY OF EDUCATION

Aristotle's thoughts concerning various aspects of education, in brief, may be understood as per details given hereunder.

Concept of Education: The Aristotelian ideal of education is based upon a definite view of man. Aristotle maintains that man's most important attribute is his rational capacity, hence, he believed in the cultivation of the intellect. The emotional life is only the prelude to our rational development. Man is endowed with three souls : a vegetative soul, an animal soul, and a rational soul. The rational soul, most important of the three, has two parts : one is practical, the other is theoretical. The rational soul is the faculty which allows man to make judgments and evaluations.

Education, he says, must count on sound physique of the educand. Therefore, right diet and proper gymnastics are basic. But they cannot do all, for the development of an individual is largely determined by hereditary factors—not only physically, but also with respect to his psychic qualities. What we call "a healthy nature," in the broadest sense of the word healthy, is a mixture of endowment and accomplishment.

In consequence of the importance of heredity, good race is of paramount importance. At several places, Aristotle emphasizes that education must rely on nature and develop its potential energies.

This recognition, however, does not lead him toward any educational naturalism. He knows that in order to become culture, nature needs stimulations, effort, and art. "For all art and education," he says, "aim at filling up nature's

deficiencies."

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Aristotle considers the ideal of justice as a basic concept of education and politics. The aim of the legislator is to produce good men, which implies that education is tested by actual results, not by theories.

Aim of Education: The aim of education, in Aristotle's view, is to guide youngsters so that they "love which they ought to love and hate which they ought to hate". Education is concerned not merely with a fragmentary concept of man, but with the development of all his capacities—physical, moral, and intellectual.

The wise man, according to Aristotle, would combine theory and practice, intuition and scientific knowledge. Thus, Aristotle's view of man and knowledge is similar to the Renaissance conception, which stressed the development of all our capacities.

The Aristotelian view of education may be compared to that of Confucius. Both believed in the golden mean; both were concerned with right habits; both had confidence in the powers of reason. However, they differed greatly in one respect : Aristotle was less concerned with tradition and with the past, but more interested in religion and in metaphysics, than the great Chinese thinker.

It has often been stated that a fundamental gulf exists between the world view and the educational ideals of Plato and those of Aristotle. Plato maintained that art has a secondary reality; it is to be strictly regulated.

Aristotle believes that art is an incentive to creative living; in watching dramas or listening to music our emotions would be stirred; a catharsis would take place, and we would expand our vision and see life on a cosmic plane. Aristotle also opposes professionalism in art, since art is to be the sport of the gentleman.

While Plato is essentially concerned with the realm of forms, Aristotle stresses specific experience. According to Aristotle, life is development, from lower forms to higher forms, from inorganic existence to man. Of utmost significance is man's purpose, for it defines his function in the universe.

Education and Virtues: Virtue has the quality of hitting the mean. I refer to moral virtue, for this is concerned with emotions and actions, in which one can have excess or deficiency or a due mean. For example, one can be frightened or bold, feel

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desire or anger or pity, and experience pleasure and pain in general, either too much or too little, and in both cases wrongly; whereas to feel these feelings at the right time, on the right occasion, toward the right people, for the right purpose and in the right manner, is to feel the best amount of them, which is the mean amount—and the best amount is of course the mark of virtue.

The tendency toward the right mean cannot fail to create in a person "the chief of virtues", namely, justice. For "the just is the proportionate". But he will also feel the desire of achieving a systematic understanding of the principles which ought to underlie his actions and decisions.

Aristotle's pragmatic and inductive mind demands that knowledge serve as a guide in all important problems of life.

Therefore the educated man wants more than knowledge "in one department", nor can he be satisfied with mere "conclusions that follow from first principles". He wants also to develop in himself the power of apprehending these first principles, and this power is intuitive intelligence or intuition.

When a man combines finally the virtues of justice, courage, and prudence with methodical knowledge, and all these qualities with a true conception of the ultimate principles themselves, then he is wise.

The wise man . . . must not only know the conclusions that follow from his first principles, but also have a true conception of these principles themselves. Hence, wisdom must be a combination of [intuitive] intelligence and scientific knowledge : it must be a consummated knowledge of the most exalted objects.

Theoretical and Practical Wisdom: Aristotle like all Greek thinkers, appreciates both the theoretical values and the practical virtues, not only for the value they attach to the individual but also for their social usefulness. It is one of the noblest characteristics of all virtues that they prepare their bearer to live co-operatively with his fellow men and to develop in himself and in others friendly affections. This ability is one of the essentials of good life.

A man endowed with theoretical and practical wisdom will, if contemplating the world around him, pierce its surface and try to reach into its deeper dimensions. And in acting, he will

not only give to his fellow men the best of himself, but he will realise values of objective and general character.

Then, he has achieved the degree of perfection of which a human being is capable, and the circle of educaton is closed. His work will have brought him close to the goal instinctively desired by all men, namely, happiness. But his state of happiness no longer results from mere biological and instinctive drives; it has become a moral and rational achievement. It has been shifted to a level higher than the merely natural. It, then, includes the elements of lastingness, of never-ending responsibility, and of freedom; it is happiness in the full sense of Eudaimonia.

Education and Leisure: Aristotle considers leisure the most important element in education. Only in times of leisure can man contemplate and speculate and become conscious of his higher powers. Labour is a secondary activity; in this respect, Aristotle represents the Athenian view of life.

Educational Ideals: In his educational ideals, Aristotle symbolized the Athenian view of life, which stressed moderation and a balanced concept of man and his intellectual powers. In Athens, there was no infallible theology. There was not one standard of morals and religion. The Athenians believed in free inquiry, and thus they laid the seeds for our own intellectual development.

Man's most formidable asset is curiosity, which is a truly explosive force. It makes us eternally restless, so that we seek and yearn and never stand still.

To cultivate curiosity in education is to cultivate a power which goes beyond life and death and which gives meaning to the uncertainty of human existence.

Santayana one time remarked that the life of reason was most perfectly embodied by the Greeks, even though it was limited by political insecurity and by the struggle between totalitarianism and democracy.

But the Greeks, especially thinkers like Aristotle, were more creative than perhaps any other civilization; to them education became a way of life; unending curiosity became man's most important trait in his quest.

The basic weakness of Aristotle's educational ideal is its anti-democratic tendencies. He had a low opinion of women, he defended slavery, and he had contempt for the culture of

other nations. Furthermore, he neglected the importance of vocational training, a necessary supplement to any liberal education.

The greatness of Aristotle lay in his emphasis upon reason. By the use of reason man surpasses his animal nature; through rational insight emotional impulses can be controlled. Reason, used pragmatically, can remold the conditions of existence. Even Freud, who glorified man's animal impulses, stated in a letter that "there is no control of our passions except through intelligence".

'Beginnings' and 'Ends' of Education: But just as education "ends" in reason and logos, so it "begins" with them. The phrase "it ends" is correct if we refer to the psycho-physical growth of a single individual. He is first habituated and educated without himself processing the capacity of deliberation and decision. This capacity comes only with increasing maturity.

But the end becomes a beginning if education is viewed as an historical and objective social function which takes hold of the individual before he himself is able to decide whether he wishes to be educated or not.

The human race, unlike animals, has been able to develop education as one of its cultural functions, and to transmit it from one generation to the other, only because it is not merely dependent on, or mechanically reacting to, its environment. Rather, the human race is able to detach itself from its surroundings, to understand and examine them, and to select, reject, and prepare conditions according to experiences and principles.

Hence education, in the sense of mastering one's self and his environment, is ultimately based on rational and moral decisions of which the human race, and only the human race, can avail itself because of its affinity to a universal logos.

Therefore, we can just as well say that education begins with, as to say that it ends in, the logos. From it flows the power

of reason and judgment which enables man to acquire the most essential of all requisites for a good life—initiative, decision, and the sense for proportion or the right mean. Only people endowed with this sense can avoid extremes which would throw them out of balance and even turn their virtues into vices.

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Presentation of Knowledge: How do we learn? Aristotle, interested in a systematic presentation of knowledge, shows that our mind rises from the specific to the universal, from the particular to the general. Experience is to be our guide and induction is to guide our reasoning. He emphasizes that, without a correct method, education and philosophy cannot progress.

In education, according to Aristotle, three principles are to be kept in mind. The first is nature which is the foundation of our biological activities and which gives us our emotional drives.

The second is habit, which implies a control of our irrational activities. Children tend to act instinctively, as do animals; only by instilling good habits in their lives can they progress in a creative manner.

In this respect, Aristotle had a far more realistic perspective than some contemporary twentieth century educators. Interest alone is not an adequate motive in the education of children. For real knowledge and real creativity, discipline is also essential.

We learn from the Aristotelian concept of education how character is built through right associations and how reason can be established through self-control.

But the important part of education, according to Aristotle, is the third principle: the cultivation of the intellect. Reason can understand the totality of life; it can give order to chaos. When we use our reason we virtually achieve a divine status and we rise above the trivialities of the present.

Phases of Education: Education, Aristotle maintains, can be divided into several phases. At first, from birth to age seven, the child should be brought up in a healthy manner. Special attention should be paid to his physical development; he should be taught how to endure hardship. Association with slaves should be avoided.

A break takes place when the child reaches the age of five. As Aristotle states in the Politics:

"The next period lasts to the age of five; during this no demand should be made upon the child for study or labor, lest its growth be impeded; and there should be sufficient motion to prevent the limbs from being inactive. This can be secured, among other ways, by

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amusement, but the amusement should not be vulgar or tiring or riotous.

The Directors of Education, as they are termed, should be careful what tales or stories the children hear, for the sports of children are designed to prepare the way for the business of later life, and should be for the most part imitations of the occupations which they will hereafter pursue in earnest.

Those are wrong who (like Plato) in the Laws attempt to check the loud crying and screaming of children, for these contribute towards their growth, and, in a manner, exercise their bodies. Straining the voice has an effect similar to that produced by the retention of the breath in violent exertions.

Besides other duties, the Directors of Education should have an eye to their bringing up, and should take care that they are left as little as possible with slaves. For until they are seven years old they must live at home; and therefore, even at this early age, all that is mean and low should be banished from their sight and hearing."

From the age of seven to puberty, the child is exposed to an extensive curriculum which includes the study of the fundamentals of music and gymnastics as well as reading, writing, and arithmetic. During the next phase, from puberty to age seventeen, the boy would study rhetoric, grammar, literature, and geography, as well as instrumental music and mathematics.

Now the stress would be upon exact knowledge. The climax of education comes after the boy reaches age twenty-one. Only the really superior students may continue with their studies. Now the young man would develop truly encyclopedic interests as he would study the biological and physical sciences, psychology and ethics, and rhetoric as well as philosophy.

The knowledge of these subjects would give him a complete concept of man and the universe. The school founded by

Aristotle, the Lyceum, stressed the knowledge of science and had a more empirical foundation than Plato's Academy.

Teacher and Pupil: The educator can be successful only if working with a disciple who is willing to absorb suggestions and

to undergo co-operatively all exercises and labour requisite for the development of a morally and intellectually formed character.

Fortunately, a person endowed with a healthy nature wants to learn and to know, is inclined to imitate, which is the basis of the fine arts, and desires to live co-operatively with other people.

Behind all these and similar efforts works a powerful urge, as a sort of prime mover. It springs from man's natural desire for happiness. Since happiness, in the Greek sense of Eudaimonia, comes only from a productive, well-balanced, and virtuous life, a healthy person will feel a genuine interest in the realization of values.

This interest in a happy and productive life is likely to stimulate the energies of a person, not only intensively but also extensively. Thus, he will try to develop all his potential strength through self-cultivation and through contact with his environment. Only a healthy interaction of all energies guarantees a full growth.

Energy appears first in a young person more as an unreflective power than as one regulated by reason. As this instinctive power may develop passions of most diverse quality, the educator has to see to it that constructive passions gradually gain power over the negative ones.

Fortunately—this is only another version of the Aristotelian theory of interest—the educator can here avail himself of a natural quality of his charge. A normal individual will feel a "genuine pleasure" (Oikeia Hedone) in fulfilling the tasks of life, provided they are within the compass of his talents and dispositions.

For the regulation of the passions, one of the most indispensable means is habituation through repeated exercise, or, as modern psychologists would say, conditioning.

In this way, certain dispositions and attitudes are prepared. It is only a translation from Aristotle if in Roman and medieval writers we find the phrase: Consuetudo altera natura ("Habit is man's second nature").

But Aristotle sees more clearly than some modern psychologists that habituation, or conditioning, is in itself nothing but a technical process unable to generate out of itself the ends which it ought to serve. Theoretically we can habituate a child, an adult, or ourselves toward the bad as well as toward the good.

Therefore, man needs criteria as to whether he ought to prefer this or another direction for the formation of his habits. These criteria can be found only through reason, for reason

provides insight into the laws of nature and mind. Thus, the educational process ends in the sphere where man, through a divine and only metaphysically explicable fact, is connected with the logos.

Education and the State: According to Aristotle, the state is the fulfilment of our social drives. Hence, the state is to be in charge of education, and it should prohibit all vulgar activities.

"That education should be regulated by law and should be an affair of state, is not to be denied, but what should be the character of this public education, and how young persons should be educated, are questions which remain to be considered. For mankind are by no means agreed about the things to be taught, whether we look to virtue or the best life.

"Neither is it clear whether education is more concerned with intellectual or with moral virtue. The existing practice is perplexing; no one knows on what principle we should proceed—should the useful in life, or should virtue, or should the higher knowledge be the aim of our training; all three opinions have been entertained. Again, about the means there is no agreement; for different persons, starting with different ideas about the nature of virtue, naturally disagree about the practice of it.

"There can be no doubt that children should be taught those useful things which are really necessary, but not all things; for occupations are divided into liberal and illiberal; and to young children should be imparted only such kinds of knowledge as will be useful to them without vulgarizing them. And any occupation, art, or science, which makes the body or soul or mind of the freeman less fit for the practice or exercise of virtue, is vulgar; wherefore, we call those arts vulgar

which tend to deform the body, and likewise all paid employments, for they absorb and degrade the mind."

Aristotle says, Youth is to be protected from all debasing influences and for this he holds:

"A freeman who is fond of saying or doing what is forbidden, if he be too young as yet to have the privilege

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of a place at the public tables, should be disgraced and beaten, and an elder person degraded as his slavish conduct deserves. And since we do not allow improper language, clearly we should also banish pictures or tales which are indecent. Let the rulers take care that there be no image or picture representing unseemly actions, except in the temples of those Gods at whose festivals the law permits even ribaldry, and whom the law also permits to be worshiped by persons of mature age on behalf of themselves, their children, and their wives. But the legislator should not allow youth to be hearers of satirical iambic verses or spectators of comedy until they are of an age to sit at the public tables and to drink strong wine; by that time education will have armed them against the evil influences of such representations."

To Aristotle, the best government is government of the middle class. The most moral way of life is life according to the golden mean, a life of moderation. Unlike Plato, Aristotle is less opposed to a more sophisticated type of music because he realised it could play an important role in the curriculum.

"The question what is or is not suitable for different ages may be easily answered; nor is there any difficulty in meeting the objection of those who say that the study of music is vulgar. We reply (1) in the first place, that they who are to be judges must also be performers, and that they should begin to practice early, although, when they are older, they may be spared the execution; they must have learned to appreciate what is good and to delight in it, thanks to the knowledge which they acquired in their youth. As to (2) the vulgarizing effect which music is supposed to exercise, this is a question (of degree), which we shall have no difficulty in determining, when we have considered to what extent freemen who are being trained to political virtue should pursue the art, what melodies and what rhythms they should be allowed to use, and what instruments should be employed in teaching them to play, for even the instrument makes a difference. The answer to the objection turns upon these distinctions; for it is quite

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possible that certain methods of teaching and learning music do really have a degrading effect....'

"The right measure will be attained if students of music stop short of the arts which are practiced in professional contests, and do not seek to acquire those fantastic marvels of execution which are now the fashion in such contests, and from these have passed into education. Let the young pursue their studies until they are able to feel delight in noble melodies and rhythms, and not merely in that common part of music in which every slave or child and even some animals find pleasure."

SIMILARITIES BETWEEN ARISTOTLE AND PLATO

Earlier, it has been brought to your notice that there are some intellectuals who say that "Plato and Aristotle are not only two systems but the types of two kinds of human, which since ages beyond the minds grasp, under all forms or disguises, have always been more or less opposed." Though it has been logically brought to your notice that the difference between Plato and Aristotle is one of degree, not of essence, yet to emphasise the statement hereunder we place the similarities between Aristotle and his teacher Plato.

If we now examine in somewhat more detail the relationship between Aristotle and his teacher Plato with reference to their educational ideas, we first discover several very essential similarities. All that Aristotle says in the Seventh and Eighth Books of The Politics about the relationship between the State and education betrays the direct influence of Plato.

1. Both consider education as a branch of statecraft and as the most important means of upholding the institution of the polis. Both criticize the Athenians for their lack of a unified public system of education and recommend measures which, for a people accustomed to more private forms of schooling, would have meant a complete revolution in the upbringing of the younger generation.

2. Now nobody would dispute that the education of the young requires the special attention of the lawgiver. Indeed, the neglect of this in states is injurious to their constitutions; for education ought to be adapted to the particular form of constitution.... For instance, the democratic spirit promotes

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democracy and the oligarchic spirit oligarchy; and the best spirit always causes a better constitution.

3. Moreover, in regard to all the faculties and crafts, certain forms of preliminary education and training in their various operations are necessary, so that manifestly this is also requisite in regard to actions of virtue.

4. And in as much as the end for the whole state is one, it is manifest that education also must necessarily be one and the same for all and that the superintendence of this must be public, and not on private lines, in the way in which at present each man superintends the education of his own children, teaching them privately, and whatever special branch of knowledge he thinks fit.... And one might praise the Spartans in respect of this, for they pay the greatest attention to the training of their children, and conduct it on a public system.

5. Aristotle, like Plato, held the education of a liberal man to be contingent on two more or less physical factors. The first of them is a sound body with sound instincts. "Nature," Aristotle says, "gives us the capacity to receive virtue".

6. But the natural endowment of a person is not a mere chance factor; it is determined by a person's psycho-physical heredity. In order to develop the native potentialities inherent in a person, a second factor is indispensable, namely, habituation.

7. Here, as at some other occasions, Aristotle refers expressly to Plato : "Hence the importance, as Plato points out, of having been definitely trained from childhood to like and dislike the proper things. This is what good education means". In The Politics he says: "It is plain that education by habit must come before education by reason."

8. On the basis of this early habituation, there ought to be ingrained in the minds of the young a sense for the noble values of life. With this definition of a liberal education, we have already touched the problem of its goal. According to Aristotle, every normal being wants to be happy or, in the Greek term, to achieve Eudaimonia.

9. But lasting happiness—though a dream anyhow—can not even be approximated if we hunt for pleasure. In order to have a comparatively happy life, we must subordinate our thought and action to a rational principle. Aristotle says:

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If we declare that the function of man is a certain form of life and define that form of life as the exercise of the soul's faculties and activities in association with rational principle, and say that the function of a good man is to perform these activities well and rightly, and if a function is well performed when it is performed in accordance with its own proper excellence—from these premises it follows that the good of man is the active exercise of his soul's faculties in conformity with excellence or virtue, or, if there be several human excellences or virtues, in conformity with the best and most perfect among them.

10. Moreover, this activity must occupy a complete lifetime; for one swallow does not make spring, nor does one fine day; and similarly one day or a brief period of happiness does not make a man supremely blessed and happy.

This living according to a rational principle, or in harmony with the logos, involves man's being educated or educating himself toward the search for guiding ideas of permanent character.

11. Only in this way can he achieve arete to the degree of perfection attainable for mortal beings and co-operate with like-minded men toward the realization of a dignified society. Without the logos behind them, men would be nothing but an undirected crowd or "bunch of people".

12. It is, therefore, not difficult to see that the young must be taught those useful arts that are indispensably necessary; but it is clear that they should not be taught all the useful arts, those pursuits that are liberal being kept distinct from those that are illiberal, and that they must participate in such among the useful arts as will not render the person who participates in them vulgar.

13. A task and also an art or science must be deemed vulgar if it renders the body or soul or mind of free men useless for the employments and actions of virtue.... And even with the liberal sciences, although it is not illiberal to take part in some of them up to a point, to devote oneself to them too assiduously and carefully is liable to have the injurious results specified.

14. Also it makes much difference what object one has in view in a pursuit or study; if one follows it for the sake of oneself or one's friends, or on moral grounds, it is not illiberal,

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but the man who follows the same pursuit because of other people would often appear to be acting in a menial arid servile

manner.

15. Aristotle, as well as Plato, lays decisive stress on the introduction of a rational factor into human conduct. As this rational principle is not conceived as a merely accidental invention of men, but as the reflection of the divine on the human sphere, it follows with logical necessity that the highest activity, and the greatest and most lasting happiness of man, can be found only in contemplation of, and unity with, this ultimate power.

16. From this unity comes elevation, purification (katharsis), and the capacity for a right decision in the vicssitudes of life. Therefore theoria, in the sense of contemplation of divine things, is for Aristotle the same as "lifting the eyes of the soul to the divine light" for Plato, or as contemplation for the medieval religious, and the amor intellectus dei for Spinoza.

17. But if happiness consists in activity in accordance with virtue, it is reasonable that it should be activity in accordance with the highest virtue; and this will be the virtue of the best part of us. Whether, then, this be the intellect, or whatever else it be that is thought to rule and lead us by nature, and to have cognizance of what is noble and divine, either as being itself also actually divine, or as being relatively the divinest part of us, it is the activity of this part of us in accordance with the virtue proper to it that will constitute perfect happiness; and it has been stated already that this activity is the activity of contemplation.

18. But just as Plato's "philosophers" are not permitted to dwell in the light of the sun without ever returning to those who live in the darkness of the den, so for Aristotle participation in the logos is undesirable without an increased sense of active responsibility.

19. He would not even consider spiritual isolation as a potential source of human richness, for his thinking is much too total to conceive of a high intellectual development without an adequate growth of practical virtues. The Aristotelian or, if one generalizes, the Greek combination of a theoretical with a pragmatic attitude finds classical expression in the following sentences :

"... it is by the practical experience of life and conduct that the truth is really tested, since it is there that the final decision lies. We must therefore examine the conclusions we have advanced by bringing them to the test of the facts of life. If they are in harmony with the facts we may accept them; if found to disagree we must deem them mere theories."

DISSIMILARITIES BETWEEN ARISTOTLE AND PLATO

We see from the previous analysis how delusive is the assertion of a complete contrast between Plato and Aristotle. However, this assertion could not be so often repeated unless it corresponded to at least a partial truth. In order to discover this truth, let us now concentrate on the dissimilarities between the two thinkers.

There is first a remarkable difference in their attitudes toward life. When Plato observes, he does so in order to transcend reality toward the sphere of the ideal. Aristotle, on the other hand, prefers to dwell on his observations and their objects. He examines and describes, and if he transcends things, he goes through them, whereas Plato treats them as symbols.

1. Plato represents the more intuitive, mathematical, and dialectical type of philosopher. Aristotle, though he is all that too, is also the collecting and systematic scientist.

2. Plato's attitude toward the world is such that its surface does not concern him as something ultimate. Consequently, he is not only the enthusiast and the radical reformer, in spite of his emphasis on conservatism, harmony, and balance; he is at the same time the artist, full of humour and irony. Often enough, he may have gone with his master Socrates where nobody could see them and there split with laughter over the world's folly—which is not to say that they did not weep over it the next hour.

3. Aristotle does not indulge in such caprice. He was first Plato's most sagacious disciple; but later his conscience no longer allowed him to follow his master. The Platonic-Romantic type may call Aristotle dry, but at least he tries to be reliable, as far as is in his power.

4. Plato became the writer of Utopias and the most artistic

dialogue we know, the Symposium. Aristotle also wrote dialogues which, unfortunately, have been lost; but even if they had been preserved, we would probably still see his greatest contribution in his systematization of thought. Even small parts of his work sufficed for the medieval man to bring himself up to a level where he could organise his own

philosophical problems.

5. From Aristotle the professors of the universities of Paris, Bologna, and Oxford received a refined logical method, accurate definitions, and a whole world of new ideas. More and more of Aristotle's books were read in Latin translations, and from them the Christian scholars borrowed not only their philosophy but also their views about nature.

6. Divinity took so much from him that Luther could blame the theological faculties for being more interested in the heathen Aristotle than in the teaching of Christ.

7. But can we wonder that the medieval scholars were fascinated by Aristotle? Where else could they find this combination of a profound sense for metaphysics—even though it was not exactly theirs—with developed interests in social life as well as in nature?

Men with such differences in their philosophical attitudes as Plato and Aristotle must also deviate in their opinions as to the character and validity of ideas.

8. For Plato, ideas point at a transcendent reality. For Aristotle, they point in that direction also, but their primary function is that of forming and ordering principles immanent in reality as it lies concretely before men. Out of this concept of the immanence of ideas in reality, Aristotle must arrive at the conclusion of a creative and consistent design in all nature, or, as the technical terminology has it, at a teleological aspect of existence.

9. The world, accordingly, is a continuous process of formation, that is, of realisation of purposes which do not come from outside but operate as dynamic drives within all life.

10. We learn to understand these inner purposes of reality through thoughtful action, through wise experimenting and observation, through science, and, most of all, through contemplation.

11. Here again, in his appreciation of the intuitive intellect as the noble instrument of man to identify himself with the divine, Aristotle is in accordance with Plato. Contemplation is the highest

of all human achievements. All the others, even the practical virtues, contain necessarily an element of strife and bind men to the mortal, whereas contemplation is an end in itself.

12. The activity of contemplation may be held to be the only activity that is loved for its own sake; it produces no result beyond the actual act of contemplation, whereas from practical pursuits we look to secure some advantage, greater and smaller, beyond the action itself. At another place Aristotle says :

"Such a life as this [of complete happiness achieved through intellectual contemplation], however, will be higher than the human level; not in virtue of his humanity will a man achieve it, but in virtue of something within him that is divine; and by as much as this something is superior to his composite nature, by so much is its activity superior to the exercise of the other forms of virtue. If then the intellect is something divine in comparison with man, so is the life of the intellect divine in comparison with human life. Nor ought we to obey those who enjoin that a man should have man's thoughts and a mortal the thoughts of mortality, but we ought so far as possible to achieve immortality, and do all that man may to live in accordance with the highest thing in him; for though this be small in bulk, in power and value it far surpasses all the rest."

Naturally, such an attitude pleased the minds of the medieval divines and made them inclined to pass a relatively mild judgment on other places in Aristotle's philosophy that were certainly not in harmony with the Christian gospel.

13. However, though both Aristotle and Plato arrive at similar conclusions as to the highest values, their approach is different. If two wanderers climb one day up to the peak of a high mountain from two different sides, they enjoy, at the end of their labour, the same view, but during their advance they see different parts of the world. Consequently, their total recollections of the day will vary. Even when looking down from the same peak, their impressions will not be totally alike. For the character of the past always tends to colour the immediate.

14. To transfer our analogy from the physical to the spiritual level, Plato, contemplating the world of ideas, is convinced

that the grandeur of his view is nothing but a recollection of an earlier form of psychic existence in which the human soul was still united with the divine. Aristotle, on the other hand, supposes that the richness of his psychic impressions is primarily due to certain rationally explicable mental faculties and to the expansion of knowledge which results from unravelling more and more qualities of existence.

15. The Platonic type will revel in the mystical union with the divine, in comparison with which all earlier concrete experiences are insignificant. The Aristotelian type will not consider these concrete experiences as an inferior level of reality but will see their function as like that of steps in a staircase. Seen in the total system, the lower ones are just as important as the highest.

16. Aristotle, in consequence of his observing, collecting, and analytical attitude, was predestined to enrich the globus intellectuals of his time with all the sciences made available by the almost incredible curiosity of the Greek intellect. He was the founder of the idea of a universality of knowledge, of a Polymathia.

17. We remember Plato's intellectual interests: music, mathematics and astronomy, and then dialectical philosophy. With Aristotle, an enormous area opens itself for intellectual pursuits. He himself wrote treatises on physics and biology, psychology as the study which lies in between the natural sciences and the humanities, politics as the most important of the social studies, and finally philosophy proper to be divided, if we use modern terms, into theory of knowledge and logic, aesthetics, ethics, and metaphysics. And as there exists for Aristotle no difference in importance between the different sciences, each of them being just as necessary as the other for an understanding of the universe, he does not acknowledge a definite hierarchy of sciences with the more abstract disciplines at the top. All "scientific knowledge is a mode of conception dealing with universals and things that are of necessity". Hence, in whatever field of knowledge we may work, we have to discharge the same duty of thorough observation and logical proof of our assumptions.

18. If one considers the progress of human thought primarily as a progress in scientific methodology, he sees the greatest

contribution of Aristotle in his analysis of the forms of thinking. Through it, Aristotle provided the scholar with the first elements of logical self-control.

19. In different treatises on logic, which some centuries afterwards came to be known as the Organon, partly also in his psychological works De Anima and Parva Naturalia, Aristotle explored the forms of sense perception and thinking, the character of concepts and conclusions, the subjective and objective factors in knowledge, as well as the principles, underlying inductive and deductive methods of research. Through his work, he tried to combine the more empirical and sensualist schools of Democritus and the Sophists with the intellectualism of Socrates-Plato, acknowledging the merits of both and prophetically pointing the way toward a synthetic understanding of the different mental processes involved in scientific thinking. We cannot claim that philosophy and science after Aristotle have succeeded in following this path to its end. They have replaced many of his assumptions by more accurate statements, but the gains made have often been offset by new predicaments.

20. It has always been difficult clearly to divide the theory of knowledge and logic from psychology, because the moment we ask for the character and criteria of thinking we are apt to ask also for the development and functioning of psychic processes in the individual. So Aristotle, being the founder of systematic logic, brought together also the first elements of a science of psychology. In consequence of his intellectual attitude, he devoted particular interest to the psychology of learning, laying in this way the basis for one of the most fundamental interests of education.

21. The instruments through which, according to Aristotle, man perceives his environment are the senses. But sensing or perceiving, in order to be transformed into a somewhat lasting experience, needs both memory and the power of conceptualization. If a person's senses, memory, and conceptual powers are sufficiently matured, he cannot help but wonder at the colourful and changing world around him. He also feels the necessity of mastering this world as much as possible, for only in that way can he survive and achieve what we are all longing for, namely, inner balance and productivity—in other

words, happiness. So man possesses two powerful motivating forces for his development: curiosity and the desire for happiness. Without them his potential strength, which nature has given him in the form of "energy" (energeia), would lie fallow. With them he pursues his tasks with perseverance. He tries to expand his contact with men and the world; he learns because he delights in knowing; and with his increase of knowledge there comes an increase of interest in new experiences.

22. Learning, therefore, is a never-ending process of growth. The task which is incumbent on the educator is to observe the psychological as well as the ethical conditions of his charge's constitution, in order to help him find his way from infancy toward intellectual and moral maturity. To wit, this means his way and not everybody's way, for only a person who knows his individual strength and limitations is able to develop his self adequately while growing and learning. In other words, only the educator deserves that name who leads his pupil to discover where and of what kind are his own

creative powers, and who, thus, helps him in his endeavor to become a living form.

23. The stages of this development are dependent on physical age, but to grow older is not necessarily to grow wiser, for old people can be immature fools. True maturity is always the result of total self-evolution. Through it an individual rises from primarily sensory contact with his environment toward rational understanding of it. In learning to understand the conditions of his own health and happiness, he discovers at the same time the great principles which govern the universe, for they are essentially the same.

AN ESTIMATE

The analysis of Aristotle's system of education explains why it has always served as one of the richest sources of philosophical and educational thought.

His philosophy provided not only the logical tools but also, to a large degree, the wisdom which enabled such men as Albertus Magnus and Thomas Aquinas to create a systematic Christian philosophy. In addition, Aristotle provided the material basis for the typical curriculum of late Antiquity.

To a degree, even the modern curriculum of a high school or a university shows traces of his influence.

The systematic catalogues of all the older European libraries use, though with many modifications, the Aristotelian classification of knowledge. The so-called Septan Aries Liberales, taught in the Scholastic schools of the Middle Ages, and serving as patterns of liberal training up to the eighteenth century, are based on Aristotle's work. Much of what has been said for centuries—and is said today—in defense of a liberal education is Aristotelian in nature.

But it happened with Aristotle as with Plato. Late Antiquity and the medieval school admired Aristotle's words and the logical technique behind them, but the essence of his genius was foreign to them. They were unable to keep up his spirit of independent inquiry. Consequently, also, his ideas on education were not realised.

Aristotle starts from an essentially dynamic, independent, and comprehensive concept of man. But Antiquity between 300 and 500 A.D., the centuries of its decay, was a period of eclectic and imitative Encyclopedias; from them the Middle Ages up to the eleventh century and longer borrowed their secular knowledge. Even later, when in the period of Scholasticism the western mind again became creative, its belief in all the concrete details of the biblical revelation prevented it (in spite of all worship of him) from understanding fully Aristotle's philosophy and its educational aspects.

With the rise of Humanism and the experimental attitude in the period of the Renaissance, the sacred authority of "the Philosopher" was shaken; many of his ideas, especially those concerning nature, are today of only historical interest. Yet our modern philosophy and science still use terms and categories coined by Aristotle, and many of the problems he divined are still in the centre of philosophical discussion.

There is something eternal about Aristotle and about his master, Plato.

QUESTIONS FOR EXERCISE

1. "Plato and Aristotle are not only two systems but the type of two different kinds of human nature, which since ages beyond

the minds grasp under all forms and disguises, have always been more or less opposed." Do you agree with this statement or not? Support your answer with arguments.

2. "Aristotles' General Philosophy of life is manifestation of his interest in natural science, particularly the science of Biology." Justify this statement.

3. Write a brief note on Fundamentals of Aristotle's Philosophy of Education.

4. Write a note on similarities between Aristotle and Plato in their thoughts concerning 'Philosophy of Education'.

5. Write a note on dissimilarities between Aristotle and Plato in their thoughts concerning 'Philosophy of Education'.

6. Write short notes on Aristotles' views concerning the following:

(a) Education and Virtues.

(b) Educational Ideals.

(c) Phases of Education.

(d) Teacher and Pupil.

(e)Education and State

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4 Quintilian (35-95 A.D.)

After Aristotle's death in 322 B.C., the Western world witnessed a long period of almost intellectual lullness and shift of political superiority from Greeks to Romans, but Roman's made no advance in the field of education. Cicero (106-43 B.C.) is considered first Roman thinker, who was well trained in Greek thought but he had no original ideas on life and education. Thereafter, Stoicism developed which did not have a definite doctrine of immortality but Epictetus, who was a Stoic, was certain that man should praise God and indeed man and God are comrades. In education, the Stoics preached the importance of dignity. Intellectual ideals are secondary to right moral action. The educated man, in his self-control and poise, is to be an example to the irrational masses.

EPICUREANISM

Epicurius was an educational prophet. While Stoicism had great respect for popular religion, the Epicureans gave a scientific account of the universe and regarded the popular faith as an obstacle to the educational progress of man. A rational perspective, according to the Epicureans, demands the elimination of the fear of God and dread of death.

Why should we be afraid of death? Why should death have such horror for us? The Epicureans thought that death involves

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only a transformation and is an entirely natural process. Death is not to be feared, for whatever is created must again become part of the elements.

Metaphysically, the doctrines of the Epicureans were based on the atomism of Democritus. However, the Epicureans taught that the atoms are not determined but contain within themselves, the principle of free will. The greatest pleasure is the pleasure of the mind; extreme passions are to be avoided; friendship is more important than love. The educated man will not cultivate social approval, rather he will live apart from society and treasure his own tranquillity.

According to the Epicureans, gods exist but they, as man, are also composed of atoms. These gods do not intervene in human affairs, they are not infinite, nor did they create the universe. The task of man is to imitate the blissful existence of the gods and, like them, cultivate an attitude of perfect tranquillity.

THE AGE OF QUINTILIAN

The Roman ideal of character and education is best represented by Quintilian. His emphasis on self-control, his dislike of speculation, his practical bent—all stamp him as a Roman citizen. He was born in Spain at Calagurris in 35 A.D.; he studied at Rome, where later he became a famous teacher of rhetoric and was rewarded for his efforts by emperor Vespasian.

To Quintilian, the only worth-while life is that of action. Contemplation was for the scholar who wanted to escape from reality. The philosopher failed when he tried to reform society according to his own dictates and ideals. Quintilian cited the example of history and showed that, usually, philosophers had not won fame in public assemblies.

Note the profound difference between Quintilian and Plato. Plato considered education as the study of immaterial truth; society was to be governed by a philosopher king. To Quintilian, the philosopher at best was inferior to the experienced statesman and his role in life was a secondary one.

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Quintilian divides philosophy into three fields, all three of which are important for the orator. First, the study of dialectics — the laws of reasoning; second, ethics—the laws of justice; and third, physics. However, Quintilian did not think of physics as a science; rather it was a study of the ways of providence.

Quintilian thought that the universe had a moral purpose and that it is our duty to find the divinity which is within our soul. Physics would inspire the orator who, thus, would cherish a religious interpretation of life.

To become an orator, according to Quintilian, an individual should seek virtue above all other considerations. He should defend the interests of his client and he should never espouse falsehood. He should study the emotions of the audience and at the same time cultivate the techniques of public speaking. Mere specialized knowledge of speech was not adequate, for Quintilian believed that the orator should have a wide educational background.

In the twentieth century, Winston Churchill is certainly one of the outstanding orators. He expresses himself in dramatic terms; he has the ability to coin new terms; his eloquence is almost epic and reminds us of Shakespeare and Milton. Quintilian was undoubtedly right when he told us that public speaking is one of the foundations of education.

Quintilian, in his main work Institutio Oratoria ("Institutes of Oratory"), published shortly before the end of the first Christian century, is primarily concerned with the practical side of education, especially with the education of the orator, who represents to him the apogee of human perfection.

The mind, no longer, searches into the depths of human existence; things are taken for granted. Politically, there exists the Ciceronian ideal of humanitas, as resulting from the fusion of the Roman organizational with the Greek cultural talent.

So well settled are these facts for Quintilian that it is not even worth his while to discuss them. He accepts the emperors as if they were the result of divine will, and he scoffs at the philosophers who, from his point of view, ought to cease threshing the old straw of metaphysical and ethical controversies.

QUINTILIAN'S PHILOSOPHY

Quintilian's attitude is to a degree understandable. Many of the philosophers whom he had occasion to observe at Rome were apparently unproductive ruminators of older ideas and were of doubtful moral character.

The other reason for Quintilian's suspicion concerning philosophy—a reason which also may meet with our sympathy—

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is his observation that moral standards and responsibilities do not spring from meditation about them, but from action.

There remains, however, the question as to whether Quintilian, the orator, was much superior to the philosophers he despised. There was at least one of them, Lucius Annaeus Seneca, about thirty years older than Quintilian, who died as a political martyr under the reign of Nero. Quintilian evaluates his merits and alleged defects lengthily and with hardly disguised envy in the tenth book of his Institutes of Oratory.

We could not gather from Quintilian's judgment that Seneca was a great moral character. But the historian Tacitus describes Seneca's death in words which remind us of the greatness we admire in the death of Socrates.

But how did Quintilian react to imperial tyranny? He did not hesitate to sacrifice his dignity as a man, and his honesty as a literary critic, when trying to secure the favour of Domitian, who was, besides Nero, one of the most insidious emperors on the Roman throne.

Domitian had spent some years of enforced retirement in an amateurish study of literature, and had entrusted Quintilian with the education of his sister's grandsons. In the Institutes of Oratory, we find Domitian glorified as one of the great Roman authors.

In spite of his aversion, Quintilian finds himself obliged to admit that philosophy, as a kind of auxiliary science, should have a place in education. The philosophical tradition, after all, was too great to be completely disdained. The three divisions of philosophy which Quintilian sets up, rather arbitrarily, namely, "dialectic," "ethics," and "physics," may—so he thinks—be of use to the orator, the lawyer, and the statesman.

For, dialectic helps "to know the properties of each word, to clear away ambiguities, to unravel perplexities, to distinguish

between truth and falsehood, to prove or to refute as may be desired."

Ethics ... is entirely suited to the orator...[because] there is scarcely a single one [ease] which does not at some point or another involve the discussion of equity and virtue, while there are also, as everyone knows, not a few which turn entirely on questions of quality.

"Physics" bears, for Quintilian, a connotation quite different from the modern one. He says :

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Physics is far richer than the other branches of philosophy, if viewed from the standpoint of providing exercise in speaking, in proportion as a loftier inspiration is required to speak of things divine than of things human; and further, it includes within its scope the whole of ethics, which, as we have shown are essential to the very existence of oratory.

For, if the world is governed by providence, it will certainly be the duty of all good men to bear their part in the administration of the state. If the origin of our souls be divine, we must win our way towards virtue and abjure the service of the lusts of our earthly body. Are not these themes which the orator will frequently be called upon to handle?

From the historical point of view, Quintilian's opinion concerning the relationship between rhetoric and philosophy is a sign of decay. Either of them had lost its organic and full contact with life.

Philosophy, which still claimed to be the noblest means for the education of man, had largely become a business of professionals who sold their ware to anybody, provided he was able to pay. On the other hand, oratory, the new rival of philosophy, had lost its political significance. For the emperors needed good bureaucrats, administrators, and soldiers, but they no longer needed free and forceful speakers, as did the Roman Republic.

But whatever the political conditions may be, if eloquence becomes the core of education, then there is always danger that expression and showmanship will try to take the place of the more substantial values.

FUNDAMENTALS OF QUINTILIAN'S PHILOSOPHY OF EDUCATION

Plato details for us the education of the philosopher, Quintilian that of the orator; the former the education for speculative, the latter for practical life. The difference is typical of the national genius of the two peoples, Greek and Roman.

Quintilian's main work "Institutes of Oratory" in primarily concerned with the practical side of education. He tells us that in a child's development the early training is especially important. He writes :

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Child's Education: "Let a father, then, as soon as his son is born, conceive, first of all, the best possible hopes of him; for he will thus grow the more solicitous about his improvement from the very beginning; since it is a complaint without foundation that 'to a very few people is granted the faculty of comprehending what is imparted to them, and that most, through dullness of understanding, lose their labour and their time.' For, on the contrary, you will find the greater number of men both ready in conceiving and quick in learning; since such quickness is natural to man; and as birds are born to fly, horses to run, and wild beasts to show fierceness, so to us peculiarly belong activity and sagacity of understanding; whence the origin- of the mind is thought to be from heaven.

"But dull and unteachable persons are no more produced in the course of nature than are persons marked by monstrosity and deformities; such are certainly but few. It will be a proof of this assertion, that, among boys, good promise is shown in the far greater number; and, if it passes off in the progress of time, it is manifest that it was not natural ability, but care, that was wanting."

The morals of children are easily corrupted. Our mistake, Quintilian maintains, is that we indulge them too much. We provide too many luxuries for them, and, as a result, they lack genuine appreciation. Like Socrates, Quintilian believed that simplicity is to be stressed on all levels of education.

What to Study: Quintilian held that all parts of knowledge were interrelated: a boy should not only know the elements of reading, writing and arithmetic; he should also be familiar with poetry and science.

"In regard to the boy who has attained facility in reading and writing, the next object is instruction from the grammarians. Nor is it of importance whether I speak of the Greek or Latin grammarian, though I am inclined to think that the Greek should take the precedence." "Both have the same method. This profession, then, distinguished as it is, most compendiously, into two parts,

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the art of speaking correctly and the illustration of the poets, carries more beneath the surface than it shows on its front." "For, not only is the art of writing combined with that of speaking, but correct reading also precedes illustration, and with all these is joined the exercise of judgment, which the old grammarians, indeed, used with such severity, that they not only allowed themselves to distinguish certain verses with a particular mark of censure, and to remove, as spurious, certain books which had been inscribed with false titles, from their sets, but even brought some authors within their canon, and excluded others altogether from classification. Nor is it sufficient to have read the poets only; every class of writers must be studied, not simply for matter, but for words, which often receive their authority from writers. Nor can grammar be complete without a knowledge of music, since the grammarian has to speak of meter and rhythm; nor if he is ignorant of astronomy, can he understand the poets."

Balancing Study with Play: Children must be allowed relaxation, but, as in other particulars, a mean has to be kept; deny them play, they hate study; allow them too much recreation, they acquire a habit of idleness. Play also reveals their bent and moral character, and Quintilian observes that the boy who is gloomy, downcast and languid, and dead to the ardour of play affords no great expectations of a sprightly disposition of the study.

Effective Teaching: Under Emperor Vespasian (69-79 A.D.) Quintilian was appointed the first publicly paid teacher of rhetoric. Fortunately, for the development of the Roman Empire during the next century, which was one of the happiest of European history, the emperors did not follow Quintilian's advice to rely on rhetoric for their education.

Marcus Aurelius (161-180 A.D.), one of the wisest sovereigns who ever ruled over a great empire, did not listen to formal oratory but went back to the great sources of Greek philosophy, particularly to the Stoics. And for the education of their higher officials, the emperors preferred the science of law, which the Roman genius developed into one of the most systematic and influential systems known in the history of thought.

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With the development of Christianity did the art of speaking receive again the importance and dignity which once had adorned it in the republican times of Greece and Rome. The dignity which this art had deserved in the times of Pericles and Cato, as an instrument in the service of the polis, it was given in the service and worship of God.

Objectionable though Quintilian's general educational philosophy is, we may nevertheless concede, that he believed in the moral mission of his profession. Certainly he taught grammar, style, posture, movements of the hands, and modulation of voice with the intention of making good, not evil, ideas more persuasive.

But he failed to see the contradiction inherent in his attempt to raise a relative value—namely, beauty of expression—to the value of a supreme and absolute criterion.

There are few works which have built up such an elaborate and in many points exemplary system of formal education as that of Quintilian. He is one of the greatest geniuses in the history of pedagogy, if we conceive of pedagogy as a system of devices useful for systematic and effective teaching. Even those who consider this formalism as obsolete and dangerous for the development of a sound mind must admit that his Ars Oratoria is a model of good craftsmanship within a given style of training and thinking. Everybody, even a modern progressive educator, could profit from him in respect to thoroughness and consistency in teaching an intellectually gifted youth.

Teaching Techniques: Through his careful analysis of the techniques of teaching, he provided useful prescriptions for classroom practice to the teachers of the Roman Empire at a time when instruction changed from a private to a municipal enterprise.

But the period of greatest influence of Quintilian's ideas arrived in 1410 A.D., when the humanist Poggio discovered a complete codex of the Institutio Oratoria at the monastery of St. Gall.

It was the time when the humanist movement was striving to replace medieval scholasticism, without yet having available an adequate theory of education.

Quintilian came as a real godsend. He taught the humanists not only a good deal of the history of ancient literature, oratory, and aesthetic criticism but also informed them, like his ancient Roman colleagues, about the elements of educational psychology and the practice of teaching.

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He told them that a variety of subjects, a more diversified and at the same time interconnected curriculum, would

stimulate the child and accelerate the educative process.

From Quintilian the humanists heard, to their own greatest satisfaction, how much stress the ancients had laid on the literary and stylistic side of training, and on declamation and recitation. In Quintilian the "genteel tradition," as it were, was represented to the humanists in its highest perfection. He praised the more aesthetic and artistic subjects, such as music, literature and poetry, which the humanists wished to introduce into the curriculum and which the medieval schools had regarded insufficiently, or not at all.

Quintilian had an ideal of personality very similar to that of the uomo universale, or educated gentleman, as it developed during the Renaissance. Quintilian, like the humanists, possessed a high appreciation of human individuality. Therefore, he disliked any harsh treatment and misunderstanding of the child. It must have made a great impression on the educational leaders of the Renaissance to read the old orator's characterization of the ideal teacher :

Let him, therefore, adopt a parental attitude to his pupils, and regard himself as the representative of those who have committed their children to his charge. Let him be free from vice himself and refuse to tolerate it in others. Let him be strict but not austere, genial but not too familiar: for austerity will make him unpopular, while familiarity breeds contempt. Let his discourse continually turn on what is good and honourable; the more he admonishes, the less he will have to punish. He must control his temper without, however, shutting his eyes to faults requiring correction: his instruction must be free from affectation, his industry great, his demands on his class continuous but not extravagant.

Even now-a-days these words could be given to every young teacher as a motto for his educational career.

Women Education: As the education, which Quintilian prescribes, is that of an orator, he does not deal with the education of women. From his remark that both parents of the orator should be cultured, it might be inferred, however, that he expected women to receive some form of education. There is no direct evidence of

the existence of co-educational establishments in Rome, but it appears that girls were taught the same subjects as boys, although the early age of marriage would doubtless exclude them from the higher education in rhetoric in which, for Quintilian, the early and the grammar-school education culminate.

Plan of Instruction: Quintilian's educational plan of instruction consists of three levels. The first level of instruction is composed of the three R's and Latin and Greek grammar; Quintilian placed special emphasis on the study of Greek at an early stage of a child's development. He says:

I prefer that a boy should begin with the Greek language, because he will acquire Latin, which is in general use, even though we tried to prevent him, and because, at the same time, he ought first to be instructed in Greek learning, from which ours is derived.

Yet I should not wish this rule to be so superstitiously observed that he should for a long time speak or learn only Greek, as is the custom with most people; for hence arise many faults of pronunciation, which is viciously adapted to foreign sounds, and also of language, in which, when Greek idioms have become inherent by constant usage, they keep their place most pertinaciously even when we speak a different tongue.

The study of Latin ought, therefore, to follow at no long interval, and soon after to keep pace with the Greek; and thus, it will happen that when we have begun to attend to both tongues with equal care, neither will impede the other.

The second level of instruction includes oratory, literature, geometry, astronomy, music, and philosophy. The third level, for exceptional students only, is the school of Rhetoric which corresponds to a modern university. Here, the curriculum includes logic, history, literary criticism, dialectic and, above all, public-speaking. These schools would aim to turn out a man who has the eloquence of the lawyer, and who uses theoretical knowledge for the advancement of his professional life.

Punishment: Quintilian, progressive for his time, objected to corporal punishment, which, he believed, only created fear and an attitude of submission. The wise teacher would use a method

of positive rewards and thus, appeal to the idealism of students. Corporal punishment of students meant failure on the part of teachers. Education was to be conducted in such a way that the student would develop a sense of honour and a sense of integrity.

ELOQUENCE AND CHARACTER

This becomes evident if we examine Quintilian's philosophy of education somewhat more thoroughly. Quintilian rightly demands again and again that the orator cultivate not only eloquence but also his character. He must be vir bonus dicendi peritus ("good man and experienced in speaking"). But does it necessarily follow from this premise that the orator is the highest type of man, that he represents the goal of all noble education, and that he has the right to regard all other thoughts and activities of man as more or less subordinate?

Perfect orator must be a man of integrity, the good man, otherwise he cannot pretend to that character; and we, therefore, not only require in him a consummate talent for speaking, but all the virtuous endowments of the mind.

For, an upright and an honest life cannot be restricted to philosophers alone; because the man who acts in a real civic capacity, who has talents for the administration of public and private concerns, who can govern cities by his counsels, maintain them by his laws, and meliorate them by his judgments, cannot, indeed, be anything but the orator.

Therefore, the orator be as the real sage, not only perfect in morals, but also in science, and in all the requisites and powers of elocution. For brevity Quintilian would adopt the definition of the orator given by Cato, a good man skilled in the art of speaking'.

Others had written of the training of an orator, but they had usually dealt with the teaching of eloquence to those whose education was otherwise completed. Quintilian, however, says, 'for my part, being of opinion that nothing is foreign to the art of oratory'.

No training can produce the perfect orator unless a certain standard of natural endowment is presupposed; nature as well as nurture must be taken into account. Thus, Quintilian remarks: 'It must be acknowledged that precepts and arts are of no efficacy unless assisted by nature. The person, therefore that lacks a faculty will reap as little benefit from these writings as barren soils'.

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The training of the orator falls into three stages: the early home education up to seven years of age; the general 'grammar' school education; and the specific training in rhetoric.

AN ESTIMATE

The inadequacy of Quintilian's educational plan lies in his disregard of speculation. Education, thus, becomes a pedestrian matter. Quintilian reminds us of many American educators who are so concerned with activities and practical matters that they lose sight of the real purposes and ideals of the educative process. Quintilian, seduced by immediacy, was a victim of limited vision.

His example should be a warning to us. Education should stress the art of communication, but, even more, it must emphasize intellectual and moral qualities. Education is basically a vision, not a methodology; it is a vision of man's awareness and potentialities; man can only find himself when he cultivates the inward spark. To be too practical in education, or in philosophy, is to be misled by the idols of the tribe; it is to lose direction and a sense of purpose.

The boundless overestimation of oratorical skill in Quintilian's most doubtful gift to posterity, for it induced the classicists of the Renaissance, and even of later periods, to enthrone eloquence per se as one of the highest virtues, if not the highest.

Thus, the ideal of pietas et eloquentia could be proposed to the youth of the sixteenth and seventeenth centuries as the ideal of education, an ideal just as bastard in nature as Quintilian's combination of virtue and oratory.

For eloquence, however laudable a quality, can never be placed in the hierarchy of values on the same level with piety and virtue, if taken seriously.

For the other negative influence which Quintilian exercised on the humanists, he cannot be blamed personally. To be sure, he suggested to Roman parents that they ought to teach their boys first Greek and not Latin, because Latin, "being in general use" would be "picked up" by them automatically.

He did not wish by that suggestion to neglect the vernacular; on the contrary, his whole work aimed at the cultivation of a noble Latin style. In addition, let us not forget that the preference of a foreign language to the vernacular was characteristic only of the Romans living during and after the decay of the republic.

Neither the ancient founders of the Roman world power nor Plato and his contemporaries would have accepted foreign patterns of language and style as their own.

Many of the humanists, however, were encouraged by Quintilian to emphasize the learning of Greek in addition to Latin —which meant a real and profound enrichment—and at the same time to despise their own vernacular.

They considered it vulgar and unwieldy to what they believed to be finesse of style. In addition, Quintilian's praise of Cicero and his criticism of other Roman writers held so much authority with the humanist school-masters that up to the nineteenth century the aping of Cicero's language was one of the highest objectives of Latin instruction.

Thus, an utterly perverted conception of the meaning of classical studies prevented many a pupil in the humanist schools of Europe from enjoying the beauty and wisdom inherent in ancient literature. How many were told to be dull and incapable of scholarly work only because their talents would not yield to the bookish demands of an imitative sort of philosophy!

But no master can be made entirely responsible for his disciples. How much would Quintilian have suffered had he been forced to listen to the stilted declamations of the humanists proud of their Ciceronian eloquence, or the Latin effusions of the schoolboys under their control.

QUESTIONS FOR EXERCISE

1. "To Quintilian, the only worth-while life is that of action". Justify this statement and write a brief note on the Philosophy of Life preached by Quintilian.

2. Write a note on the Fundamentals of Quintilian's Philosophy of Education.

3. Write short notes on Quintilian's concept concerning the following:

(a) Balancing Study with Play.

(b) Teaching Techniques.

(c) Women Education.

(d) Eloquence and Character.

4. Write short notes on Quintilian's concept concerning the following:

(a) Effective Teaching.

(b) Plan of Instructions.

(c) Theory of Punishment.

(d) Three field of Philosophy.

5 Plutarch (45-125 A.D.)

There is a difference of opinion between Mr, Frederick Mayer of University of Red Land (U.S.A.) and Mr. Robert Ulich of Harvard University (U.K.) with regard to the year of birth and death of Plutarch. Mr. Mayer holds it as (45-125 A.D.) and Mr. Ulich say it was (46-120 A.D.). We have opted to go with Mr. Mayer. Mr. Plutarch was an extremely well-read man, but intellectuals feel divided into two camps, one attacking and the other praising the merits of Plutarch. We place on record, as hereunder, Plutarch's thoughts concerning education for your consideration and leave to you to decide about his merit.

Schoolmaster and the Student: Plutarch contributed to educational theory by his Moralia, or the Education of Children. He felt that the wise teacher should cultivate memory, correct habits, and intensify instruction. Without discipline a student could not progress. Schoolmasters should be examples in their way of life. He says:

"When our boys are old enough to be put into the hands of pedagogues, great care must be taken that we do not hand them over to slaves, or foreigners, or flighty persons. For what happens now-a-days in many cases is highly ridiculous. The good tutor ought to be such a one as was Phoneix, the tutor of Achilles. The schoolmasters we ought to select for our boys should

be of blameless life, of pure character, and of great experience. For, a good training is the source and root of gentlemanly behaviour. And just as farmers prop up their trees, so good schoolmasters prop up the young by good advice and suggestions, that they may become upright. How one must despise, therefore, some fathers, who, whether from ignorance or inexperience, before putting the intended teachers to the test, commit their sons to the charge of untried and untested men."

Discipline: Young men, according to Plutarch, ought to be disciplined. He says:

"I have often censured the introducers of bad habits, who have set over boys pedagogues and preceptors, but have given to youths full liberty, when they ought, on the contrary, to have watched and guarded them more than boys. For who does not know that the offenses of boys are petty and easily cured, and proceed from the carelessness of tutors or want of obedience to preceptors; but the faults of young men are often grave and serious, as gluttony, and robbing their fathers, and dice, and revelings, and drinking bouts, and licentiousness. Such outbreaks ought to be carefully checked and curbed. For, that prime of life is prodigal in pleasure, and frisky, and needs a bridle; so that those parents who do not strongly check that period, are foolishly, if unawares, giving their youths license for vice."

HIS CRITICS

Members of a scholarly debating club could divide into two camps, one attacking and the other praising the merits of Plutarch.

The critics could maintain that it is impossible to discover any original idea in Plutarch's works. Certainly, he was an extremely well-read man.

His Moralia are a collection of wordy exhortations and practical suggestions about almost anything worthy or unworthy of being discussed, from the education of children and the best way of listening to lectures, to advices about married life and

about "flesh eating"; and from considerations concerning the "face appearing within the orb of the moon", to discussions of the problem whether water or land animals are the cleverer.

So the critics of Plutarch could continue, is there any systematic inquiry into the philosophical and particularly the metaphysical premises of his assumptions about God, man, and the universe? Nowhere are there any signs of a really deepening influence of Plutarch on the development of philosophic thought. He furnished a kind of noncommittal moralistic literature for the headmasters of the old classical schools.

In Plutarch, they could find the mixture of nationalism and piety suited to the breeding of a young gentleman of the old European ruling classes, who had to understand how to combine the incompatible, namely imperialism, and a Christian conscience.

HIS ADMIRERS

The other camp, the admirers of Plutarch, could say that life has not been created for system makers, but produces out of its inexhaustible resources ever-new situations, each of which must be understood in its uniqueness. Logical coherence and consistency may violate the truth of changing realities.

Those who do not wish to plumb the metaphysical abysses of every question may betray more wisdom and intellectual refinement than arrogant philosophical absolutists.

And is it not more worthy to imbue and inspire people, young and old, with the spirit and ideals pervading the leaders of mankind than to insist on all the petty verities which little minds call "exactness"? If sometimes people are inclined to look disdainfully at the attempt at amalgamating diverse elements of thought, should we not remember that a certain syncretism, or blending of unharmonious elements, is characteristic of all great civilizations?

To base life on the logic of just one system of thought would mean death. If the old classical schoolmasters liked Plutarch, they showed a better instinct than some modern teachers, who may know more about the psychology of learning than their colleagues of older times but know less about the complex psychology of a mature civilization and the introduction of youth into it.

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VICTIM OF CULTURAL CONDITIONS

If we invite an objective judge to explain, and if possible to reconcile, the conflicting camps, what would he say? He would first refer to the cultural conditions of the period of Plutarch. It is no longer the era of Plato and Aristotle, with its turbulent political life and its grandiose production of ideas.

Two centuries have passed since the loss of Greek independence to the Romans, with the consequent fusion of the two civilizations. The Pax Romana, an almost universal peace of the old world since the reign of the great Augustus, has brought new wealth and hope to the countries around the Mediterranean.

They all are tired from the cruelties of long wars, and they enjoy the combination of the cultural achievements of the Greeks with the organizational talent of the Romans. But it had been not wisdom on the part of the Greeks but their defeat and exhaustion that had led to their incorporation into the Roman Empire. Their narrow concept of the polis had not allowed them to become united among themselves.

After endless internal wars, they had fallen prey first to the Macedonians and then, together with them, to the Romans. In the meantime, the flower of one generation after the other had been killed on the battlefields, the cities sacked, and men and women sold as slaves. Can we wonder that the creativeness of the people vanished, together with their political freedom?

It is one of the saddest of historical facts: A people with an artistic and intellectual capability which allowed it to lay, within a span of two hundred years, the basis for the next two thousand years of cultural development among the European nations, a race which in the times of Aristotle created the essential categories for an international system of thought, nevertheless could not free itself from the fetters of a narrow and deadly nationalism. For, considering our present means of communication, all Europe is smaller today than was Greece in the centuries before Christ.

LACK OF PRODUCTIVITY OF THE GREEKS

But there was still another reason for the decline of the cultural productivity of the Greeks—their incapacity to merge intellectual speculation with empirical research. As a matter of fact, the

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Greeks had excellent physicians, admirable architects, and geometricians with an astounding insight into the problems of physics. But their economic system, with the slaves doing the practical work, their social prejudices, which forbade the gentleman to engage in "illiberal" mechanical pursuits, and, finally, the relatively thin population prevented them from a systematic application of their scientific knowledge.

In addition to statesmanship and military service, only abstract thought fitted the patterns of a noble life; thus applied sciences remained separated from the stimulating and integrating influence of pure thought, and pure thought, on the other hand, failed to enrich itself through contact with great practical problems.

Naturally, things deteriorated still more when Hellas, after its conquest by the Romans in 146 B.C., lost a vital reason for its social and educational interests, namely, responsibility for the state, even though the Romans left to the defeated people a certain amount of local self-administration. There remained much political oratory, but it was a show without real foundation.

PERIOD OF AMALGAMATION

It would, nevertheless, be erroneous to consider the development from the republican eras of Greece and Rome toward the reign of the Roman emperors as completely negative from a cultural standpoint. One could describe it as a period of amalgamation.

Political amalgamation was accompanied by cultural unification. Different civilizations touched each other and learned to live together, and they fused to such an extent that not even New York could present a more international picture than the streets of Rome, Athens, or Alexandria in the times of Plutarch.

This character of a somewhat tired, yet saturated and amalgamated, civilization explains the ripe wisdom in men such as Plutarch, his power of projecting himself into the most diverging ideas and personalities, and his disinclination for metaphysical speculations. Comparison, which is always the fruit of old age, shows that there can be many different answers to the same question.

The effect of old culture shows also in Plutarch's emphasis on a rather formal education and on many other, sometimes

very petty, formalities in life. Better to be pedantic, so he thought, than to face disorder and chaos. Often with the fading of religious loyalties and of intrinsic values, a certain tendency toward extrinsic regulation sets in.

To be sure, when the Greeks, in their period of youth, recited the songs of Homer, it was also a certain retrospectivism. All primitive periods display a sometimes inflexible adherence to the past. But there is a great difference, between the traditionalism of a young civilization and that of an old one. The traditionalism of a young civilization is organic and of religious character. The traditionalism of an old people is deliberative, rational, and historical; and if the gods appear, they are no longer reality but decorative images for an essentially conceptual type of thinking.

A GREAT RE-CONCILIATOR

If there arises in such an old period a man with a genuinely conciliatory, amicable, and noble mind, he is bound to show the eclectic type of mentality which some may admire in one such as Plutarch, and which others may thoroughly dislike.

But it is natural that educators and humanists have felt themselves attracted to a man who, with Seneca and Marcus Aurelius, represents the best ethical tradition of late Antiquity. Not only the simplicity of Homer and the profoundness of Plato but also the sympathetic wisdom of Plutarch prove the richness of the ancients.

Of course, concerning all syncretism, one may say that if colours run into each other, they do not necessarily produce a picture. Especially in religion and philosophy, where finite thought attempts to reach into the ultimate sources of life, the creativeness of a period shows most distinctly.

There tradition, discipline, and wisdom cannot replace originality, which is the product of grace and divine afflatus. Neither Plutarch nor the other moralists of the period showed any religious or metaphysical creativeness.

They lived partly on an old religious folklore, which had for them more artistic than other value, and partly on the great systems of thought of the classical period, without being able to add anything essential to them.

Only the "most divine Plotinus," living about one and a half centuries after Plutarch, brought Greek philosophy once

more—and for the last time—to such a height of religious inspiration that the rising Christian theology could overcome it only by absorbing it.

AN ECLECTIC INTELLECTUAL

It must be said in honour of Plutarch that he did not meddle with all kinds of mystical theories and cults which, at the time spread from the Orient over the Roman Empire. For such meddling, he was logically too well disciplined, and too proud of his Greek tradition. He was not influenced by the Jewish, the Egyptian, or the Persian cults. Being eclectic intellectuals, Plutarch and men of his kind could perhaps satisfy the minds of the more philosophical of their contemporaries, but they could not inspire the hearts of the emotionally hungry masses. This vacuum became filled, later on, by the Christian gospel.

AN EXEMPLARY EDUCATOR

In education, however, the Plutarchian type has some mission. Education is to a large extent the preservation and selection of values discovered and tested by experience; it lives on the wisdom of great men, whose works it is good to know and to

quote; it needs habituation oriented toward high standards, and an optimistic belief in the teachability of the human race through the medium of reason.

All of this can be found in Plutarch's ideas on education. He has taken them mostly from Plato, Aristotle, and the Stoic and Epicurean schools of philosophy. Like the other Greeks, he lays stress not alone on tradition, habit, and reason as the elements of good breeding, but also on physical hygiene and on environment; hence, his emphasis on the careful selection of friends and servants.

Many of the practical suggestions of Plutarch go through the Middle Ages, are held in high esteem by the humanists of the Renaissance, and remain the pattern of aristocratic education up to our times.

Sir Thomas Elyot, who in 1531 wrote the first important treatise on education in the English language, The Boke Named The Governour, translated parts of Plutarch's works. And Locke borrowed from Plutarch not only his methods but also his ethics, which fitted excellently into the older, aristocratic gentleman-ideal.

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Plutarch taught that the master of an exemplary household, the leader in community and state, and the wise guardian of his honour and fortune must combine self-control with loyalty and courage, and piety with a certain degree of generosity. He must show a certain acquaintance with the fine arts and philosophy; he must cultivate friendship with men of character; and he will surely be happiest if he does not expect too much from life, but takes it with a considerable amount of reserve.

Who would doubt that a "Christian gentleman" would like to see his children reared in such a spirit and arriving at such respectable standards? Even the Fathers and Saints of the Church designed sometimes to mention with kind approval the moral precepts of the heathen Plutarch, wondering that a man without knowledge of the revelation could come so close to the truth.

In evaluating the work of Greek moralists like Plutarch, we ought not to forget that the Latin part of the Roman Empire broke down in the fifth century A.D., whereas the Greek part defended its civilization until 1453. Then its capital, Byzantium, or Constantinople, fell after heroic resistance before the assault of the Turks, unaided by the Great European countries whose rulers liked to be addressed as "Christian monarchs".

Under the influence of the historians of the eighteenth and nineteenth centuries, with their one-sided predilection of the Roman Republic, we are still today inclined to consider the Eastern Roman Empire, after the period of the Teutonic migrations, as the domain of political and cultural reaction and formalism.

Yet historians with judgment ought always to respect the fact that a thousand years is a long life for an empire under such difficult conditions as those of the Byzantine realm, and that such endurance, in all likelihood, does not stem only from good luck, but also from cultural achievements.

One of these achievements was a highly formal but nevertheless unusually efficient system of education, one which the Western European countries during all the Middle Ages rightly considered far superior to their own.

Certainly the selecting and ordering wisdom of men like Plutarch helped to provide the cultural basis of the Byzantine Empire, which stood as a bulwark against the invasions from Asia and as the sanctuary of ancient thought in centuries of darkness.

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QUESTIONS FOR EXERCISE

1. 'Members of a scholarly' debating club could divide into two camps, one attacking and the other praising the merits of Plutarch.' In the light of this statement write a note on the view points of Plutarch's Critics and Admirers.

2. 'Plutarch's philosophy of education was the product of sociopolitical and cultural conditions of his times.' Justify this statement.

3. "Plutarch belonged to a period of political amalgamation accompanied by cultural unification, therefore, he had to be a great 'Re-Conciliator' which made him 'An Exemplary Educator'." Justify this statement.

4. Write short notes on Plutarch's concept concerning:

(a) Schoolmaster and the Student.

(b) Discipline.

(c) Plutarch's wisdom helped to provide the cultural basis of the Byzantine Empire.

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6 St. Aurelius Augustine (353-430 A.D.)

BACKGROUND

The early Christians considered preaching and teaching to be of equal importance. They made exact provisions for the training of educational leaders through an apprenticeship system. In their catechumen schools they taught the fundamentals of doctrine.

All persons who wanted to become members of the faith had to join these schools. There the students were taught from the Bible, from the sayings of the Apostles, and also from The Epistle of Barnabas.

Scholastic centers developed which attracted many students, and which became famous throughout the ancient world. One such center was at Alexandria, where Clement and Origen were teaching. Both these men were hospitable to the ideas of free thought and tried to reconcile them with Christian viewpoints.

Another center was established at Caesarea, where Eusebius wrote his Ecclesiastical History. A third school, located at Antioch, gained fame for its historical studies of the Bible.

A fourth center was established at Edessa; this Macedonian city later became the seat of the Nestorians, a group which promoted a liberal version of Christianity.

A fifth school, located at Nisibis, stressed the values of monasticism in promoting learning. Here, scholars translated the Greek thinkers into Syrian and thus, became agents of culture diffusion.

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HIS LIFE

St. Augustine was born in Tagaste, North Africa in 353. His father was a pagon, but his mother Monica was a devout Christian. Because of his mother, Augustine was converted to Christianity in 387 and died finally as a bishop of Hippo in Africa in 430 A.D. The most important and popular writings of St. Augustine are The Confessions of St. Augustine and The City of God.

St. Augustine was largely Platonic in his philosophy, and at times took the help of Aristotle also. He was also greatly influenced by Manichaeism between 373-82 and even after his rejection of Manichaeism, he could not shake off its influence.

St. Augustine was greatly involved in Trinitarian controversy and he took his stand in favour of Athanasian, creed against Arianism. He was also against Pelagian teaching. These religious involvements show that St. Augustine was very much occupied with religious problems.

But readers will also find that there is much in St. Augustine which may be deemed as real academic philosophy. This will be clear from his theory of knowledge. He ranks among the most profound and influential of all the Christian philosophers.

His religious pilgrimage reflected a wide variety of intellectual currents. As a student, he believed in the pleasures of the world with an essentially hedonistic outlook. Then, through reading one of the treatises of Cicero, he became interested in philosophy.

Later, he joined the Manicheans, for he could not accept the Old Testament view of morality. Conscious of the great dualism between good and evil, he thought that the Manichean faith had the best explanation for the existence of evil.

After his disillusionment with the Manicheans, he became a skeptic. He doubted man's ability to find an absolute standard

of truth, although he still accepted the existence of God. From Skepticism, he turned to Neo-Platonism with its view of God's transcendence and its concept of emanation.

This movement proved to be his bridge to Christianity. After his conversion, he became a fanatical enemy of all heresies and all attempts to subvert Catholic dogma.

In view of the above, we can not understand St. Augustine's philosophy of education without understanding his general philosophy, which, in brief, we attempt to put on record as hereunder, which set the plan for the whole Christian philosophy.

ST. AUGUSTINE'S GENERAL PHILOSOPHY

Basic concepts of St. Augustine's philosophy may be discussed as follows:

Theory of Knowledge and God: St. Augustine built his philosophy upon the intellectually provable existence of God. For the order of the universe indicates a creator; our conscience leads us to believe in a divine moral force.

Creation itself indicates contingency and demands a necessary cause. Furthermore, St. Augustine maintained, our knowledge is relative and finite; we cannot be certain of anything unless we have an absolute standard of truth: God.

The skeptics only have to open their eyes and see the order of nature, to listen to the voice of mankind which universally and eloquently proclaims that God exists.

How can we find God? Is knowledge sufficient? Is the road of philosophy the only road? St. Augustine answers that knowledge itself is not adequate. Above all, we must love God.

The search for the supreme principle is profoundly emotional and transcends intellectual desires and interests. In the highest stage of knowledge, we have a mystical experience; we feel the presence of a divine light which reveals the splendor and majesty of God.

The man who experiences this illumination realises that scientific analysis is secondary. He can only feel the presence of God; he cannot describe it in intellectual terms. He sees life from a new viewpoint, not from the standpoint of fragmentary and partial truth but from the perspective of an all-embracing principle of reality.

St. Augustine has advanced his theory of knowledge, for not mere academic purpose, but for the true happiness and true beautitude. This, for the saint, means 'possession and vision of God'. The theory of knowledge must lead to the contemplation of eternal things, bereft of sensation.

Hence, the theory of knowledge, according to St. Augustine, is very much mixed up with faith and knowledge. According to him, 'faith seeks, understanding finds'. Again, 'understand in order that you may believe, believe in order that you may understand'.

Intellect is needed for elucidating what faith believes. But what to believe and what not to believe? This depends on

revelation. This is for the Church in general or in any particular case to decide whether revelation has or has not been made, in general or in any particular case. Hence, Church is the final authority in matters of faith. The church has been regarded as the viceregent of God on earth.

St. Augustine was very much occupied in his life with the nature of Trinity, comprising father, son and the Holy Ghost. He appears to have adopted trinitarian divisions in his major philosophical subject.

(I) Knowledge has three stages of development, namely, sensation, empirical knowledge i.e. judgments with the help of Ideas, and finally contemplation on the divine essence. In other words, sensation, judgment and contemplation are inseparably found in his epistemology.

(II) Philosophy of the world has the three aspects of creation out of Nothing, according to the Ideas, and God. This Nothing at times is called Matter.

(Ill) Soul has three inseparable aspects of Being, Knowledge and Will. These three aspects are also held to comprise all

reality.

Let us begin with the account of sensation, empirical knowledge and contemplation of eternal things.

St. Augustine makes soul superior to the body. Soul uses organs of sense as its instrument. No doubt soul pervades the whole body and but at the time of sensation, soul intensifies its activities in a particular sense-organ concerned. Sensation, therefore, arises both from sense-organ and the outer object.

Sensations can be used as our starting-points for finding out God. Besides, sensations are indispensable for practical life. This may be called the stage of empirical knowledge which is only rationalised sensation.

Empirical knowledge, ultimately, must lead finally to the contemplation of eternal ideas. St. Augustine thinks that these eternal ideas are in the mind of a personal God. In the highest stage of contemplation, we strive after wisdom, whereas empirical knowledge is only practical knowledge for the guidance of life. Do we know God after we know the eternal ideas in the mind of a personal God?

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Norms of logical truths, mathematical truths, of the good and the beautiful are found in all persons, and, are purely incorporeal. They are the Ideas in the mind of God. Thus, the inner certainty in the process of one's doubting, not only of the self but the certainty of God too is implied. But in the certainty of God, we know only this much that He is, but not what He is.

St. Augustine shows that without active will on the part of man, he will not be able to sense, know and rise to the final vision of God. St. Augustine shows that sensation is a passive affair. It is not due to the external impression on the senses, but is a case of consciousness which can be induced by attention to sensation.

For example, we get the sensation of a red rose. But if we do not attend to the rose, we will not see its redness. But attention is an interest in action. When we are interested in the rose and its colour, we sense its redness and smell its fragrance.

Attention for St. Augustine is a matter of active will. The case of remembering and imagining is certainly possible when we recall the past voluntarily. In the case of rational judgment and reasoning (e.g., mathematical reasoning or syllogistic thinking), the presence of active will becomes all the more clear.

But how we know the eternal ideas in the mind of God, which knowing is certainly, knowing something of God, for eternal ideas are nowhere to be found except in God?

First, for St. Augustine, we do not fully know God. We at most can apprehend that God is, but not what He is. This position is not difficult to understand. The more active will is superior in relation to less active will. God is the most active will. So in relation to God, man remains passive.

Man can know God even partly only when God chooses to will this for man. Not only man cannot know God by his own efforts, but even his receptivity with regard to God's knowledge is not possible without the Grace of God. Hence, the theological doctrine of Grace contradicts the epistemological theory of the importance of free will in man.

According to the theological doctrine of Grace, only when God chooses to reveal Himself, by His illumination alone man knows Him and the intelligible truths. This theological teaching

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has important implications for St. Augustine's explanation of evil and the theories of two cities, heavenly and earthly. But before embarking on further, we must explain the theology of St. Augustine.

THEOLOGY

God, for St. Augustine, is for worship and adoration. God has absolute majesty, power and untrammelled free activity. He is eternal, transcendent, absolutely good. He creates out of His will, but even then all laws of nature are absolute and unchangeable and His creation is continuous through which He sustains the whole universe.

The important thing is to maintain that God creates matter too. So there is no lingering dualism in the theology of St. Augustine. But we shall have something more to say with regard to God's creation of the world. For St. Augustine, man and the whole world point upwards to the living God.

THE WORLD

For St. Augustine, God is a creator God. This concept has to be distinguished from neoplatonistic theory of emanation. According to this neoplatonistic theory, the world emanates from God as the overflow from His abundance.

This diffusion in the form of the world means no decrease in God or diminution. Again, creator God is different from an architect. An architect God creates the world out of pre-existing matter or chaos or any such material. A creator God creates everything from His own self. So there is no matter independent of God even in attenuated form.

If there is matter, then St. Augustine holds that either it is absolutely formless or with the bare capacity of receiving form. But there can be no absolutely formless matter, for then it means that it is utterly without any quality of hardness or softness, colour, taste, smell etc. In this state, it means that absolutely formless matter is really as good as Nothing.

Hence, creation out of absolutely formless matter really means creating out of Nothing. If, however, matter means relatively formless in comparison with other formed or qualified things like a tree or an animal, then it means 'matter with indefinite form, or, matter with the potentiality of receiving form'.

But God becomes the creator of matter with the potentiality of having form or germinal potentiality. Thus, God is the absolute creator of all things, even of matter.

The world as the creation of God depends on God, but the world and God are not one and the same, as is held in pantheism. God transcends the world, and from the world as the effect, one cannot fully know God. All that one can say that he apprehends God, but cannot comprehend Him.

Finally, the world was not created at any point of time. The time and space were created with all other things of the world. Hence, it is nonsense to say, why the world was created at one point of time, not earlier or later? Or, what was God doing before the creation of the world?

For St. Augustine, God is eternal and for Him, past and present and future are all in one given now. In this sense, God has foreknowledge of everything, even of the free action or choice of a man in any particular situation.

THE DOCTRINE OF MAN

Man is the crown and roof of things, created by God. Man has a soul and body, as one unitary entity. Of course, soul is immaterial and far superior to body. As a matter of fact, soul uses the body as its instrument. It is the soul which moves any part of the body, but not vice-versa, for the soul is superior to the body. The question is, Is the soul immortal?'

St. Augustine teaches the immortality of soul, but is not soul a created entity? Can a created entity be immortal? St. Augustine grants that God can create man who endures for all time. But he does not grant the pre-existence of soul.

St. Augustine, more or less, repeats the proofs for the immortality of the soul, as were given by Plato in Phaedo (71-72). Plato observes that everything is created in opposites like heating and cooling. Similarly, there is life and death. If life is extinguished in death, then in due course, all lives, even souls will cease to exist.

St. Augustine was deeply pessimistic regarding human merit. In fact, since the fall of Adam all of us have deserved damnation. He made it clear that God, from the beginning, had elected most men for damnation, while only the minority was destined for heaven.

This doctrine of predestination at once caused much controversy, for it made God's will arbitrary and detracted from the freedom of the will. The Pelagians took the opposite viewpoint and insisted that man's free will can attain salvation.

However, the Church maintained a middle road between the Pelagians and St. Augustine and tried to give hope to the individual that through faith in the sacraments, Christ, and good works, salvation could be achieved.

THE SOUL

Together with the existence of God, the spirituality of the soul was vigorously affirmed by St. Augustine. He denied that

the soul is material and that it existed in another form before man was born.

The soul itself is a copy of the Divine Trinity. Its three manifestations, memory, understanding, and will, mirror the three aspects of the Trinity. Through self-examination and contemplation, we can substantiate the truths which authority has transmitted to us.

St. Augustine believed that the immortality of the soul could be established by reason. He claimed that the soul is the principle of life and is superior to the body; hence, when the body dies, the soul continues.

Identifying soul and reason, he maintained that reason transcends the limitations of matter. Since reason is eternal, the soul likewise must be eternal. The soul, furthermore, is part of eternal truths, which are not bound by spatial and temporal limitations. Just as certain laws of the universe always prevail, so the soul will be everlasting.

But life is a continuous creation of God. So we have to admit that death of man implies his birth too in some other forms. So the soul of man is immortal.

Besides, man is aware of the eternal truths. These eternal truths cannot have their abode in finite beings. So they can be entertained only by an equally indestructible soul of man.

THE CHURCH

The philosophy of St. Augustine depends on the authority of the Church. We are frail and insecure as long as we are outside of it; within, we find comfort, grace and salvation. The Church, as a distributor of the sacraments, has a unique function in

life, for the sacraments mediate between man and God.

It does not matter whether the priests lead a blameless life or one of immortality, for the sacraments are valid regardless of the moral standards of the administrators.

With all his power, St. Augustine led the fight against individualism. The edicts of the Church are not to be disobeyed, its fundamental doctrines are not to be questioned, and its basic tenets are not to be challenged. As the link between Christ and man, the Church stands throughout the centuries as a visible expression of God's purpose in the universe.

The question now arises whether or not the Church has national limits. Should its work be confined only to Europe? St. Augustine answers in the negative: he was certain that the function of the Church was universal, and he looked forward to the day when there would be only one Church, one sacramental system, and one system of philosophy.

MORAL IDEALS

In Augustine's moral ideals the puritanical strain is only too evident. Thus, he inveighed against the temptations of the flesh, identifying original sin with Adam's temptation by Eve. What is to be preferred—the life of the hermit or the life of family relations?

St. Augustine had no doubts in regard to this problem. Any relationship with women undermines men's love of God, it is impossible to love the flesh and the spirit at the same time. Hence, asceticism is the only road for those who really want to dedicate themselves to the service of God.

For St. Augustine, God is omnipotent and good and yet moral evil has to be admitted and satisfactorily explained. Secondly, the supreme end of moral life is happiness which can be found only in God.

'God has made us for Himself, and our heart finds no rest till it finds in Him.'

But it is a fact that men do evil, run for the worldly good. Has God left man to perish for ever? No. God has revealed His way through Jesus Christ and has established a Church to establish God's Kingdom on earth. Does it lie in the power of man, to get rid of his sin and enter the Church on his way to contemplate in the blessedness of the Heaven?

No. Man by his own nature is utterly corrupt and by himself cannot be saved. He can only be damned for the eternal hell-

fire. But God and a good and omnipotent God has created man. How is it that he has become so corrupt that he deserves hell? Here St. Augustine explains the origin of moral evil.

The first man called Adam was given free will. He misused free will by his disobedience. He ate the forbidden fruit. He became a fallen man. A fallen man can produce only a fallen being.

All the descendants of Adam have become fallen disobedient persons. They all are sinners. They all love the world. They have lost free will. Hence, for the sin of one man, all have sinned. This is known as the doctrine of Original Sin. All have earned eternal hell-fire. Are they no longer free to rise? No.

A sinner cannot do real good, for real good means free act. Free will means free choice or decision for assent to a definite course of action. St. Augustine who taught the doctrine of indefeasible free will in man in his epistemology, now teaches its absolute denial in his theology. In his theory of knowledge, St. Augustine taught that not even sensation is possible without free will.

In theology, he restricts this free will only to one man Adam and denies this to all subsequent human beings. This doctrine can no longer be accepted by the moderners. But in medieval times, even learned and wise men could do so. This is what religion is capable of doing in its believers. But is there no way of salvation?

CONCEPT SIN AND EVIL

Few thinkers have been more aware of the ever-present reality of sin than St. Augustine. Sin represents a rebellion against the majesty of God; it comes, thus, in a thousand different forms, subjectively and objectively. As slaves of desire, we frequently crave that which is incompatible with our salvation.

A theist has to justify the ways of God to man. God is omnipotent, benevolent and good and omniscient. Then, how evil is to be explained? Evil is a fact of life, physical and moral. Physical evil can be allowed under the theory of seminal good.

The whole universe has been created by God that a good man may emerge by wrestling with the presence of physical evil. But then moral evil be explained in this way? Now as a metaphysician, St. Augustine advances three views about Evil, which have been followed subsequently, namely,

1. Evil is necessary for the enhancement of the greater good, in the same manner in which the shadow in the moon enhances the beauty of the full moon.

2. Evil is not a positive, but privative good, e.g., simply deficiency of goodness.

3. Not God but man is responsible for his moral fall. However, it is the third kind of expedient which looms large in the theological explanation of evil and this is really important in the theology of St. Augustine. Let us very briefly mention the metaphysical explanation of evil before undertaking the theological explanation of moral evil.

Though St. Augustine was largely a Platonist, yet he could not have accepted matter as the reason of evil, which was suggested by Plato. The reason is that for St. Augustine even matter was created by God. Hence, if matter be the cause of evil, then God will directly become the cause of evil.

Secondly, God is omnipotent and so He could not be imagined to be limited by pre-existing matter. Then, how to explain evil?

Evil is not good, but it is good that there is evil. Firstly, what appears as evil is not really evil. It is only to enhance the excellence of good. For example, in explaining the birth of a man born blind, Jesus said that this man was born blind so that the glory of God may be made manifest.

Secondly, evil is the privation of good, that is, present absence of the expected good. For example, there is the evil of blindness, but it is simple the present absence of the power of vision. But in due course, this vision (or good) can be restored. In the same way, God has created germinal potentialities.

At present they appear as evil, but in due course in the fullness of time, they may be transformed into good. For example, Sahara was just a desert, but a part of it has become the source of petrol.

Hence, God does not create evil, but has to permit evil. This is an important formula to explain moral evil, which was the real problem of St. Augustine. This requires some background to fully appreciate the theological explanation of moral evil.

The explanation of moral evil, for St. Augustine, is wholly religious and this is also of a particular type of thinking in Christian dogma. St. Augustine accepted the doctrine of Trinity according to which Father, son and Holy Ghost are three persons in One. Jesus

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Christ is not created, but is the begotten son of God, that is, Christ and God are one in essence and Christ's ministry on earth did not prevent Him from remaining in one substance with Him. Without faith in holy trinity one cannot be saved, and, without being saved one cannot regain free Will.

Further, the first man Adam had free will, but with his fall by disobedience to God, Adam lost his free will. This condemnation of Adam being a sinner has been transmitted to the whole mankind. This is the doctrine of Original Sin.

'In Adam's fall, we sinned all'.

By one's efforts no man can save himself. He can be saved through God's Grace alone. This is a free gift to man, and cannot be won by one's own efforts or good deeds. God gives His grace to whomsoever He wishes. As for God, past, present and future are all given in one everlasting 'now', so God's Grace is predestined from the very beginning. Thus, men are divided into elect and damned.

In this dualistic concept of history, there can be no neutrality. Every man had to make up his mind and join either the forces of righteousness or the legions of doom. This was not a solitary struggle; the good were aided by angels, the saints, and by the power of the Church; the evil forces were supported by the devil and were under the influence of the most corrupt and treacherous men of all ages.

POLITICAL IDEALS—THE TALE OF TWO CITIES

The political ideals of St. Augustine are best represented by the City of God. This work was written under the impact of the Vandal invasion of Rome, an act which caused immense suffering to the Romans and which shook their faith in the Christian religion.

To St. Augustine, the sacking of Rome was only an incident in a vast world of drama. For life on earth is essentially a prelude to life in the beyond. This is merely a journey, infinite from the standpoint of the present but infinitesimal from the viewpoint of God.

The power of kings and emperors, which most men admire and worship, is shattered by the providence of God who has no respect for earthly fortunes.

In St. Augustine's view of history, there is a perpetual opposition between the city of God and the city of the devil. Outwardly, the city of God appears to be defeated, for the world

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is frequently dominated by the wicked, but in reality the city of God will triumph and the sinners will be punished through Cod's justice.

God, according to St. Augustine, is not a transcendent force, rather He takes part in shaping history. He sees to it that the arrogance of earthly rulers is punished. This, according to St. Augustine, explains the disintegration of the Roman Empire, for it had defied the laws of morality and now was reaping the results of its crimes. History ends with the members of the city of the devil being punished, while those who belong to the city of God enjoy infinite bliss.

EDUCATIONAL IDEAL OF ST. AUGUSTINE

Alike early Christians, we may say, Augustine considered preaching and teaching to be of equal importance.

Nature and Aim of Education

Every early Christian writer considered himself an educator of mankind toward eternal values in comparison with which formal schooling was of little importance.

There are other reasons also; for example, the primary interest of the early Church in the conversion of adults, the belief

in salvation through faith and not through the pagan conception of knowledge and self-realization of the individual, and finally the fact that the early Christian lived in a society with a highly developed secular school system.

This is not only allowed the Church to concentrate its efforts on the religious side of man's development but compelled it to do so.

Nevertheless, if one takes the educational writings of men such as Basil the Great, Jerome, John Chrysostom, and Augustine— men all born after 330 A.D., who have, more unequivocally than others, left us their opinions on education proper—he can without difficulty formulate a rather coherent philosophy of Christian education.

The aim of all education, according to this philosophy, is the preparation of man for life beyond death, through imbuing his soul with the Christian virtues, particularly those of faith, hope, charity, and humility.

In comparison with these virtues, all other values of both

mental or physical character are of inferior quality. The various writers, however, differ considerably in their appreciation of the more secular values.

Saint Augustine, for example, in his treatise De. Ordine, with its praise of Platonic and Pythagorean wisdom, comes very close to the pagan philosophical tradition of his time.

Only through the divine gift of ratio is man capable of establishing community with his fellow beings, for ratio has given him language and the art of writing. In addition, it has provided him with the capacity of numbering. Without it, he would stand helpless before the infinite variety of things.

On this three-fold foundation rests all further knowledge, in the analysis of which Saint Augustine follows, with some variation, the usual theory of the artes liberates. He gives them, however, a mystical touch through illustrating them not primarily as ways toward secular knowledge and mental discipline, but particularly as instruments for the apprehension of the inner unity and spherical harmony of the world.

To understand and be immersed in this unity is for him, as well as for the Platonists and the Pythagoreans, the highest goal of all mental endeavours.

The artist, the architect with his sense for rhythmical proportions, the poet with his talent of presenting profound "rational lies" in beautiful language, the musician with his gift of symbolizing the eternal harmony of the celestial spheres in sound and meter, and, finally, the geometrician who shows the reign of measure and order in the movements of the stars—all serve the erudite man's urgent desire to have his small ego absorbed in the great order of the cosmos.

EDUCATIONAL CONCEPTS IN 'CONFESSION'

The educational record of the experiences of St. Augustine can be found in the Confessions, one of the masterpieces of religious autobiography. St. Augustine described with eloquence the harsh educational system which prevailed in his childhood. He writes in 'Confessions':

"If I proved idle in learning, I was soundly beaten. For, this procedure seemed wise to our ancestors: and many, passing the same way in days past, had built a sorrowful road by which we too must go, with

multiplication of grief and toil upon the sons of Adam. As a boy I fell into the way of calling upon You, my Help and my Refuge; and in those prayers I broke the strings of my tongue—praying to You, small as I was but with no small energy, that I might not be beaten at school. And when You did not hear me (not as giving me over to folly), my elders and even my parents, who certainly wished me no harm, treated my stripes as a huge joke, which they were very far from being to me. Surely, Lord, there is no one so steeled in mind or cleaving to You so close—or even so insensitive, for that might have the same effect—as to make light of the racks and hooks and other torture instruments (from which in all lands men pray so fervently to be saved) while truly loving those who are in such bitter fear of them. Yet my parents seemed to be amused at the torments inflicted upon me as a boy by my masters, though I was no less afraid of my punishments or zealous in my prayers to You for deliverance. But in spite of my terrors I still did wrong, by writing or reading or studying less than my set tasks. It was not, Lord, that I lacked mind or memory, for You had given me as much of these as my age required; but the one thing I revelled in was play; and for this I was punished by men who after all were doing exactly the same things themselves. But the idling of men is called business; the idling of boys, though exactly like, is

punished by those same men."

He shows how he was motivated by vanity. He writes in 'Confession':

"Yet in acting against the commands of my parents and schoolmasters, I did wrong, O Lord! my God, Creator and Ruler of all things, but of sin not Creator but Ruler only: for I might later have made good use of those lessons that they wanted me to learn, whatever may have been their motive in wanting it. I disobeyed, not because I had chosen better, but through sheer love of play: I loved the Vanity of victory, and I loved too to have my ears tickled with the fictions of the theatre which set them to itching ever more burningly: and in my eyes a similar curiosity burned increasingly for the games and shows of my elders.

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Yet those who put on such shows are held in high esteem. And most people would be delighted to have their sons grow up to give similar shows in their turn—and meanwhile, fully concur in the beatings those same sons get if these shows hinder study: for study is the way to prosperity necessary for giving them! Look down in mercy, Lord, upon such things; and set us free who now beseech Thee: and not only us, but those also who have never besought Thee—that they may turn to Thee and be made free."

He tells how he hated Greek, but enjoyed Latin. He favoured strict discipline in learning. He writes in 'Confession':

"The drudgery of learning a foreign language sprinkled bitterness over all the sweetness of the Greek tales. I did not know a word of the language: and I was driven with threats and savage punishments to learn. There had been a time of infancy when I knew no Latin either. Yet I learnt it without threat or punishment merely by keeping my eyes and ears open, amidst the flatterings of nurses and the jesting and pleased laughter of elders leading me on. I learned it without the painful pressure of compulsion, by the sole pressure of my own desire to express what was in my mind, which would have been impossible, unless I had learnt words: and I learnt them not through people teaching me but simply through people speaking: to whom I was striving to utter my own feelings. All this goes to prove that free curiosity is of more value in learning than harsh discipline. But by Your ordinance, O God! discipline must control the free play of curiosity—for Your ordinance ranges from the master's cane to the torments suffered by the martyrs, and works that mingling of bitter with sweet which brings us back to You from the poison of pleasure that first drew us away from You."

Classical learning, Augustine stated, may corrupt morals. He writes in 'Confession':

"In this matter of classical studies how woeful are you, O torrent of established custom! Who can resist you or when will you run dry? How long will you continue to

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roll the sons of Eve into that vast and terrible sea in which even those who mount the cross scarcely escape drowning? In you I read of Jove, both as the God of thunder and as an adulterer. How could he be both? But so the story goes: and so sham thunder is made to legitimize and play pander to real adultery: yet these robed and gowned masters are furious when Cicero, a man trained in their own school, protests: 'Homer invented these stories, ascribing things human to the Gods: would that he had brought down things divine to us.' It would have been even truer to say that Homer invented them, attributing divinity to the vilest of men, with the result that crimes are held not to be crimes, and those who do commit them are regarded as acting not like abandoned men but like Gods from Olympus.

"And still, O torrent! from hell, the sons of men pay fees to be hurled into you in order that they may learn such things. And there is great interest when this sort of teaching is carried on publicly in the forum under the very eye of laws allotting salaries to the masters over and above the fees paid by the pupils."

He tells about his wrong-doings and how they symbolize man's proclivity for evil He writes in 'Confession':

"These were the ways of the world upon whose threshold I stood as a boy, and such was the arena for which I was training—more concerned to avoid committing a grammatical error than to be void of envy in case I did commit one and another did not. This I say and confess to Thee, O My God! and in this I was praised by those whom my one idea of success was to please. I did not see the whirl of vileness into which I had been cast away from Thy eyes: for what was more unclean than I, seeing that I did not win the approval even of my own kind: I told endless lies to my tutors, my masters and my parents: all for the love of games, the craving for stage shows, and a restlessness to do what I saw done in these shows."

"I stole from my parents' cellar and table, sometimes because I was glutonous myself, sometimes to have something to give other boys in exchange for implements

of play which they were prepared to sell although they loved them as much as I."

"Is this boyhood innocence? It is not, Lord. I cry Thy mercy O my God! Yet as we leave behind tutors and masters and nuts and balls and birds and come to deal with prefects and kings and the getting of gold and estates and slaves, these are the qualities which pass on with us, one stage of life taking the place of another as the greater punishments of the law take the place of the schoolmaster's cane."

WHO IS EDUCATED

A simple study of this chapter clearly establishes that eternal values were of great importance in the thoughts concerning philosophy and education, as far as Augustine is concerned, therefore, his views on who is educated are very clear as given below:

According to Saint Augustine, the person capable of forming a consistent unity out of all art and knowledge deserves the title of "educated". Such a person will also experience the essential unity between reason and faith.

If he understands the value of measures and numbers and feels himself capable of using them for making poetry or educing melodies out of an instrument, or if, in other words, he can conjure up harmony in his outer world, he will consider it as below his dignity to have discord and lack of harmony in his own self.

After achieving this unity through merging his self with the great laws of the universe, he can dare to look into the face of God. There are no words to represent this state of blessedness; all earthly conflicts will, then, dissolve.

SUMMARY

We can summarise the entire educational philosophy of Augustine in following words.

Augustine, influenced by Plato, believed that truth can be grasped only by the few. Truth is not relative but absolute, and it is taught through the Church. The task of education is to avoid independent judgment and to subordinate private ideas to ecclesiastical organization.

Real truth can be found through mystical knowledge when our mind has been purified by prayer and contemplation. Most individuals are guided by their senses, and thus they become victims of illusion and falsehood.

The Christian scholar should be acquainted with literature, rhetoric, logic, arithmetic, ethics, and natural philosophy; these subjects are not to be studied as ends in themselves and care should be taken that they do not corrupt the scholar's faith. They are, however, only preludes to the study of Church doctrines.

Even the study of mathematics may be helpful. Augustine felt that the Bible was full of number symbolism, and that mathematics was a tool of clear thinking. Science, in general, could be a method of combating superstition.

He warns the Christian again and again not to be seduced by classical learning. Classical studies are full of error and falsehood and over-emphasize man's rational powers.

Learning cannot be promoted without discipline. The teacher has to control the child and, if necessary, has to use the cane and the strap. Thus, the pupil learns to control his evil impulses and becomes conscious of the importance of obedience. Augustine, constantly aware of original sin, believed that children were naturally evil; therefore, their nature had to be changed by the schoolmaster.

HIS IMPACT

The influence of Augustine can scarcely be overestimated. His ideas inspired many great medieval thinkers, especially Anselm. While Aquinas rejected the Platonism of the bishop of Hippo, he shared with the latter a basic faith in the authority of the Church and a strong hatred of all forms of heresy.

Duns Scotus, theologist of the fourteenth century, followed St. Augustine in his belief about the separation of faith and reason, as well as in his insistence that man is nothing, while God is all-powerful.

The impact of St. Augustine on Calvin produced a system of thought which stressed the sovereignty of God, the depravity of man, and the idea that man is predestined to either heaven or hell. Like St. Augustine, Calvin emphasized the importance of puritanism. Was not the flesh an obstacle in man's search

for salvation? Did not earthly pleasures alienate man from God?

In the United States, Jonathan Edwards absorbed the spirit of Augustinianism. With eloquence, Edwards pictured the tortures of damnation. Like the bishop of Hippo, Edwards believed that hell-fire was an actual reality and that most individuals would land in hell rather than in heaven.

In a more sophisticated vein, Reinhold Niebuhr, in The Nature and Destiny of Man, represents an Augustinian version of history. Niebuhr pictures man as a rebel against God, and he is certain that, without faith, man is doomed and civilization will perish.

Many religious existentialists have claimed Augustine as one of their foremost saints. Augustine indicated that man's personal awareness of God is most significant and that life demands a religion of the heart rather than of the intellect.

Augustine as an educator influenced both Catholic and Protestant ideas. By pointing out the need for discipline and puritanism he made education a rigorous process.

By subordinating free inquiry to orthodoxy, he made education a form of indoctrination. This view is still cherished by many religious teachers in the twentieth century.

St. Augustine as well as the scholars that followed in his footsteps were not interested in new ideas. They wanted to preserve the orthodoxy of the past. Living in a period of turmoil, they were conservators rather than creators. Still, the West owes them a debt, for they laid the foundations of both Protestant and Catholic education.

QUESTIONS FOR ANSWER

1. Justify that Augustine's philosophy of education aims at eternal values, rather than human, practical values.

2. Give an account of Augustine's educational ideals.

3. Write short notes on the following:

(a) Augustine's impact on future thinkers.

(b) Nature and Aims of Education as per Augustine.

(c) Augustine's concept of Educated.

(d) Augustine's concept of God.

7 Desiderius Erasmus (1466-1536 A.D.)

NTRODUCTION

The victory of the scientific spirit was made possible by the northern Humanists of the Renaissance. Most of them, like Reuchlin and Erasmus, were pious Christians and still accepted faith in God as the primary condition in life. They had great respect for authorities, especially for Greek and Roman scholars.

The Humanists did much to popularize scholarship. Now the universities became social and political storm centers as well as agencies of active religious reform.

Unfortunately, the humanists were too concerned with exactness and scholarship. They venerated Greek and Latin authorities almost to the same degree as the theologians venerated the works of the Church Fathers.

At the same time, scholarship became more cosmopolitan. Desiderius Erasmus was a traveller in many lands; he often admitted that he was a citizen of Europe, not of any one nation. During his lifetime, he taught at Cambridge and lived at Paris, Venice, and Basel. Everywhere scholars followed him, and his letters and books reached a wide audience.

Erasmus believed that man is the center of the universe. He had strong faith in God, but, hating superstition, he fought a constant warfare with the theologians. He felt that hypocrisy

governs most of mankind and that the educator has to beware of conceit.

HIS LIFE AND PERSONAL TRAITS

Erasmus was born in Holland, then a province of the Holy Roman Empire of the German Nation and not yet grown toward national independence in spite of its great wealth and admirable culture. It contained two national languages and traditions, German and French.

Erasmus himself was of German stock and spoke in his early letters often and with pride of "my Germany," but the Reformation filled him with disgust. He confessed in a letter to Duke George of Saxony (September 3, 1522), "I am unfamiliar with the German language."

He probably knew only Dutch, but made very little use of it after his fourteenth year. Only in the last minutes of his life when, struggling with death, he raised his voice to the Lord did he utter Liebe God ("Dear God") in the Low German he had spoken as a child when his lonely mother taught him to pray.

On the threshold of eternity, his inner voice broke through the barrier of Greek and Latin, revealing the tragic artificiality of his kind of classicism.

Erasmus pursued his studies in Latin and Germanic countries. But his most intimate friendship he found in England. And as is the case with so many people from the North, the country of his innermost longing was Italy.

He had neither fatherland nor vernacular in which to take root, and he had no family. His father had been pressed to take holy orders, but before ordination he fell in love with a widow, the daughter of a physician at Zevenberghen, near Rotterdam.

Erasmus was one of the two sons springing from this liaison; twice he had to get dispensations from the Pope on account of his illegitimate origin.

The experiences which Erasmus had with his more remote relatives were not dissimilar to those which his father had had with his own kin: in order to get rid of him and his brother, they pressed them to enter the monastery.

So Erasmus became a monk, not out of his own decision but under force; it was probably the boy's love of letters which made him yield. He despised most of his own colleagues, and they disliked him and called him a heretic.

Thus, the Church could not become his real abode. He was not at home in a country, nor in a family, nor in his religious order of the Augustinian Canons, nor in the Church; he was at home exclusively in the spiritual world of letters which had originated in Greece, Rome, and Palestine, and which was not understood by the common man.

It was certainly by virtue of the very rootlessness of his life that he developed his deep feeling for Christ. Christ was, for him, the mystical source of inner consolation, the savior of man from unrest, and the eternal center of history.

But this feeling was enlightened and undogmatic, and it was as far from Catholic institutionalism as from Luther's new theology.

This spiritual mooring enabled Erasmus to remain true to himself in spite of all conflicts and vacilations. Throughout his life, he defended his intellectual freedom.

He never sold himself, not even for the purple of a cardinal, and even on his deathbed he showed his independence by devoting his soul to God without asking for the customary assistance of a priest.

Therefore, Luther may be right from his point of view, but he is nevertheless essentially wrong when in one of his table

talks he accuses Erasmus of sophistry, ambiguity, and lack of seriousness.

HOW DOES ERASMUS DEFFER WITH LUTHER?

The Dutchman Erasmus of Rotterdam was considered the umpire in matters theological by all intellectuals at the beginning of the sixteenth century. His influence reached from England to Italy and from Spain to Hungary and Poland.

He and Luther were first believed to be companions in the common cause of ecclesiastical reform. Yet later, they became bitter enemies, because they represented two fundamental contrasts in human attitude.

Luther draws on metaphysical sources of life which kindle in a person in the fire of a missionary, the disdain of death

and danger, and the courage of a fighter who must win his battle irrespective of what may come later.

The center of Erasmus' personality, on the other hand, is the intellect. This does not mean that Erasmus is one of these narrow talents in whom the functions of the brain have absorbed all the other qualities we expect from a fully developed personality. His intellect is nourished by an emphatic moral sense, an intense—though more sensitive than vigorous—emotional life, an unusual humor, and a vivid desire for form and beauty. Nevertheless, it is primarily through reason that his talent expresses itself.

These two men could go together as long as they fought the corruption and backwardness of the Catholic hierarchy; but since Luther fought with the passion of a prophet and Erasmus as a wise rationalist, they were bound to separate later.

The contrast between Luther and Erasmus appears wherever they worked with or against each other. Luther, in spite of a certain appreciation of Antiquity, emphasizes the fundamental contrast between the ancient and the Christian world.

For Erasmus, the goal of culture is the union of Antiquity and Christianity. This union, in his opinion, would resolve the conflict between reason and faith, work and grace, revelation and inquiry, self-assertion and authority.

For Luther, history and philosophy are great sources of information about human affairs, but there is only one thing sacred, the Christian Revelation. To call Jesus' teaching "philosophy" would have been an offense to Luther.

Erasmus speaks of the "philosophy of Christ" as the greatest and most divine, to be sure, but mentions also the philosophies of Plato, Aristotle, Cicero, and Saint Augustine. In other words, Erasmus believes there are several possible acts through which God or the Spirit can communicate with man.

For Luther, the Bible was a document of absolutely supernatural revelation. To subject it to autonomous inquiry meant for him the climax of arrogance, though, through fostering philological research in the domain of sacred letters, he unintentionally contributed to the critical theology.

Erasmus had not yet advanced far enough to apply modern historical criticism to the Bible, but the idea as such was not foreign to him.

Erasmus' theological controversies with Luther dwell on too transcendent problems to offer valid criteria for deciding which of the contestants is right. In the controversy on the freedom or bondage of will, Luther, in his defense of the bondage of will, was certainly more consistent than his adversary.

Yet, generally speaking, Erasmus appeals to most modern men more strongly than do most of his theological contemporaries when he says that, "The sum of our religion is not to be found in one or the other dogma, but is peace and concord."

Erasmus seems to us more rational when he rejects the theory of predestination and gives every man a chance to come to Christ, when throughout his lifetime he attacks the identification of religion and hierarchy as the central evil in Christendom, and when he declares mechanical routine in the office of the clergy to be the main danger to the spirit of love and religious edification.

As a matter of fact, modern Protestantism has increasingly acknowledged Erasmus as one of the forerunners of liberal theology, in spite of his opposition to Luther.

If it is the application of the critical intellect which distinguishes the modern mind from medievalism, then Erasmus, through introducing criticism, comparison, tolerance, and historicism into theology, has shown himself much more modern than Luther.

On the other hand, it was this very same rationalism which—paradoxically enough—kept the liberal Dutchman eventually on the side of the traditional church.

However, much he attacked the vices of the clergy, ridiculed the futile disputations of the scholastics, and felt the dawn of a new period, he hoped it would be a rational and a liberal era.

So he was, after all, inclined to condone much of the luxury and paganism of the Renaissance popes.

Erasmus and Luther were in Rome at almost the same time—Erasmus in 1509, Luther in 1511. They probably saw very similar things: the venality of the higher clergy, the idolatry practiced with relics of the most spurious nature, the bullfights performed under papal protection, the blasphemies of celebrated humanist priests, and the presence of a considerable number

of demimondaines. But whereas Luther never overcame the shock, Erasmus, a few years after his visit, wrote to a friend:

"Had I not torn myself from Rome, I could never have resolved to leave. There one enjoys sweet liberty, rich libraries, the charming friendship of writers and scholars, and the sight of antique monuments. I was honoured by the society of eminent prelates, so that I cannot conceive of a greater pleasure than to return to this city."

EDUCATIONAL THOUGHTS OF ERASMUS

Much of Erasmus' character and thought is reflected in his educational theory. We find in it the religious and moral reformer, the advocate of peace, the satirical critic of the follies of mankind, the man who hopes for the reconciliation of faith and reason, the liberal and tolerant personality endowed with a fine understanding for human nature, the admirer of classical letters, the scholar of the literary, not the experimental, type, and the wanderer without a vernacular or a nation.

Whatever Erasmus wrote, expressed in one way or another his concern with a humanistic reform of Christian civilization, whether he was dealing as a theologian with the New Testament and the Fathers of the Church or as a philologist with the learning of ancient languages.

Hence forward,...they that use the world must be as if they used it not"; in other words, those who live in this world ought to live as if they did not need it. This finest formulation of medieval wisdom is not a phrase in Erasmus' mouth; it comes from his heart.

HIS WORKS ON EDUCATION WITH CONTENTS

Especially important, from an educational standpoint, are his On the Education of a Christian Prince, On christian Matrimony, Colloquies, and Upon the Method of Right Instruction. Unlike Machiavelli, Erasmus believed that the prince should be a moral example for his subjects and that he should cultivate the arts of peace, rather than those of war.

Erasmus, like many other humanists, believed that women should be educated for real knowledge, would strengthen family

ties. His Colloquies were a popular introduction to Latin literature, and they were among the most important textbooks of his time. In Upon the Method of Right Instruction, Erasmus urged the systematic training of teachers. How could civilization progress without adequate schoolmasters?

About the relationship between the State, civilization, and education, Erasmus expresses his opinion in the Institutio Principles Christiani ("On the Education of a Christian Prince"), 1516. This work was published only three years after Machiavelli's famous Principe ("The Prince"), which symbolizes the complete emancipation of a Renaissance humanist from Christian ethics.

Erasmus is on the opposite side of the fence. Like all the progressive people of his days, he considered a limited absolutist monarchy the best form of government. In his time this form of political organisation promised, more than others, an

ordered and effectual society.

In this treatise, Erasmus insists that the prince and his consort should live in close contact with their subjects; they should regard themselves, and be regarded, as part of their people.

Laws should serve no other purpose than the welfare of the nation; every subject, irrespective of wealth or birth, should be allowed to grow up and live with a sense of honour; crime should be fought not so much by punishment as by preventive economic and political measures; class differences and exploitation ought to be abolished; the government ought to develop the wealth of the country by a programme of building and agricultural reform.

The Christian prince should know that a war which is not absolutely necessary for the defense of human rights is against lasting welfare and the spirit of Christ.

Also, Erasmus' Matrimonii christiani Institutio ("On Christian Matrimony," 1526) is intended to bring about a moral reform of Christian society. It is of particular interest for the historian of education because it contains an extensive chapter on the education of girls.

In the works of Erasmus as well as of other humanists there appears a very striking contrast. On the one hand, there is disdain and ridicule for the moral and intellectual status of women. Few of these learned men would have considered a

woman sufficiently mature to teach. On the other hand, many humanists rebelled against the crudeness of the older family life.

Their growing individualism granted at least the daughters of the aristocratic families the right to enjoy the blessings of civilization. Erasmus himself felt the refinement of the social atmosphere radiating from educated women in the house of his most beloved friend, the Englishman Sir Thomas More, and in the home of the German patrician Willibald Pirckheimer.

The Erasmian sentence: Et conjugein mihi et me illi cariorem reddit eruditio ("Education causes my husband and me to hold each other more dearly") expresses better than anything else his belief in the value of intellectual culture.

Like his Praise of folly, Erasmus' Colloquies (Colloquiorum Formulae) rapidly became a part of world literature. They represent a widely spread type of humanist literature, namely, fictitious dialogues, destined to introduce the student to conversational Latin.

Erasmus began to jot down the first of these dialogues when as a young man he had to support himself through giving private instruction. During his lifetime, the colloquies appeared in several ever-enlarged editions. They prove that in the hands of a great man even seemingly trifling things become significant.

The stimulus to occupy himself thoroughly with the schoolmaster's craft came to Erasmus from his English friends. From 1509 to 1514, he lived in London and, as professor of divinity, in Cambridge.

Common interests with the humanist John Colet, who had just started his school at St. Paul's, led him to compose a work Upon the Method of Right Instruction (De Rations Studii, 1511).

There he gave an account of his ideas on the right ways of instruction in the classics, on the interpretation of authors, and on the techniques of composition. In contrast to so many of his modern followers in the liberal arts, he was deeply aware of the importance of methodical teaching.

No wonder that Erasmus became one of the first advocates of a systematic training of teachers. He writes:

"Which brings me to claim it as a duty incumbent on Statesmen and Churchmen alike to provide that there be a due supply of men qualified to educate the youth

of the nation. It is a public obligation in no way inferior, say, to the ordering of the army."

CONCEPT OF EDUCATION

The contents of his works on education as discussed above give enough indication of his educational ideas on various

aspects of the subject, but hereunder a very brief account of his views concerning education is given.

MEANING AND AIMS OF EDUCATION

The aim of education in the system proposed by Erasmus is independent judgment. This combines honesty and real knowledge. We must not rely on the ancients; rather we must learn to stand on our own feet and deal intelligently with the problems of our own time.

Erasmus made an important contribution to the study of motivation. If a teacher used force and coercion, he would motivate his students in a negative manner. He would become a positive influence if he set a scholarly example. It is easy to use the rod as a tool of discipline; yet it is far more important to use moral inspiration, so that the student may want to learn.

How could students advance? First, their innate capacities had to be stimulated; in this, nature was to be the guide. Second, guidance had to be consistent; this could be best determined by the teacher's love for the student. Third, the student had to practice what he learned. Wisdom, according to Erasmus, is applied knowledge.

The most mature educational work of Erasmus is his Liberal Education of Boys (De Pueris Statim ac Liberaliter Instituendis, 1529). Together with The Method of Right Instruction, it presents a rather coherent system of humanist education, full of a genuine feeling for the responsibilities of a good teacher, and far superior to the educational literature of the early humanists of the fifteenth century.

According to Erasmus, the aim of education is to lead men toward knowledge, honesty, and independent judgment. He says :

'To dumb creatures Mohter Nature has given an innate power of instinct,. . . but Providence in granting to man alone the privilege of reason has thrown the burden

of development of the human being upon training. Well, therefore, has it been said that the first means, the second, and the third means to happiness is right training or education. Sound education is the condition of real wisdom.'

This Aristotelian praise of wisdom is combined with the Christian idea that man, as a rational being, is potentially the image of God. He must never, therefore, be subjected to slavery, and he must be allowed to develop all his qualities in order to realise this sublime destiny. If he fails to do so, he may sink below the animal. He observes:

It is beyond dispute that man not instructed through reason in philosophy and sound learning is a creature lower than a brute, seeing that there is no beast more wild or more harmful than a man.

It is the gift of reason which unites men in a spiritual community. There exist no essential differences among nations and races as such; there are only individual differences, according to the degree of man's participation in the achievements of culture.

ERASMUS ON TEACHER AND TEACHING METHODS

His sense of the dignity of the individual makes Erasmus one of the strongest enemies of cruel schoolmasters. We have found a similar attitude in earlier humanist pedagogy; but whereas there it comes primarily from the example of Quintilian, for Erasmus the battle against maltreatment of children is a kind of holy war, the only war he was glad to fight in. He observes:

A poor master, we are prepared to find, relies almost wholly upon fear of punishment as the motive to work. To frighten one entire class is easier than to teach one boy properly; for the latter is, and always must be, a task as serious as it is honorable.

The good teacher respects individual differences in the child, but not to the extent that he allows him to develop only some of his qualities at the expense of others. Respect for specific

talents and the cultivation of "many-sidedness of interest," as Herbart phrased it later, do not exclude each other.

Repeatedly Erasmus demands that education begin at an early age, though it is not absolutely clear how he would like to have it done. His interest in play suggests that he would respect the specific conditions of infancy to a certain degree, but probably not to the extent that se should demand today.

In order to educate without the rod, the teacher must understand the nature of the child and the laws inherent in the educative process; in other words, he needs psychological insight and a workable method.

In the investigation of these requisites of education, Erasmus largely follows Aristotle, Plutarch, and Quintilian. But the influences from these men are intimately interwoven with Erasmus' own experiences. He observes:

Three conditions ... determine individual progress. They are Nature, Training, and Practice. By Nature, I mean, partly, innate capacity for being trained, partly, native bent towards excellence. By Training, I mean the skilled application of instruction and guidance. By Practice, the free exercise on our own part of that activity which has been implanted by Nature and is furthered by training. Nature without skill Training must be imperfect, and Practice without the method which Training supplies leads to hopeless confusion.

In consequence of these three "conditions", as Erasmus rather vaguely calls them, the educator must be interested in both the physical and the intellectual development of the child.

MOTIVATION FOR POTENTIAL DEVELOPMENT

The physical side of education, as sport, and the cultivation of external attitudes are of much less concern to Erasmus than to the aristocratic humanists. He is not unaware, though, of the requirements of hygiene. He own physical sensitiveness compelled him to take extreme care of his health.

He also follows Aristotle, Plutarch, and Vegio in their emphasis on prenatal education. But like most of the German humanists, he is more interested in the pursuits of the mind than in the exercise of the body; in addition, he is one of the first educators to represent

the spirit of the rising middle classes for whom aristocracy is not confined to brith and the use of arms.

Mother Nature—so Erasmus argues in adding to the Aristotelian tradition—has endowed man with certain dispositions which the teacher must know in order to utilize them. The human being possesses imagination and other inborn or potential urges, such as self-preservation, imitation, ambition, and the desire for attachment.

In appealing to these qualities, the teacher can motivate the child voluntarily to undergo, and even to enjoy, the many inconveniences connected with the educational process. Therefore, good education is to a large extent encouragement; the ability to combine encouragement and discipline, to mix patience and understanding properly with severity, is the criterion of the good teacher.

He will also know that play for the child is not only a relaxation or pleasure but a part of his life and learning. Erasmus resommends also the use of visual aids, for education must make use of the senses in order to help the mind in its endeavor to grasp the reality behind the words.

CURRICULUM

Needless to say, Erasmus' curriculum is one-sidedly centered on the classics and on expression. The vernacular receives no attention, nor do the sciences. The latter had not yet acquired any molding influence on the life of man. The Copernican theory had not yet shattered the old Ptolemaic-Christian cosmology, nor had Galileo's and other scientists' experiments reversed Aristotle's theory of the fall of bodies.

Erasmus disdained the primitive experiments of his more empirically minded contemporaries, not knowing that these experiments represented the initial stage of a way of research much more decisive for the future of mankind that his own philology and the ancient works on nature which he recommended for reading.

Yet in principle he was no against the study of nature; he always wished to lead the student toward a better understanding of life. Language was, for him, a door toward experience, not a barrier to shut it out. His Colloquies prove this sufficiently. They are filled with bristling actuality.

CONCEPT OF OBSTACLES IN PROGRESS

Erasmus knows also the obstacles in the way of progress. The greatest power on earth—so he explains in his Praise of Folly (Moriac Ecomion, 1509)—is not piety, nor education, nor government, nor even force, but folly- Folly rules wherever human beings meet; it governs all estates, professions, and vocations, the princes of the world and of the Church, as well as the common folk. Satirical works of this kind were not rare, but the Praise of Folly, being written by one of the greatest scholars of the Church, became, together with the Letters of the Dark Men (Epistolae Virorum Obscurorum, 1515), the fanfare of rebellion of the educated middle classes against the medievel order of things.

His Praise of Folly sets forth one of the most eloquent pleas for a new educational system. Since folly dominates all aspects of society, self-examination is needed. The rich, especially, are governed by folly:

"There is another very pleasant sort of madness whereby persons assume to themselves whatever of accomplishment they discern in others. Thus, the happy rich churls in Seneca, who had so short a memory, that he could not tell the least story without a servant standing by to prompt him, and was at the same time so weak that he could scarce go upright yet he thought he might adventure to accept a challenge to a duel, because he kept at home some lusty, sturdy fellows whose strength he relied upon instead of his own."

Alike the rich professors are also governed by folly. He observes:

"It is almost needless to insist upon the several professors of arts and sciences, who are all so egregiously conceited, that they would sooner give up their title to an estate in lands than part with the reversion of their wits; among these, more especially stage-players, musicians, orators, and poets, each of which, the more of duncery they have, and the more of pride, the greater is their ambition: and how notoriously soever dull they be, they meet with their admirers; nay, the more silly they

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are the higher they are extolled; Folly (as we have before intimated) never failing of respect and esteem. If, therefore, every one, the more ignorant he is, the greater satisfaction he is to himself, and the more commended by others, to what purpose is it to sweat and toil in the pursuit of true learning, which shall coast so many gripes and pangs of the brain to acquire, and when obtained, shall only make the laborious student more uneasy to himself and less acceptable to others?"

He further says that nations are also subject to folly. He writes:

"As nature in her dispensation of conceitedness has dealt with private persons, so has she given a particular snatch of self-love to each country and nation. Upon this account, it is that the English challenge the prerogative of having the most handsome women, of being the most accomplished in the science of music, and of keeping the best tables. The Scotch brag of their gentility, and pretend the genius of their native soil inclines them to be good disputants. The French think themselves remarkable for complaisance and good breeding; the Sorbonists of Paris pretend before any others to have made the greatest proficiency in polemic divinity. The Italians value themselves for learning and eloquence; and like the Grecians of old, account all the world barbarians compared to themselves; to which piece of vanity the inhabitants of Rome are more especially addicted, pretending themselves to be owners of those heroic virtues which their city so may ages since was deservedly famous for."

Erasmus says that since man is governed by flattery and self-love, therefore, he is also bound to be goverend by folly. He says:

"But not to mention any more, I suppose you are already convinced how great an improvement and addition to the happiness of human life is occasioned by self-love; the next step to which is flattery; ... so the same currying and humoring of others is termed flattery."

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"Flattery, it is true, is now looked upon as a scandalous name, but it is by such only as mind words more than things. They are prejudiced against it upon this account, because they suppose it jostles out all truth and sincerity, whereas indeed its property is quite contrary, as appears from the examples of several brute creatures. What is more fawning than a spaniel? And yet waht animal is more faithful to its master? What is more fond and loving than a tame squirrel? And yet what is more sportive and inoffensive? this little frisking creature is kept up in a cage to play withal, while lions, tigers, leopards, and such other savage emblems of rapine and cruelty are shown only for their great rarity, and otherwise yield no pleasure to their respective keepers. "There is indeed a pernicious and destructive sort of flattery wherewith rookers and

sharks work their several ends upon such as they can make a prey of, by decying them into traps and snares beyond recovery."

Erasmus stated that learning should be concerned less with flattery and ornamentation, but more with the Socratic spirit. Humility, to Erasmus, is the most important trait of the scholar.

To some extent, his educational scheme was one-sided. He neglected the physical sciences and he had little regard for physical education. He was so intoxicated by the classics that he considered them as the whole substance of education.

The task of the teacher, Erasmus maintained, is to develop a Christian philosophy of education which can be understood by all:

"Other philosophies, by the very difficulty of their precepts, are removed out of the range of most minds. (But) no age, no sex, no condition of life is excluded from (comprehending the Christian philosophy of life). The sun itself is not more common and open to all than is the teaching of Christ. For I utterly dissent from those who are unwilling that the sacred Scriptures should be read by the unlearned and translated into their vulgar tongues. ... I long that the husbandman should sing portions of them to himself as he follows the plough,

that the weaver should hum them to the tune of his shuttle, that the traveller should beguile with their story the tedium of the journey."

EVALUATION

Yet there are few men who have molded European education as decisively as Erasmus. He encouraged a better method of teaching and a more understanding and tolerant attitude toward the pupil, and he infiltrated the classical studies with the spirit of exactness, historical criticism, and international perspective. This allowed ancient philology to dominate the humanities until the beginning of the nineteenth century.

The tragedy for Erasmus' work was that he died before the full dawn of the empirical sciences. While he was not enough of a fighter to try a unification of Protestant reformism and the Catholic tradition, he would perhaps have been broad enough as a thinker to attempt a reconciliation between the new scientific interests and the classical legacy of Europe. Thus, the cleavage between the humanities and the natural sciences could have been avoided—a cleavage from which the higher schools of Europe suffered up to the twentieth century.

QUESTIONS FOR ANSWER

1. Give your views 'How does Erasmus differ with Luther'.

2. Write a note on concept of 'Obstacles in the Way of Progress' as advocated by Erasmus.

3. Write a note on the concept of education as advanced by Erasmus.

4. Write short notes on the following:

(a) Erasmus on Teacher and Teaching Methods.

(b) Give your views regarding 'Evaluation of Erasmus'.

(c) Nature of curriculum advocated by Erasmus.

8 Martin Luther (1483-1546 A.D.)

INTRODUCTION—PERSONAL TRAITS AND PHILOSOPHY

Martin Luther, more than any other reformer, produced the new outlook in religion and education. He was well educated and had a brilliant mind. Besides intelligence, he had intense moral earnestness. Since he could not stomach the sale of

indulgences, he posted, in 1517, his famous ninety-five theses. Catholic doctrine held that the merit of the saints can make up for some of the sins of mankind; thus, our stay in purgatory might be shortened by indulgences. Luther, however, maintained:

"God remits guilt to no one who He does not, at the same time, humble in all things and bring into subjection of His vicar, the priest.

The power which the people has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.

The pope does well when he grants remission to souls (in purgatory), not by the power of the keys (which he does not possess), but by way of intercession.

They preach man (rather than God) who say that so soon as the penny jingles in the money-box, the sol flies out (of purgatory).

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It is certain that when the penny jingles into the moneybox, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

Who knows whether all the souls in purgatory wish to be bought out of it? ....

They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him; etc. etc.

Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church, and this is granted him by God, even without letters of pardon."

HIS ATTACK ON PAPACY

The 95 theses of October 31,1517 contained subtle attacks against the papacy:

"This unbridled preaching of pardons makes it no easy matter, even for the learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

To wit:—'Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial.'

Again:— 'Why does not the pope, whose wealth is today greater than the riches of the richest, built just this one church of St. Peter with his own money, rather than with the money of poor believers?'

Again:— 'What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?'

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To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the people to the ridicule of their enemies, and to make Christians unhappy."

As time went 011 Luther became more and more radical. In a treatise entitled To the Christian Nobility of the German Nation, he attacked the concept that the pope is superior to church councils, that spiritual power ranks above temporal power, and that no one could interpret the Bible but the pope.

Luther maintained emphatically that there is no real difference between spiritual and secular power, for all Christians belonged to the spiritual estate. The bishops have neither special privileges nor special status; according to Luther, potentially, every man is his own priest.

Also, Luther was emphatic regarding the ability of every Christian to interpret the Bible. He could find no scriptural evidence for the claim that only the pope could interpret the holy scriptures.

To appreciate the Bible, we need faith and understanding, and this can be achieved by the layman as well as by the priest, by the lowly as well as by the aristocrat.

Church councils, Luther stated, do not need to be called by together pope. Thus, he showed that the Council of Nicaea was called together by the emperor. The church council ranks above the pope, and when the pope violates the laws of morality, the council has the right to depose him.

It is interesting to note Luther's attitude regarding the sacramental system. He accepted two sacraments: the Lord's Supper and baptism. He rejected ordination, extreme unction, confirmation, and the Catholic concept of penance; also, he reinterpreted the meaning of the Lord's Supper.

He objected to the Catholic doctrine of transubstantiation. Thus, the words of the priest cannot change the bread and wine into the body and blood of Christ; rather this sacrament is to be interpreted spiritually: it is to strengthen our spiritual faith in Jesus Christ. Baptism symbolizes our faith in God. By itself it has no magic validity, for only when the power of spiritual regeneration is present does it strengthen man.

The cardinal concept of Luther was his emphasis on justification by faith, rather than, and more important than, good

works. We are not saved without complete dependence on God. Man, the fallen creature, needs God's forgiveness and mercy for salvation.

The faith of Luther was emotional rather than intellectual; often he was tormented by thoughts of the devil and experienced intense temptation. Thus, a certain dualism in his character persisted. However, he had complete trust in Jesus Christ, who has a visible symbol of God's concern for mankind. The atonement of Jesus had meaning for all, for it indicated that man's sins could be forgiven and that man could be reborn.

A REBELLIOUS REFORMER

Luther was a great orator, capable of carrying masses with him in his effort of religious reforms. Hereunder a brief account is given:

When in 1521, Martin Luther on his journey toward the Diet of Worms passed through the old city of Erfurt, the humanist-minded teachers of its famous university received him at the outskirts of their city.

Their rector greeted him with an inspiring address, and the famous poet of the university, Eobanus Hessus, recited a poem in which he pictured Luther entering the city in the graceful company of the nine muses.

The allegory was a prophecy of the beginning of a new era rising from the co-operation between Humanism and Luther's religious reform.

The day after Luther's departure from Erfurt it was not the humanist and theological professors who joined to bring about a new civilization, but the students who joined with the rowdies and the dissatisfied journeymen to pillage and demolish the houses of the clergy, even with indulgence of the magistrate.

Such riots were repeated during the following years, with the result that not only the Catholic clergy but also the humanist professors and the more serious students preferred to transfer their work to other universities. Their places were taken by young enthusiasts, sectarians, and runaway friars who, according to the Protestant historian Friedrich Paulsen, "preached the Evangel without any admixture of human reason".

The university of Erfurt never recovered from these disturbances; it lingered on for almost three centuries, then died an inglorious death.

In the comprehensive meaning of the word, Luther, too, belonged to the great humanist movement in that he wished to deliver man from the fetters of medieval institutionalism and to give him his religious brithright of a personal relation to God.

Luther welcomed also the philological achievements of the humanists and insisted on the establishment of new philological chairs in the universities. But he did not regard the study of Latin, Greek, and Hebrew as an end in itself. His reason was the following:

"And let us be sure of this: we shall not long preserve the gospel without the languages. The languages are the sheath in which this sword of the Spirit is contained."

Nor did the kind of individualism which Luther represented foster the feeling of rational self-autonomy, as the ancient had had it. Rather, his recognition of the individual responsibility of the human soul to God—without any compromise and aid coming from appointed institutions—revealed to him the exposure and sinfulness of all human existence, both personal and social.

He would have ended in despair had he not found relief in the joyful experience of salvation through faith in God's eternal grace. This "surrender" is not abandonment of moral and spiritual responsibility. On the contrary, Augustinian in character, it springs from Luther's fresh interpretation of the third chapter of Saint Paul's Epistle to the Romans.

But the contrast between Luther and the humanists was not only of a religious nature. We know, now, that Luther was not of so poor and humble origin as older historians reported. But his parents certainly belonged to the common folk, and he was proud of his origin.

As a curate he suffered with his flock; and a profound sympathy with his people is the source of his interest in public education, an interest entirely foreign to the large majority of the humanists.

The great document of Luther's solicitude for his Christian fellow-men are the ninety-five theses of October 31,1517, which opened the battle of Protestantism in Germany. Their immediate cause was the inconsiderate sale of indulgences by priests and monks, organised by the great banking house of Fugger in order to give its debtor, the archbishop of Magdeburg and Mainz,

count of Brandenburg, an opportunity to repay his enormous debts to both the Fuggers and the Holy See.

These ninety-five theses are an educational document as much as a theological one. They are primarily concerned with the corruption and confusion which Luther had observed in his community as a result of the materialistic conception of salvation, shown in the shameless hawking of indulgences.

His new theology of individual grace and faith does not yet appear in the theses; he still acknowledges the Pope as the supreme Christian authority; hoping against hope, he expects the Holy See to put an end to the abuse.

Even Luther's translation of the Bible is one of many in his era, for all the great sectarian movements insisted on giving their adherents the Evangel in their native tongue.

But the search for predecessors and influences does justice to Luther no more than to any other great man; they all have their predecessors.

The merit and originality of the genius lies in his ability to lift new ideas, half dormant and half awake, from the twilight of man's mind into the clear rays of consciousness, to reveal to a generation their specific historical mission, and so to guide them from exhausted fields toward new pastures of history.

Here we have the answer to the Catholic-Protestant controversy. Luther is not the willful destroyer of an old great tradition. On the contrary, the medieval chord vibrated more strongly in him than in many humanists. Nor is he the originator of our modern civilization, with its freedom of thought and research.

Another factor contributing to the vitality of Protestantism was its relation to democratic development. In every country, the Protestant movement was accompanied by social revolutions: by the socialist upheavals and manifestos of the German farmers.

But what may have stimulated the Protestant countries most was the increase in mettle which always springs from changes and decisions in individuals as well as in people. Protestantism meant more than a merely spiritual transformation.

All the great works of charity had been done under the auspices of the Church, and most schools, from the primary grades to the universities, were chartered and supported by the priesthood.

But it was not only the Church that changed; medieval

decentralized feudalism was superseded at the same time by absolutism. This meant a reorganization of the social order, with all the new challenges, duties, and adjustments that ensue from such an event.

CONCEPT OF TRUTH AND STATE

What was the standard of truth? It was not the decisions of the church councils nor the pronouncements of the church fathers; rather Luther believed in the Bible's authority. The Bible was to be the inspiration for the Christian life, the guide to God, and the aid to man's moral enlightenment.

The Church, to him, was not an authoritarian hierarchy; its head was not the pope, but Jesus Christ. All believers are equal in the sight of God. Thus, the preachers become guides rather than absolute leaders in the religious scheme of Luther.

Like St. Augustine, Luther was conscious of man's lusts and failings. Faith itself is due to God's mercy, not to man's merits. God in his own inscrutable way determines those who will receive his divine grace.

When Luther died in 1546, his denomination already had invaded most of Northern and Central Germany. It had spread to the Baltic provinces and had become well established in the Scandinavian countries.

From a social standpoint Lutheranism, at first, did not result in a liberal attitude. During the Peasants's War, Luther supported the aristocracy, and he wrote pamphlets against what he called the "thieving peasants". Furthermore, Lutheranism was willing to subordinate itself to the state, an act which did not always have constructive results in religion.

LUTHER'S THOUGHTS ON EDUCATION

One of the public activities most deeply affected by above developments was education. It had, so far, been mainly handled by the Church, though during the later part of the Middle Ages princes, city magistrates, guilds, and minor vassals had taken an interest in it, an interest not always welcomed by the rather jealous ecclesiastical authorities.

School structure and school control, as well as the curriculum, became an object of discord, for the merchants and guild masters in the cities were dissatisfied with the unpractical education of their sons.

The first signs of vocational education appeared now in the cities, as they had already shown in the military education of the knights. The humanists and the Reformation gave the death blow to Catholic supremacy in educational matters.

Naturally, there followed a state of disorder in the school system, as is always the case when old forms break down and a new order has not yet been found. And as the trend was from decentralization to centralization, nothing was more natural for the Protestant reformers than to appeal to the governments of states and cities to reorganize their schools and use them as a foundation of a stable Protestant society.

Here we have the reason for Luther's two famous epistles: "An Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate" (An den christlichen Add deutscher Nation von des christlichesn Standes Besserung, 1520) and "To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools" (An die Ratsherrn aller Staedte deutschen Lands, dass sie christliche Schulen aufrichten und halten sollen, 1524).

The educational chasm between Luther and Erasmus was deep. Erasmus was a strong believer in the classics and in independent thinking; Luther favoured the role of faith and to him the Bible was the textbook for man. Unlike Erasmus, Luther had little sympathy for the learning of the ancients who, he thought, had a rather inferior system of morality.

MEANING OF EDUCATION

Luther made an important contribution to education by translating the Bible into German. Thus, it was made available to a broader audience and became the real textbook of the German nation.

Whereas schools in the Middle Ages were controlled by the Church, Luther maintained that schools should be governed

by the state. He even urged the princes of his time to force parents to send their children to school. Not only would this promote morality, but it would also add to the stability of the state.

Education, to Luther, rested upon the instruction a child received at home. The first commandment was to honour our parents. The debt we owed to them had to be clearly recognised. A wayward child had to be disciplined; otherwise, Satanic impulses would find expression and complete delinquency would result.

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This did not imply that the rod should be used constantly by the teacher; on the contrary, Luther urged a more humane form of discipline. All in all, inspiration was the best method of education.

Luther regarded the existing educational institutions as extremely inadequate. In the first place, they over-emphasized scholasticism which, to Luther, was a decadent method of philosophy. In the second place, they overrated rhetoric; this gave man an exaggerated pride of his accomplishments. In the third place, they endangered the moral development of young people. Especially, the universities, according to Luther, were "dens of iniquity".

According to him, it is the meaning and the aim of education to lead the young toward that degree of piety and understanding of the social obligations which will render a Christian community possible. Such a community can be built up only by citizens who know and obey the word of God, and who respect human dignity in themselves and others.

In a letter to the Mayors and Aldermen of Germany, he reminded them of the importance of education:

"It is indeed a sin and shame that we must be aroused and incited to the duty of educating our children and of considering their highest interests, whereas nature itself should move us thereto, and the example of the heathen affords us varied instruction. There is no irrational animal that does not care for and instruct its young in what they should know, except the ostrich, of which God says, She leaveth her eggs in the earth, and warmeth them in the dust; and is hardened against her young ones, as though they were not hers. And what would it avail if we possessed and performed all else, and became perfect saints, if we neglect that for which we chiefly live, namely, to care for the young? In my judgment there is no other outward offense that in the sight of God so heavily burdens the world, and deserves such heavy chastisement, as the neglect to educate children."

"Parents neglect this duty from various cause. In the first place, there are some who are so lacking in piety and uprightness that they would not do it if they could, but, like the ostrich, harden themselves against their own offspring, and do nothing for them. In the second place,

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the great majority of parents are unqualified for it, and do not understand how children should be brought up and taught. In the third place, even if parents were qualified and willing to do it themselves, yet on account of the other employments and household duties, they have no time for it, so that necessity requires us to have teachers for public schools, unless each parent employ a private instructor."

"Therefore it will be the duty of the mayors and councils to exercise the greatest care over the young. For since the happiness, honour, and life of the city are committed to their hands, they would be held recreant before God and the world, if they did not day and night, with all their power, seek its welfare and improvement."

CONCEPT OF TEACHER AND SCHOOL

The teacher ought not to be the flogger; he is not simply the appointee of a school board but the holder of a sacred office. Humble though his work is, he does it in the name of God and as the trustee of the community. But the teacher can spread the Christian spirit among the people only if there exists an obligatory and universal school system.

Thus, Luther advances the idea of the responsibility of the secular authorities for maintaining and supervising the public system. God has established them to see to it that a Christian life becomes possible, and this can be done only by dint of protecting religious life and education.

In a letter to Margrave George of Brandenburg, Luther develops a plan which reminds us of Thomas Jefferson's famous plan to combine public education with the task of national selection.

It is well that in all towns and villages good primary schools should be established out of which could be picked and chosen those who are fit for the universities, out of which then the men can be taken who are to serve your land and people. If the towns or their citizens cannot do this, then it would be well to establish new stipends for the support of a

few bright fellows in the deserted monasteries.

In the elementary schools every child is to be taught the three R's and, as the first introduction to Christianity, the

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Catechism which Luther himself had prepared for the use of the Protestant community.

Apparently the reformer expected these schools to instruct the pupils also in the elements of Latin; in his time almost all scientific and professional and the largest part of the general cultural tradition was expressed in that language.

According to Luther, the Christian endowed with faith in the grace of God does "all things gaily and freely", and as this becomes easier in a healthy mind and body, education has to take care not only of the religious and intellectual but of the total physical and emotional development of the child. Like Plato, Luther attributes to music a particular influence on the cultivation of our emotions.

CURRICULUM

In discussing the curriculum of the various schools, Luther maintained that elementary schools should stress religion as well as Latin, history and music. Luther especially favoured music in the curriculum, because it could inspire moral sentiments in children.

The catechism, which he translated into the vernacular, was to be taught to children. Even girls were to receive some form of education with particular emphasis on the instruction in religion.

Luther also urged a thorough reform of universities. The study of the Holy Bible was to become the core of the university curriculum. Opposed to scientific investigation, he followed the geocentric emphasis of Ptolemy.

Among the subjects of study which he recommended were Latin, Greek, Hebrew, rhetoric, logic and poetry. The main aim of university education was spiritual: It was to prepare candidates for the clergy.

The curriculum which Luther proposes for the more advanced school types resembles that of the humanists in its emphasis on ancient languages. Yet the classical studies are for him only of subsidiary value. He wanted not Humanism but religion; he wanted not an artificial culture but a Christian people with learned men among them capable of interpreting the great documents and lifting hearts upward.

The "poets and orators" are useful in that they enable the student to learn the languages necessary for the study of

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Christianity more pleasantly than would be possible by means of unimaginative grammars.

Luther stresses that languages should be studied for the good of the society. He says:

"But you say again, if we shall and must have schools, what is the use to teach Latin, Greek, Hebrew, and other liberal arts? Is it not enough to teach the Scriptures, which are necessary to salvation, in the mother tongue? To which I answer: I know, alas! that we Germans must always remain irrational brutes, as we are deservedly called by surrounding nations. But I wonder why we do not also say: of what use to us are silk, wine, spices, and other foreign articles, since we ourselves have an abundance of wine, corn, wool, flax, wood, and stone in the German states, not only for our necessities, but also for embellishment and ornament? The languages and other liberal arts, which are not only harmless, but even a greater ornament, benefit, and honour than these things, both for understanding the Holy Scriptures and carrying on the civil government, we are disposed to despise; and the foreign articles which are neither necessary nor useful, the which besides greatly impoverish us, we are unwilling to dispense with. Are we not rightly called German dunces and brutes?"

"Indeed, if the languages were of no practical benefit, we ought still to feel an interest in them as a wonderful gift of God, with which he has now blessed Germany almost beyond all other lands. We do not find many instances in which Satan has fostered them through the universities and cloisters; on the contrary, these institutions have fiercely inveighed and continue to inveigh against them. For the devil scented the danger that would threaten his kingdom, if the languages should be generally studied. But since he could not wholly prevent their cultivation, he aims at least to confine them within such narrow limits that they will of themselves decline and fall into disuse."

He further stresses that the study of the gospel and of languages must be joined together:

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"Therefore, my beloved countrymen, let us open our eyes, thank Cod for his precious treasure, and take pains to preserve it and to frustrate the design of Satan. For we can not deny that, although the Gospel, has come and daily comes through the Holy Spirit, it has come by means of the languages, and through them must increase and be preserved. For when God wished through the apostles to spread the Gospel abroad in all the world, he gave the languages for that purpose; and by means of the Roman empire he made Latin and Greek the language of many lands, that his Gospel might speedily bear fruit far and wide. He has done the same now. For a time, no one understood why God had revived the study of the languages; but now we see that it was for the sale of the Gospel, which he wished to bring to light and thereby expose and destroy the reign of Antichrist. For the same reason he gave Greece a prey to the Turks, in order that Greek scholars, driven form home and scattered abroad, might bear the Greek tongue to other countries, and thereby excite an interest in the study of languages."

"And let this be kept in mind, that we shall not preserve the Gospel without the languages. The languages are the scabbard in which the word of God is sheathed. They are the casket in which this jewel is enshrined; the cask in which this wine is kept; the chamber in which this food is stored. And, to borrow a figure from the Gospel itself, they are the baskets in which this bread and fish and fragments are preserved. If through neglect we lose the languages (which may God forbid), we shall not only lose the Gospel, but it will finally come to pass that we shall lose also the ability to speak and write either Latin or German."

But like the humanists, Luther thoroughly condemns the medieval methods of teaching and learning. It is difficult to find more insulting terms then those used by him in his attacks in the training which was habitual in the monkish schools.

In his letter "To the Councilmen" Luther also agrees with the humanists' emphasis on history and with their doctrine that instruction should be related more closely to life.

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Rarely in history have educational programmes had such a practical effect as Luther's had. That the majority of the German princes adopted Protestantism primarily for reason of religion may be fairly doubted. It was, with most of them, a mixture of political and religious interests.

However, many of them understood the necessity of reform in the school system of their country and issued exemplary school regulations which laid the groundwork for the most comprehensive popular school system to exist in any country up to the end of the nineteenth century.

LUTHER'S STRESS ON LIBRARIES

Through all his educational writings there goes a trend toward connecting the school with a man's calling. Therefore, he includes the adult in his educational scheme; libraries ought to be established to give people an opportunity to read good books and to inform themselves about God, nature, and their nation.

But like his contemporaries, and like man modem professors, he was unaware how bookish were the books he wrote and recommended for use in the classroom.

Fortunately there existed in his time a well-ordered system of apprenticeship; children lived in a world of handicraft and concreteness. Even though teachers employed nothing but books, and in between the rod, the upbringing of youth was not so bookish as we may think. He writes:

"This must be taken into consideration by all who earnestly desire to see such schools established and the languages preserved in the German states; that no cost nor pains should be spared to procure good libraries in suitable building, especially in the large cities that are able to afford it. For if a knowledge of the Gospel and of every kind of learning is to be preserved, it must be embodied in books, as the prophets and apostles did, as I have already shown. This should be done, not only that our spiritual and civil leaders may have something to read and study, but also that good books may not be lost, and that the arts and languages may be preserved, with which God has graciously favored us."

"All the kingdoms that have been distinguished in the world have bestowed care upon this matter, and

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particularly the Israelites, among whom Moses was the first to begin the work, who commanded them to preserve the book of the law in the ark of God, and put it under the care of the Levites, that any one might procure copies from them.

He even commanded the king to make a copy of this book in the hands of the Levites. Among other duties God directed the Levitical priesthood to preserve and attend to the books. Afterwards Joshua increased and improved this library, as did Samuel subsequently, and David, Solomon, Isaiah, and many kings and prophets. Hence have come to us the Holy Scriptures of the Old Testament, which would not otherwise have been collected and preserved, if God had not required such diligence in regard to it."

CONCEPT OF STATE AS SECULAR AUTHORITY

On the other hand, there can be no doubt that Luther increased the influence of the State and the ruling caste on Church and education to a degree that worked against the very nature of the idea of Protestantism as a movement of freedom of individual conscience.

A discussion based mainly on his treatise "Secular Authority: To What Extent It Should Be Obeyed". Here, Luther draws a clear distinction between Christian ethics, with its demand for love, brotherhood, and purity, and politics, with its external laws, intrigues, wars, and conquest.

If we all were Christians and lived in the spirit of Christ, we would not need the State at all. We have to tolerate and obey it as one of the many limitations of freedom brought about by our sinfulness.

There is, from Luther's point of view, only one means through which the State can bridge the gap between politics and Christianity—that is, to protect those who want to live according to the Gospel and to help them to educate their children.

Unfortunately, Luther's stress on the social duties of the State remained within the concepts of benevolent patriarchal absolutism. Enlightened princes were the most Luther and his contemporaries could hope for.

However, Luther cannot be called an advocate of the kind

of absolutism that was represented later by Louis XIV of France or the modern totalitarian dictators. He never conceded to the State the right to use its authority without acknowledging its responsibility to a divine authority greater than all governments.

The spiritual Kingdom of God was of higher rank than all earthly kingdoms. This ideal Kingdom tolerates no despots; nobody can take away from man his ultimate responsibility to God. Only in God and through God is man free.

Not what a person "does" constitutes his intrinsic value, but what he "is", though his being will always interact with his doing, and the value of both his character and his deeds will depend on whether "he is in God and God in him". Thus Luther's individualism is, on the one hand, against all usurpation of the divine rights of man by governments, on the other, it is religious.

CONCEPT OF ETHICS—HUMAN SOUL AND ACTION

The ethics of inwardness, as expressed by Luther and the German idealists, diverges in degree from the pragmatism inherent in the Greek concept of virtue, or arete, as explained in the section on Plato. In each of the two, in the Greek as well as in Luther's ethics, there lurks danger.

The Greek concept, if carried to the extreme and isolated from the ideas of logos, would raise the criterion of fitness and effect above all others, as a certain type of modem utilitarianism really does.

On the other hand, the individualistic mystical idea of inwardness, if separated from the totality of Christian faith, can lead to a divorce of intention.

Considering Luther himself, his own fight against the hierarchy is sufficient evidence of his conviction of a necessary unity between the human soul and human action.

Take his famous letter to Pope Leo X. It was intended to serve as an apology. Indeed, it shows, at the beginning, all the possible humility of a subordinating priest toward the highest dignitary of the Church.

But then the modest little monk tells Christ's representative on earth to his face that he holds the Holy City to be a "pool of sin" and a "den of thieves".

The letter continues in an even more offensive tone.

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This is certainly not the way to reconcile a world power. But it shows the irrevocable moral urge and greatness which alone are able to change the world, and which only few men possess in many generations.

QUESTIONS FOR ANSWER

1. In the light of his attack on Papacy, justify, that 'Luther was a Rebellious Reformer'.

2. Write a brief note on Luther's thoughts on education.

3. Write a note on Luther's concept of curriculum.

4. Write short notes on Luther's following concepts:

(a) Stress on libraries.

(b) State as a Secular Authority.

(c) Teacher and School.

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9 Elyot (1490-1546 A.D.)

INTRODUCTION

There was a minor renaissance in the twelfth century, and thereafter the universities—the offspring of the Church—assumed the main burden of preserving and advancing culture. The renaissance itself was a gradual movement, not a sudden rebirth, as the traditional view assumed.

Originating in Northern Italy it was assimilated, as it advanced northwards. While in Italy, it took a literary and aesthetic turn; in Northern Europe it was ethical and religious; in England it was partly political, but mainly educational.

In 1416, Quintilian's Institutes was rediscovered, and became at once the authoritative work on education. So true is this that Erasmus (in 1512) apologises for touching upon methods or aims in teaching, 'seeing', he says, 'that Quintilian has said in effect the last word on the matter'.

Quintilian's ideal personality had been the orator, that of the renaissance was the 'courtier' the English equivalent of which was the governor—governors including all officers paid or unpaid, involved in executive or legislative activity, royal secretaries, ambassadors, judges, etc.

ELYOT'S THOUGHTS ON EDUCATION

Elyot's book The Governor' contains his thoughts on various aspects of education, which are given hereunder.

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'The Governor' is aimed at the education of Governors of the state, in being captioned as such.

Elyot's Governor is a characteristic product of the renaissance in its final phase, the fact that the mother tongue, and not Latin, was the medium of his discourse.

While earlier writers had advocated the use of the mother tongue in education, Elyot was the first to use his native language in all his books, The Governor, thus, becoming the first work on education in English. Elyot recognised the deficiencies, and laboured 'for the augmentation of our language'.

Contents of the Book

The plan is outlined after this manner: 'But for as much as I do well perceive that to write of the office or duty of a sovereign governor or prince far exceedeth the compass of my learning, Holy Scripture affirming that the hearts of princes be in God's own hands and disposition, I will, therefore, keep my pen within the space that is described to me by the three noble masters, reason, learning, and experience, and by their enseignment or teaching I will ordinarily treat of the two parts of a public weal whereof one shall be named Due Administration, the other Necessary Occupation, which shall be divided into two volumes.

In the first shall be comprehended the best form of education or bringing up of noble children from their nativity in such manner as they may be found worthy, and also able, to be governors of a public weal. The second volume which God granting me quietness and liberty of mind. Volume second, containing Books II and HI, with the principles of morality which should regulate their conduct when they become man.

Care of the Child

Like Quintilian, Elyot requires that care should be exercised in the choice of a nurse for the child so that the future governor should not in early infancy assimilate evil in any form. He would also, with Quintilian, have the child's instruction begin early, even before seven years of age.

They are to be early trained to speak Latin, learning the names of objects about them and asking in Latin for things

they desire. If it is possible, the nurses and those in attendance upon them are to speak Latin or at least only pure English. This 'direct method' of learning Latin, as it would now be called, will prepare the way for writing Latin later on.

Child Under Tutor's Care

Elyot advises at seven years of age the pupil should be removed from the care of women and assigned to a tutor, who should be 'an ancient and worshipful man in whom is proved to be much gentleness mixed with gravity and as near as can be, such an one as the child by imitating may grow to be excellent. And if he also learned, he is the more commendable.

The first duty of the tutor is to get to know the nature of the pupil, approving and extolling any virtuous dispositions which the latter should happen to possess, and condemning in no hesitating manner any which might later lead the pupil into evil.

He should also take care that the pupil is not fatigued with continual learning, but that study is diversified with exercise. To this end, Elyot recommends playing on musical instruments. Other recreative subjects which may be taken up if the pupil has a natural taste for them include painting and carving.

These subjects are not to be compulsory. 'My intention and meaning is', says Elyot, 'only that a noble child by its own natural disposition and not by coercion, may be induced to receive perfect institution in these sciences'.

Qualities of Master

The tutor is likewise to seek out a master who is learned in both Greek and Latin and who is also of good character, and the pupil, when he knows the parts of speech and can separate one of them from another in his own language, is to be put under such an one.

Elyot is of the same opinion as Quintilian concerning the order in which languages should be acquired; he would have the pupil study Greek and Latin authors both at one time or else to begin with Greek.

If the child begins Greek at seven, he may read Greek authors for three years, using Latin meanwhile as 'a familiar

language'. He is not to be detained long over grammar, either Latin or Greek.

Education Between 14-21 Years of Age

From fourteen to seventeen years of age, the pupil is to study logic, rhetoric, cosmography or geography which serves as a preparation for history. At the age of seventeen, the pupil is considered ripe enough to pass to the study of philosophy,

which Elyot maintains should continue till twenty-one years of age.

He protests against the early specialisation in law, which at that time seemed common, maintaining that the general training in philosophy would ultimately be more profitable.

In philosophy, Aristotle's Ethics, Cicero's De Officiis, and later, when the judgment of man is come to perfection, the works of Plato, the proverbs of Solomon with the books of Ecclesiastes and Ecclesiasticus would provide excellent lessons, and the historical parts of the Old Testament should be used by a nobleman after he is mature in years.

Physical Exercise

As continuous study without some manner of exercise, according to Elyot, exhausteth the vital spirits, he considers the physical exercises which are regarded as befitting a gentleman.

The attention which Elyot devotes to physical culture recalls Greek rather 'than Roman practice, and is characteristically English. Wrestling, running, swimming, handling the sword and battle-axe, riding and vaulting are recommended on the ground of their utility as well as for the training they afford.

Other exercises recommended, the utility of which is not always evident, include hunting, mainly of deer, as lions and wild beasts were not to be found; not, however, hunting with dogs but rather with javelins after the manner of war.

Hunting of the fox would only be followed in the deep winter when the other game is unseasonable, and hunting of the hare with greyhounds was regarded as a solace for men that be studious, and for gentlewomen 'which fear neither sun nor wind for impairing their beauty'.

Tennis seldom used and for a little space is a good exercise for young men, bowling he hardly approves of.

No exercise can, in Elyot's opinion, compare with archery or shooting with the long bow; on national grounds he considers that it ought to be practised because it is the characteristically English mode of warfare, and for killing game is as useful as any other kind of shooting.

Elyot's Optimism in His System

Elyot is very optimistic about the success of his system of education therefore, in the concluding paragrapah of The Governor' he writes:

"Now all ye readers that desire to have your children to be governors, or in any other authority in the public weale of your country, if ye bring them upland instruct them in such form as in this book is declared, they shall, then, seem to all men worthy to be in authority, honour and noblesse, and all that is under their governance shall prosper and come to perfection.

And as a precious stone set in a rich jewel they shall beholden and wondered at and after the death of their body their souls for their endeavour shall incomprehensibly rewarded of the great wisdom."

In Praise of Good Women

In 1540, Elyot published The Defence of Good Women thus fulfilling the intention announced in The Governor of making 'a book for ladies wherein her praise shall be more amply expressed'.

Earlier in The Governor, he had summarised his views of the natures of man and woman: 'A man in his natural perfection is fierce, hardy, strong in opinion, covetous of glory, desirous of knowledge. . . . The good nature of a woman is to be mild, timorous tractable, benign, of sure, remembrance, and shamefast.'

The Defence of Good Women is in the form of a dialogue, in which one imaginary character upholds Plato's view of the nature and function of woman in a commonwealth and another supports the view of Aristotle.

According to the Preface, Elyot 'devised a contention between two gentlemen, the one named Caninius, the other Candidus. Caninius, like a cur, at women's conditions is always barking, but Candidus which may be interpreted benign or gentle, judgeth ever well and reprove the but seldom: between

the two the estimation of womankind cometh in question.

And after long disputation wherein Candidus (as reason is) hath the pre-eminence at the last for a perfect conclusion, Queen Zenobia by the example of her life confirmeth his arguments.

Woman-like Zenobia has the last word, contending that the postponement of her marriage from sixteen years of age to twenty enabled her to study moral philosophy, and that after her marriage the knowledge of letters was profitable to her. In this, we have an early plea for the higher learning for women.

QUESTIONS FOR ANSWER

1. Give an account of Elyot's thoughts on education.

2. Write shorts notes on Elyot's views concerning the following:

(a) Education between 14-21 years of age.

(b) Physical Exercises.

(c) Education under the Tutor.

10 Ignatius Loyola (1491-1556 A.D.) and Jesuit System of Education

HIS LIFE

Ignatius Loyola was a knight of noble birth. He was a brave soldier of recognised high merit. While in the service of the Viceroy of Navarre as an officer he fought a grim battle against the enemy and was seriously wounded.

In 1521, when Luther at the Diet of Worms defended his Protestant doctrine before Charles V, the ruler of the German and Spanish empires, Ignatius Loyola had recovered from the wounds he had received before Pamplona as an officer in the service of the viceroy of Navarre.

Until this time, Loyola had led the life of a courtier and a soldier with all the earthly ambitions of a young nobleman. After receiving these wounds, as he lay in bed suffering from his injuries and from crude surgery, he first thought of diverting his mind through reading.

He read a Castilian translation of Ludolf of Saxony's Vita Christi ("The Life of Christ") and one of the typical Flores Sanctorum ("Flowers of the Saints"). The result was a convulsive struggle in his soul between the desires and aspirations of his former life and the transcendent ideals he found realized by the Christian heroes.

With the intensity peculiar to his personality, he ran the whole gamut between exaltation and despair; he underwent

extreme ascetic exercises and was close to suicide; until finally the vision of the Blessed Virgin with her Son convinced him to the reality of the Spirit.

In the conversion of Loyola a fundamental psychological phenomenon becomes evident. It is not infrequent that men, under vehement impressions, completely change the goals of their aspirations and beliefs, but it is truly rare for a person to change those fundamental attitudes which result from the impact of early impressions on his nature. These attitudes remain within the new moral constellation. So it was also with Ignatius of Loyola. Had he not been wounded in battle, he would have become a general.

His ideal was no longer to conquer foreign cities and illustrious women, but to conquer his own self, through forcing it to obey a new prince, Jesus Christ. In all his enterprises, both spiritual and organizational, Loyola never lost the characteristics demanded of an officer by the absolutist armies then appearing in Europe—discipline and initiative,

devotion and self-assertion, courage and prudence.

The first written document of this new life is the Exercitia Spiritualia ("Spiritual Exercises"). Most modern men will no longer be able to adhere to the orthodox belief in the details of the biblical story, the repeated contemplation of which, according to Loyola, would help the human soul to merit the blessings of immorality.

Yet the method and organization of these exercises in spiritual self-education will always evoke our admiration, even if we no longer believe in their content.

In 1523, Loyola made a pilgrimage to Jerusalem, where the Franciscan Order, the guardian of the holy places, threatened him with excommunication for his imprudent religious zeal, which seemed apt to arouse the resentment of the Turkish rulers of the country.

After his return to Europe in 1524, this so far academically untrained man began a period of intense literary, philosophical, and theological studies. Not before 1535 did he take his Master's degree at the University of Paris.

He used the last years of his studies for making contacts with men of equal zeal for the restoration of Christian faith and morality. At the Feast of the Assumption on August 15,

1534, they met with Loyola in the crypt of the Church of St. Mary on Montmartre to take the vows of poverty and chastity and to pledge themselves to unrestricted sacrifices in the service of the Church.

But this 15th of August, 1534, did not see the formal founding of the new religious "company"; the vows were still of individual character. The legal establishment of the Society of Jesus did not take place until 1539. It was confirmed by Pope Paul III in 1540 in the bull Regimini Militantis Ecclesiae.

But in a deeper sense the legend that the Jesuit order was founded on Montmartre is right, for the spirit and the vows of men assembled there were the real source of strength of the most zealous modern order of the Catholic Church, and the main weapon in its fight against spreading Protestantism in the European countries.

In the opening declaration of one of the foundational doctrines of the Jesuit Order, the Examen, its aim is described thus:

"Not only to seek with the aid of the Divine grace the salvation and perfection of one's own soul, but with the aid of the same earnestly to labour for the salvation and perfection of one's neighbour."

LOYOLA'S CONCEPT OF EDUCATION (JESUIT SYSTEM OF EDUCATION)

In the Constitutions of the Society, a work begun at the request of the Pope in 1541, Ignatius set forth the fundamental principles of the Society. This work consists of ten parts, the fourth and largest of which present in outline the plan of studies which was later more fully elaborated in the Ratio Studiorum.

Thus, we see that Loyola was the real founding father of the Jesuit System of Education and we may rightly recognise him as a great soldier educator the world has ever produced. His concept of education serves as the foundation stone of modern education and structure of education is much better than the works of educators by profession, even as on today.

Hereunder we attempt to give a brief account of Loyola's concept of education, known as Jesuit system of education.

While the vows to be taken, the conduct of missions and the administration of the Society are the subjects treated in

the later sections of the Constitutions, the Fourth Part is devoted to the regulations governing the instruction in literature and other studies of those who remain in the Society after their two year's period of probation. The first ten chapters of this Part are concerned with the organisations and management of the colleges, the remaining seven with universities.

The aim and scope of the work of colleges is thus defined: 'As the object of the doctrine to be acquired in this Society is by the divine favour to benefit their own and their neighbor's souls, this will be the measure in general and in particular cases, by which it shall be determined to what studies our scholars should apply, and how far they should proceed in them.

And since, generally speaking, the acquisition of divers languages, logic, natural and moral philosophy, metaphysics, and theology, both scholastic as what is termed "positive", and the Sacred Scriptures assist that object, they who are sent to our colleges shall give their attention to the study of these faculties; and they shall bestow greater diligence upon those subjects which the supreme Moderator of the studies shall consider most expedient to the aforesaid end, the circumstances of times, places, and persons being considered.'

CURRICULUM

The order of studies to be followed is first the Latin language, then the liberal arts, thereafter scholastic, then positive theology. The sacred scriptures may be taken either at the same time as the foregoing or afterwards.

The scholars are to be assiduous in attending lectures, and diligent in preparing for them; and when they have heard them, in repeating them; in places which they have not understood, making inquiry; in others, where needful, taking notes, to provide for any future defect of memory.

Latin was commonly to be spoken by all, but especially by the students in humanity; and since the habit of debating is useful, especially to the students in arts and scholastic theology, instructions are given as to when and how these debates or disputations are to be arranged and conducted.

There should be in each college a common library, of which the key is to be given to those who in the Rector's judgment

ought to have it; besides these, however, every one should have such other books as are necessary.

The universities which the Society shall establish or maintain shall consist of the three faculties: languages, arts and theology; 'the study of Medicine and of the Law shall not be engaged in within the Universities of our Society; or at least, the Society shall not take that duty upon itself, as being remote from our Institute.'

The curriculum in arts shall extend over three and a half years, and that in theology over four years. In the arts curriculum reference is made to the natural sciences which 'dispose the mind to Theology, and contribute to its perfect study and practice, and of themselves assist in the same subject.

Provision was made by Ignatius in the Constitutions for modification of his outline plan of studies according to circumstances. That this concession should not be abused and the uniformity of the system destroyed, it was considered expedient that an authoritative yet more detailed plan of studies than that outlined in the Constitutions should be issued for the guidance of the schools and colleges of the Society.

The Ratio atque Institutio Studiorum Societatis Jesu, usually referred to as the Ratio Studioruiu, was accordingly prepared, becoming the main source of the educational doctrines of the Society.

The first draft of the Ratio Studioruiu was the result of the labours of six Jesuits summoned to Rome in 1584 by Aquaviva, the fifth General of the Order. In 1586, the report was sent by the General to the provinces for examination and comment.

A new report was issued in 1591 as Ratio atque Institutio Studioruiu, and after further revision the final plan of studies was published at Naples in 1599 under the title Ratio atque Institutio Studiorum Societatis Jesu.

TEACHING STAFF

The Ratio Studiorum, unlike the Constitutions, deals exclusively with education. It sets forth the regulations which are to direct the Superior of a Province in dealing with education in his Province, then the regulations which the Rector of a college is to apply in governing a college, thereafter rules for the guidance of the Prefect of Studies.

General regulations for the professors of the higher faculties—theology and philosophy—are followed by special rules for the professors of each subject in these faculties.

So comprehensive, systematic and exhaustive are the regulations that the modern reader is inclined to forget that the Ratio Studiorum is one of the first attempts on record at educational organisation, management and method, at a time when it was unusual even to grade pupils in classes.

The general organisation of the educational work of the Society may be gathered from the regulations issued for the direction of the Provincial. The theological course of four years is the highest, and this is preceded by a course of philosophy extending over three years.

Although the course for the study of humanity and rhetoric cannot be exactly defined, it is enacted that the Provincial shall not send pupils to philosophy before they have studied rhetoric for two years.

All students in the philosophical course must, according to the Ratio of 1599, attend lectures in mathematics; and provision is made that students who show special proficiency in any subject should have the opportunity of extending their study of that subject.

The classes for the Lower Studies are not to exceed five: one for rhetoric, another for humanity and three for grammar.

These classes are not to be confused with one another, a warning which recalls the complaint of Quintilian. Where the number of pupils warrants it, parallel classes for the various grades are to be instituted.

In the regulations for the Rector of a college, the need of trained teachers even for the lowest classes is recognised. That the teachers of the lower classes should not take up the work of teaching without training.

In colleges, the Rector appoints a Prefect of Studies as his assistant, the position of the latter being somewhat analogous to that of the Dean of a Faculty. He is responsible to the Rector for the proper organisation of studies and the regulating of classes so that those who attend may make as much advancement as possible in uprightness of life, the arts and doctrine.

The Prefect of Lower Studies aids the Rector in ruling and governing schools in such a way that those who attend may progress no less in uprightness of life than in the liberal arts.

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Prefect of Studies having as assistant a Prefect of Discipline whose duties in a boarding school would be somewhat analogous to those of a Bursar in an English Public School or in a University College.

TEACHING METHOD

In the general regulations for all the professors of the higher faculties the educational aim of the Society is recalled, namely, to lead the pupil to the service and love of God and to the practice of virtue.

To keep this before him each professor is required to offer up a suitable prayer before beginning his lecture.

A month is to be devoted at the end of each session to the repetition of the course. And the last of the general rules for all the professors declares that the professor is not to show himself more familiar with one student than with another; he is to disregard no one, and to further the studies of the poor equally with the rich; he is to promote the advancement of each individual student.

Detailed directions for the professors of each of the subjects in the faculties of theology and philosophy follow; and of these it need only be mentioned here that in the 1832 revision of the Ratio special provision was made for the teaching of physics, which had previously been treated under the general title philosophy, and the regulations for the teaching of mathematics were modernised.

Amongst the rules for the Prefect of the Lower Studies the following may be noted. He is to help the masters and direct them, and be especially cautious that the esteem and authority due to them be not in the least impaired. Once a fortnight, he is to hear each one teach. He is to see that the teacher covers the class-book in the first half-year, and repeats it from the beginning in the second term.

Among the general regulations for the professors of the Lower Studies are those dealing with the Praelectio, or method of exposition of a subject or lesson, and those concerning emulation.

In the exposition of a lesson or passage four stages are to be distinguished:

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1. The whole passage, when not too long, is to be read through.

2. The argument is to be explained, also, when necessary, the connection with what went before.

3. Each sentence is to be read, the obscure points elucidated; the sentences are to be connected together, and the thought made evident.

4. The whole is to be repeated from the beginning.

To the Jesuits must be given the credit of providing education with a uniform and universal method. 'So far as the evidence of history extends', it has been said, 'and organised caste of priests, combining the necessary leisure with the equally necessary continuity of tradition, was at all times indispensable to the beginnings of scientific research'; it appears also to have been necessary, as it was undoubtedly advantageous, for the beginnings of teaching method.

The need of a uniform and universal method in teaching was, thus, declared in the Proem to the 1586 Ratio: 'Unless a ready and true method be adopted much labour is spent in gathering but little fruit. . . . We cannot imagine that we do justice to our functions, or come up to the expectations formed of us, if we do not feed the multitude of youths, in the same way as nurses do, with food dressed up in the best way, for fear they grow up in our schools, without growing up much in learning.'

The Jesuit system does not, however, exalt the method at the expense of the teacher as Comenius did later. In the selection of teachers something of the same discrimination as Ignatius exercised in his choice of the first members of the Society is still demanded; and the selected candidates are subjected to a training which in length and thoroughness no other educational system, with the possible exception of that sketched by Plato in the Republic, has attempted to approach.

Even yet the educational authorities in many modern countries have failed to realise the importance of thorough professional training for all engaged in higher education, including university teaching. The value of training was recognised in the draft Ratio of 1586 in the statement.

The predominant place assigned to classics in the Jesuit curriculum has historical justification. The Society has not,

however, as is frequently laid to its charge, bound itself slavishly to a seventeenth-century curriculum.

From the outset provision was made for extension and modification of the curriculum, and of this liberty the Society has availed itself.

While it has not rashly incorporated in its educational system every innovation, it has adopted such changes as seem to it permanent and valuable.

The widening of the conception of culture to connote not only the classical languages but also a precise use of the mother tongue, an appreciation of modern literature, the principles of mathematics and the methods of natural science, has been recognised by the Jesuits; and the new subjects, when admitted to the curriculum, have been taught with the same thoroughness as the old.

Indeed the changes which time has brought have been more fully recognised and more effectively met by the Jesuits than by some of the schools whose pupils have condemned in quite unmeasured terms the conservatism of the Jesuits.

In retaining the drama as an educational instrument the Jesuits anticipated the modern movement represented by what is termed the dramatic method of teaching history.

In insisting on the speaking of Latin they likewise anticipated the direct method of teaching the classics. In repeating the work of the class twice in the year, and thus enabling the abler pupils to spend only half a session in a grade and thus be promoted more rapidly, they introduced a procedure now adopted by some modern school systems.

DISCIPLINE

The Jesuits's contribution to school discipline was as notable as the advance made by the Ratio in the teaching practice it displaced.

To the early Jesuits, we owe the substitution of supervision for compulsion, and while later writers have generally condemned the Jesuit policy, it has only to be contrasted with the barbarities of the disciplinary measures current in their day to realise the revolution they effected.

The principle implied is that prevention is better than cure. They did not, however, dispense with punishment altogether.

EVALUATION

As its exponents are not merely educators, but missionaries of a religious faith, it has been applied in almost every country in the world. For these reasons its founder is as worthy of a place amongst the great educators as amongst the saints.

Although with a chivalrous self-effacement the modern exponents of this system attribute its success to the original methods of the Ratio Studiorum, it is doubtless to be attributed in part also to the thoroughness of the training and the devotion to their vocation of the exponents themselves.

Francis Thompson, writing of Loyola—and the statement may be taken to apply to his present-day representatives— says: 'When he spoke, it was not what he said, it was the suppressed heat of personal feeling, personal conviction which enkindled men.

This has ever been the secret of great teachers, were they only school-masters; it is the communication of themselves that avails.'

Their reward, it may be added, is the respect and affection of their pupils, the only reward of the true teacher; and probably no class of teachers has constrained such affection in their pupils as the Jesuits have done and still do.

The Jesuit educational system, then, has taught the world the value of a uniform and universal method in education, and the economy of a cultured and highly-trained teaching profession.

The Jesuits show respect for the individual abilities of the student, and if one combines this potent factor with their interest in effective selection and their extremely careful system of examinations, he can understand how a world still bound to more or less medieval forms of practical education, and with a shamelessly corrupt system of examinations in the universities, looked up to the Jesuit colleges as to the most effective systems of training.

In reality the Jesuits became the great masters of education in all Catholic countries. In Spain, Austria, and Southern Germany they dominated secondary education; in the France of the seventeenth century and the first half of the eighteen century education was exclusively under their sway.

Jesuit fathers worked as successful missionaries in Asia, Africa and the Americas. Through their interest in the humanities and in certain parts of the natural sciences, particularly astronomy, they contributed much to scholarship. The educational work of the order was at its zenith at the beginning of the eighteenth century.

QUESTIONS FOR ANSWER

1. "The founder of Jesuit System of Education, Ignatius Loyola is as worthy of a place amongst the great educators as amongst the saints." Justify this statement in the light of Loyola's contribution to education.

2. 'Ignatius of Loyola was great soldier educator the world has ever produced." Justify this statement.

3. Write a note on the main features of Jesuit system of education. How it can be regarded as a foundation stone of the modern education?

11 Michel de Montaigne (1533-1592 A.D.)

HIS LIFE AND PHILOSOPHY

The range in understanding the heights and abysses of human nature which we find in the work of Michel Eyquem de Montaigne seems to be unlimited. He possessed a power of self-analysis which made him realise to an almost incredible degree of what human beings are potentially capable.

He also could study, in the France of Catherine of Medici, extremes of vileness, cruelty, and religious hypocrisy which even the keenest imagination can hardly surpass.

Montaigne led the life of an independent country lord and withdrew from the rabble as much as he could, in conformity with his conscience and interest. But in spite of his appreciation of noble leisure, he served as a judge and later as mayor of the city of Bordeaux.

At the end of his successful administration he could say that he had offended nobody and nobody had become his personal enemy. What greater satisfaction can an honest man derive from public service than that, particularly at a time of the most dangerous religious and politic conflicts?

No wonder that there grew in the soul of Montaigne the most complete agnosticism. Que sais-je? ("What do I know?") he wrote as motto under an emblematic pair of scales which

he had drawn as an ornament to his name. He said, like Socrates, his great hero, "Try to know thyself".

In his essay on "Montaigne, The Skeptic", Ralph Waldo Emerson says, "Belief consists in accepting the affirmations of the soul; unbelief, in denying them". But what happens if there are no such affirmations springing from the metaphysical ground of being?

However, this very radicalism of questioning, which threw so many of his contemporaries into moral chaos, became for Montaigne the source of a wisdom worthy of comparison with that of the greatest of the ancients.

Montaigne travelled widely, did not criticise but appreciated foreign habits and opinions, and tried to learn from them. When the king called him for service, he came; but he never became a courtier. His castle was a refuge for many persecuted people; his own refuge in troubled times was his library. He remained unmolested by either party, Catholic or Protestant.

MONTAIGNE AS EDUCATOR

Michel de Montaigne deserves a distinguished place among the Renaissance educators. His essays have become famous, and his Of the Education of Children is a classic in educational literature.

According to Montaigne, life is the schoolmaster. He emphasised the value of individualism and considered faith of far less importance than reason. He wanted the whole man to be educated.

Montaigne's greatest delight was to set down his observations about human nature in his Essays, the first edition of which appeared in 1580. They have become a part of world literature, read over and over by men whom thinking and experience have taught that at the bottom of reality there lies much suffering, resignation, and disappointment, but not necessarily bitterness and melancholy. Rather, we may strive for the freedom that comes if we dare work and love courageously and if we live without illusions about ourselves and others.

Of Montaigne's Essays, two are devoted to education. One bears the title De l'Institution des Enfants ("On the Education of Children"), the other Du Pedantisme ("On Pedantry"); but

the responsibilities of teachers and parents are alluded to in other places also.

All these writings are concerned with the education of the aristocrat not of the common man. Teach the young the art of living, "this greatest of all arts, that of living". Everything else is subordinate to this great aim.

But how to master this art? Through becoming independent individuals, with the power to judge which of the many challenges and enticements we meet may help or hurt us. But the intellect alone would not suffice to stand the wear and tear of life.

We need also health and endurance and a body well geared to the mind, expressive and elastic. We must love life and action, beauty and glory; and we must have a natural trend toward excellence which springs not from a moralistic kind of righteousness but from "affection as well as reverence for virtue" and from a trained sense for the "right mean" on all occasions.

This idea of the right mean applies also to learning. The question should be, who is better learned? rather than who is the more learned?

Nature and Books in Education

Books to Montaigne were not the primary means of education. We learn most from people, especially when our powers of observation are sharp. Often the scholar takes his field too seriously and becomes a narrow specialist.

Thus, the grammarian knows only grammar, and the logician is only interested in Aristotle. Sometimes, scholarship is so enervating and tiresome that it creates anemic individuals. Knowledge will not protect us from evil, for man feels before he thinks; he is guided by passion rather than intellect.

The development of the educated man, according to Montaigne, depends on his physical excellence. Without good health the mind cannot develop. The educated man should cultivate the arts and the sciences. He must avoid puritanism like a deadly sin.

This does not imply a life dedicated to sensate pleasures, but rather a sense of moderation. His morals are to be trained and developed the same way that his esthetic sensitivity is sharpened.

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The secret of educating a gentleman, according to Montaigne's heart, is not to be found in the medieval monastery or in any kind of book learning.

This great world ... is the true mirror wherein we must look in order to know ourselves as we should.

Therefore, Montaigne's advice is to teach the child to observe, to look at things rather than to memorize words; to travel with him when he is older, and to show him how to profit from his journeys, to open his mind for useful counsel and good examples; and—last, but not least—to aim always at the whole man.

I would have his manners, behaviour, and bearing cultivated at the same time with his mind. It is not the mind, it is not the body we are training; it is the man, and we must not divide him to two parts.

In other words, the essence of education consists in activating all the qualities in the young from which they can profit morally and physically, as thinking as well as acting beings.

Real learning is a process of translating outer reality into inner reality and of turning external influences into spontaneity. For a person trained in such fashion everything is a stimulus to learning.

A garden, the table, his bed, solitude, company, morning and evening—all hours and all places of study shall be the same.

Only then will one be able to learn from books. Nothing would be more erroneous than to visualise Montaigne as an enemy of reading. Though not a systematic scholar, he was one of the greatest lovers of books.

In his essays, he constantly quotes, according to the custom of his time, sometimes even to a fatiguing degree; philosophy, history, the literature of the ancients are for him indispensable means of culture. But they can have good effect only in a well-prepared and active mind. Otherwise they are mere ballast.

Religion and Supernaturalism

In regard to religion, Montaigne was loyal to its teachings, but had no fervent faith. Did no Epicurus live a good life without supernaturalism? Were not the Greek thinkers more enlightened than many scholastic philosophers?

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To Montaigne, man is to be guided by good sense and by a sense of proportion; religion only too often had impeded educational progress. He said world is an open book and our mirror. In his 'Of the Education of Children' he writes:

"This great world, which some do yet multiply as several species under one genus, is the mirror wherein we are to behold ourselves, to be able to know ourselves as we ought to do in the true bias. In short, I would have this to be the book my young gentleman should study with the most attention. So many humours, so many sects, so many judgments, opinions, laws and customs, teach us to judge aright of our own, and inform our understanding to discover its imperfection and natural infirmity, which is no trivial speculation. So many mutations of states and kingdoms, and so many turns and

revolutions of public fortune, will make us wise enough to make no great wonder of our own. So many great names, so many famous victories and conquests drowned and swallowed in oblivion, render our hopes ridiculous of eternizing our names by the taking of half-a-score of light horse, or a henroost, which only derives its memory from its ruin."

Autonomous and Secular Concept of Man

What is perhaps more important than all specific educational suggestions is the fact that Montaigne represents the first great personality in the history of educational thought to have a completely autonomous and secular concept of man.

In this respect, he represents the climax of the trend, emerging during the Renaissance, to break out of the Christian dualism and put man completely on his own feet.

Not that Montaigne was without interest in religion. In his youth he translated for his father, "the best father that ever lived", the Theologia Naturalis by Raimond de Sebonde, an interesting attempt to defend Christianity against the atheists by means of natural religion, without resort to the supernatural character of the revelation.

Montaigne would have condemned any tendency to divorce education from the religious tradition. Yet his philosophy of

education, as his total philosophy of man and life, is fundamentally independent of religious premises.

Natural reason, experience, and philosophy serve for him as a sufficiently strong foundation for the conduct and thought of a moral and educated man. Had not Socrates, Aristotle and Epicurus lived their admirable lives in this way? Religion was for Montaigne more a venerable convention than a necessity, as it was for most of the cultured Greeks.

Educational Method and Theory

Montaigne almost sounds like a twentieth century educator. In his advanced system, he anticipated the ideals of modern pragmatism.

Montaigne's influence worked directly on men who determined modern educational method and theory as decidedly as Locke and Rousseau. Much of what we consider progressive practices in schools today was anticipated by the French nobleman more than three centuries ago.

Careful observation of all the conditions requisite for human maturation, the interaction of physical and mental training, the use of subject matter as a means for the development of personality and the art of living, the understanding of the learning process as fostering the child's initiative, and consequently the transformation of the school into a center of activities related to the child's natural life and future—all these ideas can be traced back to Montaigne.

Learning, Montaigne maintained, must be an active process. Memorization should be avoided. We should travel intellectually as well as physically. Every season, every social event, every encounter with a new person can be an educative experience.

Being alert and conscious of our environment we may read with more profound interest. The great author demands not imitation but critical analysis.

Montaigne exhibited a remarkably modern spirit. Avoiding the dualism of the medieval educators, he claimed that the body and the mind have the same needs.

Education is not an abstract external process, but one which involves a change in our basic attitudes. The value of education, to Montaigne, is that it facilitates the full enjoyment of life.

The young man, Montaigne stated, should be taught in the following way:

"Let his conscience and virtue be eminently manifest in his speaking, and have only reason for their guide. Make him understand that to acknowledge the error he shall discover in his own argument, though only found out by himself, is an effect of judgment and sincerity, which are the principal things he is to seek after; that obstinacy and contention are common qualities, most appearing in mean souls; that to revise and correct himself, to forsake an unjust argument in the height and heat of dispute, are rare, great, and philosophical qualities. Let him be advised; being in company, to have his eye and ear in every corner, for I find that the places of greatest honour are commonly seized upon by men that have least

in them, and that the greatest fortunes are seldom accompanied with the ablest parts. . . Let him be taught to be curious in the election and choice of his reasons, to abominate impertinence, and consequently, to affect brevity; but, above all, let him be lessoned to acquiescence and submit to truth so soon as ever he shall discover it, whether in his opponent's argument, or upon better consideration of his own; for he shall never be preferred to the chair for a mere clatter of words and syllogisms, and is no further engaged to any argument whatever, than as he shall in his own judgment approve it: nor yet is arguing a trade, where the liberty of recantation and getting off upon better thoughts, are to be sold for ready money."

Montaigne holds that for effective and useful education knowledge and theory must be combined. In his 'Of the Education of Children' he writes:

"Epicurus, in the beginning of his letter to Meniceus says, 'That neither the youngest should refuse to philosophize, nor the oldest grow weary of it'. Who does otherwise seems tacitly to imply, that neither the time of living happily is not yet come, or that it is already past. And yet, for all that, I would not have

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this pupil of ours imprisoned and made a slave to his book; nor would I have him given up to the morosity and melancholic humour of a sour-ill-natured pedant; I would not have his spirit cowed and subdued, by applying him to the rack, and tormenting him, as some do, fourteen or fifteen hours a day, and so make a pack-horse of him. Neither should I think it good, when, by reason of a solitary and melancholic complexion, he is discovered to be overmuch addicted to his book, to nourish that humour in him; for that renders him unfit for civil conversation, and diverts him from better employments. And how many have I seen in my time totally brutified by an immoderate thirst after knowledge? Carneades was so besotted with it, that he would not find time as so much as to comb his head or to pare his nails. Neither would I have his generous manners spoiled and corrupted by the incivility and barbarism of those of another. The French wisdom was anciently turned into proverb: 'early, but of no continuance'. And, in truth, we yet see that nothing can be more ingenious and pleasing than the children of France; but they ordinarily deceive the hope and expectation that have been conceived of them; and grown up to be men, have nothing extraordinary or worth taking notice of; I have heard men of good understanding say, these colleges of ours to which we send our young people (and of which we have but too many) make them such animals as they are."

DISCIPLINE

Montaigne believed in humane discipline. He writes:

"As to the rest, this method of education ought to be carried on with a severe sweetness, quite contrary to the practice of our pedants, who, instead of tempting and alluring children to letters by apt and gentle ways, do in truth present nothing before them but rods and ferrules, horror and cruelty. Away with this violence! away with this compulsion! than which, I certainly believe nothing more dulls and degenerates a well-

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descended nature. If you would have him apprehend shame and chastisement, do not harden him to them: inure him to heat and cold, to wind and sun, and to dangers that he ought to despise; wean him from all effeminacy and delicacy in clothes and lodging, eating and drinking, accustom him to everything, that he may not be a Sire Paris, a carpet-knight, but a sinewy, hardy, and vigorous young man. I have ever from a child to the age wherein I now am, been of this opinion, and am still constant to it. But among other things, the strict government of most of our colleges has evermore displeased me; peradventure, they might have erred less perniciously on the indulgent side. This a real house of correction of imprisoned youth'. They are made debauched, by being punished before they are so."

QUESTIONS FOR ANSWER

1. Write a note on Montaigne's thoughts on education.

2. Give an account of Montaigne's concept of 'Nature and Book in Education'.

3. Give your views on Montaigne's concept of 'Educational Method and Theory'.

4. Write short notes on Montaigne's following concepts:

(a) Autonomous and Secular Concept of Man.

(b) 'World as an open Book'.

(c) 'Discipline'.

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12 Francis Bacon (1561-1626 A.D.)

INTRODUCTION

Francis Bacon belongs to the era of 'New Method of Thinking'.

When the individualism of the Renassiance brought a new relation to the cultural tradition, ancient or Christian, man entered also into a new relation to nature. Only two years after Luther published his ninety-five theses and stirred up a whirlpool of feeling and fighting, one of the greatest universal geniuses of mankind, the Italian Leonardo da Vinci, died at the Castle of Cloux near Amboise.

He left a mass of manuscript which modern historians discovered that they contained notes of a man whose urge toward observation had led him to anticipate some of the most important discoveries in optics and the science of perspective, in mechanics and statics, as well as in medicine and engineering.

Three years before the beginning of Luther's Reformation, Andreas Vesalius was born in Brussels. He became professor at some North Italian universities which were then the center of mathematical and medical research.

In co-operation with certain painters, among whom was Titian's famous pupil Jan Stephan Calcar, he composed the first scientific work on anatomy Dc Humani Corporis Fabrica, published at Basel in 1543.

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It was one of the great masterpieces of exact observation and gave a new turn to the science of medicine, which so far had been dependent on ancient tradition. Now it began to build on an empirical foundation.

The great scientists of the time were interested not merely in the objects of their research. As the explorer of a new country knows the value of examining every new stretch of land before venturing ahead, so the scientists of the Renaissance were conscious of the effect of right method on the quality of their work. Logic, though in a primarily deductive form, had already been one of the most ardent pursuits of medieval scholars.

Thus, we find, in the period of the Renaissance, parallel to the rapid development of the sciences, a similar blossoming of a philosophy of method of "methodology".

This fact explains why, side by side with the inductive and experimental approach, represented by the natural sciences, medicine, and engineering, we find a more deductive method of discovering the laws of the universe, represented by the great philosopher-mathematicians Descartes, Leibnitz, and Kant.

But the two forms of thought, the inductive and the deductive, did not and cannot always run apart. Even the most experimental mind cannot dispense with fundamental premises of correct thinking, mathematical axioms, and principles of collecting and organizing the wealth of data.

On the other hand, even the most abstract thinker will attempt to relate his thought to experience. Therefore, in the really great intellects it is much more a matter of degree in emphasis than of essence whether they lean more toward one or the other side, and sometimes even this cannot be clearly stated.

The combination of philosophical and scientific method can be shown in the works of the two thinkers who have exercised the most decisive influence on the development of modern philosophy and education, Francis Bacon (1561-1626) and Rene Descartes (1596-1650).

The first of the two, Bacon, is, as a philosopher, characteristically English in his emphasis on empiricism, whereas Descartes represents more the rationalistic trend prevailing in the Continental philosophy of the sixteenth to the eighteenth century.

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Yet Bacon speculated about the inductive method rather than pursue it, while Descartes speculate about abstract problems but wrote his name also into the annals of physics and applied mathematics.

Two great purposes are the inspiring motives of Bacon's work: one is to "make a small globe of the intellectual world"; the other is to develop a reliable inductive method of research designed to help man subject nature to his will.

BACON'S PHILOSOPHY

All previous philosophical and scientific attempts, according to Bacon, were to be condemned as guesswork, because they accepted uncontrolled premises as the foundation from which to start.

Perhaps nothing shows more clearly the change of attitude from the Middle Ages, or even from the time of Erasmus, toward empiricism than the disdain which Bacon displays for Aristotle and the Greeks in general.

Sir Francis Bacon lacked the imaginative power of Bruno; Bacon's approach to knowledge and education was detailed and analytical with a keen sense of reality.

In many ways, Bacon was the prototype of the Renaissance man. He believed in the pursuit of power and frequently sacrificed moral principles to achieve his goals.

Thus, he was even willing to betray one of his best friends, the Earl of Essex. Bacon certainly lacked lofty idealism; he was too keen a judge of human nature to be deceived by man's ideals; inevitably, he saw the failings and shortcomings of society.

Separation of Philosophy and Theology

Bacon urged a separation of philosophy and theology. While theology deals with faith and rests upon the laws of God, philosophy is based upon the empirical world.

The task of theology is to preserve the faith of the masses, and to contradict the claims of the atheists. Theology inevitably goes back to first principles, which, however, cannot be substantiated by rational means.

Concept of Soul, Religion and Spiritualism

Man has two souls—one materials, one spiritual. We can understand our material soul; however, reason cannot define the spiritual soul. Metaphysically, Bacon had great sympathy for the materialism of Democritus; however, he did not extend this naturalistic concept to the existence of God.

To Bacon, as to most English thinkers, religion was more a matter of social convention than of the heart. He had no use for fervent piety; God is to be worshipped in a thoroughly rational manner.

He felt that profound knowledge would lead to religion by demonstrating the order and providence of the universe. However, superficial knowledge would lead to atheism.

Bacon asserted that there cannot be absolute agreement in spiritual philosophy. Inevitably, various sects will declare that they have found the key to truth. The rational man will respect the beliefs of his neighbours, and, in the main, will be guided by the prevailing concepts of faith.

Idols. The kingdom of the sciences, according to Bacon, is like the kingdom of God. It can only be entered through a thorough transformation of knowledge. This concept led to his attack on so-called idols, which, he believed, prevented the full progress of society.

The first idols are those of the tribe, which are derived from man's social environment. Frequently, we project our own prejudices upon the universe. Knowledge, Bacon made clear, does not arise objectively, but is conditioned by the society in which we live. Hence, education, religious and economic institutions, governor thinking.

For example, when we live in a Protestant country, we believe that Protestantism is the only type of religion, whereas, if we were Moslems, we would feel that Islam has achieved the highest truth.

The idol of the cave deals with man's specific prejudices; our private experiences condition our outlook upon the universe.

Some of us live in the past, for we feel that the present is an age of insecurity. Others look forward to the future, which they believe will result in a real Utopia. We have a fondness for certain personal prejudices, which can often be explained by childhood experiences.

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The idol of the market place stands for the confusion of words. Often disputes of scholars are connected with terminology rather than subject matter. Here Bacon lashes at theology, which was full of vague and unexamined statements.

When these terms are used in science, they obscure., rather than clarify, knowledge. Thus, Bacon hinted at a reconstruction of education. If knowledge is to advance in any field, it must be based upon intellectual clarity and upon a correspondence between meaning and object.

The fourth idol is the idol of the theatre, which stands for the constant domination of the past. In education, we are guided by tradition; we repeat the same formulas, the same ideas, and the same teachings that our ancestors did.

Concept of Invalid Philosophies

In the main, there are three types of philosophy which are to be avoided. The first is that of Aristotle, with his misuse of logic, who fashioned the world out of 'categories'.

"Just as dangerous is the empirical school, which is based upon a few experiments. The empirical school of philosophy gives birth to dogmas more deformed and monstrous than the Sophistical or Rational school. For it has its foundations not in the light of common notions (which though it be a faint and superficial light, is yet in a manner universal, and has reference to many things) but in the narrowness and darkness of a few experiments."

He considers that even worse is the corruption of philosophy by theology. He writes:

"The corruption of philosophy by superstition and an admixture of theology is far more widely spread, and does the greatest harm, whether to entire systems or to their parts. For the human understanding is obnoxious to the influence of the imagination no less than to the influence of common notions. For the contentious and sophistical kind of philosophy ensnares the understanding; but this kind, being fanciful and timid and half poetical, misleads it more by flattery."

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Note that Bacon tried to make a clear distinction between faith and reason. Whenever theology intervenes in natural philosophy, regression is bound to occur. His own method of induction was founded on a careful enumeration and selection of specific facts, finally arriving at a law which governs the behaviour of phenomena.

This method indicated that the philosophy of the Middle Ages was based on an invalid foundation. Did not the scholastics start with universal assumptions? Did they not misuse terms such as active reason and substantial forms? Did they not regard science as a subordinate subject?

So the exaggerated veneration for Antiquity has suddenly changed into contempt, though even the slightest perusal of Bacon's own work shows how much he owes to the ancients. There are many pages in his Novum Organum that refer to one or the other of them, either implicitly or explicitly. But modesty was never a characteristic of Sir Francis Bacon.

Bacon does not reject the deductive method completely. He calls it "Anticipation of the Mind" and believes that it may serve as a way for the "cultivation of the sciences".

But the method by which alone one can determine "the degrees of certainty", or which, in other words serves "for the discovery (the italics are the author's) of sciences", is "Interpretation of Nature". This is the method by which man may master his environment.

Knowledge and human power are synonymous, since the ignorance of the cause frustrates the effect. For nature is only subdued by submission, and that which in contemplative philosophy corresponds with the cause, in practical science becomes the rule.

BACON'S THOUGHTS ON EDUCATION

How great is Bacon's influence on educational method proper? It is not different from his influence on science: directly, he has contributed nothing, but indirectly he has contributed much, perhaps even more in education than in the sciences.

The scientists did not pay much attention to Bacon's work; they found that his method of induction was too mechanical to be productive.

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But among the great educators there was one who listened to Bacon, though it is difficult to measure how much he really owes to him and how much his own genius. This is John Amos Comenius, the most comprehensive and systematic among the educators of the seventeenth century.

Bacon predicted a new type of educational system which anticipates the modern university. He suggested in the New Atlantis that a scientific institute be founded which would cultivate inventions and promote new ideas. Its approach would be experimental; the emphasis of study would be on the present, rather than the past.

In his academic ideas, Bacon, like Peter Ramus, suggested that complex problems be taken up only after simple issues had been solved. He urged a thorough study of nature and much preferred the study of modern languages to delving into the classics.

Bacon had great respect for the work of Richard Mulcaster. As head of Saint Paul's School, Mulcaster tried to expand the bases of popular education and urged higher standards for teacher preparation. Both men considered education as man's supreme achievement.

SECULAR FOUNDATIONS OF KNOWLEDGE

Bacon's scientific revolution was that he used a method based upon observation instead of a priori principles. In short, he gave a secular foundation to knowledge. This secular spirit is exhibited in his essay On Studies:

"Studies serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business. For expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best from those that are learned. To spend too much time in studies is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humour of a scholar. They perfect nature, and are perfected by experience."

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If educational progress is to prevail, Bacon stated, man had to change his attitude regarding nature, and not rely upon the past. Even the Greeks were not to be trusted, for they had shown too much interest in the principles of metaphysics. To an even lesser degree can we depend upon the scholars of the Middle Ages, for they thought that science has a subordinate function in the service of theology. The medieval theologians, according to Bacon, were dominated by dogmatism; their own desires and ideals determined their conclusions. Worst of all, the medieval theologians were constantly searching for final purposes which have no place in the sciences. Man's knowledge is limited; hence, he can not understand the ultimate end of nature or of God.

Knowledge, Bacon stated, is not an esthetic capacity; it is to be used concretely and experimentally. Therefore, we should not make any generalizations regarding nature but rather investigate nature dispassionately and understand the laws which it obeys.

PRAGMATIC VALUE OF STUDIES

Bacon is very clear about the nature of education and value in the life of each individual. He says studies have a pragmatic value. They make for the full enjoyment of life. He observes:

"Crafty men condemn studies, simple men admire them, and wise men use them, for they teach not their own use; but that is a wisdom without them and above them, won by observation. Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books; else distilled books are like common distilled waters, flashy things. Reading maketh a full man, conference a ready man, and writing an exact man. And therefore, if a man write little, he had need have a present wit; and if he read little, he

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had need have much cunning, to seem to know that he doth not. Histories make men wise, poets witty, the mathematics subtle, natural philosophy deep, moral grave, logic and rhetoric able to contend."

METHODS OF TEACHING

Bacon himself expresses his ideas on methods of teaching, particularly in the Advancement of Learning. There is a chapter on "Pedantical Knowledge" in which he speaks of the "timing and seasoning of knowledge's"; of the method of beginning sometimes with the easiest, and of pressing sometimes "the more difficult, and then to turn them [the pupils] to the more easy"; of "the application of learning according unto the propriety of the wits"; and, finally, of "the ordering of exercises".

These paragraphs contain nothing that could not be found in many educational treatises of the time. Nor do the more elaborate chapter on pedagogy in De Auginentis and the essay Of Studies contain more of interest except that they express Bacon's admiration of the Jesuit schools and the "collegiate system" in contrast to the tutorial education customary in the upper classes of the time, and his appreciation of the newer humanities, such as modern languages, in contrast to the older classical curriculum. Thus, the spirit of the new period extends its influence to the curriculum.

QUESTIONS FOR ANSWER

1. Give your views on the features of the era of 'New Methods of Thinking' to which Francis Bacon belonged.

2. Give Bacon's views regarding his concept of 'Invalid Philosophies' or Philosophies which are to be avoided.

3. Write a note on Bacon's Educational Thoughts.

4. Write short notes on Bacon's following concepts: (a) Secular Foundations of Knowledge.

(b) Pragmatic Value of Studies.

(c) Concept of Soul, Religion and Spiritualism.

13 John Amos Comenius (1592-1670 A.D.)

John Amos Comenius, the prophet of modern education, rightly deserves a high place among the educational reformers through the ages as he was a philosopher, educator and textbook writer. His philosophy of education is unique in more than one way. His thoughts bear the impact of his practical life and sociopolitical conditions of his times, thus, he earned name and fame not only in his native land but in other states as well.

HIS LIFE

John Amos Comenius was born at Nivnitz, a village of Moravia, in 1952. He lost his parents while he was very young. While he was sixteen years, he could see the serious defects in the teaching of Latin to young children. He was profoundly attracted by the new educational movements of the day. He believed that education was the supreme means of human progress and worked all his life to transmit this idea to all.

His early education was extremely inadequate. He entered a seminary at twenty at Herborn, Nassau to study for the ministry. A tireless, traveller, he visited England and Sweden. Several years he spent in Poland where he was rector of a gymanisum. The later years of his life were spent in Amesterdam where he was active in the work of his denomination.

INFLUENCE

Among the influences which conditioned his life was his deep mystical faith. He was inspired by the ideals of Huss, he felt a deep personal relationship with God. His mysticism demanded absolute dedication to religious goals. He was certain that, basically, education should have a Christian orientation, otherwise it would be a journey in vanity.

He had Utopian tendencies which were representative of the view of his times. Sir Thomas More, in Utopia, had pictured an ideal society in which education was cherished and in which there was no division of property. Campanella, in The City of the Sun, had urged a more humane and progressive system of instruction.

Johann Valentin Andrea, in The Christian City, had spoken an ideal commonwealth in which love was cherished and in which education was for all. Sir Francis Bacon, in The New Atlantis, had spoken of a scientific commonwealth.

Bacon's influence was especially strong on Comenius. Like Bacon, Comenius believed that knowledge was power, and he stressed useful subject. An avid reader, Comenius enjoyed especially the books of Plato, Cicero, Plutarch, and Quintilian. He praised the advanced ideas of the Catholic humanist, Vives, and found much stimulation in them.

Most directly he was influenced by Ratich (1571-1635 A.D.) who favoured a system of experimental learning, was opposed to the empty memorization. Ratich stressed the importance of student interest, and that without correct methodology no real progress could be achieved in education.

HIS PERSONALITY

Like many of the great men of the seventeenth century, Comenius was able to combine in his mind ideas which to many of us seem logically exclusive. There is first his mysticism. He belonged to the Moravian pietists, followers of the Bohemian martyr John Huss.

Comenius' religion brought him close to the Lutheran as well as to the Calvinist Protestants; but in many respects, he was closer to the mysticism than to the Lutheran or Calvinist professors.

His religion was of the optimistic. It considered man and all nature to be permeated by God's spirit, hence, it was less dualistic than orthodox Catholicism or Protestantism.

Like Bacon, however, Comenius applied the empirical method either insufficiently or not at all; to hint, it was still more a thought and a desire than a thoroughly penetrating principle.

It was, after all, a time when spirits and demons were still considered real beings, and when otherwise sensible people hunted witches. As a Moravian Brother, Comenius was imbued with a strongly democratic concept of Christian life; membership in the Church carried with it equal rights within body politic.

On the other hand, Comenius did not despise the scholastic learning; he had no prejudices against Aristotle, nor against the Spanish Catholic Juan Luis Vives, from whose psychology he learned much.

He appreciated the wisdom of the ancients, but Greek and Latin to him were instruments, not ends—his own Latin had more medieval character than humanist elegance; and when he felt that classical authors had offended Christian morality, he condemned them, irrespective of the aesthetic quality of their writings.

The greatest power which worked on his thinking was his own life. He began his career quietly as a teacher and minister in Moravian communities; but when he was twenty-six years of age, the Thirty Years' War broke out. Shortly after its beginning, in November, 1620, the Protestant Bohemians lost the battle of the White Mountain.

Thus, Comenius became an emigrant for the rest of his life. For some time, he took refuge at the estates of his compatriot friends; then he lived as a school-master and writer in Poland, where he was elected bishop of the Moravian Brethren.

In 1638 the Government of Sweden invited him to work out a plan for the organisation of its school system. In 1641, Hartlib invited him to come to England. Because of the Revolution, he left England for Holland, went again to Sweden, and finally died at Amsterdam. His manuscripts and books were lost in besieged cities and burning houses.

His religious convictions, together with his experiences in many different countries, helped him to become a citizen of the world. Of course, he loved his native land and worked for

its restoration; but he wished it to be a part of a great Christian human community. Comenius's internationalism was not a sign of uprootedness and vague cosmopolitanism, but was the result of a love and understanding which embraced both nations and the unity of mankind as necessary parts of an organic Christian culture.

HIS WORKS

Among his works we find The Great Didactic, The School of Infancy, The Gates of Tongues Unlocked, The Palace of Authors, The World of Sensible Things Pictured, and The Vestibule. In all of them we find a close connection between his religious views and his educational ideals.

HIS PHILOSOPHY OF EDUCATION

Comenius had profound sympathy for the common man. He was a great champion of the education of the lower classes. He says,

"The education that I propose includes all that is proper for a man, and in one in which all men who are born into this world should share. All these, as far as possible, should be educated together, that they may stimulate and urge on one another."

He believed that all children are born to become men, and so they must be educated. He opposed the existence of separate Latin school for the training of an aristocratic class and demanded that the Latin school should be open for all.

Thus, Comenius adopted a thoroughly democratic attitude and advocated universal education of the people on religious grounds.

The early educators had confined their attention to the training of the governing classes of the community, and until the time of Comenius it was only idealists like More who could hazard the suggestion that 'all in their childhood be instruct in learning in their own native tongue'.

Comenius not only proposed to teach 'all things to all men', but also set about in a practical fashion planning universal system of education, devising methods of teaching which would

hasten the attainment of his ideal, and even preparing school books to illustrate how his principles should be applied in practice.

AIMS OF EDUCATION

Let us speak first of the aims he sets forth as inherent in the process of education. In Chapter II of the Great Didactic, he says: All our actions and affections in this life show that we do not attain our ultimate end here.

According to Comenius, life is in a continual state of development toward the divine; each inferior state contains the potentialities of a higher development, and the higher contains the lower. So the world is a purposeful and dynamic universe, with man at the head of all creatures, because he is able to understand the work of God and is his image.

In the history of education, we find Comenius labelled as the first sense-realist. This label is erroneous if it relates to Comenius' basic philosophy, which is mystical and religious and the very opposite of modern empiricism. But it is not incorrect if related to parts of his psychology and methodology of learning.

Comenius distinguishes three stages of preparation of man for his eminent role in the natural and divine universe. In Chapter IV of The Great Didactic he says:

Man is situated among visible creatures so as to be—

(i) A rational creature. (ii) The Lord of all creatures. (iii) A creature which is the image and the joy of its Creator.

These three aspects are so joined together that they cannot be separated, for in them is laid the basis of the future and of the present life.

From these premises certain consequences follow for education. In order to assume his rational function in the world, man must be "acquainted with all things".

In order to dominate all creatures, man must become endowed "with power over all things and over himself"; and to prepare him for his religious mission, education must teach man "to refer himself and all things to God, the source of all".

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So education has three main tasks: erudition which aims at man's reason, moral education which aims at man's character and independence, and piety which aims at his understanding of God.

This combination of Baconian-empirical and Stoic-Christians concept of nature must always be remembered, if we want to understand Comenius' system of teaching. The Baconian-empirical principle clearly comes to the fore when Comenius develops his ideas of teaching and learning.

His principles of educational method are for Comenius as certain as the metaphysical sources of education. He believes that science—as he understands it—can serve as "an immovable rock" on which "the method of teaching and of learning can be grounded".

In pursuing this aim, Comenius develops principles which, in his opinion, help man to achieve physical and mental health, to prolong his life, and to find the universal conditions of teaching and learning which guarantee facility, thoroughness, conciseness, and rapidity in both intellectual and moral education.

Following in the footsteps of nature, we find that the process of education will be easy—

(i) If it begin early, before the mind is corrupted. (ii) If the mind be duly prepared to receive it. (iii) If it proceed from the general to the particular. (iv) And from what is easy to what is more difficult. (v) If the pupil be not overburdened by too many subjects. (vi) And if progress be slow in every case. (vii) If the intellect be forced to nothing to which its natural bent does not incline it, in accordance with its age and with the right method. (viii) If everything be taught through the medium of the senses. (ix) And if the use of everything taught be continually kept in view. (x) If everything be taught by one and the same method.

These are the principles to be adopted if education is to be easy and pleasant.

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Certainly the way through which Comenius arrives at these principles—namely, through analogies instead of scientific investigation—could not be called empirical today. Yet, in spite of all methodical dilettantism, Comenius' profound intuition into human growth helped him to formulate the first classical laws of teaching.

It seems a symbolic act of history that the great representative of mystical thought, Comenius, was allowed to meet and exchange views with the great representative of rationalist thought, Rene Discartes. In 1642, Comenius paid a visit to the French philosopher at his residence near Leyden. They realized the essential difference in their thought.

Descartes was convinced that philosophy should be built exclusively on certain rational principles; Comenius maintained that all human knowledge is "imperfect and defective" and that man, in order to grasp the eternal varieties and to acquire inner certitude, must resort to a power above his own reason, namely, to divine inspiration.

HIS BASIC BELIEFS

Essentially, Comenius was an optimist. While most theologians of his time stressed man's evil and waywardness, Comenius emphasized man's greatness. To be sure, life was a battleground between good and evil, but he was certain that the good would prevail. He looked forward to universal learning, symbolized by an encyclopedia of knowledge to which major scholars would contribute. He even wanted to found a college which would be a world scientific centre and a beacon of enlightenment. He not only had an abstract faith in education, but throughout his life he wanted to actualize his ideals and further the progress of civilization through practical action.

As a liberal, he did not recognize the aristocracy; class privileges had no place in a sound educational scheme. He dreamt of a Christian Republic in which all were united through knowledge and faith.

Some critics have seen a Platonic strain in the teachings of Comenius, for like Plato, Comenius believed in an ideal state. Unlike Plato, however, Comenius believed in equality; humanity could only progress when genuine democracy prevailed.

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Morality and wisdom were not the monopoly of any group, rather they belonged to all.

The goal and aim of education, according to Comenius, is to make human beings Christ-like. This also implies a correspondence of action and ideal; virtue is the heart of the educative process. Comenius can be called a God-intoxicated

thinker, for him God was the beginning and the end of education.

With fervour, Comenius said education is mankind's hope; if rightly interpreted, it could establish a heaven on earth.

How can this goal be accomplished? Comenius said that education should shift from the home to the school. Students should be educated in groups. In this way, the teacher would become more influential. Exact organisation and schedule was to guide school life. Teachers were to be chosen who loved scholarship and who had real regard for children.

He proposed four types of educational institutions. The first was the School of the Motlier's Knee, which represented the training a child received at home. It was important that parents were constructive examples for their children and that religious and moral ideals were emphasized in the home.

The second institution that he proposed was the Vernacular School, which would stress the study of the mother tongue, rather than of the classics. At the same time, the arts and science should not be neglected.

The third type of school, the Latin School, was for the better students; it would stress Greek, Latin, and Hebrew as well as the fundamental of science, literature and the arts.

The fourth school, University and Travel, would create the leaders of society; this school would be for the best students who were to be encouraged to make original investigations and to explore the ideals and morals of various nations.

While Comenius believed, like his contemporaries, that the mind consists of faculties, he emphasised that knowledge is not innate, but is derived from our sense experience. This means that the student can be guided by experience and that his mind is a tablet upon which the teacher exerts a powerful influence. Mere information was not enough; what was important in the educative process was to stir the imagination of youngsters.

Comenius was influenced by Vives in his stress upon memory. He felt that practices would strengthen the child's memory and that if we established correct intellectual habits in childhood they would be of inestimable benefit in adult life.

As a believer in visual impressions, he thought that object lessons would strengthen the child's intellectual life.

Like modem pragmatic educators, he stressed the importance of action. Learn by Doing was the key to his system. We learn to write by writing, and we learn to reason by reasoning.

But action alone was not enough; the critical and speculative capacities of students had to be cultivated. This was the function of reason which provided the basis for judgment.

Comenius stressed the interrelatedness of rational and emotional factors. The scholar who only treasured intellect would have only a minor impact upon life.

On the other hand, the practical man would fail because he overlooked the importance of reason. To Comenius, learning was an unending process which demanded interest and curiosity on the part of the student.

Principles of Educational Methods

His educational method is summarized in nine principles which follow the order of nature.

The first principle is:

"Nature observes a suitable time.—For example: a bird that wishes to multiply its species, set about it in spring, when the sun brings back life and strength to all. Again, the process consists of several steps. While it is yet cold the bird conceives the eggs and warms them inside its body, where they protected from the cold; when the air grows warmer it lays them in its nest, but does not hatch them out until the warm season comes, that the tender chicks may grow accustomed to light and warmth by degrees."

Therefore, he said:

"1. The education of men should be commenced in the

springtime of life, that is to say, in boyhood (for boyhood is the equivalent of spring, youth of summer, manhood of

autumn, and old age of winter).

2. The morning hours are the most suitable for study (for here again the morning is the equivalent of spring, midday of summer, the evening of autumn, and the night of winter).

3. All the subjects that are to be learned should be arranged so as to suit the age of the students, that nothing which is beyond their comprehension be given them to learn."

The second principle is:

"Nature prepares the material, before she begins to give it from.—For example: the bird that wishes to produce a creature similar to itself first conceives the embryo from a drop of its blood; it then prepares the nest in which it is to lay the eggs."

Therefore, he emphasized:

"1. Books and materials necessary for teaching be held in readiness.

2. That the understanding be first instructed in things, and then taught to express them in language.

3. That no language be learned from a grammar, but from suitable authors.

4. That the knowledge of things precede the knowledge of their combinations.

5. And that examples come before rules."

The third principle is:

"Nature chooses a fit subject to act upon, or first submits one to a suitable treatment in order to make it fit."

It is therefore desirable:

"1. That all who enter schools persevere in their studies.

2. That, before any special study is introduced, the mind of the student be prepared and made receptive of it.

3. That all obstacles be removed out of the way of schools. 'For it is of no use to give precepts,' says Seneca, 'unless the obstacles that stand in the way be removed'."

The fourth principle is:

"Nature is not confused in its operations, but in its forward progress advances distinctly from one point to another," therefore, we should put off the study of Greek until Latin is mastered, since it is impossible to concentrate the mind on any one thing, when it has to busy itself with several things at once."

"Schools, therefore, should be organised in such a manner that the scholar shall be occupied with only one object of study at any given time."

The fifth principle is:

"In all the operations of nature development is from within.— For example: In the case of the bird, it is not the claws, or the feathers, or the skin that is first formed, but the inner parts; the outer parts are formed later, at the proper season."

"In the same way, the gardener does not insert his graft into the outer bark nor into the outside layer of wood, but making an incision right into the pitch, places the graft as far in as it will go."

This means that the scholar "should first understand things and then remember them and that the teacher should be conscious of all methods of knowledge."

The sixth principle is:

"Nature, in its formative processes, begins with the universal and ends with the particular.—For example: A bird is to be produced from an egg. It is not the head, an eye, a feather, or a claw that is first formed, but the following process takes

place. The whole egg is warmed, the warmth produces movement, and this movement brings into existence a system of veins, which mark in outline the shape of the whole bird."

"An artist proceeds in the same way. He does not begin by drawing an ear, an eye, a nose, or a mouth, but first makes a charcoal sketch of the face or of the whole body. If he be satisfied that this sketch resembles the original, he pains its with light strokes of the brush, still omitting all detail. Then, finally, he puts in the

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light and shade, and using a variety of colours, finishes the several parts in detail."

Therefore,

"(i) Each language, science or art must be first taught in its most simple elements that the student may obtain a general idea of it.

(ii) His knowledge may next be developed further by placing rules and examples before him.

(iii) Then he may be allowed to learn the subject systematically with the exceptions and irregularities; and

(iv) Last of all, may be given a commentary, though only where it is absolutely necessary.

For he who has thoroughly mastered a subject from the beginning will have little need of a commentary, but will soon be in the position to write one himself."

The seventh principle is:

"Nature makes no leaps, but proceeds step by step.

It follows therefore:

(i) That all studies should be carefully graded throughout the various classes, in such a way that those that come first may prepare the way for and throw light on those that come after.

(ii) That the time should be carefully divided, so that each year, each month, each day, and each hour may have its appointed task.

(iii) That the division of the time and of the subjects of study should be rigidly adhered to, that nothing may be omitted or perverted."

The eighth principle states:

"If Nature commences anything it does not leave off until the operation is completed.

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It follows therefore:

1. That he who is sent to school must be kept there until he becomes well informed, virtuous, and pious.

2. That the school must be situated in a quiet spot, far from noise and distractions.

3. That whatever has to be done, in accordance with the theme of study, must be done without any shirking.

4. That no boys, under any pretext whatever, should be allowed to stay away or to play truant."

The ninth principle states:

"Nature carefully avoids obstacles and things likely to cause hurt.—For example, when a bird is hatching eggs it does not allow a cold wind, much less rain or hail to reach them.

"In the same way the builder, so far as is possible, keeps dry his wood, bricks, and lime, and does not allow what he has built to be destroyed or to fall down."

"So, too, the painter protects a newly-painted picture from wind, from violent heat, and from dust, and allows no hand but his own to touch it."

"It is, therefore, folly to introduce a student to controversial points when he is just beginning a subject; that is to say, to allow a mind that is mastering something new to assume an attitude of doubt. What is this but to tear up a plant that is just beginning to strike root? (Rightly does Hugo say: 'He who starts by investigating doubtful points will never enter into the temple of wisdom.') But this is exactly what takes place if the young are not protected from incorrect, intricate, and badly written books as well as from evil communions."

Therefore schools should be careful:

"(i) That the scholars receive no books but those suitable for their classes.

(ii) That these books be of such a kind that they can rightly be termed sources of wisdom, virtue, and piety.

(iii) That neither in the school nor in its vicinity the scholars be allowed to mix with bad companions."

"If all these recommendations are observed, it is scarcely possible that schools should fail to attain their object."

FUNDAMENTALS OF COMENIUS' PHILOSOPHY OF EDUCATION

The study of the above details bring to light the following fundamental aspects of Comenius philosophy of education:

AIM OF EDUCATION

Knowledge, virtue and piety summarise the Comenius' educational aim as the following words indicate :' "They will learn, not for the school, but for life, so that the youths shall go forth energetic, ready for everything, apt, industrious, and worthy of being entrusted with any of the duties of life, and this all more if they have added to virtue a sweet conversation, and have crowned all with the fear and love of God. They will to forth capable of expression and eloquence."

Comenius believes that man has capacity to know all things and to do all things and that he has a relation with God. He has based his educational aim on this belief. According to him, the aim of education is to teach all men everything.

He believes that education has the power to regenerate human life. He regards education as the indispensable process by which the children are made human. He wants that education should begin from the very birth of the child and not from the time when he begins to go to school.

EMPHASIS ON EDUCATIONAL PSYCHOLOGY

Comenius was an acute observer of the growth of plants and animals, the natural activities and interests of children, and the operation of the crafts and manual arts. He formed a theory of the mental life and the growth of child nature and has based his principles and methods of instructions on the same. He believed that the process of natural growth of the child must be the true basis of education.

He says, "Let our maxim be to follow the law of nature in all things, to observe how the faculties develop one after another,

and to base our method on this principle of succession". He directs that "the exact order of instruction must be borrowed from nature."

Comenius did not have an accurate knowledge of the mental life. He accepted the principles of faculty psychology as prevalent in his day, and failed to understand its inadequacies.

However, it is amazing that he has given us innumerable principles which evince his profound wisdom, and his conception of mind agrees in broad principles with the functional view of the modern times.

Differences in Children: Comenius has recognised some individual differences in children and has discussed how to deal with them in a tactful manner.

Education according to the Stage of Development: Comenius wants to give education to the child according to his stage of development. This is one of his chief contributions to educational science.

He could understand the needs, interests, and power of comprehension of children at each stage of development. He prepared textbooks for each year of the school life according to the needs and interests of children.

Senses: Comenius regarded the five senses as the gateways to man's soul. He believed in the old doctrine that "there is nothing in the intellect which was not previously in the senses". He based his principles of method for infant and vernacular schools on this doctrine.

Imagination: Comenius regarded imagination as an inner sense. He considered it as very important for the development of the child's knowledge and spiritual being.

Memory: Comenius believes that memory could be developed through practice, but he has also stated that before anything is memorized there must be clear and firm impression on the senses. According to him, nothing should be committed to memory without having discussed and fully understood it.

For this purpose, he stands for greater use of black-boards, diagrams, pictures and other similar means. He does not want that every thing should be memorized. Only the most important things should be memorized.

Reason: Comenius thinks that reason helps one to measure and determine as to what, where and how anything should be sought after or avoided.

Emotions and Will: Comenius recognised the importance of emotions of children in education. Before him no one had considered the problem of emotions so sympathetically.

He believed that natural curiosity provides the inner striving after knowledge. A good teacher depends upon stimulating the native curiosity and not upon artificial methods.

He believes that desires influence the will and determine the nature of the character. He has given the foremost place to the will and moral nature in human experience.

ORGANISATION OF EDUCATION

The School System

Comenius envisages a clear-cut system of schools. He divides the school system into four stages of six years each. Each stage has its own special functions according to the needs and interests of the particular stage of development. The four stages of school system as indicated by Comenius are as follow:

1. The mothers knee or the Mother School for infancy to exist in every house.

2. The vernacular school for childhood to exist in every hamlet and village.

3. The Gymnasium or Latin school—for boyhood to exist in every city.

4. The university and travel—for youth. A university should exist in every kingdom or in every province.

In Comenius' days no schools existed in villages, and the only instruction available for most of the children was religious. Thus Comenius was very bold, farsighted and ahead of his age as regards his proposed school system.

We shall try to understand below the nature of the school system as thought by Comenius for the four stages of development—infancy, childhood, boyhood and youth.

The School of infancy: He regards the home the first school, because to him education begins at birth. Comenius has given a sketch of pre-school training from which the later educational thinkers have drawn great inspiration.

His small book The School of Infancy shows his great insight into the needs and interests of small children. He has not given

broad generalizations. Instead, he has given specific detail about activities and capabilities of children at each successive year of life. The book details out every aspect of education—physical, mental, manual, expressional, social, religious and moral.

He wants to teach small children the fundamental facts of all the sciences. The special function of the school of infancy is the employment and exercise of the external senses, instruction in religion and early social training.

But in this scheme, Comenius was very conscious of the natural abilities and limitations of the children. Therefore, he has not proposed anything beyond the scope of spontaneous interests of children. He has suggested the use of fairy tales, Mother Goose rhymes, stories, play, music, manual constructivity and humour.

The Vernacular School: He wants to establish a well-rounded elementary school for every child poor or rich. All children to be educated in one common school. This was a radical departure from the old accepted tradition. Up to his time no school had been established for the smaller villages.

The vernacular as envisaged by him was to give preparatory training to those who intended to enter the Latin school, and elementary necessary training to those children who had to join some vocation after leaving school.

Formerly, these two types of instructions were given in separate schools but Comenius tries to bridge the gap between rich and poor, low and high children by opening a common school for them.

In the vernacular school, the children are to study for six years their vernacular tongue, before they begin the study of Latin. According to Comenius, in the vernacular school the internal senses, the imagination and memory should be trained together with their cognate organs.

Reading, writing, practical arithmetic, religion, morals, singing, economics, general history, politics, the mechanical arts and cosmography should be taught in the vernacular schools. Comenius wants to make the vernacular school an institution where children should get training in all "the arts of common humanity".

The Gymnasium or Latin School: Comenius wants to open the gates of gymnasium or Latin school to all children high-

born or low, rich or poor, whether they choose to be in the workshop or aspire for higher than this.

The curriculum of the Latin school is to consist of logic, grammar, rhetoric, and the sciences and arts, and the four languages—Vernacular, Latin, Greek and Hebrew. In the languages main emphasis will be on vernacular and Latin.

In the Latin school, the attempt will be to exercise the higher faculties of the mind. Comenius wants that his own Latin textbook should be taught. The grammar class, natural philosophy class, mathematical class, ethics class, dialectic class, and rhetoric class—were the six classes or years of the Latin school. Comenius wants that every city or town should have at least one Latin school.

The University and Travel: He wants that every province or kingdom should have its own university. The brightest students of high moral character should enter the universities. On completion of the Latin school course the students are to be tested by a public examination for admission to the university.

Comenius says, "To the university belong those subjects that have special relation to the will, namely, the Faculties, on which theology teaches us to restore harmony to the soul; philosophy, to the mind; medicine, to the vital functions of the body; and jurisprudence, to our external affairs. Thus, theology, philosophy, medicine and law will form the main curriculum of the university.

In addition to teaching the subjects, the university should also train teachers and leaders for the state. Comenius is also aware that research or the advancement of learning should also be a function of universities. Therefore, he is in favour of making the university a centre for the study of every branch of human knowledge.

Comenius believes that travel is a great source of collecting direct information concerning human nature and its institutions. He wants that travel should be taken after the university career and after fully forming moral habits.

Special Teacher and Separate Room

Comenius has desired that "the subjects of instruction are to be decided each year, each month, each week, each day, and even each hour may have a definite task appointed for it."

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A special teacher should be appointed for each class, and each class should be in a separate room.

Texts should be prepared embodying all the work to be done in a class.

Similarly, he has specified many other details of organisation that were altogether new for his age.

Working Time

Comenius does not like that young children should be required to work for six or eight continuous hours. He wants that younger children should work for four hours a day and older ones for six hours a day. No home-work should be given.

The daily school time-table should be intervened by half an hour relaxation. Frequent but not prolonged holidays should be given.

The task demanding more of intellect and memory should be done in the morning, and handwork, music, and practice of style and demeanour mainly in the afternoon. All this indicates how strikingly Comenius has anticipated many of the modern practices.

Class Instruction

Before Comenius the system of class instruction was not in vogue. Teachers did not know to teach a number of children in a class at the same time. Each individual pupil was taught separately. This method delayed the progress of instruction. It was the task of Comenius to show how a single teacher can teach a number of children in the same class at the same time. He has explained the method of class instruction by a series of methodical directions.

Text-books

In the days of Comenius, there was no uniformity in textbooks. There were very few books, and they were not available to children. Whatever texts found ready were used by boys to learn Latin. Comenius did not like this practice.

He wanted that each pupil should have his own copy of the text and all that was to be taught in a class should be found in an organised manner in some specific book.

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THE CURRICULUM

"There is nothing in Heaven or Earth, or in the Waters, nothing in the Abyss under the earth, nothing in the Human body, nothing in the Soul, nothing in Holy Writ, nothing in the Arts, nothing in Economy, nothing in Polity, nothing in the Church of which the little candidates of Wisdom shall be wholly ignorant." Thus, Comenius wants to make the curriculum, encyclopedic in scope.

However, he does not want that all the details of each subject should be mastered. He has recommended that only the outlines or the principal ideas should be mastered at first. He believes that by a careful grading and suitable methods the pupils may be stimulated to learn more than what the schools may teach actually.

As regards language, Comenius wants to give less attention to Latin, Greek and Hebrew and more to the vernacular. He has advocated the study of modern foreign languages "for the sake of holding interview with neighbours".

He is not in favour of teaching classical writers in the school, because he thinks that moral and spiritual welfare of the pupils will be better furthered by diverting their attention to the study of more worthwhile subjects. He says, "Our zeal in this matter is caused by our love of God and of man."

He hold in highest esteem writers like Terence, Plautus, Cicero, Ovid, Catullus and Tibullus. The result of this is that we know the world better than we know Christ.

Comenius wants that the Latin language and the vernacular should be used in learning grammar, rhetoric, dialectic, arithmetic, geometry, astronomy, music, physics, chronology, geography, history, religion and morals.

Comenius has insisted that manual arts and industry should be included in the curriculum of the vernacular school. This insistence was highly instructive. Comenius has also favoured plenty of physical activity and play for the sake of happiness and health. This was a most revolutionary suggestion for his age.

Quite contrary to the beliefs of puritanic theologians, Comenius rightly thought the play life of the child as "nature's method of building a healthy, vigorous body and a normal,

keen mind". Therefore, Comenius is a great advocate of introducing of all the play activities in the school life.

Comenius wants to make humour as a means of education. He has declared that the children "ought to be taught, and that thoroughly, to understand what is said in a joke". He wants that the humour should be used for sharpening the intellect of the child. Previous to Comenius no other educator had shown such an insight.

Comenius likes to teach everything for its usefulness in life. "Nothing should be learned solely for its value at school, but for its use in life. However, this does not imply that he was a low utilitarian. By the term "useful" and "practical", he understands "use in this world and in the world to come".

THE METHODS OF INSTRUCTION

Comenius may be regarded as the actual founder of the modern methods of instruction. Comenius has become the founder as a reaction against the methods used in schools of his early days which were "so severe that schools were looked on as terrors for boys and slaughter-houses of minds in which the great number of students had contracted a dislike for learning. For five, ten or more years they detained the mind over matters that could be mastered in one. What could have been gently instilled in to the intellect, was violently impressed upon it, nay rather stuffed and flogged into it."

Comenius wanted to impart instruction "surely and thoroughly, certainly and clearly, and easily and pleasantly." Therefore, he has carefully analysed the principles that will help in achieving this result. Accordingly, he has prescribed certain rules of teaching which may be stated as below :

1. Natural interests of children should receive the primary consideration. Nothing should be taught to them which is not in any way related with their spontaneous interests.

2. Whatever is to be taught must be presented directly before the child. No round about explanation should be used.

3. It is after explaining the general principles that the details should be considered.

4. The teacher should not proceed further unless the topic in hand is thoroughly mastered by the pupils.

5. Interrelations and distinctions should be pointed out so that the knowledge may be clear.

6. Things of practical application in life should be given primary place in education.

7. Things should be taught in due succession, and only one thing should be taught at a time.

8. The teacher should proceed from the known to the unknown.

9. Senses, imagination, understanding and memory should be exercised daily in conjunction.

10. Children must be encouraged to learn to do by doing.

11. Order positions, and connection of objects should be studied.

12. Instruction to be given should be within reach of the comprehension-power of the child.

13. Words must not be repeated.

14. Objects, things and actions should be associated with the vernacular words.

15. Whatever is learned should be told by one pupil to another so that no knowledge may remain unused. Comenius wants to encourage pupils to tell others what they have learned, because he believes that teaching others is an excellent device

for clarifying and fixing what one is learning.

16. Materials learned should be properly combined and integrated. Comenius is of the opinion that a number of senses and faculties should work together. The principle of integration has led Comenius to believe that all training gives form not only to the materials, but at the same time to the selfhood of the pupil as well.

The above are the principles and rules of method which Comenius has prescribed mainly in The Great Didactic. He was not only a theorist, but a practitioner also.

He tested the validity of his principles and rules in the actual classroom. He believes that the application of his method will make the school a place of happiness and joy instead of a place of boredom.

SOCIAL FUNCTIONS OF EDUCATION

To Comenius, education has a social function. Love is in direct proportion to knowledge. As he states in The Great Didactic: "the seeds of knowledge, of virtue, and of piety are naturally implanted in us." He defined man as a teachable animal.

According to Comenius, education was not the acceptance of the past but the anticipation of the future. As a Utopian thinker, he urged reform in government and in economics. As long as nations made war upon each other there could be little progress. He looked forward to universal books, a universal college, universal language, and universal schools.

We have today the United Nations as a platform for peace. But we are still far removed from the dream of Comenius who urged real world unity.

He realised that education is always threatened by provincialism and bigotry, and that violence and ignorance anywhere threaten the advancement of humanity.

We can be moulded by violence or by peace. Violence usually creates more conflicts as Comenius experienced in his own lifetime. For real education, peace is not a luxury, but a dire necessity.

Only in an atmosphere of peace can knowledge triumph; only in times of peace can reason be truly cultivated. The objection may be made that war aids technology, but, usually, only weapons of destruction are furthered; the final result may be the extinction of humanity.

Comenius urged men of good-will to unite; teachers, ministers, statesmen, and merchants were to create a society based upon love and charity. The human race was to be invigorated; a truly creative concept of life was to be established.

Comenius urged that more money should be spent for schools, that the best investment of society lay in great teachers, and that aids for instruction, especially text-books, should be liberally provided. Religion is to govern the school system; it is to follow Jesus, not the dictates of orthodoxy.

This was the dream of Comenius; it was ambitious and profound. He was a mystic with a vivid sense of actuality and a teacher who wanted to reform society. He realised that creative education is man's highest good.

AN EVALUATION OF COMENIUS

Comenius was the first educator to develop an educational method formally. He introduced important reforms into the teaching of languages. He began into the schools the study of Nature. He advocated with intelligence, and not on purely sentimental grounds, a milder discipline.

Thus, a very high place, if not the highest, may be assigned to him in modern educational writers. The voluminousness of his treatises, their prolixity, their repetitions and their defects of style, have all operated to prevent men studying him. However, from the preceding account it can be easily concluded that Comenius was very broad-minded, far-seeing and comprehensive. His theories have been practised upon in all schools that are run on rational principles.

He has emphasized the spiritual aspect of true education, but at the same time is conscious of the necessity of equipping the pupils for the struggles of practical life. The text-books that he wrote attained extra-ordinary popularity.

His recommendations with regard to the curriculum though encyclopedic and extravagant, have been in line "with the new trend of reform in subject matter". But his general scheme of reform has not been greatly appreciated except by a few ardent admirers.

Comenius advocated a democratic programme of education and stood strongly for the wiping out of class distinctions. But his programme was an anathema in an age which believed in the divine right of kings. That is why his programme could not be acceptable during his age.

However, it will have to be accepted that he laid in the ground seeds which germinated into great educational reforms in the succeeding centuries. This is the actual greatness of Comenius.

QUESTIONS FOR EXERCISE

1. Comenius, with fervor, said "Education is mankind's hope, if rightly interpreted it could establish a heaven on earth." In the light of this statement with a note on his basic beliefs concerning education.

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2. Write a note on the 'Aims of Education' as advocated by Comenius.

3. 'Principles of education as advocated by Comenius are rightly based on the order of nature for its better service to mankind.' Write a note on the principles of educational methods as propounded by Comenius.

4. Write a note on the fundamentals of Comenius' philosophy of education.

5. Write short notes on Comenius' views regarding the following:

(a) Four stages of school system.

(b) Methods of instructions.

(c) Social functions of Education.

id) Life and personality of Comenius.

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14 Rene Descartes (1596-1650 A.D.)

Descartes' fundamental philosophical experience is of depth and radicalness. Elizabeth S. Haldane and G.R.T. Ross in their book The Philosophical Works of Descartes report in Descartes' words one of his such experience, which is being reproduced hereunder, for which we express our thanks to Robert Ulich of Harvard University.

"I do not know that I ought to tell you of the first meditations there made by me, for they are so metaphysical and so unusual that they may perhaps not be acceptable to everyone. And yet at the same time, in order that one may judge whether the foundations which I have laid are sufficiently secure, I find myself constrained in some measure to refer to them. For a long time, I had remarked that it is sometimes requisite in common life to follow opinions which one knows to be most uncertain, exactly as though they were indisputable, as has been said above. But because in this case I wished to give myself entirely to the search after Truth, I thought that it was necessary for me to take an apparently opposite course, and to reject as absolutely false everything as to which I could imagine the least ground of doubt, in order to see if afterwards there remained anything in my belief that was entirely certain. Thus, because our senses sometimes

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deceive us, I wished to suppose that nothing is just as they cause us to imagine it to be; and because there are men who deceive themselves in their reasoning and fall into paralogisms, even concerning the simplest matters of geometry, and judging that I was as subject to error as was any other, I rejected as false all the reasons formerly accepted by me as demonstrations. And since all the same thoughts and conceptions which we have while awake may also come to us in sleep, without any of them being at that time true, I resolved to assume that everything that ever entered into my mind was no more true than the illusions of my dreams. But immediately afterwards I noticed that whilst I thus wished to think all things false, it was absolutely essential that the "I" who thought this should be somewhat, and remarking that this truth

"I think, therefore I am" was so certain and so assured that all the most extravagant suppositions brought forward by the sceptics were incapable of shaking it, I came to the conclusion that I could receive it without scruple as the first principle of the Philosophy for which I was seeking."

Certainly Descartes conceives of his experience of self-consciousness in much too intellectual a fashion; self-awareness is not the same as "thinking"; it is of a much more complex nature. Yet he deemed this experience sufficient to serve as the starting point for showing forth a "complete chain of truth", among which in particular was the dualism between body and soul, the idea of a perfect being, and of free will, and his belief that notions endowed with the same clearness and distinctness as the idea of God must be true to the same degree. Though the highly deductive character of these conclusions is contrary to Bacon, by some strange turn in Descartes' mind they lead him to beliefs not unlike those of the English philosopher.

There are, so he argues, notions of similar aprioristic clarity as those of God; we are convinced, for example, that nature is not mere chaos, but operates according to certain laws. A way to understand these laws immanent in matter, space, and time is mathematics; there is no doubt in our minds that the modes of thought which help us to solve a mathematical problem are of absolute logical necessity. Such mathematics, and particularly

applied mathematics, became central in Descartes' philosophical system.

DESCARTES' THOUGHTS ON PHILOSOPHY AND EDUCATION

In Rene Descartes we find a clear attempt to apply mathematical principles to education. To Descartes, mathematics possessed a clarity and inevitability, which made it the most important subject of inquiry. At the same time, he still laboured under the influence of Scholasticism.

He was brought up in a Jesuit school and regarded himself as a faithful Catholic. He felt that mathematical knowledge was not an end in itself, but that it served to demonstrate the existence of God and the orderly nature of the universe.

He envisioned a new foundation for Catholicism, which was to be based upon mathematical demonstration, not upon theological subtleties.

But Descartes was unable to replace Aquinas, and his philosophy was regarded with suspicion by the Church.

His independent tone is revealed in his Discourse on Method:

"I revered our Theology, and aspired as much as any one to reach heaven: but being given assuredly to understand that the way is not less open to the most ignorant than to the most learned, and that the revealed truths which lead to heaven are above our comprehension, I did not presume to subject them to the impotency of my Reason; and I thought that in order competently to undertake their examination, there was need of some special help from heaven, and of being more than man."

"Of Philosophy, I will say nothing, except that when I saw that it had been cultivated for many ages by the most distinguished men, and that there is not a single matter within its sphere which is not still in dispute, and nothing, therefore, which is above doubt, I did not presume to anticipate that my success would be greater in it than that of others; and further, when I considered the number of conflicting opinions touching a single matter that may be upheld by learned men, while there can be but one true, I reckoned as well nigh all that was only probable."

HIS INITIAL CONCEPT

Descartes initially doubted everything, including his own existence. When we doubt our own existence, we cannot doubt the doubting, and we become aware of the thinking process.

Thus, we understand the famous statement of Descartes, "I think, therefore, 1 am". This viewpoint has far-reaching consequences, not only for philosophy, but also for religion. In the first place, it indicates a subjective bias.

We start philosophy not by an investigation of nature, but by a search for the essence of the self. This subjective tendency became especially strong in idealism; however, it also dominates existentialism, which often denies the existence of God.

Secondly, this statement indicates that man is defined by his reason. Voluntaristic philosophers would emphasize the opposite "I feel, therefore, I am". They detract from the rationality of the world, and affirm the value of intuition, rather than the value of reason.

The starting point of Descartes is man, not God. Here, again, he anticipates the main trend of modern thinking, which is based on man's needs, rather than on the providence of God.

How do we know that God exists? Descartes resurrected the philosophical argument of Anselm. We have an idea of perfection, and this idea would not be perfect unless it existed.

Furthermore, we are finite, and thus, we cannot be the author of an infinite idea. Even our doubts ultimately point to the existence of an absolute truth.

Descartes asserted that the universe is made up of three substances: one is absolute: God; the other two, mind and matter, are relative, for they are created by God. While God is the efficient cause of matter, he is the teleological cause of mind. Mind and matter have no properties in common; thus, we find a dualistic spirit in Descartes.

HIS EDUCATIONAL THOUGHTS

The method of Descartes had profound consequences for education, for he maintained that valid knowledge cannot be achieved without the purging of all prejudices. What we want to believe should not influence our thinking; we are to be guided by reason alone, not by our hopes and desires.

Descartes' scientific bent was exemplified by the rules which he made for his own conduct. He believed in the avoidance of all extremes, was not afraid to be guided by probability when absolute conclusions could not be achieved, and he adhered to those moral views approved by society.

At the same time, he cultivated a sense of independence from external circumstances. Thus, conquest of the self came before the conquest of the universe.

In Discourses of Methods, Part II, Descartes enumerates four rules for the achievement of real education.

"The first was never to accept anything for true which I did not clearly know to be such; that is to say, carefully to avoid precipitancy and prejudice, more in my judgment than what was presented to my mind so clearly and distinctly as to exclude all ground of doubt.

The second, to divide each of the difficulties under examination into as many parts as possible, and as might be necessary for its adequate solution.

The third, to conduct my thoughts in such order that, by commencing with objects the simplest and easiest to know, I might ascend by little and little, and, as it were, step by step, to the knowledge of the more complex; assigning in thought a certain order even to those objects which in their own nature do not stand in a relation of antecedence and sequence.

And the last, in every case to make enumerations so complete, and reviews so general, that I might be assured that nothing was omitted."

Thus, it can be seen that the system of Descartes mediated between the beliefs of the middle ages and the scientific viewpoint of modern times. He still believed in the value of scholastic deductions; he had faith in a personal God and in the immortality of the soul, but, through his use of mathematics and his mechanical interpretation of the universe, he prepared the way for the thorough-going scientific rationalism of Spinoza.

QUESTIONS FOR ANSWER

1. Write a note on 'Educational Thoughts' of Descartes.

2. Briefly discuss the features of Descartes' philosophy.

15 Milton (1608-1674 A.D.)

A characteristic avocation of the writers of the Commonwealth period was the production of treatises on education, and it is only by reason of his pre-eminence in spheres other than educational that Milton is singled out for inclusion among the great educators.

Milton's life as a school-master is as barren of facts as his life as a schoolboy. It lasted only about seven years.

After his father's death in 1647, Milton abandoned school mastering for political pamphleteering.

HIS WORKS

It was during the pamphleteering interlude that Milton composed the tractate Of Education, the occasion he describes in The Second Defence of the People of England (1654). Three species of liberty, he there explains, are essential to the happiness of social life— the religious, the domestic and the civil.

The 'domestic', in turn, raises three material issues—the conditions of the conjugal tie, the education of the children and the free publication of the thoughts.

Having disposed of the first, he continues: 'I then discussed the principles of education in a summary manner, but sufficiently copious for those who attend seriously to the subject; than which nothing can be more necessary to principle the minds of men

in virtue—the only genuine source of political and individual liberty, the only true safeguard of states, the bulwark of their prosperity and renown.'

The Tractate is dedicated to Samual Hartlib in response to whose 'earnest entreaties' Milton was induced to set down to write his thoughts on education.

THOUGHTS ON EDUCATION

His thoughts on various aspects of education are, briefly, given hereunder.

Functions of Education

Yielding to Hartlib's solicitations, Milton pens his 'few observations' on the subject 'of religious and civil knowledge' which he had evidently communicated to Hartlib in earlier discussions.

The dominant note in the Tractate is the religious; 'The end, then, of Learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true wisdom, which being united to the heavenly grace of faith makes up the highest perfection'.

The civic function of education is defined in the oft-quoted statement: 'I call, therefore, a complete and generous Education that which fits a man to perform justly, skillfully and magnanimously all the offices both private and public of peace and war.'

This he elaborates in The Ready and Easy Way To Establish a Free Common wealth (1660): 'To make the people fittest to choose, and the chosen fittest to govern, will be to mend our corrupt and faulty education, to teach the pupil faith not without virtue, temperance, modesty, sobriety, parsimony, justice; not to admire wealth or honour; to hate turbulence and ambition; to place everyone his private welfare and happiness in the public peace, liberty and safety.'

'They shall not, then, need to be much mistrustful of their chosen patriots in the grand council who will be then rightly called the true keepers of our liberty.'

To this end 'they should have here also schools and academics, at their own choice, wherein their children may be

bred up in their own sight to all learning and noble education, not in grammar only, but in all the liberal arts and exercises'.

Need for Reform in Education

That reform was urgent is manifest from 'the many mistakes which have made learning generally so unpleasing and so unsuccessful'.

First, Milton mentions, 'we do amiss to spend seven or eight years merely in scraping together so much miserable Latin and Greek as might be learnt otherwise easily and delightfully in one year. And that which casts our proficiency therein so much behind is our time lost partly in too idle vacancies given both to Schools and Universities, partly in a preposterous exaction forcing the empty wits of children to compose themes, verses and orations, which are the acts of ripest judgment and the final work of a head filled by long reading and observing with elegant maxims and copious invention'.

And for the usual method of teaching Arts, I deem it to be an old errour of Universities', he continues, 'that instead of beginning with Arts most easy, and those be such as most obvious to the sense, they present their young unmatriculated novices at first coming with the most intellective abstractions of logic and metaphysics.'

And in his most robust polemic manner he condemns the current system as 'pure trifling at grammar and sophistry', and dismisses it as 'that asinine feast sow-thistles brambles which is commonly set before them, as all the food and entertainment of their tenderest and most docile age'.

Nature and Aim of Better Education

Milton's aim in the Tractate is to describe 'a better Education, in extent and comprehension far more large, and yet of time far shorter, and of attainment far more certain, than hath been yet in practice'.

If, however, it is more comprehensive in content, it is more restricted in range of pupil, for it is intended merely for 'our noble and our gentle youth', and then only between the years of twelve and twenty-one, presumably also for an intellectual elite.

This restriction of education to the governing classes is a reversion to the views of the early educators, and its limitation to older students may extenuate the contempt he expresses for Comenius's Janua and Didactic, devoted mainly to elementary education, otherwise incredible in a work dedicated to such an admirer of Comenius as Hartlib.

Milton's idea of a better education is derived from Plato. While Sparta trained its citizens for war, and Athens for peace, Plato, as we have seen, combined these aims, prescribing for the guardians of his ideal state an education both in athletics and in the arts.

Milton claims that his ideal educational institution should be 'equally good both for peace and war', that is, he proposes to train both the body and mind.

The training of his pupils, he, accordingly, divides into three parts, their studies, their exercise and their diet. By including the care of the body.

Educational Institutions

The 'institution of breeding' in which the just and generous education is to be pursued is to be an Academy, 'a spatious house and ground about it ... and big enough to lodge a hundred and fifty persons, whereof twenty or thereabouts may be attendants, all under the government of one who shall be thought of desert sufficient, and ability either to do all or wisely to direct, and oversee it done'.

That an academy was selected for his ideal educational institution emphasises the practical nature of the education which Milton regards as better suited to a gentleman than that traditionally offered by grammar schools and universities.

CURRICULUM

If Milton's curriculum is hardly just to his scholars, it cannot be denied that it is at least generous, but throughout, it must be remembered that it was designed for an institution that was at once both secondary school and university; the students

too for whom it was prescribed belonged to the privileged classes in society, and were doubtless to be selected on intellectual grounds.

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Unlike some present-day educationists who delude themselves into assuming that children can discover all knowledge for themselves, Milton, with greater humility, if with no better judgment regarding the limitations of the child's capacity, concedes: 'seeing every nation affords not experience and tradition enough for all kind of learning, therefore, we are chiefly taught the languages of those people who have, at any time, been most industrious after wisdom'.

The languages he indicates are Latin, Greek, Hebrew— 'whereto it would be no impossibility to add the Chaldee, and the Syrian dialect'.

Languages are not, however, to be taught for the mental training they are supposed to provide; they are instrumental— 'language is but the instrument conveying to us things useful to be known'.

And though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet, if he have not studied the solid things in them as well as the words and lexicons, he were nothing so much to be esteemed a learned man, as any yeoman or tradesman competently wise in his mother dialect only'.

The other studies he mentions include arithmetic, geometry, natural philosophy or physics, astronomy, geography, and having acquired some knowledge of the principles of these 'they may descend in Mathematics to the instrumental science of trigonometry, and from thence to Fortification, Architecture, Engineering, or Navigation'.

Anatomy and physiology are also to be read, and then the students can proceed to logic and rhetoric, ethics, politics and law. In religion the reading of the scriptures, and theology.

Milton's aim is not, however, to qualify his pupils to practise the numerous arts detailed, but merely to give them 'a universal insight into things', to enable them to acquire such a familiarity with the various subjects as might be expected of a gentleman no matter in what company he chanced to be.

Instructional Methods

He nevertheless formulates two general principles of educational method, one that knowledge should be based on sensory experience, the other that there should be a revision of work

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previously learned: 'But because our understanding cannot in this body found itself but on sensible things, nor arrive so clearly to the knowledge of God and things invisible, as by orderly conning over the visible and inferior creature, the same method is to be followed in all discreet teaching'.

For studies, in general, he recommends: 'In which methodical course it is so supposed they must proceed by the steady pace of learning onward, as at convenient times for memory's sake to retire back into the middle ward, and sometimes into the rear of what they have been taught, until they have confirmed, and solidly united the whole body of their perfected knowledge, like the last embattling of a Roman Legion'.

Of special method we get only a hint: 'At the same time, some other hour of the day, might be taught them the rules of Arithmetic, and soon after the elements of Geometry, even playing, as the old manner was'.

Milton is doubtless here referring to Plato's Laws. Writing of Egypt, Plato remarks: 'In that country arithmetical games have been actually invented for the use of children, which they learn as a pleasure and amusement.

They have to distribute apples and garlands, using the same number sometimes for a larger and sometimes for a lesser number of persons; and they arrange pugilists and wrestlers as they pair together by lot or remain over, and show the order in which they follow.

Another mode of amusing theme is by distributing vessels, some in which gold, brass, silver and the like are mixed, others in which they are unmixed; as I was saying, they adapt to their amusement the numbers in common use, and in this way, make more intelligible to their pupils the arrangements and movements of armies and expeditions, and in their management of a household they render people more useful to themselves, and more wide awake'.

Physical Exercises

The physical exercises which Milton prescribes are, in accordance with his definition of education, those which are equally good both for peace and war.

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Fencing and wrestling, he mentions and suggests that the interval between exercise and meals should be spent in the

enjoyment of music discoursed to the pupils on the organ.

Military exercises, either on foot or on horseback according to age, are also prescribed. 'Besides these constant exercises at home, there is another opportunity of gaining experience to be won from pleasure itself abroad'.

In these vernal seasons of the year, when the air is calm and pleasant, it were an injury and sullenness against nature not to go out, and see her riches, and partake in her rejoicing with Heaven and Earth.

I should not, therefore, be a persuader to them of studying much then, after two or three years that they have well laid their grounds, but to ride out in companies with prudent and staid guides, to all the quarters of the land, learning and observing all places mf strength, all commodities of building and of soil, for towns and tillage, harbours and ports for trade.

Sometimes taking sea as far as to our navy, to learn there also what they can in the practical knowledge of sailing and of sea-fight. Lastly, as to diet, 'it should be plain, healthful and moderate'.

QUESTIONS FOR EXERCISE

1. Write a note on Milton's thoughts on Education.

2. Write a note on Milton's concept of 'Need of Reforms in Education and Nature and Aims of Better Education'.

3. Write short notes on Milton's concept of the following: (a) Physical Exercises.

(b) Functions of Education.

(c) Curriculum.

(d) Instructional Methods.

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16 John Locke (1632-1704 A.D.)

John Locke was born in 1632 and died in 1704. Since early childhood, he was very inquistive, analystic and enthusiastically devoted to the study of great classic, which earned him love and admiration in his family and friends. He was well behaved and liberal in his thoughts. He loved active and authoritative participation in the academic discussions on socio-political as well as religious and cultural issues. His arguments were full of reasons, which earned him respectability even amongst his opponents.

His personal intellectual traits, socio-political and cultural conditions of his times as well as thoughts of great classical thinkers influence his philosophy of life and his philosophy of education. Hereunder we attempt to look at them.

HIS TIMES

One of the most important religious organisations in Europe is the Anglican church, established by law and by the desires of Henry VIII. Since it represents a compromise, it is well suited to the English temperament.

The Church of England faced opposition by those who believed in the extremes of the Reformation. The Puritans, who represented the middle class, favoured the establishment of a Calvinistic theology in England. Intensely moralistic, they protested against the dissipations of the aristocracy.

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The Puritans championed a democratic form of government, by which they meant government of the middle class. The aristocracy, on the other hand, as represented by men like Hobbes, stressed the divine rights of kings and the complete limitation of freedom in political and religious affairs.

After the Glorious Revolution, a religious compromise prevailed which was represented by the Articles of Toleration. John Locke's philosophy stood for the victory of a more enlightened and broad-minded attitude.

There is no doubt, however, that Locke was motivated by a strong religious faith. He did not doubt the existence of God, the spiritual nature of man, and his need for immortality. Moreover, he believed in revelation. Still, the main emphasis of his thought was upon sanity and tolerance in religion.

Early Influences

Locke was influenced especially by Montaigne who felt that the study of books was secondary to the study of mankind. Other influences include Samuel Hartlib who had written a Utopia popularizing the ideas of Comenius, who had called for a reorganization of education in order to give recognition to the mechanical arts, and Daniel Defoe, who wanted to establish a literary academy similar to the French Academy.

Locke also felt the impact of earlier thinkers like Milton who urged the study of useful subjects and who believed in freedom of inquiry. He studied the ideas of Mulcaster who favoured that all teaching be adapted to the needs of students.

Locke also studied with approval Roger Ascham's book The Schoolmaster which urged a humane system of discipline and improvements in the study of languages and formulated his beliefs.

BELIEFS

Above all, Locke opposed the system of scholastic philosophy which still prevailed in his period. Scholasticism created generalizations without a factual basis and prevented progress in the sciences. To regard Aristotle as the master of knowledge, to revere without criticism, was an act of folly, according to Locke.

At the same time, he opposed the prevalent stress upon the humanistic curriculum. The classical languages, he maintained, had only an ornamental value; they were of little use to the gentleman of leisure and to the merchant. Likewise, he had little use for rhetoric for it created too many disputations and developed a false conceit on the part of students.

He anticipated the modern science of semantics. Again and again he reminds us that words are emotionally charged and that they should be carefully defined, if education is to advance.

It is better, Locke maintained, to have a few definite ideas than to express many ideas in vague terms. An excellent stylist, he had contempt for the involved language he found so often in the philosophical and educational literature of his time.

His personal intellectual traits and beliefs, conditions of time and classics of great thinkers made him political thinker and an educator of outstanding merit and is rightly recognised as an important thinker of mankind.

Thinker of Mankind

John Locke was a political liberal. Governments, according to him, are not instituted to perpetuate the rights of the ruling class; rather they are designed for the happiness and welfare of man. The contract theory of John Locke held that when the ruler became a tyrant, the people had a right to rebel. Not for a moment did John Locke favour a government of the masses, for he thought that the end of civil rule was the protection of private property.

In the eighteenth century, such a philosophy seemed to be rather radical, although in the twentieth century, it would be considered conservative.

To the founders of American independence, John Locke's Two Treatises on Civil Government were almost as authoritative as the Bible, for Locke provided them with a philosophical justification for the rebellion against absolutism.

Locke, is therefore, one of the most important thinkers of mankind. This is not due so much to his speculative depth as to his sanity. He expressed a middle of the road spirit both in philosophy and in education.

To appreciate his educational ideals, we must examine his general philosophical concepts. Locke did not believe in the

doctrine of innate ideas; the mind is a blank tablet.

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Nor did he accept the dextrine that man is naturally depraved; he felt that all of us have capacities for betterment and improvement. Instead of a metaphysical account of man, he looked upon life through psychological eyes. Pointing to the limitations of reason, he showed we must be guided by experience.

HIS WORKS

Thinker of mankind John Locke's Two Treatises on Civil Government was almost as authoritative as Bible for the founders of American Independence is indicative of his merit not only of his time but beyond it. His other works are also of great importance to humanity even today.

The publication of Locke's An Essay Concerning Human Understanding, in 1690, has been said to mark the opening of an epoch in the history of education. While it undoubtedly initiated a new era in philosophic thought, its influence on education was mainly indirect.

The importance of Locke's professedly educational writings have likewise been variously assessed.

Adamson in his Introduction to the Educational Writings of John Locke maintains that they have proved much less influential than his philosophy.

Adamson on the other hand says: 'Locke's influence far exceeds his fame. Most of his followers do not know their master.

His point of view coincides so completely with that of the ordinary intelligent man in the street that his following in all English-speaking countries is infinitely greater than any other philosophical writer can command.' His influence on education on the Continent where theories of education are taken more seriously has also been considerable.

One might ask how it came about that for two centuries or more the ideas of the Commonwealth educators and of Comenius were condemned to oblivion, whereas John Locke's treatise, Some Thoughts Concerning Education (1693), became a classic.

The answer is that Locke provided for the educated Englishman of the eighteenth century the right mixture of progress and conservatism.

In addition, Locke's fame as philosopher and political writer lent to his treatise on education more significance than it would have been accorded if written by a less well-known author.

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According to Locke himself, Some Thoughts Concerning Education was "rather the private conversation of two friends than a discourse designed for public view".

The treatise resulted from letters which he sent during his political exile in Holland, 1683-1689, to his friend Edward Clarke. From a philosophical point of view, Locke's Of Human Understanding is perhaps a greater contribution to education than his Thoughts.

Among his books are such works as Essay Concerning Human Understanding, Two Treatises on Government, and Letters Concerning Toleration. In the field of education, his most important work was Some Thoughts Concerning Education.

Acceptability of Locke's Educational Thoughts

What are the elements which made Locke's educational thought so convenient for the enlightened citizen?

Since the days when Sir Thomas Elyot wrote his Boke named the Governour (1531), and even earlier under the first impact of the Renaissance, there had crystallised in English society an image of manly excellence, the gentleman ideal.

As a practical social element in English life, the gentleman ideal demanded a well-bred and integrated person. God-fearing but otherwise independent and self-reliant; devoted to the service of his country and his king, provided the latter respected the covenant between the ruler and the other gentlemen of the realm; open-minded, but only to the extent that it did not uproot him from the firm ground of established rules and beliefs; educated as far as it behooves a man of influence who does not wish to be confused by too much scholarship.

Furthermore, Locke's gentleman ideal was anti-absolutist regarding not only politics but also religion. Thus, it appealed to a free and critical mind.

When the educated Englishman read the Thoughts he had in the background of his mind two other works by Locke in which he had expressed his political and religious opinions.

One was the Two Treatises of Government (1690) in which, as a political exile, Locke had rejected the reactionary theories of absolutism and divine rights of kings, paved the way for a more liberal government, and inspired people all over the world to free themselves from political tutelage.

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Man being born, as has been proved, with a title to perfect freedom, and uncontrolled enjoyment of all the rights and privileges of the law of nature, equally with any other man, or number of men in the world, hath by nature a power, not only to preserve his property, that is his life, liberty and estate, against the injuries and attempts of other men; but to judge of and punish the breaches of that law in others.

The other work was his four Letters Concerning Toleration in which he had given his contemporaries, the most expressive formulation of religious liberty.

In the preface to the first letter Locke himself had underscored one sentence: "Absolute liberty, just and true liberty, equal and impartial liberty, is the thing that we stand in need of". The principal tenet defended in all these letters was the following:

The care of souls cannot belong to the civil magistrate, because his power consists only in outward force: but true and saving religion consists in the inward persuasion of the mind, without which nothing can be acceptable to God.

In spite of their individualism, respectable people in the England of William and Mary were far from being progressive; with reference to the people outside their own group, they believed that divine dispensation had rather conservative intentions.

In England, after the coronation of William and Mary the limited power of the monarchy gave room to a political constellation in which the aristocracy and the wealthy, in cooperation with the High Church, agreed to keep the rights of democracy rather strictly within their own highly conformist group.

Locke himself was apparently convinced that only that kind of education was really worth its effort which was extended to future "gentlemen", because if they are "once set right, they will quickly bring all the rest into order".

Certainly no society is in greater danger than one in which the men in power are not "set right", but Locke contradicts his own ideas concerning a society of free men if he conceives of those who do not belong to his oligarchy of "gentlemen" as being nothing but "the rest" who have quickly to be brought "into order".

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We possess a document that gives us some clue as to Locke's ideas on the education of the children of the poor, his so-called Proposals for the Bringing Up of the Children of Paupers, which he made in his capacity as the King's Commissioner of Trade and Plantations.

His plan was not realized, although to a degree it anticipated the establishment of the workhouses which were set up by an act of Parliament in the English parishes in 1722, and in other countries at about the same time. Many of these workhouses were worse than prisons.

Locke wished all pauper children "above three and under fourteen years of age" to attend day "working schools" in which, under control of teachers, they could be trained to work, in order to learn industry and to pay back to the community what it spent for their food.

LOCKE'S EDUCATIONAL THOUGHTS

Locke was a great educationist and a great political thinker of merit, which made him to be recognized as a thinker of mankind. At this stage, our aim is to understand him as an educator only. His views about various aspects of education are of vital importance even today and hereunder we attempt to bring them to light for the benefit of our own and future generations.

AIMS OF EDUCATION

What is the aim of education? Locke replies that human beings should cultivate a sound mind in a sound body. Without physical health our mental accomplishments would be secondary, without a wise mind physical strength would create no lasting satisfactions. As Locke states eloquently:

"He whose mind directs not wisely will never take the right way; and he whose body is crazy and feeble will never be able to advance in it. I confess there are some men's constitutions of body and mind so vigorous, and well framed by nature that they need not much assistance from others; but by the strength of their natural genius, they are, from their cradles, carried towards what is excellent; and, by the privilege of their happy constitutions, are able to do wonders. But examples of this kind are but few; and I think I may say that of all

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the men we meet with, nine parts of ten are good or evil, useful or not, by their education. It is that which makes the great difference in mankind".

He further observes:

"I imagine the minds of children as easily turned this or that way as water itself; and though this be the principal part, and our main care should be about the inside, yet the clay cottage is not to be neglected. How necessary health is to our business and happiness, and how requisite a strong constitution, able to endure hardships and fatigue, is to one that will make any figure in the world, is too obvious to need any proof. What concerns the body and health reduces itself to these few and easily observable rules. Plenty of open air, exercise, and sleep; plain diet, no wine or strong drink, and very little or no physic; not too warm and strait clothing."

Self-Control

Self-Control is vital for success in every field of human activity and so it is in education too, therefore, Locke supports this concept and observes:

"The great mistake I have observed in people's breeding their children has been that this has not been taken care enough of its due season; that the mind has not been made obedient to discipline, and pliant to reason, when at first it was most tender, most easy to be bowed. Parents being wisely ordained by nature to love their children, are very apt, if reason watch not that natural affection very warily—are apt, I say, to let it run into fondness.

They love their little ones, and it is their duty: but they often with them cherish their faults too. They must not be crossed, forsooth; they must be permitted to have their wills in all things: and they being in their infancies not capable of great vices, their parents think they may safely enough indulge their little irregularities, and make themselves sport with that pretty perverseness, which

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they think well enough becomes that innocent age. But to a fond parent, that would not have his child corrected for a perverse trick, but excused it, saying it was a small matter, Solon very well replied: 'Aye, but custom is a great one'."

In view of the above, Locke emphasises that education must aim at creating and developing self-control amongst the students with a view to make them useful citizens to be able to achieve their desired objectives in life and be beneficial to their family, friends, society, state and humanity as a whole.

Balancing Progressivism and Conservatism

The mixture of progressivism and conservatism which rendered Locke's general philosophy so influential can also be found in his ideas on education.

He is conservative in his almost fatiguing emphasis on private education and the right choice of tutors—this, even at a time, when his aristocratic friends were already abandoning private education and were well on the way towards conquering the old "Public Schools", originally intended for serving the "poor scholar" for the training of their scions.

On the other hand, Locke, like Montaigne before him, was anti-conservative in his rejection of book learning. More successfully than the forgotten Commonwealth educators, he fought against the routine dominating the English humanist schools of his time.

"Reading, writing and learning I allow to be necessary, but yet not the chief business. I imagine you would think him a very foolish fellow, that should not value a virtuous or a wise man infinitely before a great scholar. Not but I think learning a great help to both in well-disposed minds; but yet it must be confessed also, that in others not so disposed, it helps them only to be the more foolish, or worse men."

It is on account of this that Locke's philosophy of education and his plan of education—curriculum, aims to achieve this objective.

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Development of Human Personality

The refutation of bookishness, coming from one of the greatest thinkers of the nation, certainly pleased the English aristocracy, which was on the way to building a great empire, and like all people with great practical responsibilities, was unwilling to see the active side of the human personality neglected.

Starting from the conception that knowledge has to foster, rather than to impede, the growth of an all-rounded personality, Locke demanded a method of education apt to encourage initiative, independent judgment, observation, and critical use of reason.

He wanted languages taught by conversation, not by grammatical exercises and memorization; generally speaking, he preferred learning by doing to learning by imitation.

Consequently, his plans for a curriculum favoured such subjects as the sciences, geography, astronomy, and mathematics for introducing the young into the world of nature; the Bible, history, and chronology for developing in the young a sense of morality and human affairs and the greatness of their nation; accounting as a requisite for good husbandry; and the vernacular and modern languages as means for communication.

This aspect of Locke's philosophy of education earned greater acceptability of his educational thoughts by all sections of the society.

In addition to the above, Locke's philosophy of education also aimed to achieve the following:

1. Balancing 'Freethinking' with 'Religious Traditions' of his time.

2. Balancing 'Orthodox Theology' with 'Natural Theology' but accepted eternal being 'God' with tolerance and respect to religion.

3. Gradual recognition of the value of the natural sciences in the programme of the elementary and secondary schools and an inclusion of more modern studies even in the old classical institutions.

FUNDAMENTALS OF LOCKE'S EDUCATIONAL PHILOSOPHY

The fundamentals of Locke's educational philosophy may be understood as given hereunder:

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Balanced Physical and Mental Development

Locke's fundamental aspect of education was to ensure balanced physical and mental development. He firmly believed in the principle of sound mind in a sound body. This aspect has already been discussed under the caption 'Aims of Education' earlier. It is because of this that Locke rejected the concept of bookishness and stressed the growth of an all-rounded personality which included a method of education apt to encourage initiative and sound judgment.

Good and Evil/Virtues and Vices

Locke's concept of education aims at inculcating goodness and virtues by correcting vices, evils, and perverseness in the child by the parents and teachers with love and affection. This aspect under the caption 'Self-control' has been discussed in detail earlier as a part of 'Aims of Education'. Locke firmly believed that unless parents and teachers firmly correct vices and perverseness as well as bad or evil habits of the child from early childhood, they would not be able to inculcate in him virtues and good habits. He advocates that the best investment of society lay in great teachers, aids for instruction,

especially text-books should be liberally provided and religion based on natural theology be made a way of life. His programme of education-curriculum and methods of teaching is based on this aspect.

Discipline

Locke had great respect for laws which are essential for regulating human and social life. Similarly, he emphasised its need in education but he favoured reasoning rather than corporal punishment for children. He says:

"This they are capable of understanding; and there is no virtue they should be excited to, nor fault they should be kept from, which I do not think they may be convinced of; but it must be by such reasons as their age and understanding are capable of, and those proposed always in very few and plain words."

"Beating is the worst, and therefore the last means to be used in the correction of children; and that only

in cases of extremity, after all gentler ways have been tried, and proved unsuccessful; which, if well observed, there will be very seldom any need of blows."

"For, it not being to be imagined that a child will often, if ever, dispute his father's present command in any particular instance; and the father not interposing his absolute authority, in peremptory rules, concerning either childish or indifferent actions, wherein his son is to have his liberty; or concerning his learning or improvement, wherein there is no compulsion to be used: there remains only the prohibition of some vicious actions, wherein a child is capable of obstinacy, and consequently can deserve beating; and so there will be but very few occasions of that discipline to be used by any one who considers well, and orders his child's education as it should be."

A firm believer in teaching without tears Locke held advanced views on child discipline. 'I am very apt to think that great severity of punishment does but very little good, nay, great harm in education; and I believe it will be found that aliens paribus those children who have been most chastised, seldom make the best men'.

He strongly opposed to the use of the rod. 'The usual lazy and short way by chastisement and the rod which is the only instrument of government that tutors generally know, or ever think of, is the most unfit of any to be used in education'.

This sort of correction, he adds, naturally breeds an aversion to that which 'tis the tutor's business to create a liking to.

If it needs be that offences come, then Locke offers advice suggesting the employment of a Corrector after the manner of the Jesuits, but repeating: 'Beating is the worst and therefore, the last means to be used in the correction of children and that only in cases of extremity after all gentle ways have been tried and proved unsuccessful'.

Good Teacher

Locke considers teacher as the pivot of entire system of education and advocates the best investment of society lay in great teachers and demands from the teacher to be master of his subject, to be a man of very high moral character and devoted for the

good of his pupil. A good teacher in Locke's system is concerned with the book of the world. He says:

"The great work of a governor is to fashion the carriage and form the mind; to settle in his pupil good habits, and the principles of virtue and wisdom; to give him, by little and little, a view of mankind; and work him into a love and imitation of what is excellent and praiseworthy; and in the prosecution of it, to give him vigor, activity, and industry.

The studies which he sets him upon are but, as it were, the exercises of his faculties, and employment of his time to keep him from sauntering and idleness, to teach him application, and accustom him to take pains, and give him some little taste of what his own industry must perfect.

For who expects that under a tutor a young gentleman should be an accomplished critic, orator, or logician; to the bottom of metaphysics, natural philosophy, or mathematics; or be a master in history or chronology? Though something of each of these is to be taught him: but it is only to open the door that he may look in, and, as it were, being an acquaintance, but not to dwell there; and a governor would be much blamed that should keep his pupil too long, and lead him too far in most of them.

But of good breeding, knowledge of the world, virtue, industry, and a love of reputation, he can not have too much; and if he has these, he will not long want what he needs or desires of the other."

Therefore, Locke says that a teacher should love his student. He further explains:

"The great skill of a teacher is to get and keep the attention of his scholar: whilst he has that, he is sure to advance as fast as the learner's abilities will carry him; and without that, all his bustle and pother will be to little or no purpose (as much as may be) the usefulness of what he teaches him; and let him see, by what he has learned, that he can do something which he could not do before; something which gives him

some power and real advantage above others, who are ignorant of it.

To this he should add sweetness in all his instructions; and by a certain tenderness in his whole carriage, make the child sensible that he loves him, and designs nothing but his good; the only way to beget love in the child, which will make him hearken to his lessons, and relish what he teaches him."

PLAN OF EDUCATION

As Locke did not plan his Thoughts to provide a complete and systematic scheme, he did not offer a comprehensive education for all the children of all the people. It did not even afford a training for 'a scholar and a gentleman', but was appropriate only to 'a gentleman's calling', and he adds 'if those of that rank are by their education once set right, they will bring all the rest into order'.

Appointed as Commissioner of Trade in 1696, Locke in the following year drew up a comprehensive plan for making workhouses useful institutions; it included a project for the maintenance and upbringing of pauper children.

This provided for working schools to be set up in every parish where such children from three to fourteen years of age would get meals in return for their labour in spinning or knitting. The schools were to be self-supporting. The proposal was not, however, adopted.

Locke believed that different classes in the community should have different types of education: 'I think a prince, a nobleman, and an ordinary gentleman's son, should have different ways of breeding', and although he makes incidental reference to the education of other classes, his main concern is with 'the breeding of a young gentleman'.

His conception of the ideal gentleman he interposes in his condemnation of affectation: 'he that will examine wherein that gracefulness lies which always pleases, will find it arises from that natural coherence which appears between the things done and such a temper of mind as cannot but be approved of as suitable to the occasion.

We cannot but be pleased with a humane, friendly, civil temper wherever we meet with it. A mind free and master of

itself and its actions, not low and narrow, not haughty and insolent, not blemished with any great defect is what every one is taken with'.

(A) Upper Classes: According to Locke, education for the upper classes has four major goals: First, virtue, which implies a knowledge of right and wrong, thus, following the dictates of conscience.

Moral ideals, Locke maintained, depend on our religious training. We should study the Bible, be inspired by its lofty dictates, and follow the decrees of God.

The second concept which Locke cherished was that of wisdom. Unlike Spinoza, Locke did not believe that man could get a complete view of the universe.

Wisdom was a practical rather than a theoretical activity; it meant the ability to conduct our affairs in a skilful manner and to be in control of our environment.

Locke felt that most philosophers had been anti-social in their attitude, and he recommended public service as an excellent outlet for the gentleman.

The third quality which he cherished was good breeding, which is part and parcel of the English character. Good breeding

implies a sense of dignity.

The gentleman would be neither too proud nor too humble. His manner would be spontaneous and he would exhibit self-control under all situations.

The fourth quality which Locke favoured was learning, but to him it was far less important than the others. Learning could only produce outward knowledge; what mattered was action and prudent behaviour.

Locke made a clear distinction between the education of the scholar and that of a gentleman. The gentleman was to concentrate on practical matters, while the scholar would cultivate the classical languages.

(B) Gentlemen: How can we distinguish between the gentleman and the ordinary man? Locke would reply that the gentleman is interested in all aspects of life; he has a broad education. He has excellent manners. The ordinary man, on the other hand, is usually a specialist in one field of endeavour and generally lacks poise.

To become a gentleman, one must, above all, control one's passions. According to Locke, man naturally is a being who

likes pleasure and hates pain.

Yet his reason would tell him that some pleasures should be avoided so that life could have a maximum meaning. Nothing is as important as the curbing our desires, so that we may live like free men rather than like serfs.

This ideal of education, according to Locke, should be started in early youth. Teachers should use the method of social approval and reward those acts which are praiseworthy and punish those which are undesirable.

A child does not like to be disgraced, and will, therefore, seek encouragement and approval from his elders. However, as Locke states, the teacher should not rely merely upon precept, but, if necessary, he should enforce obedience. Respect for authority is the foundation of education and civilization.

(C) Lower Classes: When he discussed the education of the lower classes, he showed a limited vision. He favoured a scheme whereby children of the poor are to be taken away from their parents, to be educated in working schools from ages three to fourteen.

The advantage of such a plan would be its economy. Children would be disciplined, and they would not be delinquent. They should be taught simple handicrafts, and they should be encouraged in thrift and hard work.

For their moral edification they would be instructed in the precepts of the Bible. At the same time, the mothers of the children would have enough time to earn a living.

For the poor, Locke favoured no academic learning, rather he recommended apprenticeship training which would start early in the morning and end late at night.

CURRICULUM OF STUDY

There has been a debate among scholars whether Locke was a mental disciplinarian. It is evident that Locke wanted education to be interesting: he disliked memorization because it presents the mind with specific facts rather than with general knowledge. In regard to the subjects of the curriculum, Locke was especially impressed by the study of the English language. This was far more important to him than a knowledge of the classics. To speak one's mother tongue well was the first obligation of the gentleman.

He favoured the study of both the physical and biological sciences. Anatomy had a special place in his educational scheme, for when we become conscious of our bodily structure, we become more aware of our physical functions.

Mathematics he recommended because of its clarity and logical order. The lesson of mathematics is that we must overcome our prejudices and reason objectively. Locke believed that the progress of science would depend on the advancement of mathematics.

Geography Locke favoured, because it broadens the outlook of the gentleman who, thus, would become more cosmopolitan in his outlook upon life. Furthermore, it stimulates our desire for adventure.

For history, Locke had a special fondness. It stirs our imagination and shows how the present is determined by the past. Locke was especially interested in the moralists of ancient times, like Seneca and Marcus Aurelius who could be models for later periods.

In his discussion of the arts, Locke favoured the applied rather than the fine arts. He had little use for poetry. A gentleman might enjoy painting, but Locke thought that cabinet-making and gardening might be more practical on a country estate.

To complete his curriculum, Locke, unmindful perhaps of his previous warning regarding the extent of human knowledge and the limitation of the pupil's mind, adds arithmetic, astronomy, geometry, geography, chronology, history, ethics, law, natural philosophy.

Other accomplishments include dancing and music, and wrestling is preferred to fencing. One more addition, which Locke recognises will evoke astonishment, is his recommendation of a trade. 'And yet I cannot forbear to say I would have him learn a trade, a manual trade, nay two or three, but one more particularly. ... I should propose one, or rather both these, namely gardening or husbandry in general, and working in wood as a carpenter, joiner or turner, these being fit and healthy recreations for a man of study of business'.

After that Locke did not expect to meet the same opposition in advocating that a young gentleman should learn to keep accounts, 'though a science not likely to help a gentleman to get an estate, yet possibly there is not anything of more use

and efficacy to make him preserve the estate he has'.

The young Englishman's education was rounded off with the grand tour, but Locke regards the usual age, namely, from sixteen to twenty-one, as of all times the least suitable, preferring seven to fourteen as the best age to acquire the correct accent in foreign languages; at this age too a tutor's presence is not resented as it would be by an older pupil.

Education and Personality

Formation of character and personality to some extent depend on education, therefore, education must aim at personality formulation.

In fashioning his ideal type of personality four things, according to Locke, are necessary: virtue, wisdom, breeding and learning.

Wisdom is beyond the reach of children since it implies natural good temper, application of mind and experience.

Of virtue Locke says: "Tis virtue, then, direct virtue, which is the hard and valuable part to be aimed at in education. . . . All other considerations and accomplishments should give way and be postponed to this.

This is the solid and substantial good [on] which tutors should not only read lectures, and talk of, but the labour and art of education should furnish the mind with, and fasten there, and never cease till the young man had a true relish of it and placed his strength, his glory, and his pleasure in it."

The foundations of virtue are to be laid in religion: 'There ought to be imprinted on his mind a true notion of God as of an independent supreme being, author and maker of all things, from Whom we receive all our good, Who loves us, and gives us all things', a confession of faith similar to what Rousseau in the Emile later formulates for Sophy.

Breeding is largely a matter of right company: such as his company, such will be his manners. Its aim is to secure 'a carriage suitable to his rank', and the rule to be observed is: 'Not to think meanly of ourselves, and not to think meanly of others'.

Learning Locke puts last, and regards it as the least part of education. 'This may seem strange in the mouth of a bookish man; and this making usually the chief, if not only hustle and

stir about children, this being almost that alone which is thought on when people talk of education, makes it the greater paradox'.

AN ESTIMATE

Though Locke was mainly concerned with the education of upper classes yet he was able to generate a new hope of mass education.

Still, his work contributed to the educational emancipation of England. He destroyed the hold of humanism and scholasticism. He was influential in the spread of the sciences and in the practical application of educational ideals.

Locke asked fundamental questions regarding creativity in education. Should education produce scholars or educated individuals who were at home in the world?

What is more important: Virtue or learning? Should the classics or the sciences be the foundation of the curriculum? Should formal logic be stressed or should the study of mathematics be cultivated?

Should the teacher emphasise obedience or freedom on the part of the student? Is general education more important than the development of specific skills?

These questions are as important in our own time as they were in Locke's period.

QUESTIONS FOR EXERCISE

1. Write a note on the greater acceptability of Locke's 'Educational Thoughts in England'.

2. Write a brief note on the 'Fundamentals of Locke's Educational Philosophy'.

3. Write a note on Locke's 'Plan of Education' for various sections of the society.

4. Write a note on Locke's curriculum of study.

5. Write in brief Locke's concept of the following:

(a) Education and Personality.

(b) Good Teacher.

(c) Sound Mind in Sound Body.

(d) Discipline.

17 Benjamin Franklin (1706-1790 A.D.)

INTRODUCTION

Franklin's importance lies in his personality, his inventiveness, his practical achievements, and the example he gave his nation. Among his contemporaries, in this country and in Europe, he was the first to realise the ideal of the rising middle class, which wished to be independent, successful, and enlightened. If one were building a pantheon for the great heroes in educational theory proper, no special niche would have to be provided for him.

FRANKLIN'S PERSONALITY AND PHILOSOPHY OF LIFE

At the beginning of the eighteenth century the pedagogical zeal of the staunch Puritan schoolmasters had abated. Boston Latin School, and still more Harvard College, harbored a boy who was more interested in his social career than in the wisdom of Tully and sacred learning. Benjamin Franklin wrote in 1749, in his Proposals Relating to the Education of Youth in Pensilvania:

'Many of the first settlers of these provinces were men who had received a good education in Europe, and to their wisdom and good management we owe much of

our present prosperity. But their hands were full, and they could not do all things.'

Yet it was Franklin's generation which, in North America, brought about not only political but also, to a considerable degree, cultural emancipation, It offered to young men like Benjamin Franklin more opportunity than did any European country to emerge from "poverty and obscurity ... to a state of affluence and some degree of reputation in the world."

Self-made men like Franklin always incline to see the essence of education in self-training. Franklin not only practiced it but made it a subject of intensive thinking. In his Autobiography he tells us about his "bold and arduous project of arriving at moral perfection."

He lists thirteen virtues which he wishes to achieve; following great examples, he designs a scheme which enables him to check every day the results of his endeavor toward self-improvement. According to his own testimony, he must have applied his method of self-improvement for several years.

When voyages abroad and the "multiplicity of affairs" forced him to omit it, he nevertheless carried with him his little book of moral exercises.

Franklin's list of virtues is a mixture of the older Aristotelian-Christian ethics with the typical practical morality of the Age of Enlightenment.

Of the Greek-Christian sort are the virtues of temperance, silence, sincerity, justice, moderation, tranquillity, chastity and humility.

Middle-class enlightenment, as well as Franklin's own personality, appears in the virtues of order, resolution, frugality, industry, and cleanliness.

Continuous self-examination, as it goes with this kind of self-training, fosters observation. Franklin possessed a natural talent for it, but through his daily exercises he trained it to a degree which was instrumental in his success as businessman and popular writer.

Franklin's unusual capacity for observation not only opened to him the hearts of his people, it also made him one of the internationally famous experimenters and one of the great statesmen of his time. In his Autobiography he tells us about the modest beginning of his political activities in his community.

"I began now with small matters." He persuaded good citizens to have "a more effectual watch" through "the hiring of proper men to serve constantly in that business.

From the improvement of the constable service he passed to the reform of fire protection, with the result that after the new plan was carried through, "the city has never lost by fire more than one or two houses at a time, and the flames have often been extinguished before the house in which they began has been half consumed."

Thus it goes onward from local to national, and from national to international undertakings. He tries to discover the laws underlying the increase of population, as had been done before him by the Commonwealth educators, to whose mentality Franklin is very closely akin.

Finally as diplomat in Europe he watches every opportunity to detect the strength and the weakness of the great countries and to apply the dangerous weapon of political propaganda. He does it often in a humorous or sarcastic way, but always so that it hits the nail on the head and makes people think, instead of merely offending them.

More than twenty years before the Revolution, in the first stages of marked dissension between the colonies and their motherland, Franklin writes to Governor Shirley of Boston a letter which proves that he looks through the veils of ideologies into the nature of life.

He bravely defends American rights, but he does not hesitate to admit that the art of political leadership consists in producing and directing not only facts but also opinions.

At the end of his life he repeats his observation on the importance of public opinion in his judgement about the Constitution:

"Much of the strength and efficiency of any government, in procuring and securing happiness to the people, depends on opinion, on the general opinion of the goodness of that government, as well as of the wisdom and integrity of its governors."

Franklin enjoys intensely the progress which can be seen in at least one field of human activity, namely, the applied sciences. Great visions about the improvement of the material

side of human life appear to him. But, he questions, will it go hand in hand with moral progress? He wishes it; his realism however, keeps him far from rationalist Utopias.

The morality of science (not any kind of science, but science understood morally) creates tolerance. Thus Franklin is against "cutting throats" politically or in matters of religious dogmatism. The greatest example of this tolerant attitude is his "Speech in the Convention" of 1787, the beginning of which we cannot refrain from quoting fully.

Mr. President,

I confess, that I do not entirely approve of this Constitution at present; but, Sir I am not sure I shall never approve it; for, having lived long, I have experienced many instances of being obliged, by better information or fuller consideration, to change my opinions even on important subjects, which I once thought right, but found to be otherwise. It is therefore that, the older I grow, the more apt 1 am to doubt my own judgment of others. Most men, indeed, as well as most sects in religion, think themselves in possession of all truth and that wherever others differ from them, it is so far error.

But all his realism, critical attitude and tolerance do not make a relativist and skeptic of Franklin. With all the defects which go with labels, Franklin may be called a moral pragmatist. A sentence in a letter of 1738 to his father mirrors his ethical convictions.

"Virtue" and "vice" are for Franklin the eminent criteria in all judgement of action. In his Busy-Body papers he writes:

Virtue alone is sufficient to make a man great, glorious, and happy.

In England and in France Franklin was surrounded by such "freethinkers"; but his friendship with them did not impede his admiration for George Whitefield, the Christian evangelist.

Franklin had gone to one of Whitefield's religious meetings with the firm intention not to yield to the preacher's oratory. Notwithstanding, the evangelist moved him so deeply that during the collection he gave all the money he had in his pocket.

He confessed that at the age of fifteen he had become "a thorough deist," like many youths of his time who rebelled against their dogmatic education.

During his first stay in London, Franklin ventured an excursion into the thickets of metaphysical speculation and composed "A Dissertation on Liberty and Necessity, Pleasure and Pain" (1725).

In a rather syllogistic way, with the sureness of youth in matters concerning the universe, he argued that the attributes of God—namely, wisdom, power, and goodness—if combined with the concept of omnipresence, did not allow any distinction between vice and virtue.

Franklin sees clearly the dilemma inherent in the Christian concept of God and of sin. If God is omnipresent and nothing happens without his will, how are godless deeds or sins possible?

But after the dissertation was finished, Franklin discovered that his own logic had lured him into an avenue which he, as a moral pragmatist, did not want to follow; he saw himself on the shortest and surest way of destroying the foundation of ethics.

The adventure, however, left its trace in Franklin's soul until his old age. When in 1786 he received the manuscript of a book against providence (it was probably the first draft of Thomas Paine's The Age of Reason), he answered in a form that shows an unusual degree of irritation."... He that spits against the wind, spits on his face."

Apparently Franklin never went deeper into the metaphysics of the relationship between truth and life than most modern pragmatists have. He was the man of action, not of theory; thinking was for him a means, not an end in itself; the end for him was a better life.

But is not the pursuit of truth, and of truth as such, an essential requisite for a better life? Franklin, in trying to disentangle the predicament, would probably have given the following answer:

The universe is regulated by divine laws which the human being is capable of approximating. This approximation may occur by dint of the intellect, as the astronomer proves through his discovery of the motions of the planets.

With the exception of the short period of juvenile doubt, Franklin clung to his moral pragmatism during his whole life. And as he was, in spite of all his distrust in theology,

fundamentally religious, his moral pragmatism merged with a transcendent creed.

Through all his writings and letters there shines a profound admiration for the ultimately divine essence in life and history. Several times his mind turned to the problem of faith and he wrote down several "Articles of Belief."

All these documents show Franklin's suspicion with respect to dogmatic creeds. The question of the divinity of jesus he leaves undecided—in all likelihood he doubts it—but he believes in the eternal character of the fundamental Christian values, in prayer, in the interest of Providence in individual destiny, in some kind of final judgment of human deeds, and in the immortality of the soul.

FRANKLIN'S PHILOSOPHY OF EDUCATION

There are some educators who say that the historians of education Franklin's "Proposals" (Philosophy of educational plan) contain no fundamentally new ideas. But the fact is otherwise. His ideas are most original and deserve careful understanding. Hereunder his thought concerning education are given, in brief.

Concept of Education

After analysis of Franklin's general philosophy of life one could almost guess the prevailing direction of his educational thought. Education was for him a life process, going on not only in the individual, but also in the community, the nation, and mankind. Though formal schooling was indispensable in the great enterprise of civilization, yet it was only a part. The whole of education was for Franklin synonymous with the whole of life. Where virtue and welfare throve, there was also education; when they were neglected, education could not help. As water does not run uphill, schools cannot save a corrupt civilization.

His Attack on Existing System of Education

When finally Franklin began to turn his interest to the reform of formal education of youth, he was convinced that nothing could be done with the existing institutions of secondary and higher learning.

Already, as a boy of sixteen, he had contributed to his brother's newspaper, the New England Courant, a biting satire against the uselessness, idleness, ignorance, and social injustice which he considered characteristic of Harvard College.

One can understand the resentment of a talented boy who, merely because of his father's poverty, felt himself excluded from the halls of learning.

On the other hand, not only in America but in almost all countries higher learning was at a low ebb in the first half of the eighteenth century.

His Plan of Reforming Education

Thus Franklin's several plans and proposals relating to special educational institutions were all linked with his general ideas about the improvement of society.

Benjamin, together with statesmen and educators of England, France, and Germany, despaired of the possibility of reforming education with the help of the higher institutions then existing.

As an influential Philadelphia citizen at the age of forty-three, Franklin published his "Proposals Relating to the Education of Youth in Pensilvania" (1749). The new "Academy," for which he asked support, included the plan for a curriculum which deviated considerably from the traditional programme of learning.

The first concern of the Academy was:

That, to keep them [the students] in health, and to strengthen and render active their bodies, they be frequently exercised in running, leaping, wrestling, and swimming. . . .

As to their studies, it would be well if they could be taught every thing that is useful, and every thing that is ornamental: But art is long, and their time is short. It is therefore proposed that they learn those things that are likely to be most useful and most ornamental. Regard being the several professions for which they are intended.

He suggested two main innovations tending toward secularization and the utilization of education: one, emphasis on English and modern foreign languages (French, German,

and Spanish); the other, emphasis on the several branches of mathematics and "natural and mechanic philosophy."

An "English School" was proposed as an independent branch besides the Classical Department, and the methods of instruction were to be such as to lead the student to scientific experimentation, observation, and application.

While they are reading natural history, might not a little Gardening, Planting, Grafting, Inoculating, etc., be taught and practised; and now and then excursions made to the neighbouring plantations of the best farmers, their methods observed and reasoned upon for the information of youth? The improvement of agriculture being useful to all.

Though there was theoretically nothing revolutionary in the "Proposals," the early history of the newly founded Academy, as well as Franklin's own complaints about the neglect of the English Department, show that even America was not yet ripe for a more realistic education.

After his return from long absence he discovered that the English School of the Academy had been slighted in favour of the Classical Department. With an undertone of resignation, he concluded:

But there is in mankind an unaccountable prejudice in favour of ancient customs and habitudes, which inclines to a continuance of them after the circumstances, which formerly made them useful, cease to exist.

Not only his contemporaries but also later generations blamed Franklin for his "utilitarian" conception of education. Certainly the remark in which he calls the ancient languages "the chapeau bras of modern literature" was no compliment for the typical humanist of his time. It is only one of the frequent expressions of revolt going on in Franklin's period against the monopoly claimed by the classical languages with respect to any kind of advanced education.

His Concept of Utility and Virtue

No doubt in his popular writings, Franklin's practical and utilitarian spirit comes clearly to the fore. He admonishes the common people, of whom he always and proudly counted himself one, never to forget that "time is money," to invest

their earning profitably, and to look properly for their advantage.

How otherwise could he have impressed a generation of pioneers who knew that they would perish were their feet not firmly on the ground, their hands clinging tightly to the plow, and their products sold profitably?

For Franklin profit without honesty is no profit, but self-deception. There can be no utility without virtue, and no virtue without some sacrifice. And much use may come from things which are not immediately profitable.

That is the case with ancient languages, provide those who teach and learn feel themselves committed to help in the promotion of their own civilization. With his strong sense for history Franklin knew that they were an essential element in the preservation of a liberal civilization. He himself, in his few spare hours, learned Latin and several modern languages and read great literature widely.

The end of all instruction whatsoever was, for Franklin, not one or the other kind of knowledge, nor one or the other kind of special utility, but usefulness in the sense in which the eighteenth century understood it, as the general welfare of mankind.

This welfare not only depends on external factors but is inseparable from the preservation and continuous renewal of the fundamental human values.

QUESTIONS FOR ANSWER

1. Write a note on Benjamin Franklin's "Plan of Reforming Education."

2. Write a note on Franklin's 'Educational Thoughts'.

3. Write a note on Franklin's Personality and his General Philosophy of Life.

4. Write short notes on the following:

(a) Franklin's Concept of Utility and Virtue. (b) Franklin's Concept of Education.

18 Jean Jacques Rousseau (1712-1778 A.D.)

The assumptions of the eighteenth century mark a definite break with the medieval traditions. Humanism, still maintained, to some extent, a religious philosophy of life. However, the outlook of the eighteenth century liberals was based upon a strictly mathematical interpretation of the universe.

The cornerstones of this faith were reason, progress, and peace. Reason was exemplified by the infallible nature of the natural law, progress, by man's march toward enlightenment; peace was a Utopian condition which would eventually guarantee the full development of European culture.

The God of the eighteenth century tended to be extremely said, almost like a complacent English country gentleman who is not too concerned with the affairs of the universe. It seems, however, that the majority of people like to have a colourful and human God, who is concerned with mankind.

The liberals of the eighteenth century were too optimistic. For one thing they misunderstood the basic emotional features of life. Reason is an activity which can appeal only to a minority. Nature does not reveal eternal laws; rather it is part of the structure of indeterminacy.

There is no correspondence between knowledge and virtue. The outlook of modern psychology, especially of Freudianism, underlines the power of the subconscious currents of life, which

indicates that many of our cherished truths are merely rationalizations.

The eighteenth century had Rousseau as one of its great thinker. Most intellectual consider him as:

"It is almost impossible to overemphasize the influence of Rousseau on the course of modern civilization. He has revolutionized our thinking in so many ways. He has introduced a new theory and practice of education. His writings on religion, society, marriage and government had a profound influence on the prevailing ideas of his day."

Yet there are so-called intellectuals who find great faults in him, without understanding the factual aspect of his views in a particular situation. The view point of his critics are as follows:

ROUSSEAU'S SOCIAL IDEAS

It would be difficult to find a man in the history of thought who with so much half-truth has made as deep an impression on mankind as Rousseau. Perhaps only Nietzsche can in this respect be compared with him.

What is this half-truth?

It is expressed in the first paragraph of his famous educational novel Emile:

All things are good as they came out of the hands of their Creator, but every thing degenerates in the hands of man. He compels one soil to nourish the productions of another, and one tree to bear the fruits of another.

He blends and confounds elements, climates, and seasons: he mutilates his dogs, his horses, and his slaves: he defaces, he

confounds every thing: he delights in deformity and monsters.

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He is not content with any thing in its natural state, not even with his own species. His very offspring must be trained up for him, like a horse in the menage, and be taught to grow after his own fancy, like a tree in his garden.

ROUSSEAU'S EDUCATIONAL IDEAS

Rousseau is the most maligned and most misunderstood figure in the history of education, and for this he has himself largely to blame.

He had no children of his own, no schooling and little or no experience of teaching. When towards the end of 1735 he was reprimanded by his father for his shiftless existence, he retorted by expressing his inclination to become a tutor: 'Finally, I might in a few years and with a little more experience become tutor to some young men of quality. I confess frankly that that is the estate for which I feel some inclination'.

Such an opportunity did present itself later, and although his experience of tutoring two of the sons of M. de Malby, Provost of Lyons, revealed to Rousseau his unfitness for the task, it engaged his interest in education, and led him to prepare his first treatise on the subject, namely, the Project for the Education of M. de Sainte-Marie, Saint-Marie being the elder of the two boys.

'The end that one should set before oneself in the education of a young man', states Rousseau in the Project, 'is to form his heart, his judgment and his mind—in the order in which I have named them'.

All other considerations and accomplishments should give way and be postponed to this. This is the solid and substantial good [on] which tutors should not only read lectures, and talk of, but the labour and art of education should furnish the mind with, and fasten there, and never cease till the young man had a true relish of it, and placed his strength, his glory, and his pleasure in it.'

Thinking, thoughts or philosophy of every intellectual always bears a mark of his family, religious, cultural, social and political conditions, therefore, hereunder we undertake to understand some very basic aspects of Rousseau's personal life.

HIS LIFE

Jean Jacques Rousseau was born in the city of Geneva in 1712 of a highly respectable parentage. His father was a French Watchmaker. He lost his mother soon after his birth. So he was entrusted to the care of his easy-going aunt. His father was careless. Thus Rousseau was not checked from falling into bad habits during his childhood days.

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In youth, Rousseau was not able to adjust himself socially and vocationally. Rousseau had a mystical attachment to nature, an abnormal sex consciousness and a great yearning for personal freedom.

In spite of his various eccentricities and personal-awkwardness, he was able to establish good relations with the leaders of the Enlightenment, Voltaire, Diderot and others.

All the writings of Rousseau are deeply coloured by his own experiences. The most important works on which his fame rests are: The Social Contract, The New Heloise, The Entile and The Confessions. In spite of his great reputation and services to humanity, his last days were not happy. He died in poverty, insolitude and in exile.

The story of Rousseau's life is truly fantastic. Extremely unstable, he alienated many of his friends. He was subject to a split personality. On the one hand, he was extremely enlightened, and he had a keen intellect; on the other hand, he was suspicious of rational ideas and he suffered from a persecution complex.

He began his career as a Calvinist, later turned towards Catholicism, and afterwards returned to Calvinism.

He ended his life as a man who believed in the religion of nature, which, intolerant of denominationalism, was denounced by orthodox Protestants and Catholics alike.

His philosophical reputation was not established until his middle years, when he won first prize in an essay contest held by the Academy at Dijon. In his essay Rousseau maintained that civilization had corrupted man.

This caused the cynic Voltaire to reply that never before had anyone glorified savagery so much, that he was almost tempted to walk on his fours.

Rousseau never had the opportunity to enjoy his literary triumphs, for he had to flee France because of his radical political ideas.

He found temporary asylum in Prussia, later in Switzerland; but his enemies were well organised, and his books were burned in France as a danger to public morality.

The famous first paragraph of Emile, on De l'Education, 1762, on the purity of nature and the depravity of civilization is merely the educational variation of a general theme which has deep roots in Rousseau's own experiences.

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There is first his personal life. His genius was less the result of work and discipline than a product of nature. He grasped things intuitively and without prejudice, and his language was personal and original.

He felt himself really at home only among pastures and mountains. One of his deepest comforts was music. His religion, in spite of all rationalization, sprang from a strongly emotional pantheistic mysticism. He says that the eternal being cannot be seen nor heard, it can only be felt; it communicates itself neither to our eyes nor to our ears, only to our hearts.

If these positive sides of Rousseau's character alienated him from civilization, his deficiencies did so still more. He had a neurotic and oscillating personality which makes it' extremely difficult to characterize him in unequivocal terms.

Certainly he was one of these uprooted "marginal men" in whom hypersensitiveness to the ethical defects of society and personal moral laxity are strangely allied.

His education did not allow a natural growth of his emotions. His mother died in childbirth; his father was unable to cultivate the talents of his son harmoniously; relatives educated him in a haphazard fashion; and afterwards he served as an apprentice to an engraver.

He was cruelly treated, and as a boy of sixteen he ran away. Then a strange period of travelling, adventures, and unbalancing erotic and religious experiences began.

He never arrived at sexual maturity, for he mostly mistook the beloved woman for the mother he had missed in youth, or else fell into primitive sensuality.

When he came to Paris he appeared in the difficult role of a young talent who felt deeply the difference between himself and the adulterated civilization around him, particularly as he could not cope with its habits and standards.

He felt himself ridiculous, and—as always happens in such a case—was indeed ridiculed. Feelings of superiority mingled with feelings of inferiority; obstinacy, on the one hand, and morbid self-criticism, on the other, were the result.

Rousseau, in his Confessions, believed that he was motivated by the noblest impulses. But when we read his autobiography and become conscious of one love affair after another and of the fact that his own children were brought up in an orphanage, we cannot admire his character.

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He married a most ignorant woman, Therese Le Vaseur, who could neither read nor write, and who had the standards of a woman of the streets in Paris. He married her because of his own sense of inadequacy. Naturally, his waywardness continued. Ironically enough, he celebrated the joys of married love. He declared that marriage should represent an indissoluble union.

Love, he maintained, is never to be taken lightly. It is to govern all of man's relations in politics, education, and social relations.

But Rousseau could hate more fervently than he could love. Thus, in the most bitter terms he attacked his literary enemies, among them Voltaire.

Rousseau and Voltaire are fascinating studies, mainly because of their contrasting views of life and education. While Voltaire believed in the advantages of civilization, Rousseau stressed the benefits of primitive life.

Voltaire believed in progress, Rousseau maintained that progress was an illusion and that man had been retarded with the

advances of scientific knowledge. Voltaire stressed the importance of the arts and the humanities, while Rousseau felt that knowledge corrupted man and that the arts contributed to the spirit of sophistication.

Education, to Voltaire, meant the cultivation of the mind, an understanding of the past so that its errors could be avoided. To Rousseau, education depended on the wisdom of the heart so that the child would not be corrupted by the false standards of society.

Voltaire wrote to a friend that Rousseau "resembles a philosopher as a monkey resembles a man." Yet when Rousseau was attacked by the French and Swiss authorities, Voltaire defended Rousseau with the claim that freedom was an absolute good and that humanity could only advance when a diversity of ideas and a multitude of opinions were being encouraged. When the persecution of Rousseau became even more intense, Voltaire invited him to stay at his country place.

ROUSSEAU'S SOCIO-POLITICAL THEORY

The eighteenth century was revolutionized by various ideologies. These ideologies were mainly destructive in their operation.

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Everything medieval was getting out of vogue. The European social set up was drifting towards new changes.

Evidently, some agency was needed to lead the revolt against everything artificial and out of vogue. Rousseau was quite suitable to lead this revolt because of his personal grievances against all human institutions. "He is, so to speak, the embodied protest of thwarted individuality against a society that has failed to give manhood adequate scope."

Rousseau thought that the savage or the original man lived in a state of stupidity, but he was serene and happy, because his wants were few and simple, and he had enough strength to satisfy his cravings. However, it was not possible for man to remain in this state for long.

His imagination generated limitless cravings in him and thus he was led to create a civilization with its artificial needs which are at the root of all corrupting passions and manners of man. Gradually social, political and industrial lives were organised leading to lower and higher classes and thus to slavery, and to the most subtle and powerful passion of man—the love of private property.

Therefore, Rousseau regards civilization a grand mistake, and the society the source of all evils. He has suggested the changes that should be introduced for reforming the state, church, marriage, family life and school with the purpose of bringing them back to the fundamental principles of nature.

In The Social Contract he declares, "Man is born free, and everywhere he is in chains." In the state of nature everyone was free and equal and no one ruled over anyone.

Rousseau insists that in order to save man from further degeneration the society must be reorganised on the fundamental principles of nature.

He declares that the state exists by the virtue of "the general will", which is nothing but the universal good. If state does not care for the universal good, it must be overthrown.

Therefore, he wants that the laws of the state ought to be enacted only with the consent of the people themselves, and not through their representatives. Thus to Rousseau a representative government is also wrong in principle.

The above views were highly revolutionary for the

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eighteenth century. Thus Rousseau may be regarded as a prophet of democracy.

Rousseau held that religion should be a concern of the individual and it must not be imposed on him by an institutional regimentation.

Rousseau believed goodness to be the original condition, and evil acquired. He declared, "Everything is good as it comes from the hands of the author of nature." He thought that "virtues, conscience, a sense of right and wrong, a sense of justice, reverence and pity are innate in the soul." So to him the problem was not that of inculcating virtues in man, but of

saving him from vices which society puts into him.

FUNDAMENTALS OF ROUSSEAU'S PHILOSOPHY OF EDUCATION

Though the aspects discussed above bear some indications regarding Rousseau's philosophy of education, but hereunder specific aspects concerning his philosophy of education are being discussed in most simplified form:

CONTEMPORARY SYSTEM OF EDUCATION AND ROUSSEAU

Education in the time of Rousseau was still extremely formal. The schoolmaster was an absolute authority; memorization was encouraged and learning was notably stereotyped. Children were regarded as being naturally wayward who had to be disciplined and strictly controlled.

To be sure, there were progressive tendencies. The Jansenists urged a system of education based upon moral regeneration. Fenelon, who was enthusiastic about the possibilities of education for women, was opposed to all forms of austerity and wanted to make education as pleasant as possible.

Abbe de La Salle, who had founded The Institute of the Brothers of the Christian Schools at Rouen in 1684, held such advanced ideas that the interests of the pupils rather than those of the teacher became the center of the curriculum.

In Germany, Basedow (1723-1790) believed that the poor and rich should enjoy the same education and he urged that children be taught according to their interests and outlook. He

wanted better trained teachers with a humanitarian concept of life.

In short, the ideas of Rousseau were part of the Zeitgeist, the spirit of the times. He stated these ideas in a stark form to make them dramatic. He made it clear that the beginning and end of education is not the adult, but the child; the child has his own interests and lives in his own world, and the values of children are completely different from those of adults.

Society had erred in regarding its educational standards as absolutes. They were only postulates; more important than society was the individual, whose integrity should be cherished.

Rousseau, believed that we must start with the present in education. School is not a preparation for living; it is an exercise in living. The child, above all, must be shielded from the vices of society so that his virtues can develop.

Education can be regarded as an external process or as internal development. Like Pestalozzi, Rousseau believed that it is inward growth. We cannot impose standards; we cannot impart information mechanically; we can only develop the natural tendencies of children and excite their curiosity.

Rousseau pointed to four stages in the development of the child, who repeats the growth of the race. Till the child reaches the age of five the main emphasis should be upon physical activities whereby we try to harden the body of the child. Artificial conventions are to be avoided and the child is to experience life directly.

In this stage the child is similar to an animal. Above all, Rousseau recommended the avoidance of rational activities.

The second phase, from ages five to twelve, corresponds to the savage state of humanity. Now the child is aware of his separate identity. Book-knowledge is to be curbed.

He warns teachers not to reason with the youngster who is to learn from experience. The keynote is "do nothing." At the same time, the child, with a natural curiosity, will start to explore the world and his surroundings, and will pick up the first elements of language, writing and reading.

The third phase of development, from ages twelve to fifteen, corresponds to the rational stage of humanity. Now the youngster is able to evaluate and form critical judgments. The sciences,

especially astronomy, agriculture, and the manual arts, are to be stressed; the child will learn by doing.

Hence, the teacher should encourage manual activities. The test of the subjects studied lies in their utility; if they only had

an ornamental value, Rousseau would eliminate them.

The social stage is from ages fifteen to twenty. Now religious concerns are dominant for adolescents, who are to be taught a system of natural religion, whereby they may find God through nature, not through orthodox theology.

At the same time, they would develop a natural interest in the opposite sex. Their studies should make use of real situations, for we learn best by acting in a natural way; we become philosophers by being reflective and we develop religious ideals by acting in a charitable manner. Rousseau sounds like Kilpatrick, the famous American educator, when he says that we learn what we live in our daily existence.

AIMS AND GOALS OF EDUCATION

"To live is not merely to breathe; it is to act, it is to make use of our organs, our senses, our faculties and of all those parts of ourselves which give us the feeling of our existence.

The man who has lived most, is not he who has counted the greatest number of years, but he who has most thoroughly felt life." Hence according to Rousseau the aim of education is complete living.

He holds that ordinary education has sacrificed the child at the altar of knowledge. He should be very highly credited for exposing this fundamental error.

"Nature wills that children should be 'children' before they are men... Childhood has ways of seeing, thinking, feeling peculiar to itself; nothing is more absurd than to wish to substitute ours in their place."

It becomes extremely difficult for us to enter into ideas of children. "I wish", says Rousseau, "some discreet person would give us a treatise on the art of observing children—an art which would be of immense value to us, but of which fathers and schoolmasters have not as yet learnt the very first rudiments."

Rousseau stood for a generous and liberal cultivation of the innate endowments of the child—as the supreme aim of education. The child must be developed as a whole before the

corrupting influences of the society and cramping moulds of specialization distort him.

Rousseau says, "whether my pupil be destined for the army, the church, or the bar, concerns me but little. Regardless of the vocation of his parents, nature summons him to the duties of human life.

To live is the trade I wish to teach him. On leaving my hands, he will not, I grant, be a magistrate, a soldier, or a priest.

First of all he will be a man. Thus Rousseau does not want to train the child for any specific vocation, or a definite social position or a class.

He thinks that the shape of the future environment cannot be foreseen, therefore it is not intelligently possible to educate the child for the future.

He desires to educate the child to act in the present, thinking that if the child is able to use his powers in the present he will be prepared to meet any situation that may arise in future.

ROUSSEAU'S EDUCATIONAL IDEALS

During the eighteenth century numerous erroneous and misleading assumptions guided the education of the child. The child was considered as a miniature adult. Therefore, he was taught the duties of adult irrespective of his natural inclinations.

Education was conceived as a means for developing certain habits, skills and attitudes in the child so that he may accept the products of the race and civilization as passed on to him by the school.

Rousseau's influence upon education in modern time is so great that, some believe, he almost accomplished a Copernican revolution in that field. We can divide the history of education into two periods: before Rousseau and after Rousseau.

This is not due to the soundness of his theories, but rather to their spectacular tendencies. More than anyone before his

time Rousseau championed the ideals of romanticism which he applied to education.

To appreciate Rousseau's educational ideals we should become acquainted not only with Emile, his masterwork, but also with his Confessions, The New Heloise, The Social Contract, and his essay on the Origin of Inequality Among Men.

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As the prophet of simplicity, Rousseau believed in rural living. How calm and peaceful village life could be! How far away it was from the confusion of the big city! How virtuous were its citizens! Rousseau felt that the center of education is family life; this meant a firm husband and an acquiescent, gentle wife.

The only remedy for the artificiality of city life was a return to the calmness of country living. In all these thoughts Rousseau sounds very much like Laotse, the great Chinese thinker.

Both believed in intuition; both stressed the wisdom of the heart; both trusted ignorance rather than knowledge; both reacted against city life; and both were suspicious of formal definitions. The great difference, however, is that Rousseau also glorified the emotion of nationalism.

Rousseau rendered a great service by demolishing the false system of education. He made the child the centre of education. He says, "We never know how to put ourselves in the place of children. We do not enter into their ideas, but we ascribe to them our own."

He made the stages of human development—infancy, childhood, boyhood, and youth as the basis of the new pedagogy. To him the teaching and training do not consist in inculcating ideas and skills in the child, but in offering the child opportunities for full bodily and mental activities as natural for each stage of development.

Another idea on which Rousseau has centred our attention is this: "The individual is an entity in himself, infinitely precious, and should never be sacrificed to fit the needs of society."

To Rousseau the heart of education is the study of the child nature and to provide opportunities for his perfect physical, mental, and moral developments in terms of his natural inclinations and the ever-developing curiosities as evident at each stage of development.

ROUSSEAU'S HYPERBOLISM

Rousseau analysed but failed to synthesise coherently. Rousseau has appealed successfully because his language is always hyperbolic. He takes an extreme position and speaks with force in an original manner. Rousseau was a thinker and he has given us thoughts of far reaching significances. He could analyse

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different things but failed to synthesise the same in a rational, planned and consistent system. He ignores reason and tries to appeal to imagination and sentiment.

NATURALISM IN ROUSSEAU'S EDUCATION

As we have already seen above, Rousseau says, "Everything is good as it leaves the hands of the creator, everything degenerates in the hands of man. This is the keynote of Rousseau's philosophy.

He criticised the artificial manners of the day and pointed out that insincerity, indifference and unscrupulousness have deteriorated man's life. He regarded the life of ignorant people as honest and affectionate. He doubted the utility of the advancement of knowledge and skill.

Living to Rousseau implies action. As he states in Entile:

"In the natural order of things, all men being equal, the vocation common to all is the state of manhood; and whoever is well trained for that, cannot fulfill badly any vocation which depends upon it. Whether my pupil be destined for the army, the church, or the bar, matters little to me. Before he can think of adopting the vocation of his parents, nature calls upon him to be a man. How to live is the business I wish to teach him.

On leaving my hands he will not, I admit, be a magistrate, a soldier, or a priest; first of all he will be a man. All that a man ought to be he can be, at need, as well as any one else can. Fortune will in vain alter his position, for he will always

occupy his own.

"Our real study is that of the state of man. He among us who best knows how to bear the good and evil fortunes of this life is, in my opinion, the best educated; whence it follows that true education consists less in precept than in practice.

We begin to instruct ourselves when we begin to live; our education commences with the commencement of our life; our first teacher is our nurse. For this reason the word 'education' had among the ancients another meaning which we no longer attach to it; it signified nutriment.

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"To live is not merely to breathe, it is to act. It is to make use of our organs, of our senses, of our faculties, of all the powers which bear witness to us of our own existence."

"O men, be humane! it is your highest duty; be humane to all conditions of men, to every age, to everything not alien to mankind. What higher wisdom is there for you than humanity? Love childhood; encourage its sports, its pleasures, its lovable instincts.

Who among us has not at times looked back with regret to the age when a smile was continually on our lips, when the soul was always at peace? Why should we rob these little innocent creatures of the enjoyment of a time so brief, so transient, of a boon so precious, which they cannot misuse?

Why will you fill with bitterness and sorrow these fleeting years which can no more return to them than to you? Do you know, you fathers, the moment when death awaits your children? Do not store up for yourselves remorse, by taking from them the brief moments nature has given them. As soon as they can appreciate the delights of existence let them enjoy it. At whatever hour God may call them, let them not die without having tasted life at all."

According to Rousseau, nature, man and things are the three sources of education. Rousseau stands for spontaneous development of organs and faculties. This is what he means by education from nature.

He has very high regard for the child's inclinations and abilities which are, according to him, different from those of grown-up men. Educators must not ignore this fact. They should not try to find a small man in the child, because what is useful for the adult may be entirely harmful to the child.

The child should never be stiffed with isolated information which he does not understand. Rousseau maintains that the most important task of the educator is to study the child thoroughly from every angle and to endeavour consciously to let the child be at his own disposal in order to facilitate his best growth.

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Thus Rousseau made the subject of education an object of study. This is, perhaps the greatest contribution of Rousseau to the cause of education. All reforms in the field of education after Rousseau find their root in this principle.

The ideal of child-centred schools and of teaching through doing spring from Rousseau's conception of education as a kind of "child gardening." Here he anticipates Froebel's ideal. He says, "Plants are developed by cultivation, men by education."

One should not think that Rousseau has made naturalism a soft pedagogy, because he does not want that the child should be subjected to any regimen.

It is true that Rousseau relieved the child of the harsh yoke of the conventional system of education, but at the same he put on him the severe yoke of necessity. He wants that the child should undergo the pains and bruises as a result of his activities.

He says, "Far from being careful to prevent Emile from harming himself, I should be very sorry never to have him hurt, and to have him grow up without knowing what pain is.

To suffer is the first thing he ought to learn, and that which he will have the greatest need to know." Again in The New Heloise, he writes, "... The most essential part in the education of children... is to make them sensible of their inability, weakness, and dependence, and assume the heavy yoke of that necessity which nature has imposed on our species."

Thus we see that Rousseau demands for the child "a life of strenuous activity, without ease, indulgence, or effiminacy."

DEMOCRACY AND EDUCATION

Real believer of democracy and human freedom in life. Rousseau brings the concept of democracy in education and emphasises its importance.

Real democracy is to be practised by the teacher. Education is to be measured by action, especially by our capacity to love and to engage in useful endeavors. He says:

"In a word, teach your pupil to love all men, even those who despise them; let him not belong to any class,

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but be at home in all. Speak before him of the human race with tenderness, even with pity, but never with contempt. Man, do not dishonor man!

"When the critical age approaches, bring before young people scenes that will restrain and not excite them; give a chance to their nascent imagination by objects which, far from inflaming their senses, will repress the activity of them. Remove them from great cities where the dress and immodesty of women will hasten and anticipate the lessons of nature, where everything presents to their eyes pleasures which they ought to be acquainted with only when they know how to choose them.

Take them back to their first dwelling-place, where rural simplicity lets the passions of their age develop less rapidly; or if their taste for the arts still attaches them to the city, prevent in them, by this taste itself, a dangerous idleness. Carefully choose their associations, their occupations, and their pleasures; show them only touching but modest pictures, which will move without demoralizing them, and which will nourish their sensibilities without stirring their senses."

Rousseau stated that we must respect children. Words without a knowledge of things are a waste of time. He further observes:

"Respect children, and be in no haste to judge their actions, good or evil. Let the exceptional cases show themselves such for some time before you adopt special methods of dealing with them. Let nature be long at work before you attempt to supplant her, lest you thwart her work. You say you know how precious time is, and do not wish to lose it.

Do you not know that to employ it badly is to waste it still more, and that a child badly taught is farther from being wise than one not taught at all? You are troubled at seeing him spend his early years in doing nothing. What! is it nothing to be happy? Is it nothing to skip, to play, to run about all day long? Never in all his life will he be so busy as now.

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"Pedagogues, who make such an imposing display of what they teach, are paid to talk in another strain than mine, but their conduct shows that they think as I do. For after all, what do they teach their pupils? Words, words, words. Among all their boasted subjects, none are selected because they are useful; such would be the sciences of things, in which these professors are unskillful."

CONCEPT OF SELF-TEACHING

Rousseau is a great exponent of the theory of 'self-teaching.' He is deadly against didacticism. He says, "I like not explanations given in long discourses. Young people pay little attention to them and retain little from them.

With our chattering education we make nothings but chatterers." The teacher is very often inclined to be didactive and moralising. The child can never feel interested in theoretical things. He wants activities. He hates all explanations and lectures from the teacher.

He does not like abstract talks. He wants to manipulate concrete objects. Lecturing is the most unscientific and unpsychological method of teaching. Rousseau has done a great service to education by making the school conscious of this wrong method.

But he refuse himself by exaggeration. He has gone too far when he says that Emile is not to learn science, and geometry but to invent them.

However, the truth of Rousseau's contention lies in the sense that lack of independent thinking makes us intellectual slaves, and the things learnt by one's own efforts leave always a permanent mark of wholesome nature.

But self-teaching should be limited. Life is too short to enable one to learn everything at first hand. One can confidently accept the truth found out by expert authority after critically analysing it.

CONCEPT OF TRUTH AND CHARITY

Rousseau's concept of truth and charity is different from the normal meaning of these words. He considers truth as only knowledge and when he acquires enough knowledge, he should

not keep it to himself and shares it with others. This sharing of knowledge is charity. Therefore, Rousseau considers charity as the goal of education. He says:

"Bear in mind always that the life and soul of my system is, not to tench the child many things, but to allow only correct and clear ideas to enter his mind. I do not care if he knows nothing, so long as he is not mistaken. To guard him from errors he might learn, I furnish his mind with truths only. Reason and judgment enter slowly; prejudices crowd in; and he must be preserved from these last. Yet if you consider science in itself, you launch upon an unfathomable and boundless sea, full of unavoidable dangers.

When I see a man carried away by his love for knowledge, hastening from one alluring science to another, without knowing where to stop, I think I see a child gathering shells upon the seashore. At first he loads himself with them; then, tempted by others, he throws these away, and gathers more. At last, weighed down by so many, and no longer knowing which to choose, he ends by throwing all away, and returning empty-handed."

CONCEPT OF SOUND MIND IN SOUND BODY

Rousseau rightly advises not to depend upon reason alone, otherwise mind like the body will carry only that which it can carry. Man's reason cannot form itself independently of his body. Operations of the mind become easy and certain, if the body is under a sound condition.

Thus Rousseau stands for extraordinary physical development and in the early childhood he is ready to sacrifice everything for it. But he goes too far when he says that upto twelve years the child should be taught the lessons in physical culture. If the child, according to Rousseau, is directed in such a manner, he will be able to invent science, mathematics and other things for himself.

We cannot gain-say the importance of bodily development, but to postpone other things altogether for a later stage is dubious. Rousseau does not credit the child with reason. To

him childhood is a period of sleep for reason, hence it should be devoted entirely to physical development.

PLAN OF EDUCATION

Child psychology was not born in the eighteenth century. No one felt its absence so much as Rousseau himself. Rousseau tries to establish certain things from his unscientific observations. He divides man's life into four stages viz., infancy (from one to five); childhood (from five to twelve); boyhood (from twelve to fifteen) and youth (from fifteen to twenty).

His famous educational treatise Emile deals separately with all these stages. Rousseau says, "Each age, each period of life has its proper perfection, a sort of maturity which is all its own.

We have often heard mention made of a grown man; but let us now consider a grown child. This spectacle will be something newer for us, and perhaps not less agreeable."

Rousseau has committed a gross psychological mistake by dividing human life into four stages. We cannot explain a man's life into clear-cut divisions without each influencing the other. Nor can we assign a distinct education for each period without its being correlated with the previous experiences.

We cannot draw a line of demarcation in the growth of human individuals, plan's growth is evolutionary. He does not spring up all of a sudden. It is difficult to say where one period ends and where the other starts.

We cannot infuse in the mind something at a certain stage unless its seeds have already been sown at some earlier stage. Rousseau proposes to keep a boy away from society for fourteen years and expects that in the fifteenth year the boy would become fully virtuous.

Rousseau's conception is fundamentally wrong here. But inspite of all inconsistencies Rousseau has made a notable contribution to the theory and practice of education by showing that at every stage the mental structure of the child undergoes a change and what is suitable for one period may be unwholesome for the other period.

Rousseau has laid undue emphasis on the perfection of each stage, but he has rightly asserted that the method of

teaching must be in line with the degree of mental development the pupil has attained.

We shall see below the nature of education that Rousseau prescribes for each period of development.

(1) Infancy: He condemns all checks on freedom during this period. He recommends country life, freedom, sports and outdoor games. The child has a desire for physical activities. His spontaneous growth and training can best be facilitated if he is placed under simple, free and healthful conditions.

No medicine should be administered in his case. Caps, bangles or swaddling clothes should not prevent his free movements. The child should not be entrusted to the care of professional nurses. Rousseau regards habit as contrary to impulse.

So he insists that the child should not be fixed into any fixed ways. The child should play with "branches, fruits, and flowers or a poppey head in which the seeds are heard to rattle" rather than with artificial toys and gold and silver hells. Plain and simple language should be used with him. The child should not be made to talk prematurely.

Rousseau says, "Observe Nature and follow the route. She is ever exciting children to activity, she hardens the constitution by trials of every sort, she teaches them at an early hour what suffering and pain are. Put them to the hardships which they will one day have to endure. Harden their bodies to the changes of seasons, climates and elements as well as to hunger, thirst, and fatigue."

Thus the education of Emile during infancy is to be purely negative and physical. All that the educator is to do is to protect his instincts and impulses from vice and afford him opportunity for his natural activities.

Rousseau thinks that education does not rise from without; in fact, it springs from within. The first education should be the free and unrestricted expression of the natural activities of the child in his natural environment.

(2) Childhood: Rousseau regards childhood as the most critical period of human life. During this period he insists on training the senses. The child is to learn swimming, jumping and leaping. Some training to eyes should also be given by creating opportunities for weighing, measuring weights, heights and distances.

The ears should be taught through music. Drawing and Geometry should also be given their due place. Thus Rousseau regards body and sense training as the nearest approach to train the intellect at this period.

In firm conformity with his negative education he rhetorically asks, "shall I venture to state at this point the most important, the most useful rule of all education? It is not to gain time, but to lose it." Emile must not study languages, geography and history during this period.

Rousseau wants to make the child tolerable in society at this period. So he wants to give him some idea of conduct and of property. It should be thought that Rousseau speaks of moral training at this point. He speaks thus—simply because of practical necessity.

His advice is to exercise the body, the organs, the senses and powers but to keep the soul lying barren as long as possible. He believes in the child's nature and thinks that the latter judges, foresees, and reasons on everything in which he is directly interested. During this period Rousseau stands for intellectual training through natural interests.

All types of training should be only indirect and incidental. Thus we see that Rousseau is totally blind to the social life of the child. He is alive only to the tendency of imitation in the child. Hence his knowledge of child psychology is defective.

He ignores the conative aspect of the child mind. Consequently his object in giving the child some training in drawing and

music is to make him only more efficient in discriminating objects.

(3) Boyhood: During this period the child should be instructed in natural sciences. The instinct of curiosity should be exploited for investigative purposes. Rousseau says that natural sciences afford the best mental exercise for the boy. He wants to teach the boy the idea of interdependence of man, and therefore he adds industrial training to his education.

He says that the boy should discover science himself rather than to learn it from others. Geography and astronomy should not be taught through maps, globes and other misleading representations. The spirit of inquiry should be stimulated in the child.

He should be encouraged to observe the rising and setting sun and the moon during different seasons and draw the

inferences himself there from. Let him understand the various problems of topography and neighbourhood and find out the solutions.

Rousseau says that all valuable knowledge may be acquired most clearly and naturally through one's own experience. He says, "I hate text-books, they merely teach us to talk of what we do not know. Since we must necessarily have books, there exists one which, to my own way of thinking, furnishes the happiest treatise on natural education. This book shall be the first which my Emile will read, for a long time it will of itself constitute his whole library. . . What, then, is this wonderful book? Is it Aristotle? Is it Pliny? No, it is Robinson Crusoe."

Rousseau was too much occupied with his naturalism. He could not understand that the duration of three years was too short a period to enable anybody to learn the sciences through direct experience.

(4) Youth: This period is predominantly of moral education. "As soon as Emile has need of a companion, he is no longer an isolated being." Hitherto the child has been educated in duties concerning to himself alone. Now the youth must be so brought up as to understand social relationships.

He should be taught to respect and love others. His emotions are to be developed. "We have formed his body, his senses and his intelligence, it remains to give him a heart."

He shuns all formal methods of precepts and maintains that the training should be conducted in a natural way by contacting the youth with his fellowmen and by directly appealing to his emotions. Emile is to frequent social places like infirmaries, hospitals, and prisons.

He is to observe concrete examples of miseries in all stages, but not so often as to make him hardened. The care is to be taken that the youth does not become cynical and hypercritical. For this he should be given lessons in history. But only contact with concrete things may not always produce the desirable sentiments in the youth.

Hence his conduct should be directed on the reward and punishment level through the use of fables and stories for, "by censuring the wrong doer under an unknown mask, we instruct with offending him."

CONCEPT OF NEGATIVE EDUCATION

Rousseau, to our knowledge, is the only educator, who has so emphatically advocated this unique concept. We may or may not agree with his views but as an educant we are duty bound to read and try to understand his viewpoint in this regard and thereafter formulate our own view regarding its utility in education.

Rousseau ignores the moral and spiritual life of the child. He seems to have admirable instincts on the subject of morals, but he has no principles, and being dependent on instinct for his morals he makes contradictory statements.

At one place he asserts that "there is only one knowledge to give to children, and that is a knowledge of duty." Again he says; "To know right from wrong, to be conscious of the reason of duty is not the business of a child." Elsewhere he says, "that the most sublime virtues are negative".

We have seen that Rousseau vehemently criticised the prevailing conception of human nature. Human nature was regarded bad and religious training meant to replace new habits and ideals under man's direction by eradicating the original nature.

It had a strong reaction in Rousseau. He emphatically asserted that first education should be entirely negative. It should

not aim at teaching the principles of virtue or truth.

It should only see that the heart is protected from the evil and vice and the mind from error. Education of the child should be adjusted according to his own powers and inclinations. The child's will must be always supreme.

We must in all our endeavors reverse the current practices, according to Rousseau. Moral instruction must be negative. He says:

"We are now within the domain of morals, and the door is open to vice. Side by side with conventionalities and duties spring up deceit and falsehood. As soon as there are things we ought not to do, we desire to hide what we ought not to have done. As soon as one interest leads us to promise, a stronger one may urge us to break the promise.

Our chief concern is how to break it and still go unscathed. It is natural to find expedients; we dissemble

and we utter falsehood. Unable to prevent this evil, we must nevertheless punish it. Thus the miseries of our life arise from our mistakes . . ."

"The only moral lesson suited to childhood and the most important at any age, is never to injure any one. Even the principle of doing good, if not subordinated to this, is dangerous, false, and contradictory. For who does not do good? Everybody does, even a wicked man who makes one happy at the expense of making a hundred miserable; and thence arise all our calamities. The most exalted virtues are negative."

Rousseau says, "Do not give your pupil any sort of verbal lesson, for he is to be taught only by experience. His first education, then, ought to be purely negative. If consists not at all in teaching virtue or truth, but in shielding the heart from vice, and the mind from error. If you could do nothing and allow nothing to be done; if you could bring your pupil sound and robust to the age of twelve years without his being able to distinguish his right hand from his left, from your first lessons the eyes of his understanding would be open to reason."

According to Rousseau all the accepted educational practices were erroneous. To him positive education was merely an attempt to prepare the mind prematurely in order to enable the child to understand the duties that belong to man. He defined negative education as a system which aims at perfecting the organs which are instruments of knowledge.

He tends to exercise the senses to prepare the way for reason. It shows to the child the path that will lead him to truth and goodness at the proper time when he can recognize, appreciate and love them thoroughly.

He says, "Negative, I call their education which strives to make perfect the organs of our understanding before it conveys us true understanding, and which prepares for reason by exercising the senses. Negative education does not mean idleness —on the contrary, it does not inculcate virtue but it prevents vice; it does not teach truth but it preserves from going astray.

It makes the child fit for everything that can lead it to the truth when it becomes able to understand the truth, and the good when it becomes able to love the good."

SIGNIFICANCE OF HABITS

Rousseau does not want that the child should form any habit. The only habit that he is to form is to contract no habit at all. Habit is contradictory to nature. In his passion for freedom Rousseau says 'back to nature.'

Apparently he must be against formation of habits, Rousseau regarded habit as bondage. But he was not blind to the significance of habits altogether. He favours certain habits of actions, such as those of cleanliness and hygiene. He spoke specially against the habits of thought which tend to produce intellectual slaves.

ROUSSEAU'S CONCEPT OF WOMEN EDUCATION

As men and women have different vocations, their education must be different: 'When once it is proved that men and women are and ought to be unlike in constitution and in temperament, it follows that their education must be different'.

Women's education is to be planned in relation to, and to be made subservient to, that of man. Its aim is: 'To be pleasing

in his sight, to win his respect and love, to train him in childhood, to tend him in manhood, to counsel and console, to make his life pleasant and happy, these are the duties of women for all time, and that is what she should be taught while she is young'.

The woman's education is also conditioned by the fact that she never attains the age of reason; hers is a case of arrested development! 'If women could discover principles and if men had as good heads for detail, they would be mutually independent.'

'The search for abstract and speculative truths, for principles and axioms in science, for all that tends to wide generalisation, is beyond a woman's grasp; their studies should be thoroughly practical. It is their business to apply the principles discovered by men, it is their place to make the observations which lead men to discover those principles.'

'Speaking generally if it is desirable to restrict a man's studies to what is useful, this is even more necessary for women, whose life, though less laborious, should be even more industrious and more uniformly employed in a variety of duties,

so that one talent should not be encouraged at the expense of others.'

Two contrasted and almost contradictory schemes of education have been presented by Rousseau for Emile and for Sophy, but for individuals with similar natural endowment who, although their functions in society may be different, must nevertheless abide each other, some compromise would be necessary; the rational system of training Emile would have to be tempered by the somewhat conventional training of Sophy, if they were ever to live happily together.

In the fifth part of the Emile Rousseau deals with model Sophie or the education of the girl. Unfortunately Rousseau misconceives the women nature. To him women must not possess any individuality of their own. They should be regarded only as subordinate to the nature of man. He says, "The whole education of women ought to be relative to men. To please them, to be useful to them, to make themselves loved and honoured by them, to educate them when young".

The women should undergo hardships at the hands of man as the later should suffer at the hands of nature. The women should try to acquire physical charms by bodily exercise.

They should be taught sewing, embroidery, lace work, and designing so that they may decorate themselves to please men. The girls should be obedient and must be prepared to suffer injuries at the hands of their husbands without any complaint.

They should be given religious training at an early age. "Every daughter should have the religion of her mother, and every wife that of her husband."

Rousseau does not want that women should learn philosophy, art and science. She is only to learn the technique of pleasing man and to that end she should try to acquire a psychological insight into the nature of man.

Thus we find Rousseau a most radical naturalistic and individualistic in education of the boy, but hopelessly traditional throughout in education of the girl.

ROUSSEAU'S INFLUENCE ON MODERN EDUCATION

Rousseau and Social Movement in Modern Education: Rousseau meant at destroying traditionalism. In due course of time the

main features of his naturalism have been modified or rejected according to the needs of the society. Rousseau must be credited with many important advances in modern education. He vehemently criticised artificial and superficial ways of the society. Consequently he also opposed the unnatural educational organization prevalent at the time.

He praised the virtues of the primitive man and recommended a simpler basis of social organization. He laid down that all the members of the society must be trained industrially so that each one may become independent at last for his daily bread. He believed that his tendency would lead to a sympathetic and benevolent control of society.

Herein Rousseau sowed the seed of vocational education to germinate in future. This aspect of Rousseau's work created a close relation between education and human welfare which we have already hinted at. Perhaps it will be not far from truth to say that the present day consciousness of the training of the defectives, and of other extreme variations find some of their inspirations from the Emile.

Evidently, Rousseau's principles of negative education and anti-social training were pregnant with many issues which have appeared in the social movements in modern education.

Rousseau and the Scientific Movement in Modern Education: Rousseau's call was "back to nature". This helped the introduction of sciences in the curriculum and to-day we find the study of physical forces, natural environments, plants and animals in schools and colleges. In his naturalism Rousseau anticipated the nature and geography of Pestalozzi, Basedow, Salzmann, and Ritter, and he foreshadowed the arguments of Spencer, Huxley, and the modern scientific movement in education.

Rousseau and the Psychological Movement in Modern Education: Rousseau was not adequately acquainted with child psychology. Nevertheless, it will have to be admitted that it was because of Rousseau that the child became an object of discussion in educational programme.

He laid special emphasis on curiosity and interest and recommended that these should be used as aids for study. Herein he anticipated the Harbartian theory. Pestalozzi's theory of object teaching and Froebel's idea of motor expression find their root in Rousseau's recommendations.

In this way Rousseau exposed the importance of motivation, of creating problems, and of utilizing the senses and activities of the child. Hence Rousseau may be called the father of the psychological movement in modern education.

To Rousseau education was life itself and not a preparation for future. It is a natural process which develops from within through the workings of natural instincts and interests. Rousseau was not conscious of the ultimate purpose of human life. He followed only a naturalistic ideal.

ROUSSEAU'S INFLUENCE ON CONTEMPORARIES

Rousseau's influence on his contemporaries may be assessed by Kant's confession. "I am by disposition an inquirer. I feel the consuming thirst for knowledge, the eager unrest to advance ever further, and the delights of discovery. There was a time when I believed that this is what confers real dignity upon human life, and I despised the common people who knew nothing. Rousseau has set me right. This imagined advantage vanishes. I learn to honour men, and should regard myself as of much less use than the common labourer, if I did not believe that my philosophy will restore to all men the common rights of humanity."

And the arresting impression made on the intelligentsia of Rousseau's own day by the publication of the Emile may be inferred from the incident that only once did Kant miss his daily constitutional, namely, on the day when the Emile arrived; the work so engrossed him that he read it to the end without a break.

The popular reception accorded it was just the reverse—it was condemned by the Archbishop of Paris immediately after publication as an irreligious work and ordered to be torn and burnt in Paris by the Public Executioner.

Such a contradiction is only paralleled by Rousseau's own writings and in his life. Rousseau nevertheless stands to modern education as Plato to ancient education.

ROUSSEAU'S INFLUENCE ON LATER EDUCATORS

Rousseau advocated many-sided maturing and training. Pestalozzians emphasized the 'harmonious development of faculties'. Herbart, too, speaks of many-sided interests. Pestalozzi has partially emphasized Rousseau's idea of maturing of the

child's instincts and capacities. Froebel imbibed this view more clearly.

Pestalozzi, Herbart and Froebel, like Rousseau meant to provide appropriate activities for each stage. Rousseau made it clear that sense perception is fundamental in elementary education. This view is especially emphasized by Basedow and the Pestalozzian 'object teaching'.

Rousseau did not like that the children should be taught the theological aspects of religion. Both Pestalozzi and Basedow accepted this view of Rousseau. Pestalozzi agreed with Rousseau that home geography should be the starting point of

geography teaching.

Basedow and modern Harbartians have accepted Rousseau's idea that "Robinson Crusoe" should furnish the basis for scientific and practical studies. Rousseau did not like that the child should memorize words prematurely. He thought that this would destroy the child's judgement.

Pestalozzi realize this ideal very early but he could not live upto it and his teaching degenerated into memorizing, but Herbart and the latter reformers tried to include this ideal in their principle of teaching. Very like Rousseau,—Basedow, Pestalozzi and Froebel accepted the physical activity as necessary for healthy growth.

Rousseau thought that motor activity should be connected with observation and reasoning. Basedow and Pestalozzi could not appreciate this ideal in its full significance. It was left to Froebel and to Dewey to carry out this ideal into practice.

Rousseau thought that if a child had ability to reason he must be encouraged to investigate small problems of applied science. This principle was neglected almost by all educators except by Froebel upto some extent. Dewey has very recently revived this principle into practice.

Rousseau preached that the child should be enabled to combine sense perception and motor activity and to make drawings from models. He gave much value to the crude attempts of the child in this respect. This ideal has been very recently emphasized by Colonel, Parker and Dewey.

Rousseau reminded the educational world that it is from the industrial standpoint that the study of social relations should be approached. The nineteenth century educators favoured this

ideal very partially. Dewey has especially advocated this ideal bringing many changes in the educational programmes of his country, America.

CRITICAL EVALUATION

What strikes the reader are the modern tendencies of Rousseau. He was the father of modern child psychology; he laid the foundations for a new curriculum; he emphasized the importance of play activities; he saw that the child must unfold from within; he knew that languages had to be taught in a new way; and he believed that curiosity and utility are the foundations of the curriculum.

Still, the weaknesses of his system are apparent; he restricted the activities of teachers who are to be only minor parts of education. We know today that firm guidance is one of the primary tasks of education and that, if it is not exercised by teachers, it will be carried on by the agencies of communication and the cultural mores, which will lead to mediocre standards for the individual and society.

Furthermore, Rousseau overlooked the importance of reason. To be sure, reason may be perverted; intellectual discipline may be overdone and the child may be taught useless facts; still, reason is man's most glorious possession; without it he is like an animal. Descartes says reality may not be intellectual it is explored best through the resources of reason. This does not imply a separation of reason and emotion; this would be a major mistake.

What is needed in a sound system of education is to make emotions rational and to intensify reason through the development of our creative drives. Of all the capacities of man reason has the most explosive potentialities; undoubtedly, Rousseau underestimated its possibilities.

There is a direct line between Rousseau, Kant and Pestalozzi; his impact on contemporary education, especially in the United States, is immense. He is the prophet of freedom and of laissez-faire, but we must realize that the freedom to be creative in education also demands a sense of responsibility and a sense of social dedication.

AN ESTIMATE

It is as difficult to appraise the general historical significance

of Rousseau's writings as it is to judge his merits as an educational philosopher. The revolutionary-minded critic would say that political progress—unfortunately—seems to develop only in great cataclysms, and that, consequently, it needed

men like Rousseau to pull the wheels of history out of the mind of decaying absolutism.

The more organically minded thinker would say that in principle there was nothing new in Rousseau's thought except his derringdo, which appealed more to the emotions than to the reason. Had people followed the more balanced political progressivism of Montesquieu, they would have been happier than they were under the banners of Rousseauism.

If one tries to pass judgment on Rousseau's educational thought in particular, a similar dichotomy of opinion 'will emerge. One may say that it was Rousseau's cry of retournez a la nature which jolted educators out of their complacent routine, changed educational methods and influenced the attitude of parents to such a degree that childhood was no longer considered a merely inferior state of adulthood. Even the dress of children was changed. They were no longer forced to walk around like miniature adults, but were permitted to be children.

What, after all, can be greater than the Copernican turn achieved by Rousseau's educational philosophy to give childhood its natural rights and to place education in the very center of human development, instead of seeing it swinging as a satellite around the Church, the State, and society?

The opponent, however, could answer that in Rousseau's times there were already educational movements under way which would have brought about organic educational reforms without revolutionary upheavals.

In Germany a new educational life had started, eventuating in the Philanthropist movement. There were modernizing trends in France, springing from the Jansenists, from Fenelon and Fleury, and finally from Jean Baptiste de La Salle's Order of Christian Brothers.

All these movements, if supported by a general reform of social conditions, would have transformed education more steadily and more organically. Then children would not have been exposed to danger because unwise educators and parents experimented wildly in Rousseauism; nor, perhaps, would there have been necessary that cleavage between secular and religious

education from which France and other countries have suffered since the time of Rousseau.

However, if such contrasts of opinion center around an author and persist for centuries, the man must indeed have reached into unusual depths of life and thought. He does not deserve the kind of disciples who regard each statement of the master as a gospel; rather he deserves the attention of free men who are able to preserve their own judgment even when faced with fascinating revolutionary ideas.

For such men the work of Jean Jacques Rousseau will be a source of productive excitement, and they will reject a fallacious opinion shared by both his false admirers and his false critics— namely, that he is the advocate of unbridled individualism. In his political philosophy he sets the volonte generate against the volonte de tous; in his educational philosophy he is far from confusing natural methods of education with undirected educational instinctivism.

It is his profound respect for the great ideal of the harmony of naturalness and discipline which led him to write his Contrat Social and his Emile. The fact that in his own life he was torn by contrasts is perhaps the very reason for the depth and intensity of his struggle as a thinker and writer.

QUESTIONS FOR ANSWER

1. "Rousseau's personal life had its effect on his philosophy of education." Justify this statement.

2. Write a note on Rousseau's Aim and Goals of Education.

3. Write a note on Rousseau's Educational Ideals.

4. 'Naturalism is fundamental in Rousseau's education.' Justify.

5. Write a note on Rousseau's Plan of Education.

6. Write short notes on Rousseau's following concepts:

(a) Democracy in Education

(b) Concept of Self-Teaching

(c) Concept of Negative Education

(d) Concept of Women Education.

7. Write a note on Rousseau's influence on his contemporary and later educators.

8. Write short notes on the following:

(a) Rousseau's Social Theory

(b) Concept of Sound Mind in Sound body

(c) Rousseau's life profile

(d) Rousseau's brief critical evaluation.

19 Immanuel Kant (1724-1804 A.D.)

INTRODUCTION

Immanuel Kant expressed his idealism in a more critical manner than did Leibniz. Kant's background reflected an early pietistic upbringing. His parents were devout Christians, and they educated their child in the fundamentals of religion. While his intellect might have questioned his early faith.

Among the main intellectual influences which had left their mark on Kant were Rousseau, Newton, the Leibnizian-Wolffian philosophy, and David Hume.

He was especially indebted to Rousseau, because the latter championed the dignity of man, preached a philosophy based on feeling, and, like Kant, developed educational ideals based on faith.

Newton influenced Kant as a model scientific thinker. What Newton had done for the physical sciences, Kant wanted to accomplish for philosophy.

The Leibnizian-Wolffian philosophy supplied the technical setting for Kant. Like Leibniz and Wolff, he was interested not in the content of experience, but in the invariable forms of experience.

Hume awoke him from his dogmatic slumber. When Hume challenged the principle of causality, Kant had to re-examine

the rationalistic foundations of knowledge, and his critical method was an attempt to mediate between empiricism and rationalism.

HIS WORKS

Among the important books of Kant are Prolegomena to Any Future Metaphysics, Critique of Pure Reason, Critique of Practical Reason and Critique of Judgment. From the standpoint of education, we should especially note his Pedagogy.

KANT'S CONCEPT OF PHILOSOPHY

Kant approached philosophy from an epistemological standpoint; hence, he was primarily concerned with the problem of knowledge. He made it clear that the objects do not exist by themselves, but are determined by our cognition.

His philosophy is called transcendental; this means that it deals not with the content of phenomena, but with the a priori knowledge which we have of them. Before we proceed, let us make a clear distinction between a priori and a posteriori knowledge. A priori knowledge occurs prior to experience, whereas a posteriori knowledge depends upon experience.

In addition, Kant made a distinction between analytical and synthetic judgments. In analytical judgments the predicate is implied by the subject; for example, the triangle contains three angles.

Analytical judgments do not add anything new to our knowledge. However, in synthetic judgments the predicate is not contained in the subject, and, thus, they add new factors to our knowledge.

Kant showed that science and metaphysics depend upon the validity of synthetic a priori judgments. This is illustrated, for example, by the law of gravity. Incidentally, Kant maintained that synthetic a priori judgments have a different validity in the physical and natural sciences than in metaphysics; in the latter they should be used with caution and as mere postulates.

Concept of Understanding

The understanding, Kant explains in the Transcendental Analytic, depends upon four kinds of categories: quantity, quality, relation, and modality. Quantity is subdivided into unity, plurality, and

totality. Quality contains reality, negation, and limitation. Relation is subdivided into substance, cause, and reciprocity; modality contains the categories of possibility, existence, and necessity. These categories are not based on experience but are a priori. Still, these categories cannot be applied to God; thus, we cannot speak of God as a substance, and we cannot treat the concept of God according to the categories of causality.

Concept of Self, Universe, Soul and God

The concept of the self is made possible by postulating the transcendental unity of apperception. This means that we are conscious of our own existence, and that the self is not merely a bundle of sensations.

Yet, reason tries to transcend the understanding, and it attempts to achieve a view of totality. Thus, three Ideas result, dealing with (1) the universe as a whole, (2) the soul, and (3) God.

When we reason about the universe as a totality, contradictions or antinomies result. There are four antinomies: the first deals with the possibility of creation.

The thesis holds that the world must be created in time, and be contained in finite space. The antithesis states that the world is infinite and eternal.

The second antinomy deals with the indivisibility of the universe. The thesis maintains that the world is divisible into parts which are ultimately irreducible, while the antithesis states that the world can be divided indefinitely.

The third antinomy treats the problem of freedom. The thesis maintains freedom, while the antithesis upholds necessity.

The fourth antinomy deals with the problem of the creator. The thesis holds that there is a necessary force which has created the universe, and which is the cause of the universe. The antithesis maintains that no necessary being exists.

Kant pointed out that our reason is unable to deal adequately with these paradoxes. Regarding the possibility of freedom, he tried to make an important compromise.

He maintained that while necessity may apply to the world of phenomena, freedom rules in the unconditioned realm, the world of the thing-in-itself.

When Kant turns to the problem of the soul, he likewise shows his skeptical temper; paradoxes result, which are called paralogisms. I cannot know myself as a metaphysical subject; I can know my inner being only through the categories. In short, even the concept of identity depends upon an analytic proposition.

His skepticism regarding the existence of the soul has significant consequences. Remember that the scholastic theologians accepted the existence of the soul as a definite principle of knowledge, and they thought they could describe its attributes.

However, Kant points out that our reason can say nothing definite about the existence of the soul, and that when we philosophize about it, our knowledge ends in contradictions.

When he turns to the arguments for the existence of God, he unleashes a veritable philosophical barrage. Thus, he attacks the ontological proof for the existence of God. We cannot bridge the gap between thought and existence.

I can think of a millionaire, yet this does not create a necessity for the existence of a millionaire. Furthermore, since the existence of God is a synthetic judgment, it may be denied without logical contradiction. Also, we must experience existence; conception of an idea is not enough.

It may be asked now, whether the conclusion of Kant's theoretical system is atheistic? The answer is an emphatic no. We may not be able to demonstrate philosophically that our soul is immortal and that God exists, but our theoretical judgment is only one aspect of our being—more important is our practical judgment.

Kant, showing the limits of philosophical insight, thus paves the way for a more definite faith. The ideas of reason have a regulative significance. We must act in such a way as if God existed, as if we had freedom, and as if our life were not terminated by death. Morality creates its own structure and its own needs.

Concept of Morality

The moral laws are discussed in detail in the Critique of Practical Reason. Kant is concerned not with the content of moral laws, but with their forms. Foremost is the categorical imperative

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which states that we should act in a way that our actions can become maxims of universal behaviour.

We might object to this law by saying that a man who steals would violate the categorical imperative. Yet Kant feels that not even the thief would want to have his behaviour universalized.

Kant made it clear that every man is to be treated as an end in himself, and that man has an innate dignity. Thus, he is not to be a tool for unscrupulous legislators, nor is he to be used as cannon fodder for the princes, nor is the integrity of the student to be violated.

Kant would never agree to the doctrine that the end justifies the means. Above all, he emphasized good will both in philosophy and education. Unlike the pragmatists he believed in the motive rather than in the consequences of moral action.

It may be asked now whether such morality can be established by legislation and whether the state should coerce its citizens to act morally. Kant did not believe in force. Morality must be produced through education and must be founded upon an intense sense of duty.

The greatness of man, according to Kant, lies in his moral power which gives meaning to human destiny. Man's moral nature imbued Kant with hope for the future, and he thought that, eventually, the laws of morality would prevail, not only in religion, but also in politics and in international relations.

Important are his three postulates of morality. First is the postulate of freedom. When I engage in a moral action, when I follow the sense of duty, I act as if I were free.

If my behaviour were completely determined, I could not become conscious of the dignity of the moral law. Freedom itself cannot be proven by knowledge, but depends on faith. Freedom, to Kant, does not mean caprice; it stands for subordination to the sense of duty. The second postulate is the immortality of the soul; the third is the existence of God.

What is the significance of these postulates? What is their meaning for philosophy? They indicate that belief in God, human freedom, and the immortality of the soul make possible an adequate moral life. Thus, if this existence were the only one, virtue would not be rewarded and vice would not be punished.

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The concept of the future life, however, establishes an adequate scale of values. This type of thinking encouraged the development of an empirical theology based on the experience of God's grace rather than on intellectual definition.

Concept of Religion and Sin

Kant defines religion as the recognition of all duties as divine commands. It must be pointed out that his philosophy stressed duty rather than a knowledge of divinity; religion, according to Kant, depends on morality.

Religious systems, be they Christian or pagan, must be judged by their contribution to man's moral ideals. What happens then to prayer? Can man appeal to God?

Kant answers that prayer cannot change the order of nature, and cannot lead to God's intervention in human existence. It can only strengthen man's moral capacities. He denied the possibility of miracles, for the realm of phenomena is governed by the principle of causality. Miracles, thus, would be against the laws of nature.

Kant did not believe in original sin in the Augustinian sense. Original sin does not lie in the fall of Adam, rather in man's deceitfulness. Since man did not fall from grace, he did not need a divine savior. Kant consequently stressed Christ's human qualities.

How are we saved? How can we enjoy eternal bliss? According to Kant, not by theological dogmas, nor by the acceptance of sacraments, but by moral and educational training and by following our sense of duty.

Generally Kant gave a subjective explanation of ecclesiastical doctrines. He did not believe in the existence of the devil, nor did he accept the existence of a physical hell—good and evil refer to our heart which is the source of all true morality.

It is no wonder that his religious views were regarded with suspicion. The education minister of Frederick William II censored Kant and threatened him with extreme measures. Kant promised not to publish his views; however, after Frederick William II died, Kant broke his silence.

To Kant, God was not an arbitrary force. He was not a Jehovah sitting on a throne and punishing mankind for their sins, rather God was a moral force within man. The dictates

of God were known through our conscience, which served as the arbiter when conflicting choices had to be made.

Since theological doctrines have only symbolic value, no one could be coerced to accept them. Thus Kant believed in freedom of conscience. A man's beliefs were not to be determined by the state; they were his private matter.

Morality itself could not be produced through social reform; it could only be created through man's insight and through his acceptance of a universal sense of duty.

KANT'S EDUCATIONAL THOUGHTS

To Kant education was of utmost importance. Through education we become truly human and we develop the patterns of civilization. We should educate with a view toward the future, for man is evolving, and he has within himself seeds of perfection.

In educating the child, we should insure the safeguard of his independence. At the same time, the child is to be trained in a truly moral manner. Moralization implies to "acquire that type of mind which chooses good aims only."

To accomplish this goal, Kant disapproved of state education, and he also opposed control on the part of princes. Philosophers and educators should combine and develop the ideals of a new school system based upon moral law and the dignity of the individual. In his educational thought, Kant stressed especially the importance of discipline.

Concept of Discipline

Discipline is fundamental to achieve. The aims of life and the same is equally applicable to education, therefore, Kant stresses the importance of discipline in 'Pedagogy' in the following words:

"Discipline or training transforms animal nature into human nature. An animal is by instinct all that it ever can be; some other reason has already provided everything for it. But man needs a reason of his own. Having no instincts, he has to work out a plan of conduct himself. Since, however, he is not able to do this at once, but comes into the world undeveloped, others must do it for him.

"Through its own efforts the human race is by degrees to develop all the natural endowments of man. One generation educates the next. The beginning of this process may be looked for either in a rude and unformed, or in a perfect and cultivated condition. If we assume the latter, man must afterwards have degenerated and lapsed into barbarism.

"Discipline prevents man from being turned aside by his animal impulses from humanity, his appointed end. It must restrain him, for example, from venturing wildly and thoughtlessly into danger. Discipline thus is merely negative,

namely, the process by which man is deprived of his brutality. Instruction, on the contrary, is the positive part of education."

Children need control, according to Kant:

"Discipline subjects man to the laws of mankind, and lets him feel their constraint. But this must take place early. Thus children are at first sent to school, not so much to learn anything, as to become accustomed to sitting still and obeying promptly what they are told, to the end that later in life they may not actually and instantly follow all their impulses."

Education and Civilization

Unlike Rousseau, Kant considers civilization as a prerequisite for education. He writes:

"We see this among savage nations which, though they may live in subjection to Europeans a long time, yet never adopt European customs. With them, however, this is not a noble love of freedom, as Rousseau and others imagine, but a kind of savagery, in which the animal, so to speak, has not yet developed its humanity. Man should therefore accustom himself early to submit to the dictates of reason. If a man in his youth is allowed to follow his own will without opposition, he will retain a certain lawlessness through life. And it is no advantage to such a man to be spared in his youth through a superabundant motherly tenderness, for later on he will

meet with all the more opposition on every side and everywhere encounter rebuffs, when he enters into the business of the world.

"It is a common mistake in the education of the great that, because they are destined to rule, they should never meet with opposition in their youth. Owing to his love of freedom, man needs to have his native roughness smoothed down; but with animals instinct renders this unnecessary."

Culture Primary to Education

It (culture) includes respect for discipline and respect for the wisdom of elders. Family is the primary institution of culture. Kant observes:

"Culture includes discipline and instruction. These, so far as we know, no animal needs; for none of them learn anything from their elders, except the birds, which are taught by them to sing. It is a touching sight to watch the mother bird singing with all her might to her young ones, which like children at school, try to produce the same tones out of their tiny throats.

"Man can become man only by education. He is nothing but what education makes him. It is to be noted that man is educated only by men who themselves have been educated."

Concept of Experimental Schools

Kant is the only educator to advocate this concept, his views in this regard are as follows:

"Must be established before we can establish normal schools. Education and instruction must not be merely mechanical; they must be based on fixed principles. Yet education must be not entirely theoretical, but at the same time, in a certain sense, mechanical.

"People commonly imagine that experiments in education are not necessary, and that we can judge from our reason whether anything is good or not. But this is a great mistake, and experience teaches that the results of our experiments are often entirely different from what

we expected. Thus we see that, since we must be guided by experiments, no one generation can set forth a complete scheme of education."

Basic Features of Kant's Education

Kant's education contains following three basic features:

1. Education implies constant improvement.

2. Development of moral sense.

3. Enlightened system of education.

Kant's views on all the three aspects are given hereunder: Education, to Kant, implies constant improvement.

"There are many undeveloped powers in man; and it is our task to unfold these natural gifts in due proportion, to develop humanity from its germinal state, and to lead man to a realization of his destiny. Animals unconsciously fulfill their destiny themselves. Man must strive to attain it, but this he can not do, unless he has a conception as to the object of his existence. The fulfillment of his destiny is absolutely impossible to the individual. In times past men had no conception of the perfection to which human nature might attain. We ourselves have not yet become perfectly clear on the subject. This much, however, is certain: no individual man, whatever may be the culture of his pupils, can insure the fulfillment of their destiny. To succeed in this high end, not the work of individuals, but that of the whole human race, is necessary."

[Education is a supreme art,] "the practice of which can become perfect only through many generations. Each generation, provided with the knowledge of the preceding one, can more and more bring about an education, which will develop man's natural gifts in due proportion and relation to their end, and thus advance the whole human race towards its destiny. Providence has willed that man shall develop the good that lies hidden in his nature, and has spoken, as it were, thus to him: 'Go forth into the world, I have

equipped thee with all potencies of good. It is for thee to develop them, and thus thy happiness and unhappiness depend upon thyself alone.'"

Man, Kant taught, must develop his moral sense:

"Providence has not placed a fully formed goodness in him, but merely capabilities without moral distinction. Man's duty is to improve himself; to cultivate his mind, and when he is evil, to develop moral character. Upon reflection we shall find this very difficult. Hence education is the greatest and most difficult problem to which man can devote himself."

Kant favoured an enlightened system of education:

"Man may be either broken in, trained, and mechanically taught, or he may be really enlightened. Horses and dogs are broken in, and man, too, may be broken in; it is eminently important that they learn to think.

That leads to the principle from which all transactions proceed. Thus we see that a real education involves a great deal. But as a rule, in private education, the fourth and most important point is still too much neglected, for children are substantially educated in such a way that moral training is left to the preacher. And yet how infinitely important it is that children be taught from youth up to detest vice, not merely on the ground that God has forbidden it, but because it is in itself detestable."

QUESTIONS FOR ANSWER

1. Write a note on Kant's concept of 'Self, Universe, Soul and God'.

2. Give your views on Kant's concept of Morality.

3. Write a note on Kant's educational thoughts.

4. Write short notes on Kant's following educational concepts:

(a) Concept of Discipline

(b) Constant Improvement in Education

(c) Enlightened System of Education

(d) Concept of Experimental Schools.

20 Thomas Jefferson (1743-1826 A.D.)

INTRODUCTION—PERSONAL TRAITS

Colonial leader Thomas Jefferson deserves a significant place for his role to the development of American Education. His interests were of unique universality and his talents equaled his interests.

He loved the ancient languages, and classical authors remained his friends throughout his life. He quoted frequently from their works.

He cherished books as did Petrarch and Lorenzo Valla. He could write long and excited letters about astronomical events and botanical problems; nature was for him not just woods, mountains, and rivers but an inexhaustible source of inspiration for his great and all-embracing soul.

As farmer and gardener, he not only cultivated the land and experimented with it but adored its beauty and fertility. He was a master architect who, like the great Renaissance builders, did not fear to lose his originality when he followed great examples.

Like many of the great figures of Antiquity and the Renaissance, Jefferson was also a master in the art of friendship. His friends were, perhaps, his most influential teachers; in turn he educated them. He was devoted to his family.

He was happy in the company of youth, and he considered helping them to be one of his noblest offices. In judging people, he not only valued what they did and how they expressed themselves, but also observed their posture and gestures.

His senses were as cultivated as his mind. But in spite of his sensitiveness to the aesthetic side of life, he never indulged in sensuality; and his love of beauty, thoroughbred horses, good wines, and the good dishes which he set before the many visitors to his exquisite home at Monticello never disturbed the equilibrium of his naturally balanced personality.

Last, but not least, he reminds us of the noblest figures of ancient times and the Renaissance in that he could give up all —the comfort of his home and his family, his beloved studies, his friends, and the service of his country.

Jefferson was richer than the aristocrats of the sixteenth century. Individualist though he was, and much though his birth and status would have permitted him to cultivate his own personality as an end in itself, he was a democrat and he loved the common man. Nor was his individualism merely a spiritual conviction, as was the case with most of the religious leaders of the Reformation; it passed from a personal attitude over into social and political life.

His opinion of the churches was influenced by the religious wars, persecutions, and witch trials to which the older of his own contemporaries had been witness. His opinion of the monarchy was naturally colored by the acts of suppression on the part of the English crown against the American colonists, and by the impressions he received during his diplomatic activities.

His letters from Europe are filled with expressions of disgust at the exploitation of the people on the part of the potent in all countries, including England.

But he knew only too well that even his own country was not free from the temptation of delegating his freedom, even voluntarily, to dictators and monarchs.

Coming back from France, he again discovered reactionary tendencies within his own people. Immediately the author of the Declaration of Independence ("We hold these truths to be self-evident: that all men are created equal") set out to buttress the Constitution with the Bill of Rights ("Congress shall make

no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances"). So deeply was he convinced of the necessity of overthrowing feudalism that he belonged to the few liberals outside of France who, in spite of all the cruelty of the French revolution, believed in its necessity as well as in its ultimately beneficent effect on all Europe.

JEFFERSON'S PHILOSOPHY OF EDUCATION

Colonial leader Jefferson, was concerned with the problem of education, for they realised that the future of democracy depended upon a rational citizenry.

Thomas Jefferson, especially, was influential in the development of the American public school system. While serving in the Virginia legislature, Jefferson introduced a measure which would have established free public education for that state. This bill, however, was defeated, for most members of the legislature regarded this as a radical measure.

Jefferson played a great role in the establishment of the University of Virginia, which tried to combine the classics and humanities with scientific instruction. Throughout his career he agitated for the separation of state and church, and for freedom of expression on the part of teachers.

Jefferson envisioned a new type of administrative setup of the local schools which were to be guided by a superintendent. The superintendent of schools was to exemplify profound scholarship, high moral ideals, and loyalty to the State. Also, he was to be in charge of teachers, and he was responsible for maintaining adequate standards for the schools.

Jefferson—A Statesman Educator

Basically Jefferson was a statesman but his belief that future of democracy depended upon a rational citizenry and rational citizenry depended upon real education which made him a real educator. His efforts for the upliftment of education as a statesman may, briefly, be mentioned hereunder:

More than anything else, Europe and its catastrophes convinced Jefferson of one imperative need that he had

emphasized as long as he had been interested in statesmanship, namely, that of a continuous and systematic system of public education, without which democracy was bound to perish.

The first action he considered necessary for the purpose of raising the general level of education was of a more negative character—to free the people from coercion in religious matters, for there could be no democracy without religious freedom.

The opportunity for such a reform was offered to Jefferson when he became a member of a committee on the revision of the constitution of Virginia (1776-1779). His Act for Establishing Religious Freedom was passed by the assembly. In the same Committee like Franklin, he suggested the establishment of a public library, but without the success.

The most essential requisite of liberty, however, Jefferson considered to be a democratic reform of the schools of Virginia. His Bill for the More General Diffusion of Knowledge, proposed to the legislature of his state in 1779, already contains the essential elements of Jefferson's educational policy.

The bill proposes—we follow here closely the description given by Jefferson himself in his Notes on Virginia:

"... to lay off every county into small districts of five or six miles square, called hundreds, and in each of them to establish a school for teaching reading, writing, and arithmetic."

The teacher has to be supported by the hundred, and all parents have the right to send their children to this elementary school for three years without paying tuition, "and as much longer as they please, paying for it."

Objectives of Jefferson's Primary Education

1. To give to every citizen the information he needs to transact his own business.

2. To enable him to calculate for himself and to express and preserve his ideas, contracts and accounts in writing.

3. To improve, by reading, his faculties and morals.

4. To understand his duties to his neighbors and his country, and to discharge with competence the functions confided to him by either.

5. To know his rights; to exercise with order and justice those he retains; to choose with discretion, candor, and judgment

the fiduciary of those he delegates.

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6. And, in general, to observe with intelligence and faithfulness all the social relations under which he shall be placed.

His Plan of Education

In each hundred a "visitor," a person of public merit and confidence, is entrusted with the general supervision of the elementary school and, in addition, with the task:

... to choose the boy of best genius in the school, of those whose parents are too poor to give them further education, and to send him forward to one of the grammar schools, of which twenty are proposed to be erected in different parts of the country, for teaching Greek, Latin, geography, and the higher branches of numerical arithmetic.

These boys, sent from the elementary schools of the hundreds to the twenty grammar schools, are to be tried out for one or two years:

... and the best genius of the whole selected, and continued six years, and the residue dismissed. By this means twenty of the best geniuses will be raked from the rubbish annually, and be instructed, at the public expense, so far as the grammar schools go. At the end of six years' instruction, one-half are to be discontinued, and the other half, who are to be chosen for the superiority of their parts and disposition, are to be sent and continued three years in the study of such sciences as they shall choose, at William and Mary college, the plan of which is proposed to be enlarged ... and extended to all the useful sciences. The ultimate result of the whole scheme of education would be the teaching all the children of the State reading, writing, and common arithmetic.

Features of Jefferson's Educations

Jefferson's plan of education has following features:

1. A careful analysis of Jefferson's different plans for a reform of higher education would bring to light some

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of the finest features in his own personality, as well as his opinion about the responsibility of higher education for the cultural development of this country.

2. Here it can be mentioned only that Jefferson's personal taste reveals itself in his insistence on an attempt at student government. It was one of the last disappointments of his life that he had overestimated the maturity of the students.

3. He remained loyal to his own tradition in his emphasis on the secular character of the University of Virginia; he provided no chair for theology and secured full freedom from sectarian restrictions.

4. He also preferred a system of electives to the rigid curricular structure customary in the colleges of his time.

5. Academic freedom means respect for truth and the right of the scholar to follow his intellectual and moral conscience without persecution, but it cannot mean that the only professorship for political science available at a small university ought to be given to the representative of a doctrine opposite to the ideals of the supporters of such a university, who seriously believe that they stand for the liberal development of their country.

6. Like Franklin, Jefferson has been called a "utilitarian" for his disinclination for metaphysics, and for the large space which he gave in his university to the departments or "schools" occupied with science or with applied sciences.

7. Jefferson also related the programmes of study more closely to the patterns of modern professional life than the other educators in this country dared to do. In this respect he accepted ideas expressed by European liberals.

Jefferson on Science and Morality

But Jefferson's humanism did not prevent him from joyfully including the natural sciences in the realm of human interests. On the contrary, taking all the utterances of Jefferson on learning and education together, one has some reason to believe that for him the exact sciences were the apex of intellectual effort.

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He considered them the purest expression of the quality from which human dignity issues, the power of reason.

He was aware of living in a great era in which science succeeded increasingly in destroying "ignorance and superstition," and in blasting the road for rational and democratic ways of life. From this exalted hope the progressives of the eighteenth century received their inspiration.

It was also in this hope that the limitations of their insight into the structure of human history originated.

But these progressives did not sufficiently acknowledge the fact that emotional elements, such as tradition, deeply rooted beliefs, mores, greed, inertia, and—above all—the natural moral insufficiency of man, also play their parts in the complicated game of civilization.

Nor could these liberals anticipate the extent to which scientific reasoning itself has its inherent limitations. They were far from clear about the intricate problem of the relationships among reason, science, and faith.

Can the human intellect alone create the convictions and the faith on which, ultimately, the beneficent effect of all human effort depends, including that of reason itself?

With respect to Jefferson, we must say simply that he did not think these problems through. In a letter to Peter Carr he writes:

"Fix reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because, if there be one, he must more approve of the homage of reason, than that of blindfolded fear."

But the very same letter also shows Jefferson doubting the omnipotence of reason, and particularly one of its creations, namely, science. He says:

He who made us would have been a pitiful bungler, if he had made the rules of our moral conduct a matter of science. For one man of science, there are thousands who are not. What would have become of them? Man was destined for society. His morality, therefore, was to be formed to this object.

He was endowed with a sense of right and wrong merely relative to this. This sense is as much a part of his nature, as the sense of hearing, seeing, feeling; it is the true foundation of morality; and not the truth.

The moral sense, or conscience, is as much a part of man as his leg or arm. It is given to all human beings in a stronger or weaker degree, as force of members is given them in a greater or less degree. It may be strengthened by exercise, as may any particular limb of the body. This sense is submitted, indeed, in some degree, to the guidance of reason.

Jefferson's Ethical Humanism

Jefferson's democratic convictions also spring from his ethical humanism, not from dogmatic belief in special forms of organisation. Therefore his concept of equality is far from involving a tendency toward leveling; rather, it issues from the fundamentally Christian idea of the dignity of the individual and a consequent desire to lift men from lower to higher stages of life.

Every man, as man, is an aristocrat in his own right. It is this creed that led Jefferson to prefer occasional disappointment to a generally distrustful attitude toward men. It is due to the same attitude that in his political studies he turned more and more away from merely legal arguments toward a general acceptance of the doctrine of natural law and natural rights.

In a letter to Roger C. Weightman, written on June 24, 1826, a few days before his death, he expresses this conviction in the following inspiring words:

May it [the American Revolution] be to the world, what I believe it will be (to some parts sooner, to others later, but finally to all), the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves, and to assume the blessings and security of self-government. That form which we have substituted, restores the free right to the unbounded exercise of reason and freedom of opinion. All eyes are opened, or opening, to the rights of man. The general spread of the light of science has already laid open to every

view the palpable truth, that the mass of mankind has not been born with saddles on their backs, nor a favoured few booted and spurred, ready to ride them legitimately, by the grace of God. These are grounds of hope for others. For ourselves, let the annual return of this day forever refresh our recollection of these rights, and an undiminished devotion to them.

Jefferson on Dignity and Equality of Man

It was due to these ideas that Jefferson—like Franklin—regarded the existence of slavery as a disease in the American body politic. He writes:

There must doubtless be an unhappy influence on the manners of our people produced by the existence of slavery among us....

But the belief in the fundamental dignity and equality of men which Jefferson cherished did not prevent him from acknowledging differences of quality and merit. As we know, he hated, to the degree of one-sidedness, the European nobility.

He was against any kind of hereditary privilege in his country as well as in others; but, on the other hand, he was convinced that democracy, more than any other social order, needed a "natural aristocracy." He writes:

For I agree with you, that there is a natural aristocracy among men. The grounds of this are virtue and talents.... The natural aristocracy I consider as the most precious gift of nature, for the instruction, the trusts, and government of society.

Conclusions

Thomas Jefferson, the highly cultured, yet democratically minded, natural aristocrat, who expressed the guiding principle of his life most clearly in his letter of January, 1787, to James Madison:

Malo periculosam liberlatem quam quietam servitutem. ("I prefer freedom though fraught with dangers to servitude with security.")

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Jefferson was a great educator he had said 'Education does not apply merely to mind.' In his letter to Thomas Mann Randolph on August 27, 1786 Jefferson wrote:

"I should have performed the office of but half of a friend were I to confine myself to the improvement of the mind only. Knowledge indeed is a desirable, a lovely possession, but I do not scruple to say that health is more so. It is of little consequence to store the mind with science if the body be permitted to become debilitated. If the body be feeble, the mind will not be strong—the sovereign invigorator of the body is exercise, and ... no one knows, till he tries, how easily a habit of walking is acquired ... Not less than two hours a day should be devoted to exercise, and the weather should be little regarded. A person not sick will not be injured by getting wet ... Brute animals are most healthy, and they are exposed to all weather, and, of men, those are healthiest who are the most exposed. The recipe of those two descriptions of beings is simple diet, exercise and the open air." He considered education as greatest virtue.

Jefferson felt that education of the masses provides the best safeguard for liberty. It must be remembered that in his age, mass-education was regarded as a revolutionary idea.

Generally, his concept of culture was functional and utilitarian. Like John Dewey, he disliked the snobbishness of traditional education. To Jefferson, education was the best safeguard of democracy.

QUESTIONS FOR ANSWER

1. 'Thomas Jefferson was a statesman educator'. Justify.

2. Write a note on Jefferson's Plan of Education and its features.

3. Write a note on Jefferson's views on 'Science and Morality'.

4. Write short notes on:

(a) Jefferson's Ethical Humanism.

(b) Jefferson's views on Dignity and Equality of Man.

(c) Objectives of Jefferson's Primary Education.

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21 Johann Heinrich Pestalozzi (1746-1827 A.D.)

Pestalozzi is considered as the spirit of Rousseau but the fact is otherwise he was a original thinker. Every word and idea is formed by Pestalozzi's own mind. The story how he became a philosopher, thinker or reformer, whatever, you may call him is very interesting and an account of the same is hereunder:

There are moments in the life of man when he grasps the essence of his existence in one visionary intuition. Such a moment occurred to Pestalozzi when his first great life experiment had broken down. At Neuhof near Zurich in Switzerland, after an emotionally unbalanced youth, he had settled down as a farmer and tried to combine agriculture with the education of the children of poor peasants, of whom there were plenty in his neighborhood. After some time he failed financially; and as an educator also he considered himself bankrupt. One evening he jotted down some aphorisms, Die Abendstunde eines Einsiedlers ("The Evening Hour of an Hermit"), in which he tried to give an account of his educational ideas. One must read them many times in order to fully appreciate their wisdom. In a sense, all his later works were nothing but an elaboration of them.

Intellectual rightly feel that the educational ideals of

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Pestalozzi are a reflection of his own personal life, therefore, hereunder an account of the same is given.

HIS LIFE

Johann Heinrich Pestalozzi was born on January 12, 1746 in Zurich. His father, a good physician, died prematurely. Pestalozzi was only five years old at the time of his father's death. His mother tried to bring up her three children under the most painful circumstances. His mother was affectionate, emotional, sensitive and generous by nature, and he, too inherited these traits. The constant examples of self-sacrifice of his mother left an everlasting impression upon young Pestalozzi. This impression led him to undergo all his sufferings, strivings, failures and sorrows for the sake of others. That is why he has received an imperishable success in the field of education.

Pestalozzi could not learn much at the Elementary and Latin Schools. He attended the higher school at Zurich. Here he became acquainted with the many political and social currents of the time.

His two teachers, J.A. Breitinger, professor of Greek and Hebrew, and J.J. Bodmer, professor of history and politics, exercised such a profound influence on him that he began to despise wealth, luxury and all material comforts, and considered nothing as important in life as the pleasures of the mind and soul, and the pursuit of justice and truth.

Professor J.A. Green says that young Pestalozzi "whipped himself till he bled that he might be able to bear the pain for any punishment that his ardour might bring upon him."

During his student days Pestalozzi read Rousseau's Emile, shortly after it came in the market. The birth of his son generated a desire in him to bring up the boy according to the principles laid down in the Emile.

Pestalozzi published his first important work Leonard and Gertrude in 1782. This book became famous as a descriptive novel, but to the disappointment of Pestalozzi it was not regarded as a treatise on education.

He published many papers to explain his ideas on education, but the public at that time was not interested in his plans for reforming education. However, Pestalozzi was not disappointed.

He maintained his faith in education as a means for improving even the lowest rank of human society. Pestalozzi

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aimed at making each child and man aware of his inherent powers by producing in him a deep sense of self-respect and dignity.

Pestalozzi was a very simple and honest man, he never considered himself to be wisest of all and frankly admitted his lapses if any without giving reasons to cover them. Therefore, he himself said that he could not any important results. Mr. Robert R. Rusk author of 'The Doctrines of the Great Educators' observes:

Among the great educators Pestalozzi cuts a sorry figure; he appears a man afflicted with new ideas which he found himself unable to formulate or to put effectively into practice. This he was himself the first to confess.

In his Swansang (1826) he admits: 'My lofty ideals were pre-eminently the product of a kind, well-meaning soul, inadequately endowed with the intellectual and practical capacity which might have helped considerably to further my heartfelt desire. It was the product of an extremely vivid imagination which in the stress of my daily life proved unable to produce any important results.'

Pestalozzi was a simple and sensitive soul who arrived at his principles mostly by intuition; a worse expounder of his own doctrines could hardly be imagined. In one work he describes his educational ideal in the form of a romance; in another, he is, as Herbart says, metamorphosed into a pedantic drillmaster in arithmetic pleased with himself for having filled a thick book with the multiplication table.

It was nevertheless fortunate that his reputation attracted philosophers like Fichte and Herbart who not only critically examined his system but also published their versions of it. In fact, no great European educator has ever had such a succession of distinguished visitors to his schools, and from their reports we can reconstruct a picture of the man and his work.

HIS WORKS

Apart from 'Letters to Greaves' Pestalozzi's works include the following:

Echoing Rousseau's dictum 'Life is the trade I would teach him', Pestalozzi maintains that the ultimate end of education is not a perfection in the accomplishments of the school but fitness for life, and in How Gertrude Teaches Her Children he elaborates: 'We have spelling schools, writing schools, catechism schools, and we want—men's schools'.

He settled at Neuhof in 1774 and introduced a number of beggar children and of waifs into his house to rescue them from their degraded condition, hoping to restore their self-respect and manhood—to educate the poor for poverty—but the scheme failed and the institution was closed in 1779.

In his Ansichten und Erfahrungen he explains that he not only tried to find work for the poor children, but also wished to warm their hearts and to develop their minds, and through self-instruction to elevate them to a sense of the inner dignity and worth of their nature; he also acknowledges his failure.

After the failure at Neuhof a literary interlude ensued, the most important productions of this period being The Evening Hows of a Hermit and Leonard and Gertrude: A Book for the People, both appearing in 1780. The former, according to Pestalozzi himself, was to serve as a preface to all that he should write in the future. In it he warns parents not to hurry their children into working at things remote from their immediate interests, and after the manner of Rousseau, not to anticipate the ordinary course of their development.

The danger lies in children's lessons dealing with words before they have actually encountered the real things.

Leonard and Gertrude describes how, mainly by means of education, the regeneration of a small community was effected by the noble efforts of a pious woman, the wife of a village mason in humble circumstances. In the village of Bonnal, the home of Leonard becomes the model educational institution, and Gertrude, the mother of the children, the ideal educator.

This home-education represents Pestalozzi's ideal, and it was only the circumstances in which he laboured that compelled him in practice to adopt class-teaching methods.

These he regarded as a necessary but temporary expedient till mothers in sufficient numbers should be adequately educated to superintend the instruction of their own children.

As yet there was no formal analysis of Anschauung, but the 'contact with realities' for which Pestalozzi pleaded in his Evening Hours of a Hermit is exemplified in the procedure of Gertrude.

Pestalozzi's next venture was at Burgdorf (1799-1804) and it was here that he developed and formulated his teaching technique. The Burgdorf period produced How Gertrude Teaches Her Children or Letters to Gessner (1801)—Pestalozzi's most important treatise on educational method. Reviewing this work, Herbart states: 'It is his intention to place in the hands of wholly ignorant teachers and parents such writings as they need only to cause the children to read off and learn by heart, without adding anything of their own.

Anschauung is the basis of all knowledge and experience. Kant remarks: 'All thought . . . must directly or indirectly go back to Anschauungen', and 'Whatever the process and the means may be by which knowledge refers to its objects, there is one that refers to them directly and forms the ultimate material of all thought, namely, die Anschauungen'.

For Kant the forms of Anschauung were space and time. In his Letters to Greaves Pestalozzi accepts Kant's classification. 'The relations and proportions of number and form constitute the natural measure of all those impressions which the mind receives from without.

Earlier, and generally, he distinguished three aspects of Anschauung, namely, form, number and name. How he arrived at this division he records as follows: 'Living, but vague, ideas of the elements of instruction whirled about in my mind for a long time. It suddenly seemed to throw a new light on what Pestalozzi was trying to do.

'Now, after my long struggle, I aimed wholly and simply at finding out how a cultivated man behaves, and must behave, when he wishes to distinguish any object which appears misty and confused to his eyes, and gradually to make it clear to himself and observe three things:

1. How many, and what kinds of objects are before him.

2. Their appearance, form or outline.

3. Their names; how he may represent each of them by a sound or word.

'The result of this action in such a man manifestly presupposes the following ready-formed powers:

1. The power of recognising unlike objects, according to the outline, and of representing to oneself what is contained within it.

2. That of stating the number of these objects, and representing them to himself as one or many.

3. That of representing objects, their number and form, by speech, and making them unforgettable.

T also thought number, form and language are, together, the elementary means of instruction, because the whole sum of the external properties of any object is comprised in its outline and its number, and is brought home to my consciousness through language.

It must then be an immutable law of the technique of instruction to start from and work within this threefold principle:

1. To teach children to look upon every object that is brought before them as a unit, that is, as separated from those with which it is connected.

2. To teach them the form of every object, that is, its size and proportions.

3. As soon as possible to make them acquainted with all the words and names descriptive of objects known to them.

'And as the instruction of children should proceed from these three elementary points, it is evident that the first efforts of the technique of instruction should be directed to the primary faculties of counting, measuring, and speaking, which lie at the basis of all accurate knowledge of objects of sense.

We should cultivate them with strictest psychological technique of instruction, endeavour to strengthen and make them strong, and to bring them, as a means of development and culture, to the highest pitch of simplicity, consistency and harmony.'

In addition to the above works, His book 'My Experiences' explains the final statement of his views regarding practical aspect of education, including methods of educators. The another

work 'The Swan Song' is equally important. In this book he stresses:

The basis of all art is partly internal, partly external; partly mental, partly physical. Artistic skill comprises the effort to embody the products of the human mind, to give expression to the impulses of the human heart, to exercise the dexterities required in domestic and social life.

Such is Pestalozzi's view of art as expounded in the Swansong. The development of dexterity follows the same laws as the development of knowledge.

In his earlier writings Pestalozzi stressed the equality rather than the correlation of his three main divisions of education—the physical, the intellectual and the ethico-religious, or to elaborate these—the physical, the technical, the aesthetic, the intellectual, the moral and the religious aspects of personality.

In his later writings he insists that the three aspects should be coordinated by one spiritual principle. In the Swansong he definitely characterises the relationship between them as one of harmony. 'The education of all three sides of our nature proceeds on common lines in equal measure, as is necessary if the unity of our nature and the equilibrium of our powers are to be recognised from the outset.'

PESTALOZZI'S EDUCATIONAL PHILOSOPHY

His philosophy of education is the outcome of following factors— influences:

(A) Existing Deplorable Educational Conditions: In order to appreciate Pestalozzi's contributions to education we must look at the deplorable conditions of the schools at the time. School conditions during Pestalozzi's days were very bad. The church was still controlling the schools and it was not at all careful to improve them.

The teachers follow the old method of memorization. The student was compelled to learn things by heart even without understanding them.

The privileged classes hated the common people, and because of the horrors of the French Revolution, they did not like to enlighten them.

Moreover, the common people themselves were not keen to get enlightened. Being enveloped in ignorance and superstition, they suspected all philanthropic efforts to improve their lot.

There were almost no school buildings for lower classes. Out of 350 schools in the canton of Zurich, only one hundred of them had buildings of their own, and these too, were not fit for school purposes.

The school rooms were frequently used for domestic purposes, even during school hours. Similar conditions existed in most European countries.

Teachers were not selected because of their competencies for conducting schools. No special competency was required. Disabled soldiers, tailors, brick layers, tavern keepers and other artisans were often employed as teachers. Sometimes a teacher was appointed because of the temptation of a room where the children could assemble. On account of these conditions Pestalozzi himself could not learn much at Elementary and Latin Schools.

(B) His Own Life: The educational ideals of Johann Pestalozzi are a reflection of his own life. Since his father, a physician, passed away when the boy was five, he was brought up by his mother, who encouraged his sensitivity. He hated the Latin school which he attended in Zurich, but he enjoyed his college years at the Collegium Humanitatis and the Collegium Carolinum. He tried several professions, including the ministry, law and politics, but he was unsuccessful. He took up agriculture and developed a farm at Neuhof, but he was threatened by poverty, a fact which did not diminish his idealism.

His labors at Neuhof, which became an orphanage, at Stanz, where he was in charge of poor children and orphans, at Burgdorf, and at last at Yverdun, where he conducted a boarding school, convinced him that a new approach was needed in education.

(C) His Social Philosophy: The educational ideals of Pestalozzi rest upon his social philosophy. Unlike Rousseau, Pestalozzi did not glorify the state of nature for it was not an ideal Utopia, rather it tended to be brutish. Primitive man, according to Pestalozzi, often acted like an animal in a jungle. He even killed members of his own family if his survival were threatened.

Pestalozzi in his views of primitive man was far more scientific than Rousseau, who was carried away by vague romantic dreams.

AIM OF EDUCATION

Pestalozzi's aim in life was to ameliorate the lot of the poor. As Herbart commented: 'The welfare of the people is Pestalozzi's aim. He did not seek the wreath of merit in your mansions but in their hovels.' His humanitarianism was reinforced in early youth by his reading of Rousseau's works.

While this aim restricted his outlook, it compelled him to concentrate on the fundamentals of education, for, as Herbart remarks, 'the most pressing needs are the more universal'.

Pestalozzi was thus forced to formulate a practical scheme of education suitable for all, and, in spite of himself, to lay the foundation of our elementary school system.

Of this he became dimly conscious towards the end of his days, for in the Letters to Greaves he states: 'It [the end held out as the highest object of all man's efforts] must embrace all mankind, it must be applicable to all, without distinction of zones, or nations in which they may be born.

It must acknowledge the rights of man in the fullest sense of the word.

They embrace the rightful claims of all classes to a general diffusion of useful knowledge, a careful development of the intellect, and judicious attention to all the faculties of man— physical, intellectual and moral.'

Pestalozzi wanted to change the horrible condition of common people of his days. The common people during his days lived in an indescribable degraded condition because of the feudalistic social and political situation prevailing at the time.

Pestalozzi desired to raise the degraded people to the level of humanity. He believed that the sufferings of the people could be removed by properly devised measures.

He speaks about his purpose in life thus: "Ah?....ever since my youth, has my heart moved on like a mighty stream, alone and lonely, towards my one sole end—to stop the sources of the misery in which I saw the people around me sunk."

Pestalozzi had certain fundamental principles on which he tried to base his reforms. These principles may be summarised in the following words:

1. All true reform must start with the individual and not with society, because first of all the individual must be developed for utilizing the advantages of the reformed institutions.

2. The individual can be raised up by inculcating in him the power of helping himself. Philanthropy should not be considered as a good means, because it robs the man of self-respect. Hence the individual must be taught to help himself and to respect himself.

3. The process of development is the only sure means of improving the downtrodden humanity. Every child has the requisite powers to develop himself. But these powers are latent and they are merely awaiting an opportunity to be developed. Education must furnish this opportunity of development.

To Pestalozzi the ultimate aim of education is to make every individual's life happier and more virtuous. He regarded the harmonious development of all the powers of the individual as the sure means for achieving this end.

To him education was the most fundamental philanthropy, the first human right. Therefore he became an educator and social reformer.

PESTALOZZI'S IDEALS OF EDUCATION

It has been brought to your notice that Pestalozzi was pained at the deplorable educational conditions of his times therefore, for the good of the masses he formulated his educational ideals which, in brief, may be understood as follows:

(a) The ideal of liberty: Pestalozzi's educational philosophy is based on the ideal of liberty which is evident from the following:

"Be in no hurry to get on, but make the first step sound before moving; in this way you will avoid confusion and waste. Order, exactness, completion—alas, not thus was my character formed.

And in the case of my own child in particular, I am in great danger of being blinded by his quickness, and rapid progress, and, dazzled by the unusual extent of his knowledge, of forgetting how much ignorance

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lurks behind this apparent development, and how much has yet to be done before we can go farther. Completeness, orderliness, absence of confusion—what important points!

"Lead your child out into Nature, teach him on the hilltops and in the valleys. There he will listen better, and the sense of freedom will give him more strength to overcome difficulties.

But in these hours of freedom let him be taught by Nature rather than by you. Let him fully realise that she is the real teacher and that you, with your art, do nothing more than walk quietly at her side. Should a bird sing or an insect hum on a leaf, at once stop your walk; bird and insect are teaching him; you may be silent.

"I would say to the teacher, be thoroughly convinced of the immense value of liberty; do not let vanity make you anxious to see your efforts producing premature fruit; let your child be as free as possible, and seek diligently for every means of ensuring his liberty, peace of mind, and good humor."

(b) Nature as a guide: He believed that nature is the best teacher and guide for the humanity. In 'The Evening Hours of a Hermit' Pestalozzi writes:

"Man! in thyself, in the inward consciousness of thine own strength, is the instrument intended by Nature for thy development.

The path of Nature, which develops the forces of humanity, must be easy and open to all; education, which brings true wisdom and peace of mind must be simple and within everybody's reach.

Nature develops all the forces of humanity by exercising them; they increase with use.

The exercise of a man's faculties and talents, to be profitable, just follow the course laid down by Nature for the education of humanity.

This is why the man who, in simplicity and innocence, exercises his forces and faculties with order, calmness, and steady application, is naturally led to

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true human wisdom; whereas he who subverts the order of Nature, and thus the due connection between the different branches of his knowledge, destroys in himself not only the true basis of knowledge, but the very need of such a basis, and becomes incapable of appreciating the advantages of truth.

Thou who wouldst be a father to thy child, do not expect too much of him till his mind has been strengthened by practice in the things he can understand; and beware of harshness and constraint."

(c) Knowledge of God: Pestalozzi had great faith in God, therefore one of the ideals of his philosophy of education was faith in God. He said:

God is the measure of all education, and Jesus should be our main example. In The Evening Hours of a Hermit' he observes:

"A man's greatest need is the knowledge of God.

The purest pleasures of his home do not always satisfy him.

His weak, impressionable nature is powerless without God to endure constraint, suffering, and death.

God is the Father of humanity, and his children are immortal.

Sin is both the cause and effect of want of faith, and is an act opposed to what a man's inmost sense of good and evil tells him to be right.

It is because humanity believes in God that I am contented in my humble dwelling.

I base all liberty on justice, but I see no certainty of justice in the world so long as men are wanting in love.

The source of justice and of every other blessing in the world, the source of all brotherly love amongst men lies in the great conception of religion that we are the children of God.

That man of God who, by his sufferings and death, restored to men the sense that God is their Father, is indeed the Saviour of the world. His teaching is justice itself, a simple philosophy of practical value for all, the revelation of God the Father to his erring children."

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(d) Motivation a must for education: Motivation is must for each and every human activity but its importance in education is much more. Pestalozzi says:

Knowledge depends upon its motivational foundations; words are only secondary instruments. In 'The Evening Hours of a Hermit' Pestalozzi observes:

"I have generally found that great, noble, and high thoughts are indispensable for developing wisdom and firmness of character. Such instruction must be complete in the sense that it must take account of all our aptitudes and all our circumstances; it must be conducted, too, in a truly psychological spirit, that is to say, simply, lovingly, energetically, and calmly.

Then, by its very nature, it produces an enlightened and delicate feeling for everything true and good, and brings to light a number of accessory and dependent truths, which are forthwith accepted and assimilated by the human soul, even in the case of those who could not express those truths in words.

"I believe that the first development of thought in the child is very much disturbed by a wordy system of teaching, which is not adapted either to his faculties or the circumstances of his life.

According to my experience, success depends upon whether what is taught to children commends itself to them as true, through being closely connected with their own personal observation and experience. Without this foundation truth must seem to them to be little better than a plaything, which is beyond their comprehension, and therefore a burden."

The deep compassion which Pestalozzi felt was expressed by an auto-biographical incident when he was head of the orphanage at Stanz. In 'The Evening Hours of a Hermit' he writes:

"We wept and smiled together. They forgot the world and Stanz; they only knew that they were with me and I with them. We shared our food and drink. I had neither family, friends, nor servants; nothing but them. I was with them in sickness and health, and when

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they slept. I was the last to go to bed, and the first to get up. In the bedroom I prayed with them, and at their own request, taught them till they fell asleep."

POSITIVISM IN PESTALOZZI'S EDUCATION

While Rousseau emphasised on negative education, Pestalozzi attempted to transform Rousseau's negative suggestions into positive reforms.

Pestalozzi wanted to psychologise education and adjust it according to the nature of the child. He regarded man as prone to lead a sensuous lifelike animals if proper education was not given to him. Therefore unlike Rousseau Pestalozzi did not want the child to develop at random.

He wanted to direct his growth along definite lines, because he believed in the inherent moral intellectual and physical power of man. The development of the inherent powers was natural education according to Pestalozzi.

Rousseau's naturalism is accepted in principle by Pestalozzi in his method of 'observations'. Pestalozzi says in "The

Evening Hour of a Hermit" that "all the beneficient powers of man are due to neither art nor chance, but to nature, and that education should be in accordance with "the courses laid down by nature."

He says, "Nature develops all the powers of humanity by exercising them, they increase with use". Pestalozzi draws an analogy between the child's development and the natural growth of the plant. He writes, "man is similar to tree. In the newborn child are hidden those faculties which are to manifold during life."

Hence Pestalozzi understands by education "the natural, progressive and harmonious development of all the powers and capacities of human beings. He wants that all knowledge to be given to the child should follow a certain order of succession adapted to the first unfolding of his powers at least.

Here Pestalozzi is in complete agreement with Rousseau's naturalism. Froebel also accepts this principle when he stresses the innate. Pestalozzi realised that the traditional practices were against the principle he stood for.

He declares, "Our unpsychological schools are essentially only artificial stifling machines for destroying all the results of the power and experience that nature herself brings to life."

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The need for developing the natural instincts of the child without any outside restriction was pointed out by Rousseau in negative ways. Blinded by his naturalism. Rousseau asked to abandon all society and fruits of civilization, and thus he failed to make any concrete suggestion to be applied in the school.

Pestalozzi extended Rousseau's naturalism by giving concrete suggestions to be carried out in the schools under all circumstances and abilities. Rousseau thought of only the aristocrat child in the education of Emile.

Pestalozzi believed that poverty could be no bar in the physical, intellectual and moral development of a child and society could be reformed only if attempts were made to lift every one from deprivation with the help of education.

Consequently Pestalozzi raised his voice in favour of universal education and thus he transformed the negative education propounded by Rousseau into positive reforms.

It was through observation that Pestalozzi wanted to train the innate powers of the child and to eliminate the evils of the society. He bitterly criticised the mechanical memorising current in the existing schools and maintained that careful perceptions could give clear ideas about things.

He recommended that the senses of the pupils should be brought into touch with outer objects and that the pupils should be made conscious of the impressions produced thereby. He wanted that subjects be analysed into their minutest elements or 'ABC, and that these elements should be trained by graded exercises.

Pestalozzi rightly realised that 'experiences' must be clearly expressed in words. He, therefore, in the summary of "How Gertrude Teaches Her Children " connects language with observation in all instructions.

One can easily exaggerate the work of this almost sainted reformers of Switzerland. We do not love Pestalozzi for his originality nor for the success he attained in his field.

His greatness lay in his successful attempt of making positive the suggestions offered by Rousseau and in putting them into practice in schools. Even here he was not always successful.

He became impracticable and inconsistent. In language work he was opposed to all verbal teaching, but he committed the mistake of shaping sentences himself for his pupils.

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As is evident from the educational works of Pestalozzi, he never possessed full vision. His mind was never scientific. Like Rousseau he obtained his ideas of teaching because of the sympathetic insight in the minds of children.

The inconsistency, in Pestalozzi's works are overbalanced by the influence they have exercised on the society and education. In his works we find all the germs of modern pedagogical reforms. Pestalozzi was born in hard times. It was not easy for his contemporaries to understand him. But he never lost courage because of lack of support from outside.

Like Rousseau, Pestalozzi felt the acute pain of injustice, unnaturalness, and degradation of the age, but he did not satisfy himself by giving destructive suggestions and negations. He tried to make Rousseau's naturalism specific and wanted to make it available to all. In this sense he may be regarded, as one of the greatest leaders of the social movement in modern

education.

EDUCATION FOR ETHICAL SOCIETY

The next stage of man, Pestalozzi maintained, is that of society, which is a dire necessity. Because man has animal drives and is a passionate creature he has to be tamed. Thus, laws are invented and enforced; religion creates tabus and restrictions; we develop a sense of right and wrong.

However, often society enforces the wrong laws and protects the guilty. Pestalozzi felt that the claims of society are not absolute, for only too often they conflict with our ethical ideals.

Like Comenius and Kant, Pestalozzi had Utopian tendencies. He wanted to establish a truly ethical society in which God was worshipped, morality was recognized, and human creativity was stimulated.

Within us there are three drives: we have primitive impulses, we are social beings, and also we have ethical yearnings. Education was the process whereby ethics triumphed over our animal impulses. This did not imply artificial training; on the contrary, it meant inward development, for, accoding to Pestalozzi, we all have sparks of creativity and a capacity for love and understanding.

THE THEORY OF ANSCHAUNNG

We have already remarked that Pestalozzi wanted to adjust instruction according to the mental development of the child. This required a knowledge, different from what was aimed at in the traditional schools of the day.

Pestalozzi attached great importance to self-reliance and insisted that the 'knowledge' which was investigated and experienced by oneself was most useful.

He held that 'thought' must be cultivated by oneself free from any influence from others 'love'; by one's own act of loving and 'faith' by one's own act of believing and not by discussions about faith, Pestalozzi named this direct method of acquiring knowledge, thought, love and faith,—'Anschaunng' or intuitive apprehension.

Working under these principles he could conclude that one should try to establish immediate acquaintance with the object of learning in order to study it in real sense.

Immediate experience of objects, whether sensory, visual or auditory, come under the theory of Anschaunng. The objects may be simple or complex. Anschaunng stands for direct knowledge acquired by the pupil's own experience. It should not be second hand knowledge.

IDEAL OF LOVE, HOME AND EDUCATION

The model for the school is the home, according to Pestalozzi. Let the teacher act like a loving father, let him develop initiative on the part of the student, let him stress the importance of ethical behaviour, let him be an example in all activities. Just as co-operation and understanding govern a good home so these ideals are to be applied to the schoolroom.

The ideal of love governs the educational philosophy of Pestalozzi. Such love is to be unrestrained; it is to include the successful as well as the poor student; it is to be unfailing even when students misbehave. Pestalozzi was especially fond of the children of poor parents and he did everything in his power to improve their lot.

PSYCHOLOGISING EDUCATION

Pestalozzi held that all instruction should start from what

children observed for themselves. According to him in the teaching of arithmetic number should be concretely represented.

By placing dots on lines drawn on squares of a board Pestalozzi devised a unique method to teach numbers. Processes of

addition, subtraction, multiplication etc., were taught in the same way.

Pestalozzi wanted that the pupils should apprehend form and name as soon as possible. The pupils were to draw lines, angles and rectangles representing various objects.

Pestalozzi wanted that behind all the efforts of the pupils there must be some end in view. So angles, rectangles and objects were drawn to master certain things which were always present before the pupils.

Things like sticks and pencils were placed before them and they were to draw lines representing them. They were to repeat their names till they master them completely.

Pestalozzi had the capacity to go deep into the minds of children. He wanted to combine the industrial and intellectual training of his pupils. But he could not do so because of certain social handicaps on the part of the pupils.

After this he turned towards observational methods which actually started the psychological movement in education.

Pestalozzi says, "As a result of these experiments there unfolded itself gradually in my mind the idea of the possibility of an 'ABC of observation, to which I now attach great importance." He gave the essence of his doctrine when he declared, "I wish to psychologise instruction."

By this statement he meant to harmonise the laws of intellectual development with that of instruction. He also meant to analyse the various elements of knowledge and to prescribe graded exercises for them. There were certain inherent errors in Pestalozzi's methods from the very start. Nevertheless, they produced remarkable results which have been systematically developed and applied.

EDUCATION FOR FULLEST DEVELOPMENT OF PERSONALITY

The individual, Pestalozzi taught, develops through the head, the hand, and the heart. The head stands for intellectual development. Like Locke, Pestalozzi refuted the concept of innate

ideas; we learn through sense expressions, but it must be remembered that the mind is active in its adjustment to the external world.

Form, number, and language are the bases of the educative process. This means that qualitative elements and the power of communication should be stressed. Like Rousseau, Pestalozzi approached education from the standpoint of the interests of children.

He taught a new concept of geography. Often he would take children on walks and in this way they would become conscious of their environment.

He used clay models to protray mountains and rivers and he tried to make this study as dramatic as possible. In mathematics he started with concrete objects; thus he would point to two students to develop a concept of the number two. He showed that abstraction can come only when concrete ideas have been mastered.

This is the basis of our contemporary instruction in arithmetic. We do not force the child to remember by rote; rather we try to show how arithmetic is involved in daily living.

The child goes to the store and has to have the correct change. In the schoolroom, a model of a bank will be constructed, and children will act out the roles of bank president, tellers, and customers. In this manner they will learn the concrete meaning of concepts in arithmetic. This type of instruction dates back to Pestalozzi.

OBSERVATIONAL METHODS IN EDUCATION

Pestalozzi employed the observational methods in the teaching of all subjects. Thus children could easily understand the existing relations between things and express them in language. To teach simplification Pestalozzi devised a table of fractions consisting of squares. Some of these squares were divided horizontally into two, three or even ten equal parts.

The pupils could thus understand the parts of units and form them into integers. Pestalozzi further developed a 'table of fraction' of fractions. Herein squares were divided both vertically and horizontally. By this method pupil could easily understand that two fractions were reduced to the same denominator.

In these processes Pestalozzi and later his followers were most radical. Paper was not used in the work and many of students became expert in calculation.

In drawing and writing the children were taught the elements of form. Pestalozzi could not successfully determine the graded exercises for building up form from its elements. Buss helped Pestalozzi enormously in this connection.

He analysed objects like sticks and pencils into their elements. These elements were represented on the board in shape of various forms. The pupils were to practise these forms first and then asked to combine these to draw the figure of a particular object. This process was also employed in the case of writing.

Geometry was also taught by the above method. The pupils were first taught to draw vertical, horizontal, oblique and parallel lines and then right, acute, obtuse angles, triangles and other things.

In order to represent objects before pupils concretely, the figures were cut on cardboard into models. Thus the pupils were to work out demonstrations for themselves instead of copying them out from a book. Thus the teaching of geometry became more valuable and interesting.

In the teaching of nature-study, geography, and history, too, the concrete observational method was continued. The pupils were to observe trees, flowers and birds and note down their peculiarities.

In geography the children were to describe some familiar place after careful observation. They were asked to observe the valley of Buron near at hand in detail. They were to model it upon long tables in clay brought from its sides. Karl, the scientist, who psychologised geography was inspired by Pestalozzi.

Pestalozzi could not apply his method to music, because he did not know much about the subject. This task was done by his friend, Nageli. Nageli analysed music in its simplest tone elements and then combined the same into more complex and connected wholes.

Pestalozzi followed a psychological method in the field of religious and moral training too. He wanted to make his pupils realise the existence of conscience by concrete examples. He

wanted to develop it by successive steps. He held that the love of God could be taught better through dogmas and catechism. He believed that the pupil should be given the idea of obedience, duty and unselfishness by requiring him to wait before fulfilling his desires. In this way the pupil will realise that his own is not the only will or pleasure in the world.

USE OF ART AND VISUALS IN EDUCATION

Pestalozzi also emphasized the importance of art in the curriculum. This was not only an outlet for the creative talents of children, but it also gave them a consciousness of their powers and it developed intellectual discipline. Children had to participate in art and not be mere bystanders. Instead of learning about melodies they should be encouraged to sing and play instruments.

Their progress would be slow, and their ideas would differ from the ideas of adults, but the teacher should never exhibit an attitude of disapproval or condescension. Again, this meant a revolution in the curriculum. It implied an emphasis on the integrity of the student and a stress upon his creative abilities.

Pestalozzi stressed the importance of concrete situations. He felt that what we see and visualize we remember more vividly than what we hear. In language training he started with objects like apples and trees. He was certain that knowledge moved from the concrete to the abstract. He made several innovations: he used slates and pencils and taught letters of the alphabet by using cards. Instead of instructing one student at a time he organised specific classes.

EDUCATION FOR DEVELOPMENT OF FACULTIES

'The appearance of an instinct or capacity' was regarded by Pestalozzi an important stage in the development of faculties. The instinct to walk appears in the child at about the second year. Hence Pestalozzi termed it as a delayed instinct.

Rousseau said, "It does more harm than good to teach the child to walk before the instinct has appeared." On this ground

both Rousseau and Pestalozzi did not favour the teaching of history to children before adolescence.

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To Pestalozzi oral speech matures in a natural way. Some capacities develop through training, such as drawing or writing etc. He favoured the training of such general faculties as physical, intellectual, reasoning in children.

He wanted that the teacher should be constantly working at developing these faculties in the children from the very beginning. Imbued with these ideas Pestalozzi advocated the harmonious development of all faculties."

It proved to be healthy in calling attention to many possibilities of education which were overlooked by the old narrow curriculum. It proved also harmful in the sense that some of his followers indulged in formal disciplining of powers, with materials which were not of any social value.

CONCEPT OF SCHOOL

Pestalozzi wanted to create a home spirit in the school atmosphere. The whole work in the school should be so arranged as to make the child feel that he is in his own home. The loving care of the teacher was most important to Pestalozzi in this respect. Rousseau stood for orderly domesticity in the 'New Heloise.'

Pestalozzi advocated that the school should be thoroughly reformed through the discipline of a 'thinking love.' This is what he sincerely felt all the time. Once a father of Pestalozzi's pupil came to visit his school and remarked, "Why, this is not a school but a family."

Pestalozzi was overjoyed and said, "This is the greatest compliment that you can give me. Thank God that I am able to show to the world that there should be no gulf between home and school."

This 'home spirit' which is so rightly pleaded for by Pestalozzi is very urgently needed in the modern schools. No scheme can successfully work unless the teacher feels for his students.

He must be temperamentally so framed as to sympathise with the shortcomings of children and maintain a loving attitude towards them. Only then he can hope to eliminate complexes out of children and replace them by desirable sentiments worthy of reminding them of their noble ends in life.

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EDUCATION IN MANUAL TRAINING AND TOLERANCE

He emphasized the need for manual training not just for the children of the labouring classes, but for all, for he believed that our hands are just as important as our intellect, and that we develop excellent work habits when we are busy with manual activities.

However, without the development of the heart, according to Pestalozzi, education is incomplete. We must cultivate our capacity to love. This we first learn at home; hence, the ideals and attitudes of our parents, especially of our mother, are so important.

The child must feel a sense of belonging otherwise emotional difficulties will develop. Religion is to be part and parcel of education. It is a feeling of dependence upon God. Religion, he felt, is measured by its capacity to stimulate ethical action. Profession of faith meant nothing if it was not followed by constructive action.

In short, the test of education, according to Pestalozzi, is ethical actuality. Are we becoming more tolerant? Are we developing a spirit of compassion? Are we able to live in peace and charity with our neighbor? Are we becoming more spiritual in our philosophy of life?

The approach to education, Pestalozzi taught, must be that of integration: The head, hand, and heart should develop harmoniously. More important than specific instruction is general education, for we all meet life in its complexity.

As we mature, we become masters of our environment. Knowledge thus means power, not merely an abstract contemplation of the universe.

PESTALOZZI'S EDUCATIONAL CREEDS

Pestalozzi's biographer Morf has beautifully formulated his educational creeds in the following manner:

1. Observation, being the basis of instruction must be regarded as the most important one.

2. Experience and observations of the pupils must be connected with speech.

3. No attempt should be made to judge or criticise while the child is learning.

4. Knowledge to be given to the child must be analysed into its simplest elements. It is from these elements that instruction should be begun according to the development of the child. The whole thing must be brought into a psychological sequence.

5. Until the child masters a particular thing thoroughly the teacher should not proceed forward.

6. Dogmatic exposition should be condemned, and instruction should be in accordance with the laws of development.

7. The educator must regard the individuality of the child as sacred.

8. To develop the powers of the mind should be the chief aim of elementary education. Acquisition of knowledge should be only a secondary affair.

9. Power and skill must accompany knowledge and information.

10. The relation and discipline between the teacher and the taught must be regulated by love.

11. Instruction should be only a handmaid to the end of education.

12. It is in the relation of mother and child that the ground for moral-religious bringing-up can be found.

DISCIPLINE AND PUNISHMENT

Critics might feel that Pestalozzi overlooked the importance of discipline and effort. Pestalozzi thought that the teacher was like a gardener, and the pupil like a plant which had to be carefully nurtured.

It was so easy to destroy the creative capacities or the individual. Instruction should proceed step by step according to the ability of the child, and nothing should be forced.

Pestalozzi was one of the originators of the modern idea of "readiness." Psychological research indicates that not all pupils are able to read at the same time, that they mature according to varying rates.

To force them into one mold or one pattern would be a mistake. Pestalozzi was conscious of the importance of individual differences.

However, we must re-examine our concept of readiness in

the twentieth century. Today, children mature more rapidly; they are exposed to far more stimuli than they were in the time of Pestalozzi. They are conditioned by television and the motion picture and thus their readiness for intellectual labour has been intensified. By under-educating our students we only add to the cultural lag of our time.

Pestalozzi was quite alive to the need of punishment in the school on the principle on which it was desirable in the home.

He thought that it was good if no punishment was given, because punishment creates a bad impression both on the child and the teacher. It might make the child obstinate.

But Pestalozzi realised that punishment was sometimes unavoidable specially when the boys behaved mischieviously. So he prescribed its use at times. But if punishment was desirable in home at times, and the school was to be a home for children; then punishment might have a place in the school as well.

PESTALOZZI'S INFLUENCE

Pestalozzi's ideas had an international impact. He was made a citizen of the French Republic, and he was knighted by the Tsar of Russia. Maine de Biran, M.A. Julien, and Chavennes spread his ideas in France; in England, Dr. Charles Mayo and Elizabeth Mayo experienced the impact of his concepts. The Prussian government sent teachers to be instructed by Pestalozzi. In Switzerland, Baron von Fellenberg established an agricultural school at Hofwyl which reflected the ideals of Pestalozzi.

In the United States, William Woodbridge, Joseph Neef, William McClure, Horace Mann, John Griscom, and especially Edward A. Sheldon felt the power of Pestalozzi's educational concepts. Oswego, New York, where Sheldon was superintendent, became a center for the promotion of a progressive system of education.

In his own time he was misunderstood. His contemporaries thought that he was a radical and a visionary. He was too emotional for them and took education too seriously. Scholars thought that his ideas were muddled and obscure. He was intoxicated by his fame and he lacked detachment.

Still, he had one of the most inspiring conceptions of education and life in the history of humanity. He believed in the greatness

of the individual who had unlimited possibilities if he developed harmoniously.

Like Comenius, Pestalozzi called not only for a reconstruction of education, but also for a transformation of society. Creativity is to prevail not merely in the schoolroom, but in all activities of life.

Education, thus, cannot be separated from ethical instruction. As Pestalozzi states in eloquent terms. He observes:

"Do not hesitate to touch on the difficult questions of good and evil, and the words connected with them. And you must do this especially in connection with the ordinary events of every day, upon which your whole teaching in these matters must be founded, so that the children may be reminded of their own feelings, and supplied, as it were, with solid facts upon which to base their conception of the beauty and justice of the moral life.

"The pedagogical principle which says that we must win the hearts and minds of our children by words alone, without having recourse to corporal punishment, is certainly good, and applicable under favorable conditions and circumstances; but with children of such widely different ages as mine, children for the most part beggars, and all full of deeply-rooted faults, a certain amount of corporal punishment was inevitable, especially as I was anxious to arrive surely, speedily, and by the simplest means, at gaining an influence over them all, for the sake of putting them all in the right road. I was compelled to punish them, but it would be a mistake to suppose that I thereby, in any way, lost the confidence of my pupils.

"Elementary moral education, considered as a whole, includes three distinct parts: the children's moral sense must first be aroused by their feelings being made active and pure; then they must be exercised in self-control, and taught to take interest in whatever is just and good; finally, they must be brought to form for themselves, by reflection and comparison, a just notion of the moral rights and duties."

Pestalozzi was a dreamer with a vivid sense of actuality. He noted how most individuals live unhappy and frustrated lives and how they are guided by irrational passions.

We rise above our passions, according to Pestalozzi, when we identify ourselves with mankind and when we see education as man's eternal quest for meaning, significance, and enlightenment.

A CRITICAL EVALUATION

Pestalozzi's works lack the scientific precision that we demand to-day. His efforts in education were tentative. But they are more reliable than many other pretentious works, as he has produced them after great experience. "With Pestalozzi it may be truly said that the necessity was the mother of invention.... It was this necessity which constrained him to allot to intuitive apprehension a place in education.

Pestalozzi had an invincible faith in education as the greatest and surest means for individual and social advancement. Von Raumer says that Pestalozzi "had compelled the scholastic world to revise the whole of their task, to reflect on the nature and destiny of man, as also on the proper way of leading him from his youth towards his destiny."

Pestalozzi succeeded in inducing kings and rulers to take interest in the education of poor children. He democratised education by stating that it is the birth-right of every individual to have his inherent powers fully developed.

We have seen above how Pestalozzi psychologised education. Pestalozzi did not believe in presenting ready-made materials before children. He wanted them to learn things through exercise in the normal activities of life. Needless to say that this is one of the chief principles of modern education.

He was the first educator to conceive the idea of organic education. He was opposed to the traditional method of instruction which emphasised memory and the exclusive appeal to imagination.

He understood the interrelation of the various aspect of human organism. Therefore he demanded the harmonious development of all powers—head, hand and heart.

Pestalozzi wanted to develop intellectual powers of the child through sense impressions; the practical powers through the

movements of arms and legs, and the moral-religious life through emotions which the child feels in relation to his mother. To Pestalozzi all the subjects in the curriculum should have their origin in these three springs of human experience.

Pestalozzi revolutionalized the teaching of geography, arithmetic, and nature study by emphasizing the principle that the concrete should precede the abstract.

Pestalozzi held the perception of concrete objects, the performing of concrete acts, and the experiencing of actual emotional responses as the supreme method of education. He regarded this idea as his greatest contribution to education.

Pestalozzi regarded development as a gradual building-up of power. Therefore he has recommended that no step should be taken until the child is fully ripe to master the new idea or activity. From this principle has been derived the grading of the modern school into classes and the grading of the curriculum.

Pestalozzi wanted that religion must be developed from within. It must be a matter of the heart and not of the head, i.e., a series of dogmas. Religion in the life of child should be developed by utilizing life situations, personal relationships and actual experiences, and not by the traditional methods of the church.

Pestalozzi has devised a new method of class instruction. Before him the practice had been of individual instruction turn by turn.

Pestalozzi succeeded in revolutionizing the conception of school discipline by basing it upon the mutual sympathy of pupil and teacher and by introducing the spirit of home in the school.

Pestalozzi has given a new outlook to education as a science. His work at Yverdun was accepted as the model for the training of teachers in Germany. Pestalozzi's ideas though tentative and indefinite, have stimulated the greatest efforts towards the exploration of science of education.

QUESTIONS FOR ANSWER

1. Write a brief note on the main aspects of the main works of J.H. Pestalozzi concerning education.

2. "Pestalozzi's aim in life to ameliorate the lot of poor." Justify this statement and write a note on his aims of education.

3. Write a note on Pestalozzi's ideals of education.

4. "Pestalozzi transformed Rousseau's negative suggestions into positive reforms." Justify this statement.

5. Write short notes on Pestalozzi's following concepts:

(a) International impact of Pestalozzi's educational ideas.

(b) Pestalozzi's observational method of education.

(c) Pestalozzi's concept of discipline and punishment in school.

(d) Pestalozzi's concept of school.

(c) Motivational foundation of education.

(f) Pestalozzi's concept of 'Nature for Thy Development'.

(g) Ideal of Liberty in Education.

(h) Pestalozzi's Educational Creeds.

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22 Johann Friedrich Herbart (1776-1841 A.D.)

Pestalozzi has often been characterized as a disciple of Rousseau; Herbart has not rarely been labeled a disciple of Pestalozzi. This latter statement corresponds as little to the full truth as the first. Herbart visited Pestalozzi in Switzerland.

He was deeply interested in Pestalozzi's writings and reviewed carefully his ideas on educational method.

Pestalozzi's attempts at creating a psychology of education aroused Herbart's curiosity and ambition to provide such a science as a basis for educational practice. In other respects these two men differed considerably.

The main cause of difference between the thinking and philosophy of Pestalozzi and Herbart was because of difference in their up-bringing, family life and their early education in particular as well as their vocation in advanced life. Therefore, hereunder, we attempt to know, though very briefly, Herbart's life.

HIS LIFE

Johann Friedrich Herbart was born in 1776 in Oldenburg, in north-western Germany. His mother was a lady of superior intelligence and his father, a Tentonic lawyer, became a privy councilor. His mother took great pains in the supervision of his training and studies.

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Herbart was gifted in mathematics, languages, philosophy and music. He showed his various abilities quite early in life. At fourteen he wrote an essay on the Freedom of the Will. He had a keen, penetrating and logical mind. He could discriminate his own mental experiences and education.

This was the basis of his keen pedagogical insight. While at the university he came in contact with some of the greatest genuises of all times; Herder, Wieland, Goethe, Schiller, Schelling and Fichte.

As a private tutor to the three sons of the governor of Interlaken, Switzerland in 1797. The children were of eight, ten and fourteen. He continued teaching them for about three years. From his experience as a tutor to these children Herbart realised that the age of ten to seventeen was the period of greatest susceptibility to instruction.

HERBART AND PESTALOZZI—DIFFERENT PERSONALITY

Herbart is usually regarded as a disciple of Pestalozzi. It is true that Herbart held Pestalozzi in the highest esteem, but the truth is that Herbart had begun his work several years before he came into contact with Pestalozzi.

When Herbart met Pestalozzi, the latter was still teaching at an elementary school and had not yet begun his work in the Burgdorf institute and had not yet formulated his educational principles or produced his chief educational works.

Pestalozzi was helplessly exposed to all the heights and depths of human emotions, absorbed to the point of self-annihilation in the care of the poor, in spite of all tenacity of effort without regularity and discipline, and incapable of reading a book.

Herbart, on the other hand, grew up in a sheltered environment with a very regular, scholarly, and aesthetic education, which led him to mastery of the ancient and modern languages as well as of mathematics and music, and prepared him to succeed Kant in the famous philosophical chair of the University of Konigsberg.

Herbart, like Pestalozzi, was deeply interested in the most various aspects of life, but he was afraid of losing his own

equilibrium through exposing himself too much to its vicissitudes, partly because of his sensitive health.

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His style is extremely pedantic and bookish. Not that Herbart was without deep emotions. But whereas emotions mastered Pestalozzi, Herbart mastered his; they were to serve, not disturb, his thinking.

His aversion to extremes immunized him also against the exaggerations of German romantic idealism. This independence was not easy in a time when the halls of the German universities were charged with the intellectual atmosphere of the daring philosophies of Fichte, Hegel, etc.

Though critical about many fundamental tenets in Kant's philosophy, Herbart was a Kantian in his rigorous distinction between the scientific objectivity which behooved the philosopher and the romantic subjectivism in which, at this time, so many philosophers indulged.

As Kant combined the rationalism of Descartes with the empiricism of the English school of thought, so also Herbart combined the sagacity and synthesis of the German philosophical tradition with the observational talent of the English. All these qualities show, naturally, not only in his general philosophy but also in his specific educational thought.

On the above basis we can say that Herbart and Pestalozzi were two different personalities. To summarise this difference we may say as follows:

Pestalozzi was an emotional genius and had vague visions of truth of far-reaching importance. Whereas Herbart was a subtle dialectician with great introspective powers. He is regarded as the "father of modern psychology", and the "father of the modern science of education." Thus we see that the two moved in different worlds. Herbart stood in direct contrast to Pestalozzi in the sense that he meant to philosophise education on a psychology of his own.

HIS WORKS

In 1809 Herbart was offered the most distinguished chair of philosophy in the University of Konigsburg, in East Prussia—most distinguished because it had been occupied by the most famous philosopher sage, Immanuel Kant. In 1833, Herbart came back to the University of Gottingen, where he died in 1841.

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One could divide Herbart's writings into three groups: first, a group of logical and epistemological character, dealing with the examination of the tools and criteria of philosophical thinking.

Second, a group intended to clarify (primarily by dint of the historical approach) the problems of psychology, education, metaphysics, and ethics (which, like Kant, he calls practical philosophy).

Third, a group concerned with comprehensive philosophical systematization. He never conceived of philosophy as springing from supernatural wisdom or as hovering above the special sciences. As far as his time allowed, his philosophy was critical and scientific.

Herbart was a skilled teacher as well as a profound philosopher. It was his problems pertaining to education that led to the formulation of his speculative theories. Thus like Plato, Herbart was an educator before he became a philosopher. Some of his educational writings are mentioned below:

1. Aesthetic Presentation of the World as the Main Function of Education.

2. Critical Point of the View of the Pestalozzian Method of Education.

3. Several articles on psychology.

4. Relation of School to Life.

5. Letters on the Application of Psychology to Pedagogy, the Relationship of Idealism to Pedagogy, Encyclopedia of Philosophy.

6. Outlines of Educational Doctrines.

7. The Science of Education.

8. Textbook in Psychology.

9. The Application of Psychology to the Science of Education.

THEORY OF IDEAS

Man has certain mental sensations if he confronts certain objects. He becomes conscious of them and acts in the most appropriate way towards them. To Herbart these simple elements of consciousness are ideas. When man resists ideas take root in his mind. These ideas do not disappear easily. They struggle

to be uppermost in the consciousness.

He classifies ideas in three divisions, viz. similar, disparate and contrary. If a new idea happens to be similar to the ideas already in the uppermost consciousness that idea loses its independent entity and fuses with the old ones making up a homogeneous whole. When more than one idea group together in this way they become more magnetic to attract similar ideas.

On the contrary, if the new idea is dissimilar or disparate to an already existing idea in the mind it also combines but does not make a homogeneous whole. Two similar ideas mix together, but two dissimilar ideas combine together in a distinguishable manner.

Sounds coming from various instruments of an orchestra fuse together and appear to be one because they are similar notes. Similarity of the notes presents a homogeneous whole and it becomes almost impossible to distinguish the notes coming from different instruments.

The colour of the floor, the musician and the sound of the musical instrument are three dissimilar ideas. Yet they form a complex whole and they are an object of perception to us as a whole, though the idea of each of them will ever remain separate.

The whiteness and blackness of the floor are neither similar nor otherwise—but contrary. The floor cannot be both at the same time. The one is contrary to the other. The one rejects the other. Thus the contrary ideas are never combined together.

Herbart says each new idea is accepted, modified or rejected in the above manner according to its being similar, dissimilar or contrary. Thus the fate of every new idea depends upon the harmony or conflict with the previously existing idea.

This mental phenomenon goes on whenever something is presented to our consciousness. The accepting, rejecting or modifying of ideas in our minds is called apperception.

The circle of thought is, according to Herbart, no mere intellectual structure but is interwoven throughout with feelings and volitional impulses. The task of educative instruction is to anchor in the youth's soul this circle of thought.'

Herbart's view of the dependence of emotion on ideas has important consequences educationally. There can be no education of the feelings. Herbart would accordingly not be content to

rely for moral training on the emotionalism of Rousseau or the sentimentalism of Pestalozzi.

He demands a surer foundation, and, as we shall see, finds it in 'the circle of thought'; as he himself declares—'The disposition of the heart has its source in the mind'.

'The Herbartian system of ideas must be admitted', says Adams, 'to be a pure mechanism.' Herbart does not disguise the fact for 'presentations must be regarded as forces whose effectiveness depends upon their strength, their oppositions, and their combinations, all of which are different in degree'.

HERBART AS AN EDUCATOR

Johann Herbart (1776-1841) became the champion of realism in education. A university professor and successor to Kant, he expressed the ideals of the academic life. In every way he was systematic, and his writings inspire more by their depth

than by their emotional content.

He founded an important teacher training institution in which he stressed his fundamental ideal of education: the development of character.

Morality, to Herbart, was the foundation and end of education. It implied a sense of balance between reason and emotion, between today and the future, between the demands of God and those of man. Extremes were to be avoided.

Herbart followed the ideals of Aristotle. But character development could not be accomplished without self-control, for man's passions and desires constantly stood in the way of philosophic enlightenment.

HERBART'S AIM OF EDUCATION

Herbart becomes ethical in his aim of education. He desires that the pupils must be so educated as to possess strong moral character. Herbart regarded his theory of ideas very helpful in this respect. He believed that the teacher can successfully help his pupils to form high ideals according to his theory of ideas.

In the concept of 'morality' we can sum up all, the ideals of education which Herbart stands for. Ideals are very important to him as he believes that they lead to action which determines character.

Our conscience seeks to satisfy itself about all our action. It regards an action virtuous if it is in complete harmony with its principles. Herbart calls this conscience 'Inner Freedom'. Herbart understands this 'inner freedom' as virtue which should mean the harmony between our thought and deed.

He wishes that all the efforts of the teacher should be directed to the attainment of this harmony in the pupils. Constant repetition will help a lot to develop a permanent attitude of preference which must be evidently the chief aim of education. "The term virtue expresses the whole purpose of education."

A virtuous man will always judge the universe from the port of view of inner freedom. He develops a right attitude towards everything. He can distinguish between right and wrong. His inner freedom bids him to behave properly in all situations.

To regard the universe according to the dictates of 'inner freedom' is described by Herbart as the "Aesthetic Presentation of the Universe'.

Thus we see that Herbart does not regard morality as absolute. He subordinates morality to aesthetic judgment. It is not surprising then that to him an aesthetic representation of the universe is the ideal of education.

Inner freedom produces efficiency, good will and sense of equity. According to Herbart one v/ill be said to possess efficiency if the various ideas possessed by his mind are well balanced. If one can distinguish between right and wrong he will have idea of justice.

The idea of goodwill will save him from falling into vicious temptations. He applies his sense of equity if the existing relations between different ideas need to be changed. It is this sense of equity which underlies the principles of rewards and punishments in schools.

INTEREST AND EDUCATION

Interest is one of the most fundamental factor in education. It is interest of the student which makes one student bright in any one of physical, biological, medical and social sciences. Intellectual level in particular field, of a particular individual

differs on account of his interest in that field. The role of interest in education may be understood as follows:

Interest is a kind of mental activity. The aim of instruction is to incite this activity. "Interest is thus a concomitant of the process of the fulfillment or realisation of an idea or circle of ideas by an extension of itself or through action, when this process is working smoothly.

There is a close relation between interest and information. A man who has information's will feel interest and will desire

for more. Interest is created when the mind is not able to cope with an idea tending to excite a new presentation in it. Desire comes out of interest.

In order to fulfill the desire some actions must be performed. Thus interest, desire and action make a complete circle. Interest becomes striking when this circle is broken and desire and action fail to appear.

Interest disappears if the desire is fulfilled and the desired object is attained. Thus we find that interest is apperceptive.

We make efforts when we become truly interested. Herbart wants that instruction should aim at securing this type of interest.

Creation of interest is indispensable in attracting the attention of the pupils to a lesson. If the pupils have no interest they will not be apperceive of any new idea and presentation.

If the interest of the pupils is excited in a lesson they may try to enlarge their knowledge acquired by way of apperception in the class.

Many-sided interests create a broad-minded and well-balanced outlook on life. Interests have great effects on will. If the teacher maintains proper connection between various interests of the child the latter's will will be automatically controlled.

To Herbart 'will' is not a faculty of the mind. It is dependent on the ideas possessed by the mind. In other words, will is a product of experience which is nothing but a result of active interest.

Thus, we can say that the interest of the student is essential in the subject he is taught. Teacher should aim at creating and ensuring interest of the students in his subject, which also

depends on teachers ability to present his subject to the students as well as his capacity to understand his pupil with love including rewards and suggestions according to their performance.

CO-ORDINATION BETWEEN FREEDOM AND AUTHORITY

While it is true that freedom is must for the smooth and fullest development of one's personality; it is also true that guidance from the wisest is essential for opting not only right objective but also at many other stages in the process of achieving the objective. This fundamental principle in education is being captioned as co-ordination between freedom and authority. Herbart's views on this aspect find place in 'Brief Encyclopedia of Practical Philosophy' in the following words.

Freedom and authority should be combined, according to Herbart:

"... Man from his youth onward must voluntarily accept restrictions, particularly as he has to live a communal life. Hence, first: Children must learn to obey. Their natural exuberance must meet enough resistance to avert offense.

"Immediately we meet a new difficulty. The easy means for a child not to offend his parents or teachers is concealment and lying!

"To cut the knot some teachers assume at once that children always lie if they can. Hence, they have to be so closely supervised and watched, and kept so busy from morning to evening, that they have no time for trickery. There is some truth in this, but if it is carried out with too much harshness and exactness one may fail in the first fundamental postulate we have set up, that children's vigor must be preserved! For this they need freedom! Those teachers who restrict freedom to such a degree that all the children's actions are calculated to please the observer, educate babies. Such creatures will have to learn how to use their powers when they are grown up—and in spite of all their endeavors they will remain timid, helpless, and inferior to free personalities, until eventually they will try to compensate in whatever way they can.

"Consequently, as such a restricting form of education is dangerous, something better must be combined with supervision and occupation.

"One says rightly that well-bred children have not the heart to deceive their father and mother. Why not? They are used to rely on truth and confidence. This, then becomes the keynote of their lives."

CONCEPT OF DISCIPLINE

Herbart recognises the importance of discipline, but he does not want that it should always meddle and place an obstruction in the self-activity of the pupils. Herbart admits that some freedom is also required for the development of the pupils' character. Discipline is necessary, but it is only a necessary evil—because its effect is negative and it mars self-activity.

On the other hand education is positive, progressive and purposive. Therefore, Herbart recommends the use of disciplinary measures when they become unavoidable.

Herbart's conception of training is itself a form of discipline. Every teacher should endeavour to inculcate this form of discipline in his pupils.

Herbart does not want that the pupils should become subservient to the will of the teacher. Therefore he wants the pupils to develop moral habits. Herein comes the necessity of discipline. To Herbart, training, instruction and discipline are the three essentials of any system of education. By training he understands formation of character.

Instruction is the means by which the character is formed. Discipline aims at producing good behaviour in the pupils so that he may be instructed.

Herbart points out three main striking differences in discipline and training. Discipline aims at correcting the immediate behaviour of the child in the class-room. Training aims at the formation of ultimate character. Discipline is only a temporary measure whereas training is continuous and its intentions may be realised long after the child is trained.

HERBART AN IMPROVEMENT OVER PESTALOZZI

Herbart goes a step forward than Pestalozzi in application of psychological and ethical principles in the field of education.

In this respect he seeks to complete the work of the latter and tries to remove the onesidedness which Pestalozzi "in pursuit of his purpose was neither willing nor able to avoid." Herbart gives credit to Pestalozzi for devising certain forms of instruction which were suitable to meet the most necessary wants and which served the greatest number of pupils. But he points out that Pestalozzi's devices did not meet the requirements of a complete course of education. On the other hand, Herbart sought to devise means and methods for a complete course of education.

PSYCHOLOGY AND SOUL

The simple nature of soul, Herbart affirms, is totally unknown. However, as soul is endowed with the power of presentation, it may be regarded as mind.

On the training of the faculties Herbart in his Brief Encyclopaedia of Practical Philosophy remarks: 'Those, however, who have no proper psychological insight seldom grasp anything about the rules of education.

They cling to the old idea that there are certain powers or faculties in the soul which have to be exercised, and it does not matter what they are exercised on.

The exercises might well belong to the same category as gymnastic exercises, because men have only one kind of muscle, and by gymnastics the muscles of the body become strong.

Another charge levelled against Herbart is the intellectualism of his psychology, ideas and their relation to one another being the sole origin of all other mental activities such as feeling and will.

Here, again, Herbart aligns himself with Locke, who in the Essay repeats: 'External material things, as the objects of sensation, and the operations of our own minds within, as the object of reflection, are to me the only originals from whence all our ideas take their beginnings.

Herbart's position regarding the soul is analogous to that of Locke, who in the Introduction to An Essay Concerning Human Understanding declares: 'I shall not at present meddle with the physical consideration of mind, or trouble myself to examine wherein its essence (i.e., the true inner nature of the soul) consists'.

Herbart thus, has cleared that 'Soul' is not mind. Soul is

truth and mind is a physical and psychological preposition but both have role in realising 'God' and knowledge—education.

EDUCATION AND THEORY OF APPRECIATION

Herbart tries to convince us that apperception occupies a very important place in education. He clearly shows the place of old knowledge in the process of acquiring the new. Stout agrees with Herbart when he says, "The main principle which psychology lends to the theory of education as its starting point, is the need that all communication of new knowledge should be a development of previous knowledge.

Carlyle says, "The eye sees only what it brings the power to see," and Browing, " 'tis the taught already that profit by teaching." According to Herbart every one has his own world even in the same environment.

First of all we estimate the degree of apperception in the minds of the pupils and then try to adjust the instruction accordingly.

Instruction is the means by which the ends of education are attained. Instruction will be most successful if it is manipulated to harmonise with the already existing ideas in the minds of the pupils.

Herbart attributed the failure of education to the lack of a sound psychology. His predecessors wrongly attached too much importance to mental faculties missing the significance of ideas already existing in the mind.

They tried to produce many virtues in the pupils by disciplinary methods without thinking that the pupil does not grasp a thing if it is not related to what he has already learnt.

Thus Herbart proved to us that if something is to be taught to the child it must be connected with the previous knowledge possessed by the child, otherwise all our efforts will fall like drops of water on stone.

ABSORPTION AND ASSIMILATION

From the above explanation it is clear that the teacher should arrange his material in a systematic order. He must be very methodical in his procedure. He must know the order in which he should present ideas before the children one by one. While learning anything new the child's mind reacts in two ways.

First of all it attempts to acquire new ideas, and then it tries to seek the relation between his newly acquired ideas and the ideas he already possesses. Herbart calls the first process as absorption and the next as assimilation.

The teacher should see that he is able to establish a harmonious relation between the absorptive and assimilative processes of the child mind, otherwise his efforts will bear no fruit.

HERBART'S THEORY OF FORMAL STEPS

Herbart divides absorptions into clearness, association, assimilation into system and method. The above four subdivision, are known as the formal steps of Herbart. By 'clearness' is meant a clear presentation of ideas unless the ideas are clearly presented the child cannot assimilate them.

The process which unites the new idea with the already existing ideas is known as association which apparently involves both absorption and assimilation. As a matter of fact the apperceptive process begins with association.

An orderly arrangement in the mind of what has been associated may be termed as 'system'. This process is not active. The mind is deeply engrossed with notions which are beyond the particular ideas just received or previously existing.

In the method process the mind attempts to form an organic whole as a result of the above three processes. Language may play a very active part here in giving expression to the harmonised wholes formed in the mind.

It is from the above four steps of Herbart that the five formal steps of instruction have been divised. They are 'preparation', 'presentation', 'comparison and abstraction', 'generalisation' and 'application.'

Herbart is not dogmatic about his formal steps. He prescribes them only as an aid to instruction. He does not regard them as indispensable. He gives full discretion to the teacher in applying his own systematic method.

Rusk on Herbart's Formal Steps: Rusk is right when he claims that Herbart's formal steps are appropriate to the teaching of knowledge subjects. In the process subjects like, arithmetic and drawing Herbart's five steps cannot be applied successfully. Here the pupil acquires an entirely new accomplishment or skill.

The pupils are engrossed in their work individually independent of each other. The formal steps can be successfully applied in lesson like those in language and history. Where the topics may be regarded as complete in themselves. It will be unpsychological to teach all topics mechanically and unintelligently with the help of Herbart's formal steps.

HERBART'S PSYCHOLOGY OF METHODS OF INSTRUCTION

Herbart shows his philosophical mind in his endeavor to clarify the problems of education. As a young tutor, he made careful reports about the progress of his charges. After visiting Pestalozzi, he began to scrutinize the latter's "method."

On the other hand, in his general philosophical works he constantly refers to the role of education in the formation of the human individual and his society.

He applied mathematical methods to psychology in his essay Uber die Moglichkeit und Notwendigkeit Mathematik auf Psychologie anzuwenden ("About the Possibility and Necessity of Applying Mathematics to Psychology"), 1822.

Naturally, his educational work falls under psychology, theory of method, and theory of aim. Yet, dealing with a special field, he always keeps in mind the fact that they are all related to one another.

In the preface to the first edition of his Lehrbuch zur Psychologie ("A Textbook in Psychology"), 1816, he emphasizes the mission of this science to clarify the so far rather confused theory of the elements of knowledge.

On the other hand, he warns against mistaking experimental psychology for a complete knowledge of human nature. Such a process would lead a scholar to "remain on the treacherous surface of mere appearances."

Psychology enabled Herbart to develop the foundation for a systematic theory of learning and instruction which, though no longer tenable in all its aspects, nevertheless shows its influence even today in the different fields of psychology, from behaviorism to psychoanalysis.

Our psychic life—according to Herbart—consists of an ebb and flow of "ideas" or "presentations," and our emotions, such

as feeling and willing, are nothing but the concomitants of the endeavor of one group of "ideas" or "presentations" to dominate the psychic scene against other groups of mental phenomena, which are also struggling for the top place in the ebb and flow of our consciousness.

The educator has to make proper use of this mechanic of the mind. He must help to emerge those ideas which he desires to utilize in the process of teaching.

Hence the teacher, when presenting a new idea to the child, must be concerned with three things. First, the new lesson must be connected with ideas which are either salient or potentially salient in the child's mind. This makes it easier for the child to understand and assimilate the new presentations.

Secondly, the teacher must help the child retain the content of the new lesson, for this, after all, is the purpose of teaching. In order to attain this effect, the teacher will have to pay attention to a third factor, namely, to the "interest" of the child.

For "interest" is nothing but that mental urge which motivates us to overcome the difficulties which may be involved in the acquisition of the new material and to keep our attention focused toward an object.

Strong interest also supports the association between the new experience and those earlier experiences which have already dropped into the subconscious. In this way the total potential energy of the child enters into the process of learning.

In his chapter on the course of instruction, Herbart distinguishes between merely descriptive, analytical, and synthetic

instruction. A merely descriptive instruction "depicts" certain contents of life and history which may be attractive to the child.

But even for merely descriptive instruction Herbart emphasizes the teacher's obligation to observe the law of association, and to connect the new impression with the "apperceptive mass," that is, the mass of conscious or unconscious ideas already existing in the mind and apt to be related to the new experience.

We already know, good instruction uses the incentive inherent in interest. For this purpose the teacher must find out what kind of presentation and learning is commensurate with the child's capacity. Otherwise the school obstructs rather than assists the growth of the child's personality.

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Hence there arises for the teacher, on the one hand, the obligation to cultivate the interests of the child, in order to stimulate his spontaneity; on the other hand, the need not only to cultivate the child's personal interests but to introduce him to the variety of human knowledge and experiences, in order to help him in the appreciation of the fundamental values of civilized societies. Such education Herbart would call a "liberal education."

With this background can a person become a specialist and at the same time avoid succumbing to the danger of narrowness and utilitarianism.

There ought to be a continual process of reintegration between an individual and his mental environment. One who only expands and develops many-sided interests without again and again relating these interests to his own individuality may lose himself.

This emphasis on an equilibrium of interests explains Herbart's deep concern with the programme of teaching. He defines the contents of the curriculum according to the particular cultural conditions of his time.

Some of Herbart's disciples believed they had found a principle of instructional unity in the so-called culture-epoch theory. Every individual, they thought, repeats in his own development the development of his race.

Consequently, the best form of instruction would be one which would familiarize the child first with the more primitive life, and ascend there from to the higher stages of human history.

This transmutation of philosophy into a set of recipes had particular consequences when Herbart's so-called "steps of instruction" became the pet subject of the normal schools of the nineteenth century.

In his Science of Education Herbart used his theory of consciousness, interest, and the laws of association for devising four stages or "steps" of instruction, namely, "clearness" (Klarheit), "association" (Association), "system" (System), and "method" (Methode).

With these terms Herbart wished to indicate the necessity of a coherent method of teaching and of developing the child's powers of concentration, retention, and participation.

"Clearness" means that a pupil ought first of all to see

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the issue clear and unclouded. This is the prerequisite for the assimilation of a new subject.

The next step, "association," comes with the connection of the new ideas to notions already contained in the apperceptive mental mass of the pupil.

The third step, "system," will be reached through emphasis on a clear distinction of the different elements of which the newly associated idea consists; furthermore, it must be related to the total context and purpose of the lesson. Only thus will the student arrive at a systematic order in his ideas.

The fourth stage in the assimilation of the subject, "method," is reached when the student is capable of adding new aspects to the issue in view and of applying his newly acquired knowledge properly to future problems.

Many pupils use words without knowing what they mean and without the ability to transfer their knowledge methodically into practice. But unless this skill has been achieved, learning is incomplete.

In other chapters of his Science of Education Herbart explains the same process in other terms, using verbs or adjectives,

instead of nouns, to characterize its main stages.

Instruction, he says, ought to be, first, "concrete" or "illustrative" (anschaulich); second, "continuous" or "consistent" (kontinuierlich); third, "elevating" or "lifting up" (erhebend); and fourth, "active in the sphere of reality" or "applying the discovered truth to reality" (in die Wirklichkeit eingreifend).

Though Herbart conceives of these steps as following one another, he knows that such succession can never be adhered to mechanically. All instruction must be organised according to the particular situation.

The logical processes are of such complexity that they often overlap. If anybody was aware of this complexity, it was certainly Herbart. Yet for about two generations his four steps—which were later modified by his disciples into the five steps of "preparation," "presentation," "association," "systematization," and "application"—were admired by the true Herbartians as though they were the educational gospel.

Hereunder for the benefit of students and general readers, Herbart's educational psychology is being presented in simplified form.

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HERBART'S EDUCATIONAL PSYCHOLOGY SIMPLIFIED

As a psychologist, Herbart left his most lasting mark upon the history of education. He revolutionized this field in his attempt to make it into an autonomous science. Before his time, psychologists had stressed the separate faculties of the mind and had laboured under the impact of Aristotle and Aquinas. Herbart's approach was experimental, whereas he showed that education depends on psychological functions.

Without a psychological background we cannot comprehend the learner. He observes:

"Those who have no true psychological insight, rarely understand anything of education. They may cherish the obsolete opinion that there reside in a human soul certain powers or faculties which have to be trained in one way or another. These people seemingly have in mind gymnastic exercises which strengthen the muscles, for man has only one kind of muscles. Indeed in each single apperceptive mass (mass or group of ideas) are contained so-called fantasy, memory, and intelligence, but they are not equally distributed. Rather in one and the same person a certain mass of apperceptions may be of more intellectual, imaginative, or of reproductive character; one mass may be penetrated with profound feeling, another with an atmosphere of coolness, etc. Therefore, what educators call formal discipline (Formelle Bildung) would be an absurdity if it meant the training of isolated mental faculties which exist only in some people's imaginations."

Teachers, according to Herbart, should be conscious of the plasticity of human behaviour. He says:

"... It requires a great deal to raise knowledge to the level of erudition; it is a still more difficult task to combine the imparting of knowledge with the formation of character. To achieve this purpose, knowledge must be deeply felt and experienced; in other words, the mere quantity of knowledge and the logical and practical training in notions, maxims and principles must affect the whole emotional attitudes of a person. One may show

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how instruction has to proceed to produce such an effect. (I have shown this in my Science of Education.) The degree of success, however, depends largely on the pupil's individuality.

"Only teachers of much experience can imagine how rapidly even carefully and cultivated knowledge vanishes under new conditions. They only can believe how easily new opinions and ambitions emerge and how irresistibly a person is attracted by temptations which appeal to his nature—in spite of all previous precautions. Even superficial experience teaches us that the results of an examination are valid only for the day when it is held. . . . Such facts, however, are easily explained through reference to the continual flow of ideas (apperceptive masses) in our mind. Those, who consider the human soul as a fixed and concrete object, will never understand the mutability of the human character; they will easily resort to false remedies which only aggravate the evil."

In this respect, there are important similarities between Herbart and William James. Both viewed education and philosophy from a psychological standpoint, both were opposed to traditionalism, both had an experimental bent, both were important textbook writers, and both systematized the knowledge of their time. However, Herbart had a more rationalistic and mathematical conception of psychology.

To Herbart, man's mind is a battleground of ideas or presentations. They fight for dominance, and when they lose they

become part of our subconscious. Consciousness is not a simple process; it is like a stage play in which new actors constantly enter and occasionally the old performers reappear. In his concept of the subconscious.

The mind, according to Herbart, has three functions: it knows, feels and wills. However, the will is not a separate faculty; it is the desire which underlies our mental processes and our emotional reactions.

The mind moves from sensation to memory, to imagination, and, at last, to conceptual thinking, its highest sphere.

When a new concept enters the mind it can be rejected, and thus find its way into the subconscious; or it can be accepted

and assimilated with other presentations.

To Herbart, there is no real intellectual creativity. An idea enters the mind and it has to be assimilated; what happens in creative thinking is a synthesis on a higher level. This can be verified by historical examples.

There are no radically new inventions; they are usually built upon the past, and represent a redefinition on a more qualitative level. Toynbee uses the term etheralization to describe progress as a form of qualitative simplification in which past ways are modified by present experiences. Concept of educational psychology may be summarised as:

Herbart had a clear conception of the aims of education and prescribed certain psychological procedures in order to realise them. Herbart did not believe in the doctrine of mental faculties as Locke spoke against the existence of innate ideas."

"The soul" he says, "has no innate tendencies nor faculties." Again, "it is an error, indeed, to look upon the human soul as an aggregate of all sort of faculties." The faculties are, indeed, "nothing real, but merely logical designations for the preliminary classification of psychical phenomena."

Faculty psychology holds that the child is born with all mental activity in an undeveloped form. The latent possibilities of growth may be called as faculties.

Within these possibilities come memory, imagination, understanding, knowing, feeling, willing and judgment etc. The faculty theory does not describe precisely the phenomena occurring in the mind.

It presents the mind as a bundle of independent parts and separates that which is one indivisible whole. Herbart discarded this theory and advocated that human mind is one harmonious whole and not a confused mixture of many faculties.

CO-RELATING STUDIES AND MANY-SIDED INTERESTS

One should cast aside his prejudices and dogmatic attitudes in order to be virtuous. He needs to be very liberal. He should accept virtues wherever they are found. For this it is necessary

to widen the scope of education. It should include all the ranges of ideas leading to virtues.

According to Herbart if the pupils have a wealth of ideas, many-sided interests will follow. These many-sided interests should not be isolated units but an organic whole leading to a well-defined purpose.

He wants that the material for instruction should be so selected and arranged as to produce harmony with many-sidedness. Herbart believes that many-sided interests are the only and sure means to lead to virtues.

Every child has some particular special ability. He should be given full scope to develop this ability. His other abilities should be organised round this ability. "Every man must have a love for all subjects, each must be virtuous in one."

Herbart demands that the materials for instruction should be so arranged in an inter-related form as to enable the child to apperceive it completely. The end of many sidedness can be attained only by co-relation.

There should be no disorganisation and want of proportion in the various studies. The subjects should not appear as entirely disconnected, otherwise an unified consciousness will not be developed in the individual.

DEVELOPMENT OF CHARACTER AND VIRTUES (ETHICS)

For dignified living personal character and personal virtues are fundamental. Herbart considers these two qualities as goal of education. His views concerning these two are as follows: Education means development of man's character.

"... In spite of a certain severity in your guidance, lead the children into a situation which they like and which invites them to be free and confident.

"This is the supreme demand in education; all the rest, whatever one may call it, is only of secondary and tertiary importance; all instruction from the elements of learning to the highest levels of scholarship should tend to this. Hence those schools, whose main function is merely teaching and learning, cannot be considered as serving education in the deepest sense of the word. They are only of assisting value, and this only for such

families as have already fulfilled the educational postulates mentioned above . . .

"It follows that education, in order to have a permanent effect, must try to use instruction not only for mere information but also for the formation of character."

While Pestalozzi and Rousseau had emphasized the importance of the individual against society, Herbart tried to achieve a balance between the two.

The individual should develop his own capacities; at the same time, he owes much to society and finds himself best in service to his fellow man.

Ethics does not imply the establishment of rigid rules, for life is an educational process which is forever incomplete. The moralist may be the enemy of virtue, for he sets up his own standards as ultimate.

Herbart recommends that we constantly redefine our functions and that we retain an exploratory spirit. Nothing is more futile than to specialize in one field or to look at life from one standpoint. The more we cultivate wide interests and wide sympathy the more we shall grow in genuine morality.

To Herbart, ethics is the test of education. This means that pure reason is the prelude to practical reason, and that knowledge is the overture to action. Ideals are not abstractions to be admired platonically; they are patterns for meaningful activity. The educated man, according to Herbart, knows virtue and understands human aspirations; at the same time, he seeks ways and means whereby ideals can be actualized. This demands both intelligence and emotional balance.

According to Herbart the final aim of all education is the formation of character, and that all educational activities are only means to that end, not ends in themselves. In order to make such a means of instruction, several requisites must be fulfilled. The teacher must see to it that he does not inadvertently cripple the talents of his pupil.

In such an atmosphere the child will acquire a proper relation to society, and it will not be difficult to arouse his interest in the knowledge of the human race. At the same time it will be possible to respect the child's individuality and yet

to convey to him that sense for discipline and consistency without which he will not develop character.

Thus Herbart's educational system ends in ethics; for character, according to him, cannot be achieved merely by experimentation or instruction as such, but only by the constant imbuing of the mind with moral criteria. For Herbart, ethics is anchored in metaphysics; hence education is ultimately related to transcendent values. But in spite of all his transcendentalism. He emphasizes the relationship between ethics and Geschmack, a term which denotes not only "good taste" and "tact" but "appreciation of beauty." This aesthetic character of his moral philosophy prevents him from becoming a narrow moralist.

TEACHER AND HERBART'S CONCEPT OF EDUCATION

The teacher should be conscious of the fact, Herbart maintained, that learning involves an internal change. New ideas thus must strike a responsive chord in the mind of the student; he must develop his imagination which can be accomplished only if the student is truly interested.

Instruction has four phases. It must (1) be concrete, (2) be continuous, (3) be elevating, and (4) have application to life. Herbart maintains that learning should start with illustrations, for our senses have to be stirred; then, continuous exercise is needed.

Herbart hints at the fact that the individual in his educational development repeats the development of the race. The young child, thus, is like the primitive and lives on a sensate level.

The adolescent is like early society and his sense of romance and adventure is important. He needs, above all, disciplined thinking. The third stage corresponds to modern civilization when man achieves a balance between individuality and society, and when he is able to make evaluative judgments.

The method of Herbart is formalized in five steps:

1. Preparation: The environment is created—both external and internal—for the development of ideas. Old ideas are recalled from the subconscious and attention is cultivated.

2. Presentation: The lessons are presented to children with the use of illustrations to make them as concrete as possible.

3. Association: Both similarities and differences between old and new ideas are stressed. This develops order and consistency in thinking.

4. Generalization: This is a method of qualitative simplification, so that more and more facts can be understood in their wider meaning.

5. Application: Knowledge must be used and become part of our daily existence.

What strikes the observer is the balanced viewpoint of Herbart. He was concerned with theory and practice, with ideal and actuality. The curriculum, he maintained, should cultivate both the sciences and the humanities. Through the sciences the students would gain "empirical knowledge," while the humanities would give him sympathy.

Our mind develops in two ways. It grows and expands through a systematic concentration upon facts which have to be mastered and explored. Thus, Herbart especially favoured mathematics, which would create rigorous thinking. Yet, at the same time, we have to develop patterns of appreciation, for we are not merely intellectual beings or products of pure reason.

The ideal of balanced wisdom stamps the educational philosophy of Herbart. He observes:

"If the teacher succeeds in developing in the pupil manifold interest, then the education becomes a noble task in that it helps mankind to realise the great practical ethical ideas. These ideas will become the more self-evident to the pupil the less it is necessary to teach him merely to swim on the waves of society as was the case with the unsusceptible type. On the other hand, it is necessary to combine exact methods of thinking and self-criticism with the enthusiasm which can be imparted to the susceptible pupil by such means as religion and history. Of particular use for such an examining attitude is the capacity of clear ethical discrimination. For by its own nature the human mind is not so well disposed as to apprehend clearly the ideas of justice, equity, perfection, and sympathy and to act accordingly. In addition, a person with the capacity

for inner freedom not rarely abandons traditional ideals and inclines towards eccentric claims and opinions for which, so he thinks, he has to fight and to bring sacrifices in order to carry off the crown of martyrdom. The striving for the unusual and the exceptional is in the spirit of the time, but it does not fit our country. Hence, what education has to do is to preserve in talented youth their natural courage and open mindedness but not to inspire them with burning ambition."

Thus we see that Herbart's education presents many fold implication and challenges for the teacher to prove his worth in the society and earn respect and admiration from his pupil.

A CRITICAL EVALUATION

The greatness of Herbart lies in his faith that education ultimately could become a science. This may be impossible, for actually the teacher is a creative artist who attempts to cultivate sensitivity in his students and in society.

But we shall never advance in education unless we subject its results to the test of scientific evidence, and unless we concentrate more upon the psychology of learning—a field in which Herbart was a master.

To Dewey, as is well known, education has no external goal; it implies the constant reconstruction of experience. To Herbart, on the other hand, education has a moral purpose, which was to be determined by historical experience in the

light of man's deepest spiritual longings. To state that education has no purpose is true from a semantic standpoint, but, viewed idealistically, the aims of educators define their effectiveness.

Herbart's predecessors had regarded the training of character as the chief aim of education. Some had hinted at the importance of interest too. But no one had connected instruction with character training as Herbart did.

Herbart asserted that it was the moral duty of the teacher to select the material of instruction and devise ways and means of presenting them in such a way as to enable the pupils to have proper apperceptions.

The teacher must determine the ideas, interests, and desire of the pupils. They must know what interests the child most

and what activates them properly towards the desired end. The teacher has to do all this by means of instruction. This contention of Herbart may be regarded as his chief contribution to the theory of education.

Herbart made it evident that instruction and training of character should go together. He could not think that one could go without the other.

Now much attention is not paid to Herbart's psychological and pedagogical theories. They are now considered as too mechanical. Herbart had in view the education for adolescent children who are reaching maturity of mind and character.

At this stage in life it is necessary to implant into the nature of the individual as many interests as possible. Evidently, Herbart is right when he talks of many-sided interests. Needless to say that he rightly regarded the circle of thought as the surest means of forming moral character.

About fifty years ago, such Herbartian terms as interest, apperception, circle of thought, concentration, correlation, culture epoch, and formal steps of instructions were on every teacher's lips. Now they are considered as out of vogue. New terms and ideas are now used in their places.

Nevertheless, these Herbartian terms have not been entirely discarded. In their new forms, they are still found almost in every text-book on methods and curriculum.

Prof. Frederick Mayer's following observation of the merit of Herbart's contribution of education. American educators who studied in Germany were impressed by the ideas of Herbart, and they tried to introduce his concepts into the American curriculum. Among these men were Charles McMurray as well as Charles de Gammo, who regarded Herbart as the new Aristotle. In 1892, the National Herbartian Society was founded, ten years later it changed its name to the National Society for the Scientific Study of Education.

QUESTIONS FOR ANSWER

1. 'J.F. Herbart and J.H. Pestalozzi were two different personalities in their thoughts on education, yet Herbart held Pestalozzi in the highest esteem.' Justify this statement.

2. Write a note on Herbart's Theory of Ideas' and his concept 'Interest' in education.

3. Write a note on Herbart's 'Theory of Appreciation' and 'Theory of Formal Steps' in education.

4. Write a note on Herbart's 'Psychology of Methods of Education'.

5. Explain the Herbart's concept of 'Educational Psychology'.

6. Write short notes on Herbart's following concepts concerning education:

(a) Character and Ethics

(b) Co-ordination between 'Freedom and Authority'

(c) Aims of Education

(d) Discipline.

23 Friedrich Froebel (1782-1852 A.D.)

The kind of education which the nineteenth century calls "the new education" is based mainly on the work of three men: Pestalozzi the prophet, Herbart the thinker, and Froebel, who was closer to Pestalozzi than to Herbart in his intuitive religious attitude, and closer to Herbart than to Pestalozzi in his urge toward inquiry. This intellectual urge led Froebel to study the most divergent fields of thought, and to unite them in philosophical synthesis.

The life of Friedrich Froebel (1782-1852) covers a stormy period in German history. He lived under the impact of the Napoleonic wars, and he witnessed the growing nationalism of the German states. His life had great impact on his thoughts, therefore, though very briefly his life profile is given as follows.

HIS LIFE

Friedrich Froebel was born in the village of Oberweisbach on April 21, 1782 in south Germany. His father was not very affectionate to him, and his mother died when he was only of nine months. Deprived of parental affection, Froebel grew moody and subjective. Naturally, Froebel turned towards the phenomena of nature—hills, flowers, trees and clouds, etc., for companionship.

Thus Froebel developed an overwhelming tendency to introspection. His childhood was extremely unhappy. So he

developed an intensive sympathy for children which people generally do not feel. Thus it became possible for him to observe and interpret the experiences of child nature.

All his life Froebel suffered from the impact of his mother's death. His father, a pastor, had remarried, but coldness prevailed between the boy and his stepmother. He studied at the University of Jena, and later at Gottingen and Berlin.

His educational capacities were stirred when he became a teacher of drawing at Frankfurt, when he worked with three boys at Keilhau, and, later, when he founded several schools in Switzerland. His most important achievement from the standpoint of education, took place in 1837, when he established a kindergarten at Blankenburg.

At a very tender and premature age Froebel became conscious of his own inner nature, and he developed a deep and abiding attachment to nature. These two experiences are supposed to be chiefly responsible for the two sides of his educational and philosophic ideology.

Froebel had to make various attempts in order to find a vocation permanently agreeable. Ultimately he understood that teaching work was the only activity that answered his inner longings.

From 1807 to 1810 he spent most of his time at the school of Pestalozzi at Yverdun. Thus Froebel learnt in detail the methods and principles of Pestalozzi. Froebel did not agree with Pestalozzi and regarded the latter's ideas as tentative, and lacking in clearness and solidity. However, it will have to be admitted that this contact with Pestalozzi prepared him for his own educational reforms.

After Pestalozzi's model at Yvdrdun, Froebel opened a school for boys in 1817 at Keilhan incorporating his principles of elementary education. This school was not a success.

He left this school to his assistants and in 1831 went to Switzerland where for some years he conducted several schools. He wanted to devote his life to the reform of pre-school training and in 1836 he returned to Germany. In 1837 he opened his first kindergarten in the mountain village of Blankenburg.

From this time till his death he devoted his whole time to the founding of kindergartens, the training of teachers for kindergartens and elaborating his methods and principles, and devising apparatuses for kindergartens.

His views were not widely accepted in Germany because of their extremely democratic nature and because they could not be understood fully. He was in correspondence with some of his followers in the United States, and he declared that only in the United States his ideas would have full expression. At a ripe age of seventy, he died in 1852.

INFLUENCES ON FROEBEL

With as much justification as Herbart, Froebel might have claimed that his educational principles were nothing apart from his philosophy.

Among the influences which conditioned his thinking, mention should be made of the Zend-Avesta, which pictured both unity and diversity, the philosophy of Schelling who gave a speculative account of nature, the ideas of F.C.J. Krause, a neo-Kantian who pictured the unity of man and God, and especially the impact of Comenius, Rousseau, H.G. Heusinger, Pestalozzi, and Friedrich von Schiller.

The philosophy which Froebel inherited, and by which through his attendance at the University of Jena he could not but be influenced, was the idealism initiated by Kant and developed by Fichte, Schelling and Hegel.

Fundamental aspect of thoughts of these great thinkers which influenced Froebel, most, are given hereunder:

Kant in his Critique of Pure Reason thus restricts the application of the conceptions of space, time, substance, cause, etc., to the scientific realm, reserving nevertheless the possibility of the existence of another realm where freedom would be possible, and the immortality of the soul and the existence of God would not be self-contradictory conceptions.

In the Critique of Practical Reason Kant maintains that the noumena which in the First Critique were merely possible objects in a non-scientific world have positive significance and content. We find in the ethical sphere the conception of duty, a positive conception which in its nature demands freedom.

Thus for Kant there are two spheres in which man lives, the phenomenal or scientific world governed by

the conception of cause, and the noumenal or ethical world characterised by freedom.

That Froebel was influenced by Schelling is beyond doubt, for in his Autobiography he admits that he was acquainted with Schelling's work On the World Soul, stating 'what I read in that book moved me profoundly, and I thought I understood it'.

In this work 'Schelling', it is said, 'seeks mainly for a principle which shall reduce the whole of nature to unity. This principle must not be sought in any transcendental, supernatural region, whether called God, but in nature itself.

Froebel likewise employs aesthetic metaphor to explain the relation of the world to God. Thus he states, The relation of nature to God may be truly and clearly perceived and recognised by man in the study and elucidation of the innermost spiritual relation of a genuine human work of art to the artist'.

In Hegel the idealism of Kant finds its consummation and completest expression. Instead of two realms—a natural and a spiritual—as with Kant, there is, for Hegel, only one form of existence, the spiritual, and it comprises the natural.

The ultimate source of all being and of all knowing is Mind or the Absolute. It is analogous to Plato's 'Idea of the Good', and it is significant that in introducing the couplet—'the real is the rational and the rational is real'.

The dedication of Froebel's The Education of Man—'Ihm',— might refer to Hegel's Absolute, while the opening paragraph expresses in vague terminology the Hegelian standpoint: 'The whole world—the All, the Universe—is a single great organism in which an eternal Uniformity.

The Hegelian dialectic is a movement of thought of a unique type. The impasse which results when categories applicable in one sphere are indiscriminately applied in other spheres, illustrated by Kant's antinomies, Hegel regarded as characteristic not only of Kant's Ideas of Reason but even of all thought.

'Collisions, in fact, belong to the nature of thought, the nature of consciousness manifests itself. This principle of uniformity expresses itself as much in external nature as in spirit. Life is the union of the spiritual with the material. Without

mind or spirit matter is lifeless; it remains formless, it is mere chaos.

Only through the entrance of the spiritual into the material does the cosmos originate. Spirit manifests itself in order.

Every creature, every object is matter informed by spirit. . . . Without God they would not exist. God is the one ground of all things. God is the all-comprehending, the all-sustaining. God is the essential nature, the meaning of the world.'

A transition into its opposite is the result of extending a conception beyond its legitimate sphere. This 'law of opposites' Froebel fully exploited. 'Everything and every being comes to be known only as it is connected with the opposite of its kind, and as its unity, its agreement with its opposite, is discovered.'

With Krause, a philosopher almost unknown to English students of philosophy, Froebel was acquainted and maintained a correspondence. To one of Froebel's letters to Krause we owe a knowledge of many of the autobiographical details of Froebel's life.

Krause's writings and his acquaintance with Froebel had an influence upon the latter, is acknowledged by Baroness B. von Marenholz-Bulow in her Reminiscences of Friedrich Froebel, who explains that Krause's writings even lent expression to Froebel's views, in formulating which, the latter experienced much difficulty.

For Krause, 'this gentlest and humanest thinker of the nineteenth century', everything exists in God. The world is not, however, God Himself, but it is only in and through God. Reason and nature are the two highest hemispheres of the world as they exist in God, bright and powerful as God's actual image and likeness.

Nature is as holy, as worthy, as divine as reason. The life of reason is not lawless caprice nor the life of nature dead necessity; in both are recognised divine freedom and beauty. A parallelism obtains between the power and works of nature and reason.

This parallelism is necessary and abiding, because both nature and reason exhibit the same essential being of the Deity. Man is the living unity of the two, and the inmost and most glorious part of that harmony of reason and nature which is established by God.

Most important was the impact of his own experiences.

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He felt that children frequently lack security and love in the home, and that education should start as soon as possible in order to develop warmth and understanding between parents and children.

He was opposed to war and regarded it as an enemy of human culture and education. How could man progress when he was constantly threatened by destruction? How could creativity develop when society emphasized violence? How could family life be strengthened when war killed the best members of society?

HIS WORKS

Froebel is author of many works but special mention should be made of following works because they are mainly devoted to education.

1. Autobiography.

2. Education by Development.

3. The Education of Man.

4. Mother Play.

5. Pedagogies of the Kindergarten.

HIS PHILOSOPHY OF UNITY

What was the central experience which enabled Froebel to place his diverse experiences over one denominator? Most people would say his love for children, which expresses itself in his founding of the kindergarten, and in his famous words: "Come, let us live for our children."

Yet his autobiography, which seems to be very reliable in revealing the decisive impressions in his childhood, points to something else: the keynote in Froebel's response to life and men was sounded when, as a boy, he felt deeply troubled—by his father's condemnation of the "mortal sins" of man. He touchingly describes this impact on his youthful soul in the

following words:

"The way in which he [the father] spoke about these matters showed me that they formed one of the most oppressive and difficult parts of human conduct; and, in my youth and innocence. I felt a deep pain and sorrow that man alone, among all creatures, should be

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doomed to these separations of sex, whereby the right path was made so difficult for him to find. I felt it a real necessity for the satisfaction of my heart and mind to reconcile this difficulty and yet could find no way to do so.

The unity between spirit and nature was confirmed for him when, as a young man, he learned the arts of forestry and surveying. When he studied mathematics and the sciences at the University of Jena, he summarized the results of these studies, in the following words:

I could already perceive unity in diversity. He writes:

Because of unpaid debts, Froebel was put into the university prison. There he ran across a translation of the old Persian religious document, the Zendavesta, and found his belief strengthened by it. Afterwards he came under the influence of Schelling's pantheistic philosophy of the identity of mind and nature.

Inspired with patriotic feelings, he joined the army of liberation against Napoleon, he discovered the same law of interaction of mind and body in the courage and sufferings of the soldiers on the battlefield.

Most decisively were his convictions strengthened when finally he decided to devote his life to the reconstruction of education and to the observation of the laws inherent in the bodily and mental growth of the child.

All his work, whether scientific, philosophical, social, or educational, ended in admiration for the appearance of a divine spirit in all things growing. This experience was for him the essence of all religion. He is the representative of German transcendentalism in the realm of education. In his autobiography he says:

I dare not deny that although the definite religious forms of the Church reached my heart readily both by way of the emotions and by sincere conviction, and cleansed and quickened me, yet I have always felt great reluctance to speak of these definite religious forms with others, particularly with pupils and students.

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In his Menschen-Erziehung ("Education of Man"), 1826, he states his philosophical creed in the following words:

In all things there lives and reigns an eternal law. . . . This all-controlling law is necessarily based on an all-pervading energetic living, self-conscious, and hence eternal Unity. . . . This Unity is God. All things have come from the Divine Unity, and have their origin in the Divine Unity, in God alone. . . . The divine effluence, that lives in each thing, is the essence of each thing.

It is the destiny and lifework of all things to unfold their essence, hence their divine being, and, therefore, the Divine Unity itself—to reveal God in their external and transient being.

Education consists in leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free representation of the inner law of Divine Unity, and in teaching him means thereto.

His mystic religious experience necessarily leads Froebel to a concept of the human mind opposite to that held by Herbart. Herbart, as we saw, explained the human mind as consisting of either associating or conflicting representations.

He was convinced that although the source of these representations and ideas was of metaphysical character, nevertheless in their interaction they resembled a delicate clockwork. That is the reason why Herbart considered certain features of the human mind to be accessible to quantitative methods of measurement.

For Froebel, on the contrary, mental life was the outgrowth of the incessant creativeness of the Divine, and the link between man and God was for him so close that emotions, much better than logical operations, could help man understand his own nature.

FROEBEL'S PHILOSOPHY OF EDUCATION

Nevertheless, Froebel, like Herbart and Pestalozzi, believed in the possibility of discovering certain laws which could be utilized for a scientific system of teaching and education.

Though Pestalozzi, Herbart and Froebel belonged almost to the same period of time, yet their thoughts concerning education are not in unison, therefore, hereunder we attempt

to know how far they agreed with each other and to what extent they disagreed with each other on various aspects of their philosophy of education.

FROEBEL AND PESTALOZZI

From the very beginning Froebel was keen to carry on the work which Pestalozzi had begun. A need was felt to deduce some educational principles from Pestalozzi's experience. Pestalozzi himself did not succeed in it.

"Froebel, the pupil of Pestalozzi, and a genius like his master, completed the reformer's system; taking the results at which Pestalozzi had arrived through the necessities of his position, Froebel developed the ideas involved in them, not by further experience but by deduction from the nature of man, and thus he attained to the conception of true human development and to the requirements of true education".

Froebel and Pestalozzi tried to do for the child what Bacon did for philosophers nearly 200 years ago. Bacon advised the philosopher to use their own power of observation, to study nature, and not to depend upon what others have stated.

Froebel and Pestalozzi likewise propounded the theory of self-activity for the child. But Pestalozzi only depended upon his Theory of Anschaunng and had no other philosophical or psychological foundation.

Froebel had clearer notions about the innate tendencies and their organic development. Pestalozzi appears to be more of an educator than a philosopher. Froebel appears to be, on the other hand, a philosopher first and an educator afterwards.

FROEBEL AND HERBART

Froebel directed the attention of the educators to the inner tendencies and impulses of the child. Herbart thought that a pupil may be made interested in a topic if it was connected with the already existing ideas in his mind leaving the circle of thought incomplete.

Froebel stood for stimulating a spontaneous activity in order to create interest. Evidently, Froebel's conception is more sound and complete.

Herbart propounded the theory of correlation of studies. Froebel, too, wanted to establish an organic connection between the various studies.

To Froebel knowledge was one organic whole like the tree and the various subjects of study were its branches like the shoots which spring from a single tree.

Herbart believed that mind consisted of presentations, but Froebel maintained that mind evolves from within. Herbart could not explain what he exactly meant by an incomplete circle of thought.

But Froebel's conception is quite clear. Once we excite an inherent tendency into action we are sure of a sustained interest. The theory of appealing to the natural impulses is perhaps the greatest achievement of Froebel. It is this theory that is gaining strength every day.

To-day educationists are realising more and more that the inborn tendencies of the child are of greatest imp6rtance in his education.

Froebel contradicts Herbart's theory that the new idea should be connected with the old. He maintains that instruction should aim at connecting the new interest with the old interest. If fresh interests are based on the innate impulses of the child they would be very easily acquired by him.

Herbart attributes everything to experience. Froebel speaks of certain inborn tendencies and requires the educator to

exploit the interests brought about by those tendencies. This training should harmonise with the innate tendencies of the child. The child's development is to be furthered not by means of dead imitation, but by spontaneous self-activity.

EDUCATION, RELIGION AND GOD

His educational ideals rested upon a deep faith in religion. Spiritual ideals could not be defined; they could only be experienced. God, as the Absolute Power, included all parts of nature; man was part of God and God was part of man; this was a clear expression of pantheism.

Did not both spirit and nature emanate from a divine energy? Then why should not certain laws, detectable in nature, be detected also in the mind? This opinion was the starting point of most philosophies of nature in Froebel's time.

From this starting point there issued a great number of utterly premature and even non-sensical conclusions, but also deep insights which today, on a higher level of scientific synthesis, are regaining scholarly attention.

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So without doing any harm to the ultimately religious character of Froebel's educational philosophy, one could extract from his writings a series of methodological principles. They do not possess such a degree of analytical accuracy as do those of Herbart. Nevertheless, Froebel and Pestalozzi both have probably exercised a greater influence on modern progressive education than Herbart, with his more logical and pedestrian procedure.

God was not a static force; He revealed himself in the universe which thus achieved higher and higher levels. Man likewise moved from primitivism to maturity and finally attained self-consciousness.

A law governs all of life. In The Education of Man' Froebel writes:

"In all things there lives and reigns an eternal law. This all-controlling law is necessarily based on an all-pervading, energetic, living, self-conscious, and hence eternal unity. This unity is God. All things have come from the divine Unity, from God, and have their origin in the divine Unity, in God alone. God is the sole source of all things. In all things there lives and reigns the divine Unity, God. All things live and have their being in and through the divine Unity, in and through God. All things are only through the divine effluence that lives in them. The divine effluence that lives in each thing is the essence of each thing.

"It is the destiny and lifework of all things to unfold their essence, hence their divine being, and therefore the divine Unity itself—to reveal God in their external and transient being. It is the special destiny and life-work of man, as an intelligent and rational being, to become fully, vividly, and clearly conscious of his essence, of the divine effluence in him, and therefore, of God; to become fully, vividly, and clearly conscious of his destiny and lifework; and to accomplish this, to render it (his essence) active, to reveal it in his own life with self-determination and freedom. Education consists in leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free representation of the inner law of

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divine Unity, and in teaching him ways and means thereto."

Education depends on the cosmic purpose; say Froebel, he further observes:

"By education, then, the divine essence of man should be unfolded, brought out, lifted into consciousness, and man himself raised into free, conscious obedience to the divine principle that lives in him, and to a free representation of this principle in his life. Education as a whole, by means of instruction and training, should bring to man's consciousness, and render efficient in his life, the fact that man and nature proceed from God and are conditioned by him—that both have their being in God. Education should lead and guide man to clearness concerning himself and in himself, to peace with nature, and to unity with God; hence, it should lead him to a knowledge of himself and of mankind, to a knowledge of God and of nature, and to the pure and holy life to which such knowledge leads."

FROEBEL'S THEORY OF SPONTANEOUS GROWTH

It was Froebel who for the first time applied the idea of unity and spontaneous growth to education. Froebel believes in an internal law which governs all things. He sees a unity in all diversities. To him this unity is the unity of God. God is Almighty. Everything comes from Him.

Throughout his whole life Froebel was endeavouring to see a unity in all things. He believed that there was some link binding things into a unity. He says, "Man, particularly in boyhood, should become intimate with nature—not so much with reference to the details and the outer forms of her phenomena as with refernce to the spirit of God that lives in her and rules over us."

"All things live and have their being in and through the divine unity, in and through God..... Nature, as well as all existing things, is a manifestation, a revelation of God." Froebel believed that the principle underlying all creation was one.

Hence he concluded that there must be continuity in the universe. Accordingly a change or a growth must be continuous.

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Froebel believes that by the will of God everything develops through higher and higher stages. External interference does not change the creation which develops from within spontaneously according to its own laws.

FREEDOM AND CREATIVITY

The two most important aspects of man are creativity and freedom. Freedom implies the ability to make wise choices and to avoid evil. Goodness alone is real, according to Froebel, for evil is merely partiality and a distortion of goodness. Man is naturally creative; this is an expression of his basic nature.

These concepts have important educational implications. The child is not evil, on the contrary, waywardness is usually a lack of vision and the result of false values. The child must be taught in such a way that the eternal spark in his soul becomes a living reality.

Education is most effective when it is based on the needs of children. Did not Jesus say that the Kingdom of Heaven is within man? This meant that, as nature unfolds, potentialities appear. It is a modern version of the dictum of Socrates that self-knowledge is the road to wisdom.

(A) The Child's Own Individuality: Self-Realisation: The same divine principles work in every individual in a different manner. The child is not a blind follower. He does not accept everything told to him. He does only that which is related some how or other with his own way of doing things. To an observer he may appear to be imitating but in reality he does what suits his purpose in relation with his interests and impulses.

No two children develop in like manner even if they are kept in the same environment. Each child grows in his own way. Self-realisation may be described as an individual's development of natural inclination towards right direction.

It is through the self-activity that a man can realise himself. Hence neither a teacher nor an artificial atmosphere can be regarded as the sure means to arouse self-activity in the child.

As a matter of fact it must be determined by the child's own natural tendencies to action, only then it can produce some permanent effect. Active participation by the child is very important in the process of his self-realisation.

(B) Self-Activity is Creative: The result of education consists

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in what the child gives out from within himself. It does not consists in what the child learns from outside.

Each child has a tendency to make new forms and combinations which suggest the new ideas and images arising in him. The child produces something which may appear to the adult as absurd and meaningless. But the divine principle is active also in the child as in the adult.

So whatever he produces must have some meaning or other. Thus Froebel concludes that the development of self-activity is essentially creative. He devoted special attention to this attribute of creativeness in the child.

Froebel was especially concerned with the problem of creativity. Is it an outward or an inward process? Does it demand discipline or spontaneity? Froebel maintained that creativity is one of man's most important needs.

We all seek self-expression; we all want self-realization. On the elementary level, it may be represented by a child building a castle in the sand, on a higher level, it may be a scientist developing a new theory of physics or an engineer building a new factory. Creativity thus is a process which starts in infancy and ends in the grave and it can be furthered best if we understand the spontaneous nature of children.

Froebel stated that if we encouraged the child when he is young, the chances are that he will develop creative patterns in his mature years. Our interests, according to Froebel, are continuous; one builds upon another, and the wise teacher realises that the first years of the child are the most important.

EDUCATION THROUGH FAMILY AND MORALS

To Froebel, education depended on the unity of the family. The most important virtue for the mother was gentleness, while the father had to guide wisely. A home united by love would be the best institution for human progress.

When the home failed in its responsibilities, the educator had the duty to instruct the parents in the paths of virtue.

This does not imply puritanism. To Froebel, moral laws were reflections of the Absolute and our human understanding was limited. Humility was a primary virtue. Still, God was our inspiration and we could find him through the study of man, of nature, and of the universe.

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Like Emerson, Froebel believed in a fundamental unity. To study oneself and to study nature would lead to the same result: a recognition of the moral nature of the universe. The wise man was the good man, for virtue and knowledge were identical.

Our moral education, according to Froebel, is strengthened through association. Hence, children should be brought up in a wholesome environment. They should be imbued with the ideals of co-operation.

To Froebel, play activities had primary significance; when a child played, he revealed his inner nature and at the same time developed patterns of socialization.

We learn best by doing; theorizing is a minor aspect of education, according to Froebel. For example, we can talk about the good life to children and yet we will not influence them; what matters is that we live the good life and that our school activities are constructive.

FROEBEL ON MENTAL DEVELOPMENT

To Froebel mental growth is organic. In order to make a plant grow we induce it to become active in its own natural way. We may seek to abridge the time or modify the result but we have to act through the plant's own activity.

The activity of a thing's ownself may be called self-activity (Education of Man, 9). Knowing, feeling and willing are the three major activities of the mind.

Exercises directed towards mental development must be in complete accord with the process of knowing, feeling and willing, and at the same time proportionately balanced accordingly to their strength.

We find the result better if the activity is that of the whole mind. In other words, knowing, feeling and willing must all take their rightful share in the exercise, and in particular, feeling and willing—the mind's powers of prompting and nourishing, of maintaining and directing its own activities—must never be neglected.

"A divine message or eternal regulation of the universe there verily is, in regard to every conceivable procedure and affair of man; faithfully following this, said procedure or affair will prosper...not following this...destruction and wreck are certain for every affair.

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These words of Carlyle aptly express Froebel's thought on education. We must first of all ascertain the divine message before we attempt to educate. Froebel believes that this divine message may be learnt by studying the nature of organism.

Each human being must "develop from within self-active and free, in accordance with the eternal law. This is the problem and the aim of all education is instruction and training; there can be and should be no other."

In the term 'self-activity may be summed the general method advocated by Froebel. To him the soul itself is an activity. To be active is inherent in our nature. With our birth we bring certain tendencies which always prompt us to action. Thus mind is a purposive activity.

Froebel believes that mind is a unity just as life is also a unity. Mind has no independent faculties. All its powers and forces are organically related like branches and leaves to a tree.

For sound mental growth of the child Froebel suggests that there should be no gulf between home and school. The influence of the two should be organically connected, otherwise purpose of education is sure to be defeated.

Froebel contends that the unity between the various stages of mental growth—infancy, childhood, youth, manhood—should not be lost sight of, otherwise education would be of no avail.

There should be a connection between the various activities of the mind and the various aspects of life. Froebel calls this relation between the two 'interconnectedness'. The realisation of this interconnectedness should constitute one great aim of education.

EDUCATION FOR CULTIVATION OF SENSES

To become truly educated, Froebel asserted, we must cultivate our senses, especially hearing and vision. Too many children become indifferent because they are never aware of the beauties around them and because they do not play creatively.

Education, according to Froebel, means the cultivation of awareness, love, and independence.

"A child that plays thoroughly, with self-active determination, perseveringly until physical fatigue forbids, will surely be a thorough determined man, capable of self-sacrifice for the promotion of the welfare

of himself and others. Is not the most beautiful expression of child life at this time a playing child?—a child wholly absorbed in his play?—a child that has fallen asleep while so absorbed?

"The aim and object of parental care, in the domestic and family circle, is to awaken and develop, to quicken all the powers and natural gifts of the child, to enable all the members and organs of man to fulfil the requirements of the child's powers and gifts. The natural mother does all this instinctively, without instruction and direction; but this is not enough: it is needful that she should do it consciously.

"The child—your child, ye fathers—follows you wherever you are, wherever you go, in whatever you do. Do not harshly repel him; show no impatience about his ever-recurring questions. Every harshly repelling word crushes a bud or shoot of his tree of life. Do not, however, tell him in words much more than he could find himself without your words ... To have found one fourth of the answer by his own effort is of more value and importance to the child than it is to half hear and half understand it in the words of another."

The curriculum, Froebel made clear, should develop the foundations of perception. Facts are secondary and memorization is to be avoided. We are stirred only when we directly experience the greatness of life and of the universe.

PROCESS OF EDUCATION

To Frobel education is a stage in the evolution of the child. Education helps him to elevate him to a higher level and be a useful member of the society. By education he understands that he is a part of nature.

Through education he becomes conscious of his unique existence and begins to seek his own place in the human society. He becomes ambitious to play his own part in the interactions of the society.

Instruction should not be arbitrary. It should not aim at making the child mind a store of informations which he can utilise for his immediate purpose. It should always be slow, continuous and gradual in leading child from the simple to

complex, from the concrete to the abstract.

The informations to be imparted to the child should be so natural and suitable to the present requirements of the child that he goes to school as if he is going to the playground.

(A) Education and Inner Growth: Froebel says that to an acute observer the child indicates what he is or what he is to

become. All this lies in the child and can be attained through development from within. Had this been true, the ideal of education had been a passive non interference.

Froebel is not right when he says that 'the child, the boy, the man should know no other endeavour but to be at every stage of development what that stage stands for.' But this principle of divine unity and organic growth does not work undisturbed. Everywhere there are various kinds of obstructions which disturb our inner growth.

Our original nature becomes very much changed because of the vicissitudes of life. Hence education is needed to check this deviation from the right path. We are liable to fall victims to various temptations if we do not receive proper education.

"Education is needed to lead and guide man to clearness concerning himself and in himself, to peace with nature, and to unity with God, hence, it should lead him to a knowledge of himself and of mankind, to a knowledge of God and Nature, and to the pure and holy life to which such knowledge leads."

Nature study should be included in the curriculum as it will acquaint the children with the handiwork of God. Mathematics will make clear to them that the universe is governed by its own laws.

(B) School An Instrument of Progress: Man is a social being. He is dependent on the people among whom he lives. This suggests the value of home, school, brotherhood and society. We do things being influenced by others. The individual and race make one great organic life.

Froebel regards, the home, the school and the other institutions higher unities. The school is a place where the child learns in what way he is related with society in general. Thus school is an instrument for the progress of the individual as well as of the society.

(C) The Kindergarten: Because of his theory of harmonious development Froebel attached very great importance to the earliest years of the child's life. He draws an analogy between

the child and the plant. Leaves and branches spring out of the tree according to the principle hidden in the seed.

Similarly the child develops spontaneously by virtue of the tendencies and impulses he is born with. Froebel found his idea of Kindergarten—garden of children—from this resemblance between the growing child and the growing plant.

(D) Self-Activity: The Kindergarten: Froebel believed that full freedom should be given to the play of innate impulses of the child so that he may attain his maximum growth ultimately. This was the principle underlying his kindergarten system.

The teacher should be able to understand the innate interests and tendencies of the child in order to perform his task successfully. He should promote self-activity in the children.

All knowledge to be imparted to the children must appear to be coming out from their self-activities. Thus knowledge will be regarded only as a means to an end, and the end is nothing but the growth of the self.

The child must be given opportunities to get the habit of self-dependence in all the work of the school. The child in the school must have the satisfaction that he has done something.

In the process of doing something concretely he will express himself and will lay bare his inner self. Hence he must learn by doing.

THE CHILDHOOD IS A PERIOD OF PLAY

The childhood is a period of play and not of work. "The play is", says Froebel, "the highest phase of child development—of human development at this period; for it is self-active representation of the inner representation of the inner from inner necessity and impulse.

Play is the purest, most spiritual activity of man at this stage.... It gives, therefore, joy, freedom, contentment, inner and outer rest, peace with the world. It holds the source of all that is good."

If play is to have any educative value it should not be a purposive activity. But the play needs to be organised and controlled on definite materials in order to harmonise the feelings and the activities of the children while engaged in the activities. "Without rational conscious guidance."

Froebel is reported to have said, "Childish activity

degenerates into aimless play instead of preparing for those tasks of life for which it is destined."

A NEW METHOD OF TEACHING

Song, Gestures and Construction: According to Froebel the child expresses his feelings and ideals through singing, gestures and constructing objects.

On this belief he demanded that everything to be taught to the child must be expressed to him through singing, gestures and construction.

This is a unique device which Froebel most remarkably invented. He recommended that history should be taught through dramatization or in a song.

Froebel meant to stimulate the child's imagination and thought by placing concrete things before him.

The teacher should be very careful in the selection of songs, games and pictures because the child feels very much amused by them and tries to express himself while he is in their association.

Froebel did not regard song, gestures and construction as isolated means to educate the child.

He thought of them as three co-ordinate forms of expressions in the child. He saw an organic relation between them.

Gifts and Occupations: Gifts and Occupations are the other means which Froebel used in the kindergarten system. The gifts suggest to the child some form of activity.

They are arranged in an order to be determined by the principle of development. Occupations are the activities suggested by the gifts.

The very order and arrangement of the gifts lead the child from the activities and thoughts of one stage to those of another.

The First Gift: The first gift consists of a box of six woollen balls of different colours. The child is to roll them about in play. Rolling is the occupation.

These woollen balls are meant to give to the child an idea of colour, particular stuff, form, motion and direction.

The Second Gift: In the second gifts there are a cube, a sphere and a cylinder of hard wood. In occupation with these things the child marks the difference between the movements of the different articles. He sees that the cube is stable and the sphere is instable.

He also notices that the cylinder is stable in certain positions and instable in others.

Thus the cylinder is noticed as possessing the quality of both the cube and the sphere. It is a concrete example of harmony of two opposite things in one.

The Third Gift: In the third gift there is a large wooden cube divided into eight equal parts. These cubes are meant to make the children understand the relation of part with the whole. From these cubes the child may make a number of objects such as, chairs, tables, benches and stairs, etc.

In the other gifts come sticks, tablets and rings. While playing with these gifts the child gets the ideas of lines, surface and their inter-connections. The child has to engage himself in making a number of constructions with paper, sand, clay, wood and other materials.

The Teacher not Passive: In the kindergarten one should not think that the teacher is to remain entirely passive. As a matter of fact his responsibility is not lessened in any way.

While the children are offered gifts, the teacher has to suggest the occupations connected with them.

He has to demonstrate certain activities to them. When the teacher presents the gifts he sings a song connected with them and thereby tries to help the child to form appropriate ideas.

Play and Work: It is very significant to note that Froebel has not overlooked the growth of latter stages. To him as the play is the chief activity of childhood, similarly work is the characteristic activity of boyhood.

According to Froebel play and work are two of the essential stages in the process of the self-realisation of the child. "Man works" he remarks, "that his spiritual divine essence may assume outward form, and that thus he may be enabled to recognise his own spiritual, divine nature and the innermost being of God."

The Curriculum: Froebel pays due attention to other subjects of the school curriculum. He divides the school curriculum in four parts, viz., (1) Religion and Religious instruction, (2) Natural science and mathematics, (3) Language, (4) Art and objects of Arts.

The school does not aim at "making each pupil an artist

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in some one or all of the arts, but to secure to each human being full and all sided development."

Discipline: Froebel believed in the theory of use and thought that various kinds of good traits may be developed in the child if his innate impulses are directed towards right direction. If we think only of the good our evil tendencies will disappear.

Froebel was alive to the importance of self-control. To him it is an inner discipline which is the cause of the outer discipline. If there is inner discipline the evil tendencies will never work and there will be no need of punishment.

EFFECTIVE INSTRUCTIONS

Froebel holds that aims and goals of education cannot be achieved without effective instructions. Hence he stresses:

Instruction depends on example, communication, and the cultivation of a pure heart. He observes:

"Will is the mental activity, ever consciously proceeding from a definite point in a definite direction toward a definite object, in harmony with the man's nature as a whole. This statement contains everything, and indicates all that parent and educator, teacher and school, should be or should give to the boy in example and precept during these years. The starting-point of all mental activity in the boy should be energetic and sound; the source whence it flows, pure, clear, and ever-flowing; the direction, simple, definite; the object, fixed, clear, living and life-giving, elevating, worthy of the effort, worthy of the destiny and mission of man, worthy of his essential nature, and tending to develop it and give it full expression.

"Instruction in example and in words, which later on become precept and example, furnishes the means for this. Neither example alone nor words alone will do: not example alone for it is particular and special, and the word is needed to give to particular individual examples universal applicability; not words alone, for example is needed to interpret and explain the word which is generally spiritual, and of many meanings.

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But instruction and example alone and in themselves are not sufficient; they must meet a good, pure heart, and this is an outcome of proper educational influences in childhood."

CRITICISM OF FROEBEL'S THEORY AND PRACTICE

Froebel was bitterly criticised by many educational leaders even in his own time; and even today many are not in complete agreement with him.

During his life time Prussia, the leading state in Germany, banned the establishment of kindergartens.

Froebel's socialistic and liberalizing tendencies were not liked by government authorities during his days.

The following have been the chief criticisms of Froebel raised by some educators:

1. Froebel's excessive emphasis on play in education cannot be acceptable because it detracts the child from serious learning.

2. Froebel's insistence upon play, constructive work, and many other subjects has underrated the importance of true knowledge and leads to a disrespect for learning.

3. As a philosopher Froebel is discredited as a mystic and pantheist.

4. Some criticise kindergarten methods because of overemphasis on form and mathematical knowledge due to Froebel's devotion to drawing and cubic building blocks.

5. Many critics hold that Froebel's law of evolution does not explain definitely how to proceed in the development of child life.

AN OBJECTIVE ESTIMATE

Inspite of the above criticisms, no educational theory has been more followed in actual practice than that of Froebel. Froebel's educational principles have been accepted as basic for education at all levels—from the primary stage to the university.

If we forget Froebel's eccentricities, his theory is compatible with the modern genetic psychology, sociology, and industrial progress. Modern education will ever remain indebted to Froebel.

All the best tendencies in modern education can be traced back to what Froebel stood for a century ago.

He is reported to have said that it would take a century for the universal acceptance of his views. We may not agree with many educational procedures propounded by Froebel, but it was he who first drew the attention of the society towards the education of every young children.

"The formalism of the kindergarten system may be subject to many criticisms. But its methodical arrangement of plays and occupations invited the active interest of many who lack the spirit of the master to give 'play' a place into schools."

The most lasting contribution of Froebel lay in his development of the kindergarten. This idea found a ready response in the United States. In 1873, W.T. Harris opened one of the first kindergartens as part of the educational system of St. Louis, Missouri.

Today we realise the importance of the kindergarten as a socializing force, and we have made it a primary foundation of our educational system.

Critics often object that Froebel is too vague and indefinite in his ideas. There is a vast difference between him and Herbart. Froebel wrote like a poet and his philosophy was an expression of his heart, while Herbart was an analytical scientist.

Froebel was right in his belief that education has a transcendental function; it points not only to man's social nature, but also to his metaphysical ideals. Education thus becomes an expression of man's ultimate hopes.

Such thoughts are important, but they cannot be presented systematically. They are like the intuitions of poetry or like the melodies of music. They have primarily a symbolic, rather than a scientific, meaning.

Perhaps Froebel went too far in his child-centered system of education; perhaps he overrated play activities. In his period, such an emphasis was progressive. In our own time, it would not necessarily contribute to educational advancement.

In the twentieth century, we have gone to the other extreme. We often neglect intellectual discipline and try to make learning too easy. We underrate the importance of subject matter. Thus, part of our education may be an encounter with triviality.

For all this we must not blame Froebel, who had a basic

faith in man's capacity for knowledge and culture. The sciences and the arts, religion and philosophy all would contribute

to create a harmonious world view.

In a period of disenchantment, the optimism of Froebel is refreshing. As he states:

"Man is by no means naturally bad, nor has he originally bad or evil qualities and tendencies, unless, indeed, we consider as naturally evil, bad, and faulty the finite, the material, the transitory, the physical as such, and the logical consequences of the existing of these phenomena, namely, that man must have the possibility of failure in order to be good and virtuous, that he must be able to make himself a slave in order to be truly free. Yet these things are the necessary concomitants of the manifestation of the eternal in the temporal, of unity in diversity, and follow necessarily from man's destiny to become a conscious, reasonable, and free being.

"A suppressed or perverted good quality—a good tendency, only repressed, misunderstood, or misguided— lies originally at the bottom of every shortcoming in man. Hence the only and infallible remedy for counteracting any shortcoming and even wickedness is to find the originally good source, the originally good side of the human being that has been repressed, disturbed, or misled into the shortcoming, and then to foster, build up, and properly guide this good side. Thus the shortcoming will at last disappear, although it may involve a hard struggle against habit, but not against original depravity in man; and this is accomplished so much the more rapidly and surely because man himself tends to abandon his shortcomings, for man prefers right to wrong. . . ."

There are two types of idealism in the history of education. One type stresses the importance of authority and it plays a strong part in American educational history.

From earliest Colonial times, the idealistic tradition was strong. It found an able representative in Jonathan Edwards, a New England theologian; later in, the nineteenth century, it was championed by Emerson and William T. Harris. In the

twentieth century, Herman H. Home, professor of philosophy at New York University popularized some of the educational views of idealism.

The idealists emphasized the importance of discipline and they generally reacted unfavourably to the progressive measures of contemporary education. The idealists believe in tradition; there can be no sharp breaks with the past, and the classics are just as valid today as they were centuries ago.

Robert Hutchins, in his criticism of modern education, belongs to the idealistic tradition. Hutchins indicts education for its specialization, its scientific contents, and its neglect of history. To Hutchins, the ideal university would be Paris around 1200 A.D., instead of Harvard or Yale in the twentieth century.

His ideas were formative in the establishment of St. John's College, whose educational philosophy is based upon the mastery of the hundred Great Books of Western Civilization; here, professors and students learn together in seminars, and no electives are tolerated.

The idealists today in elementary and secondary education want to return to the "Three R's," which, they charge, are sadly neglected in contemporary education. They believe in a teacher-centered form of education because they think that the student needs guidance and firmness, especially in the period of adolescence. Home calls for an "ideal-centered" school.

The other type of idealism, influenced by Froebel, is best represented by Felix Adler's Ethical Culture movement, which advocates a moral interpretation of education, the constructive way of life. The dignity of the student is to be safeguarded; no religious and racial prejudices are to be allowed.

Universalism is the essence of this philosophy, for it stresses that both education and religion transcend intellectual analysis. The rule of love is to be central, and the teacher is to be an example of wisdom and warmth, understanding and tolerance.

Like Froebel, Felix Adler emphasized the creative development of the student. The student should not merely learn facts, but he is to become aware of his duties to his fellow-man. Education without ethical reverence would be a pilgrimage in vanity.

Froebel's permanent contributions to education may be summarised in the following way:

1. The natural course of the evolution of the child's activities should be the main guide in education of the child.

2. Inner self-activity directs the development.

3. Early education should be organised around play.

4. Physical, mental and moral powers should be developed and harmonized through constructive activity.

5. Spontaneity and social control may be harmonized through creative activity.

6. The curriculum should be based on the activities and interests of children.

7. The education of women should be regarded as essential for the development of human race.

8. Education can insure the future evolution of mankind.

9. Knowledge should not be considered as an end in itself. It should be evaluated in terms of the activities of the individual.

QUESTIONS FOR ANSWER

1. "Education consists in leading man, as a thinking, intelligent being growing into self-consciousness', to a pure unsullied, conscious and free representation of the inner law of Divine Unity and in teaching him means thereto." Write a note on Friedrich Froebel's philosophy of unity to justify the above statement.

2. 'Froebel, like Herbart and Pestalozzi, believed in the possibility of discovering certain laws which could be utilized for a scientific system of teaching and education.' Do you agree with this statement or not and write a note on similarities and dissimilarities between their thoughts concerning education.

3. Write short notes on Froebel's concepts of:

(a) Education, Religion and 'God'.

(b) Freedom and Creativity.

(c) Mental Development.

(d) Education for cultivation of senses.

4. Write a note on Froebel's system of 'Kindergarten' education.

5. Write a note on your objective estimate about Froebel's contribution to educational theory and practice.

24 Ralph Waldo Emerson (1803-1882 A.D.)

INTRODUCTION

Emerson belonged to a period of great disillusion in history, but he hated the 'indurated heterogeneous fabric of many dates and of no settled, character in which man is imprisoned', who does not care to despise worldly relations' as a means to overcome calamities and disillusion.

There is a decisive difference of sentiment in the works of Franklin or Jefferson and those of Emerson. Though all three were optimists and believed in the future and the mission of America, the optimism of the revolutionary era is plainer and more concrete.

Ralph Waldo Emerson was more mystical in his outlook than Jefferson; he stressed the power of intuition rather than that of reason. To Emerson the universe was one, and the Over soul—the principle of reality—was active everywhere. As a transcendentalist, Emerson believed that nature is a spiritual process and that it reveals moral purposes.

HIS PERSONAL TRAITS AND PHILOSOPHY

Fundamental aspect of Emerson's traits and philosophy of his life is his faith in and experience of the Absolute or the God, or the over-soul, or the Supreme Law or the External whole,

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whatever name you may give to it. A brief account concerning this aspect of Emerson's personality and philosophy is as hereunder.

The most fundamental and pervading trend in Emerson's life and thought is his experience of a spiritual principle behind and within all existence. Whatever name he may give it—God, the Absolute, the Over-Soul, the Supreme Law, or the Eternal Whole—he conceives of it as ever present and as permeating the total universe.

It is even in our "failures and follies." Nobody can help but feel its stream of power unless he shuts himself off artificially. It is in nature as well as in man.

But only man, "the immortal pupil" and the climax in the evolution of the universe, can be conscious of it and feel it in himself as a constant challenge and obligation.

The "Eternal Whole" appears to us in revelations which are "perceptions of the absolute law," but the moment we begin to analyze and dissect it, it evades us.

It is in this sense that Emerson's statement that "man is a stream whose source is hidden" must be understood.

"The definition of spiritual should be, that which is its own evidence." There is a very originally phrased yet completely Platonic statement in "The Over-Soul".

Persons who are aware of the presence of that "third party" in their association with nature or their fellow men speak "from within."

The teachers who speak "from within" also speak "to the heart" and understand how to raise up even the perverted individual to the community of men, because this community is not only social but is fundamentally religious. Only because it is religious can it be social. A society without religion is merely a crowd.

Emerson would object to being classified in one of the typical philosophical categories by which we try to characterize thinking men. Yet he has been called a "transcendentalist," and certainly the history of philosophy will always range him with the type we may call Platonic.

In spite of all aversion to any logical definition of the Absolute, Emerson believes that there is one experience through which this Absolute manifests itself to man with eminent

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clarity—the feeling of truth which we have if our moral will inspires us toward moral action.

For Emerson the "highest truth," was identical with the "highest good." Morality is for him, also, the only conceivable power in human life in the face of which all individuality becomes irrelevant.

Morals is the direction of the will on universal ends. He is immoral who is acting to any private end. He is moral—we say it with Marcus Aurelius and with Kant—whose aim or motive may become a universal rule, binding on all intelligent beings. He says:

It is "binding" not because intelligent beings agree that it is useful to obey it (it is that also), but because:

It is the truth. When I think of Reason, of Truth, of Virtue, I cannot conceive them as lodged in your soul and lodged in my soul, but that you and I and all souls are lodged in that.

It gives wings to man and inspires him toward greater action. But all this is for Emerson. For Emerson, as for James, there exists "the universal impulse to believe."

But it is not the external desire for "beatitude" that leads us to decide in favour of religion. Rather, religion and the consequent sentiment of beatitude spring from our imbeddedness in something infinitely greater than our individuality.

Emerson's teaching is not a gospel of retreat into a realm of dreams and illusions, an "escape into an ivory tower." It is a most valiant challenge to conquer the path toward freedom and independence in all humility and simplicity of mind.

In Emerson's famous "Divinity School Address," which caused his temporary banishment from the precincts of Harvard, we find the following sentence:

The man who renounces himself, comes to himself.

Emerson's world is completely different from that of Nietzsche's superman. Emerson says:

Trust thyself: every heart vibrates to that iron string.

That is to say, in spite of all your individuality and your criticism of society, and even though you feel that you must

become a revolutionary, do it in humility. Man has the right of rebellion only if he does not serve his own self, but feels himself rightly a missionary of historic providence.

EMERSON'S IDEAS ON SCIENCE

The fear of the consequences of false intellectual arrogance leads Emerson to question the unlimited cultural effect of modern science.

For him the miracle of life becomes all the greater the more we know about it. To discover the relationship between "cause and effect" is for him one of the noble duties of the "self-reliant man":

But he fears that the method of isolation and specialization, and the hypothesis of mechanical determinism which underlie all exact experimentation, may be expanded into a total aspect of man and the universe.

He says:

I see not, if one be once caught in this trap of so-called sciences, any escape for the man from the links of the chain of physical necessity. . . . But it is impossible that the creative power should exclude itself. Into every intelligence there is a door which is never closed, through which the creator passes.

At another place Emerson says:

In inquiries respecting the laws of the world and the frame of things, the highest reason is always the truest!

Pasteur said: Dans les champs de l' observation le hasard ne favorise que les esprits prepares, and there is certainly no necessity to confine the word "invention" merely to scientific and technical discovery; rather, the words of the French scholar hold true also of philosophy.

These objections Emerson would accept. But he would reply that nothing is won if we mistake quantitative methods, properly intended for the investigation of matter, for the total instrumentality available to the human mind in its search for truth.

To what extent Emerson's prognosis of the limitations of a merely empirical concept of man and his civilization has been correct, everybody will have to decide according to his own convictions. But Emerson would never have wished us back into a pre-scientific age only because we have not understood completely how to use the great tool of science.

How could it be otherwise with a man who believes that "the universe is represented in every one of its particles"?

In a visionary chapter in the essay on "Worship," Emerson even predicts the convergence of science, philosophy, and the humanities with a confidence that must astonish modern specialist orthodoxy in both the laboratories and the liberal arts departments of our universities.

It is a short sight to limit our faith in laws to "those of gravity, of chemistry, of botany, and so forth. Those laws do not stop where our eyes lose them, but push the same geometry and chemistry up into the invisible plan of social and rational life.

A great vision indeed! Some experts in the history of thought, may be reminded of the fancies of the romantic school of natural philosophy, particularly of Schelling, whose thought had certainly some indirect influence on Emerson.

Philosophers may object that Emerson points exactly at the most crucial of all problems—that of the relationship between natural laws and human freedom of individuality—but gives no hint as to how to solve it.

Yet if we disregard for a while the premature solutions of earlier periods and the riddles still before us, is the dream of Emerson so very different from that of the great pioneers of science, let us say, of Galileo and Newton? Might the day not come when, at a higher stage of philosophical thought and empirical research, a new unity of all the sciences could be achieved?

EMERSON'S PHILOSOPHY AND CONCEPT OF EDUCATION

All Emerson's writings are more or less variations of the same central scheme: man within the Absolute. This fact becomes perceptible also in his thoughts on education, which are interwoven with almost all his important utterances, and also in the special essay on the subject entitled "Education."

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Man was to accept his place in the universe. This meant that envy and hatred should be avoided and that we should cultivate our own garden. There is so much within us that could give us contentment and peace. Education, to Emerson, was ultimately a process of internal development.

One paragraph in Emerson's essay on "Education" is of most general significance:

We learn nothing rightly until we learn the symbolical character of life. Day creeps after day, each full of facts, dull, strange, despised things, that we cannot enough despise—call heavy, prosaic, and desert. The time we seek to kill:—the attention it is elegant to divert from things around us. And presently the aroused intellect finds gold and gems in one of these scorned facts, then finds that the day of facts is a rock of diamonds; that a fact is an Epiphany of God.

What Emerson noted in the educational system of his day was that it was to stereotyped. It did not appeal to man's higher sense: it did not create genuine idealism. Real education, Emerson held, would be like a religious conversion; it would challenge man's total loyalty and it would be a lifelong process. Emerson writes:

One of the main obstacles to the realisation of all the great "hope" which education should hold for us is "a low self-love in the parent" which "desires that his child should repeat his character and fortune; an expectation which the child, if justice is done him, will nobly disappoint."

He further says:

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide.

To Emerson, education was a form of inspiration. It reminded us of our limitless resources; it suggested that man is not defined by his biological heritage and that life itself is a constant process of renewal. Education should make us "brave and free"—yet too often it made us anemic and lethargic and

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it only cultivated the body. What man needed above all was food for his soul and his spirit.

The lesson of education should be independence, emancipation from convention. To study literature was inadequate; rather we should create literature. To merely peruse the works of philosophy could be futile; rather we should become independent thinkers. To study the history of religion was superficial; rather we should become spiritual in our outlook on life.

As a follower of Pestalozzi, Emerson showed how education should advance from the home to the school, to society, and ultimately to the universe. Its main element was love and compassion. To advance knowledge, genius and drill were necessary. Genius would supply the foundations of knowledge, while drill would give it form. All studies were interrelated, according to Emerson, just as nature was one.

It is ominous, a presumption of crime, that this word Education has so cold, so hopeless a sound. A treatise on education, a convention for education, a lecture, a system, affects us with slight paralysis and a certain yawning of the jaws. . . . Education should be as broad as man. He observes:

It is, therefore, a courageous, a manly, and a demanding education which Emerson desires.

EMERSON'S LOVE FOR CHILDREN

Children are for Emerson the purest expression of divinely inspired nature. They are still in that organic unity with themselves and the universe which most adults have forfeited.

Emerson loved children for their grace and innocence and the charm of their frailties, and he regarded them with reverence. Again and again he repeats the idea which more than any other shows his respect for the child. He says "I like boys, the masters of the playground and of the streets."

This is certainly one of the most charming descriptions of the life of an old, small town. Those of us who were blessed with such a youth will always preserve the memory of it with a feeling of gratitude.

Such men we can trust when they write about education. And how similar they were, in spite of all differences—Pestalozzi, Froebel, and Emerson—not only in essential tenets of their philosophy, but also in their sublime love or the young.

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This is the main duty which Emerson sets before the educator: Take care that your teaching does not destroy but deepens man's imbeddedness in that stream of life which flows from the universe.

What are now, according to Emerson, the ways and methods which could help us to bring up youth in this spirit of piety and self-trust? There are no isolated methods—here, also, everything points back to a spiritual ground in the freest and widest sense of the word.

CONCEPT OF INTELLECTUAL INDEPENDENCE

His speech at Harvard is probably the most eloquent essay on education ever produced in America. He called for an intellectual declaration of independence. He wanted the scholar to be a symbol of unity; in 'American Scholar' he writes:

"The old fable covers a doctrine ever new and sublime; that there is One Man,—present to all particular men only partially, or through one faculty; and that you must take the whole society to find the whole man. Man is not a farmer, or a professor, or an engineer, but he is all. Man is priest, and scholar, and statesman, and producer, and soldier. In the divided or social state these functions are parcelled out to individuals, each of whom aims to do his stint of the joint work, whilst each other performs his. The fable implies that the individual, to possess himself, must sometimes return from his own labour to embrace all the other labourers. But, unfortunately, this original unit, this fountain of power, has been so distributed to multitudes, has been so minutely subdivided and peddled out, that it is spilled into drops, and cannot be gathered . . . The tradesman scarcely ever gives an ideal worth to his work, but is ridden by the routine of his craft, and the soul is subject to dollars. The priest becomes a form; the attorney a statute-book; the mechanic a machine; the sailor a rope of the ship.

"In this distribution of functions the scholar is the delegated intellect. In the right state he is Man Thinking."

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CONCEPT OF KNOWLEDGE AND RELIGION

Does this mean to learn, or to teach, the symbolical character of life? It means this: do not convey facts simply as facts, and do not think that the essence of education is this or that particular knowledge.

In whatever you teach, arouse the sense of wonder and reverence for the deeper causes of life. Then indeed facts will become eloquent and transparent; they will become transformed into energy, instead of remaining mere data.

This energy will force the student to connect and to compare whatever he perceives; he will not only relate facts to each other horizontally but will discover that everything in the world is related to a deeper dimension, until he finally arrives at the realization of laws which permeate the universe.

These laws will tell him that there is an order behind the flight of appearance, a principle within the transient, and he will see that he himself, as body and as mind, is a part of this cosmos.

This reverential feeling makes a person different from all those without a similar experience. He may not yet have "a religion" and an articulate philosophy of life, but he has become religious; he feels his "being bound" to an Absolute which includes not only him but also his fellow men and all creation.

Emerson's concept of knowledge concerns with his concept that the aim of education is to develop in the individual a symbolical character and thus, he considers that life is the test for our knowledge. In 'American Scholar' he writes:

"Life is our dictionary. Years are well spent in country labours; in town; in the insight into trades and manufactures; in frank intercourse with many men and women; in science; in art; to the one end of mastering in all their facts a language by which to illustrate and embody our perceptions. I learn immediately from any speaker how much he has already lived, through the poverty or splendor of his speech. Life lies behind us as the quarry from whence we get tiles and copestones for the masonry of today. This is the way to learn grammar. Colleges and books only copy the language which the field and the workyard made.

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"But the final value of action, like that of books, and better than books, is that it is a resource. That great principle of Undulation in nature, that shows itself in the inspiring and expiring of the breath; in desire and satiety; in the ebb and flow of the sea; in day and night; in heat and cold; and, as yet more deeply ingrained in every atom and every fluid, is known to us under the name of Polarity,—these 'fits of easy transmission and reflection,' as Newton called them, are the law of nature because they are the law of spirit."

CONCEPT OF HABITS AND DISCIPLINE

In spite of Emerson's individualism, he does not wish to leave education to merely subjective experiences. This he would deem the same as leaving the child to chaos. Christianity and classical authors, from Plato up to Goethe, had given him a depth, calmness, and discipline of mind which very few achieve.

The self-reliance and nonconformity he asks for are the result of strenuous effort and self-discipline; they are not something for "timid striplings," "desponding whimperers," and those unable to "go alone," even when they are adults.

The one element of life, which is power or energy, needs the other. Therefore every child must have inculcated in him "habits" and "discipline" with which to master himself and the tasks of life. "Here are the two capital facts, Genius and Drill." (Emerson capitalizes both words.)

Even in teaching religion or the great authors, such a person would bar the child's way toward reverence and wonder for the great things in life. But Emerson wants, with as fine methods as are available, to make the drill and discipline in a child's work parts of a vibrant and animated process which arouses the child to exercise his natural youthful vigor even in the face of obstacles.

CONCEPT OF SCHOOL AND SCHOLAR

There is an existential note in his philosophy. The scholar belongs to no party: he does not accept any official system of religion; he does not accept the mores of his time. The wise man, Emerson felt, is his own court and creates his own party, and he seeks a direct contact with God.

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Emerson believed that there are two types of teachers. First, those who, like Locke, speak from the surface and use the method of analysis. But the second type is more important: teachers like Plotinus who speak from their heart and who create a revolution in our mind. They are our guides and they are the symbols of man's irresistible search for creativity and progress.

Fortunately, it is not the school alone that educates, nor is it the intellect. We learn most through action. Here Emerson's metaphysical convictions concerning the identity of the true and the morally good enter into his pedagogy.

Give the young person a chance to prove and develop his personality through doing something worth while. Use his talents and knowledge for a purpose which spurs his moral imagination.

Even good books can become enemies of a man who does not know how to apply what they teach, either because he is not yet "ready for them" or because they seduce him into mistaking a merely contemplative for an ethical life.

His belief in the unity of the true and the good and in the realization of the Absolute in man leads Emerson toward a certain pedagogical optimism. "We are born loyal. . . . We are born believing," he says in "Worship."

It is doubtful whether Emerson wished these sentences to be understood as an answer to the merely theoretical question of whether man is innately good or bad—a question which rests, anyhow, on false logical premises.

But he believed that the moment a human being has realised his unique place within the universe, he cannot help but desire to live a life adequate to this insight.

Then he has become a "character." Here is Emerson's profound formulation: "Character is the habit of action from the permanent vision of truth."

CONCEPT OF SPIRIT ENDOWED EDUCATION

Emerson was optimistic, he says: "All men plume themselves on the improvement of society, and no man improves." The clearest expression of his opinion on this subject can be found in "Self-Reliance".

Society never advances. It recedes as fast on one side as it gains on the other. It undergoes continual changes; it is barbarous, it is civilized, it is christianized, it is rich, it is

scientific; but this change is not amelioration. For every thing that is given something is taken. Society acquires new arts and loses old instincts.

Indeed, he was one of the sharpest critics of society, but optimism is nevertheless the right word for his creed. For he believed that the human race, at least in its most advanced members, is capable of deeds far greater than we dare imagine, if once it understands how to utilize fully the power of its spiritual resources. No doubt, his thorough familiarity with Indian religious wisdom encouraged him to cherish this belief.

Transferred into the realm of education, it meant for him that many of the disappointments of both teacher and child could be relieved by education endowed with "spirit."

This spirit expresses itself to men in "those sentiments which make the glory of the human being, love, humility, faith, as being also the intimacy of Divinity in the atoms."

Thus Emerson's "courageous and manly education" is far from being a merely intellectual and bookish affair which can be confined to the school building. All educates, and all can miseducate.

Any subject matter, interpreted seriously, can contribute to man's endeavor to understand himself. There is, for Emerson, no strict division between the humanities and the natural sciences, so far as their educational value is concerned.

Both can help man to realise his role within the universe of facts and ideas. "Nature is a discipline," and it is to the same extent "the symbol of spirit."

Show this spirit in your biology and physics, not through sermonizing, but through driving at the deeper implication of whatever problems emerge in whatever context. You then contribute more to a liberal, humane, and even religious education than a teacher who talks about Plato and the Bible but is not "within the spirit."

CONCEPT OF SCIENTIFIC APPROACH

Full of confidence in a comprehensive scientific approach to every human task, Emerson regarded with interest the work of those of his contemporaries who were eager to introduce a more methodical attitude into education. In all likelihood he did not know Comenius' Didactica Magna, but he would have

enjoyed it for its combination of religion with a courageous Baconian spirit, in spite of its medieval analogies.

Emerson was very sympathetic with the work of Pestalozzi, with which he probably became acquainted through his friend Bronson Alcott, not unrightly called "the American Pestalozzi." Emerson quotes from one of Pestalozzi's later works in "The American Scholar," and his essay "Education" betrays more than a superficial knowledge of him. Emerson speaks of

the "natural method" which was the current terminus technicus for the Pestalozzian system.

Like Pestalozzi, he believes that sound education proceeds through widening circles from the mother to the family, from the family to the community, and hence into the world; he uses Pestalozzian ideas in describing the relationship between a general human and a vocational education; and he admonishes the teacher to learn how to educate children from the natural way in which they educate themselves.

CRITICAL EVALUATION

Three main objections could be leveled against Emerson.

The first would come from the practical teacher. How many students, he might say, are "ready" to enjoy the depths of Greek, Christian, and Indian thought, and the works of Shakespeare, Milton, and Goethe? What about the teacher's obligations to all the others who populate a modern public school or even a modern college?

Yet certain elements in Emerson's educational thought will be valid at all times and in every situation. First, possess a great ideal! Know that you must aim the spear farther than it will fall. Without ideals and courageous aiming, a civilization, a nation, and its education would capitulate before the battle started.

Second, under all circumstances remember that education cannot succeed unless it obeys two commandments—respect the pupil (which does not mean to coddle him), and respect yourself.

Third, know that education needs enthusiasm—not just any kind of excitement, but energy derived from inspiring values.

Fourth, know also that there must be drill and discipline, and show to yourself and your pupils that accuracy and

inspiration, if rightly imparted, do not exclude but condition each other.

Fifth, even if you have to "lower your flag," keep it flying. If you teach noble ideas with humility and devotion, may be these ideas will suddenly reveal simple and commonly understandable human truths. Exactly, the greatest and most profound of our thinkers and artists possess this element of simplicity.

The literature of all great nations contains works understandable by the humblest normal human minds.

Sixth, remember that even little things can be made significant and transparent, if you reveal their place in the greater order of the human and divine cosmos.

The Seventh, help to make your society such that it will regard its schools as but a small part of its total and general educational responsibilities. On the other hand, teach school in such a way that the pupil, after becoming an adult, will feel that his most noble and courageous deeds are but an expression and expansion of the spirit he inhaled in childhood.

The second objection to Emerson's philosophy will be that it rests on the unproved and unprovable assumption of man's contact with something for which Emerson himself has a dozen names, religious and philosophical, without ever explaining its real substance.

All he does is to point at emanations of this great Unknown in the world of man and nature. But is it not possible to explain human values much more simply as results of the increased practical experience of the human race, without any resort to religion and metaphysics?

Yet the greatest and most decisive powers in life are beyond weighing and measuring: joy and sorrow, love and horror, birth and death, decision and despair.

Here we arrive at the third objection to Emerson's philosophical attitude: He was not religious enough! Nor was he definite enough! Where is the formulation of his creed? Where is his loyalty to any dogma, to any document, and to any institution?

No doubt the emphasis on inspiration prevented Emerson from seeing that ideas must receive some external form to fashion the standards of mankind. He did not see the whole

depth of the cruel yet inevitable antinomy between order and inspiration.

In his distrust of all organization, Emerson criticized American democracy. He blamed it for its imitation of European patterns, its mammonism, and its equalitarianism. He did so not because he was lacking in love for his country, but because he wished a culturally productive and self-reliant America.

Of similar character was his attitude toward Christianity. In a way, he secularized Christianity, if secularization means the transformation of older mythical symbols into the language of one's own time. He did so in order to rescue the living spirit of the past for the present. But if secularization means to deprive life of its transcendence, then Emerson did exactly the opposite.

That may imply for some that he did not understand Christ at all, and for others that he understood him better than many Christians.

QUESTIONS FOR ANSWER

1. Write a note on personal traits and philosophy of Ralph Waldo Emerson.

2. Write a note on Emerson's ideas on science.

3. Give a brief account of Emerson's philosophy of education.

4. Give a brief account of Emerson's concept of 'Spirit Endowed Education'.

5. Write a critical note on Emerson's philosophy of education.

6. Write short notes on Emerson's following concepts:

(a) Concept of 'Knowledge and Religion'.

(b) Concept of 'Intellectual Independence'.

(c) Concept of 'Habits and Discipline'.

25 Herbert Spencer (1820-1903 A.D.)

Herbert Spencer was a thinker having natural versatile genius, which made him an intellectual of recognised merit of all the subjects on which he opted to express his views, though he was born in a very poor family of school teacher having no means to provide him qualitative higher education. His profile of life, in brief, is as follows:

HIS LIFE

Herbert Spencer was born on 27 April, 1820 at Derby. His father was a school teacher, and a man of independent views. He believed in self-education. So he encouraged Herbert to find out answers to his own problems.

He did not like that Herbert should get involved in learning formal subjects of the school and thus lose his own independent way of thinking and arriving at the solution of problems. His father taught him physics, chemistry and geometry. So he received a knowledge of these sciences early in life. His uncle taught him some school subjects, and at the age of seventeen he had the knowledge of an average school student.

Herbert Spencer the main interpreter of evolution, was as secular as John Stuart Mill, and thus had no liking for orthodoxy. He was a sharp critic of the weaknesses of religion which, according to him, had hindered the progress of education. With

vehemence he pointed out that frequently religious believers had not been faithful to their ideals.

About the year 1838. He became interested in machines and thought to become a civil engineer. Afterwards he decided to

make a living by his own inventions.

He could not succeed in the commercial line and turned to literature. In 1848 he became a sub-editor of The Economist, and in this capacity he came into contact with George Eliot, Huxley and Tyndall.

In 1858 he left the sub-editorship of The Economist and relied for his living on independent writing alone.

Herbert Spencer was so much engrossed in his writings that he could not make a wide circle of friends. He lived mainly in Boarding Houses. In 1896 he went to reside at Brighton, where he died in 1903.

HIS WORKS

A versatile genius, Herbert Spencer took to independent writing in 1855 and devoted himself to this vocation from 1858 after leaving sub-editorship of 'The Economist'. He was a original thinker and produced 18 volumes on various subjects, some of them most widely known are as follows:

1. The Principles of Psychology, 1855

2. Education, 1861

3. First Principles, 1862

4. Principles of Biology (Vols. I&II) 1864-67

5. Principles of Ethics (Vols. I&II) 1892-93

6. Principles of Sociology 1876-96

7. Essays, 1857-74

8. Various Fragments 1897

9. Facts and Comments 1902

10. Autobiography, 1904.

In addition to the above his following works deserve special mention as his contribution to Political Thought.

1. Man Versus the State.

2. The Proper Sphere of Government.

3. Social Statistics.

4. Political Institutions.

SPENCER AS AN EDUCATOR

We all know that Spencer was encouraged, by his father, for self-education, therefore, he opted and believed in self-education and devoted himself to find out answers to his own problems concerning education. This widened his independent way of thinking and arriving at the solution of problems. Therefore, he had the first hand knowledge of the educational problems of which, he himself had developed his methods to solve them. Thus Spencer is not a theoretical thinker or educator and his ideas are not based on imaginary thoughts but an expression of practical experience and thus more valid, reliable and acceptable.

Spencer's treatise, Education, was a best seller, both in the United States and in England. It became a favourite text for teacher training institutions. He felt that the most important problem is the concept of values and that education was a practical rather than a theoretical pursuit.

Quantitative knowledge was to him far more valuable than the study of ancient languages which at best could have only a secondary value. He favoured especially concentration upon physics, chemistry and biology. Mathematics, he maintained,

would create clarity and order in our intellectual processes.

Spencer called for a change in the training for citizenship. He believed that conventional history was a waste of time and that emphasis upon battles and kings gave us a distorted view of the past. He wanted sociology to be the center of the curriculum, for it would tell us how nations developed and how social factors influence history.

Hereunder are fundamental principles of Spencer's education.

PRINCIPLES OF EDUCATION

Herbert Spencer has given us some very important principles of education. He is not very original in these principles. In fact, he has squeezed out the essence of the principles of education advocated by his predecessors and has given them to us in the form of maxims of education. However, these maxims are nearly universally adopted by educators in modern times.

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Interesting Method of Instruction

Interesting method of instruction is a must for effective education, unless process of education attracts child's attention and interest, the goal of education will not be achieved. Spencer's maxim of education is that the process of education should be interesting and pleasurable to the child. There can be no objection to this principle. The process of education will be interesting to the child if all the natural tendencies of the child are exploited in his education.

The education material should be so presented that they touch some of the natural dispositions of the child. If it is done, the child will feel interest and pleasure in learning a thing. Children take great interest and pleasure in observing, inquiring into and inferring from subjects which are connected some how or other with their natural dispositions.

Knowledge in Child through the Same Stages as in the Race: Another maxim of Spencer is that knowledge grows in the child through the same stages as it has passed through in the race. Spencer believes that in the process of education the child should be made to pass all those stages through which the human race has passed in the process of its evolution.

This is called the culture-epoch theory. The psychological basis on which this maxim is based is correct, but the inferences are unacceptable, because its propounders go too far. The propounders of the culture-epoch theory assert that the selection of matter and method of education should be made according to the stages through which the human race has passed.

Spencer and his followers determined the method of education according to this theory, but they limited themselves to the life of children alone. They became indifferent to the full life responsibilities of man. Moreover, in the selection of matter we have to pay attention both to the child and the society.

The society of today is different from what it was in the beginning of human civilization. The development of human civilization has followed a zigzag course. It will never be wise to follow this zigzag course. We will be obliged to drop out some of the courses. In fact, the education of the child should be determined in terms of his stage of development.

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Known to Unknown

Proceed from known to unknown is the second maxim of Spencer. New ideas are formed with the help of the old ones. In fact, the new ideas are a further continuation of the old ones. A child cannot understand a new idea unless he sees its relation to the already existing ideas in his mind.

Therefore while teaching, the teacher must decide how to connect the new ideas with the old ones. If the child realises the new ideas are only a part of the ideas already in his mind, he will accept the new ideas very readily because they will be easily intelligible to him.

Therefore the teacher must begin with the known, i.e., the ideas already known to the child, then he should proceed to show how the new ideas hitherto unknown are related with the known, i.e., a further combinations of the old ones. This maxim is so true that every teacher follows it even unknowingly.

Simple to Complex

The fundamental and most important principle of effective instruction in education as advocated by Spencer is that "proceed from the simple to the complex". This principle means that first of all, simple things should be taught to children, because it is only after understanding these that they can follow difficult or complex ones.

This maxim should be followed both in the organisation and teaching of materials. If this maxim is not followed the children will feel no interest in what they are taught.

Indefinite to Definite

Proceed from indefinite to definite is the third maxim of Spencer. Children's ideas are indefinite at first. As they grow, their ideas are clarified more and more. Therefore it is quite natural to proceed from indefinite.

Children know that these are stars, moon and the sun. But when they are given more knowledge about these, their notions become clarified further. Really speaking this does not appear to be a maxim of teaching. This is a psychological truth on which any principle of teaching might be based.

Concrete to Abstract

Proceed from concrete to abstract is the fourth maxim of Spencer. First of all the teacher should try to explain a thing through examples, then he may point to the generalization.

For example, in teaching geometry, the students should be encouraged to make various kinds of forms. Then with the help of these forms they may be taught some geometrical figures very easily.

Empirical to Rational

From the culture epoch theory Spencer infers another maxim of education that very subject should have an experimental introduction. In other words, Spencer advises to proceed from empirical to rational knowledge.

There can be no objection to the maxim that every subject should have an experimental approach. However, it may be mentioned that this maxim is especially applicable to the teaching of sciences.

Child to be Told Little and Led to Infer Much

Spencer holds that children should be told little and led to infer much. It is not easy to apply this principle, but its truth is accepted by all the educationists in the world.

Spencer, himself was brought upon this principle. It is good if the children are to infer generalizations themselves. Thereby they will be able to stand on their own legs. But this principle should not be taken to an unpracticable extent.

SPENCER'S ATTACK ON CONVENTIONAL EDUCATION

In all of his theories, Spencer was attacking the conventional English curriculum with its classical emphasis and its stress upon the past. Such studies would hinder the progress of science and create a snobbish spirit. The labortory, not book knowledge, was to be the center of the educational curriculum.

Spencer attacked the ornamental view of education which is symbolized by a preoccupation with the classics. He observes:

"Among mental as well as among bodily acquisitions, the ornamental comes before the useful. Not only in

times past, but almost as much in our own era, that knowledge which conduces to personal well-being has been postponed to that which brings applause. In the Greek schools, music, poetry, rhetoric, and a philosophy which, until Socrates taught, had but little bearing upon action, were the dominant subjects; while knowledge aiding the arts of life had a very subordinate place. And in our own universities and schools at the present moment the like antithesis holds. We are guilty

of something like a platitude when we say that throughout his after-career a boy, in nine cases out of ten, applies his Latin and Greek to no practical purposes . . ."

Far more important than the classics to Spencer is "the problem how to decide among the conflicting claims of various subjects in our attention. Before there can be a rational curriculum, we must settle which things it would most concern us to know; or, to use a word of Bacon's now unfortunately obsolete, we must determine the relative values of knowledge."

AIMS OF EDUCATION

Spencer's attack on conventional education and his theory of principles of education is indicative of his 'Aims of Education' which, in brief, are hereunder:

Spencer is not a blind follower of traditions. He wants to lead the child to a very high ideal by developing his interests. The child is to be made such that he may stand on his own legs by educating himself.

Spencer criticises the curriculum of his time because it lacked practical utility. In the educational system of his times adequate attention was not paid to the future preparation of children.

According to Spencer the aim of education is to enable man to lead a complete and successful life. "To prepare us for complete living is the function which education has to discharge, and the only rational mode of judging of any educational course is to judge in what degree it discharges such function."

In order to lead a complete life one must know how to develop his body and mind. He must know

how to manage his whole affair, i.e., to bring up a family, to behave like a good citizen, to utilize all the means of comforts which nature has given, to use one's whole capacity for his own and social welfare. There are many sciences which throw light on these problems. Therefore these sciences must be taught.

EDUCATION TO MEET MAN'S MAIN FUNCTIONS IN LIFE

Spencer makes five divisions of man's main functions in life. They are as follows:

1. For self-preservation.

2. For indirect self-preservation.

3. For rearing of offspring.

4. For social and political life in order to be an intelligent citizen and neighbour.

5. For leisure of life.

Spencer thinks that man can fulfil all his above functions successfully if he studies the various sciences. We shall see below the kinds of sciences or the knowledge that, according to Spencer, one should try to study or seek in order to be successful in the above five functions.

1. Self-preservation. Nature takes care of all those things which are necessary for our self-preservation. But nature can look after self-preservation if we do not place any obstruction in our spontaneous activity.

For picking up the art of self-preservation Spencer recommends the study of the sciences of physiology, hygiene, physics and chemistry. Spencer believes that a knowledge of these subjects will help one to preserve his health by furthering the various spontaneous activities.

2. Indirect self-preservation. Activities pertaining to indirect self-preservation are those which help one to make a successful living. Spencer can think of no such activities which do not require the help of sciences. We require the help of mathematics in various activities pertaining to our daily life.

The various things we use every day, e.g., food, clothings and house, are available to us through some kind of sciences. Geology, mathematics, chemistry, physics and astrology help

us in many such vital activities. Spencer recommends the teaching of these sciences, because they prepare us for life.

3. Rearing of Offspring. Spencer wants to give the knowledge of rearing of offspring to children in the school. The parents are generally ignorant of this knowledge. Hence it is difficult for them to rear their children properly. Therefore parents should be prepared for bringing up children.

4. Citizenship. Spencer wants to make the child a worthy citizen. He considers history very valuable in imparting the act of citizenship to children. But he criticises the history books of his times, because to him they are not written scientifically.

So he wants them to be rewritten. To him science is also a key to history. He thinks that history cannot be used properly without the knowledge of science. He has shown how history books should be written and how the various happenings should be described.

5. Leisure of Life. Spencer has a very liberal outlook of life. So he is fully alive to the necessity of education for utilizing leisure hour. For this he wants to teach painting, music, sculpture, literature and poetry to the child. But for the study of these arts, Spencer thinks that the child must study the science first, because the various sciences are at the root of all these fine arts.

The fine arts may be made finer with the help of sciences. For example, a sculptor can make his art more living if has a knowledge of anatomy and mechanics. A poet will infuse more life in his art if he knows those sciences which deal with the various pathological conditions. Needless to say that Spencer has failed to enter into the heart of fine arts. He wants to make everything dependent on sciences. He could not understand the educative value of fine arts.

SPENCER ON RELIGION AND SCIENCE

Spencer made a fundamental division between religion and the sciences. Religion deals with the unknowable, while science deals with quantitative knowledge. Neither field must intrude upon the other; thus, when the scientist invades the field of religion, the theologian can reject this intrusion. Yet, when religion tries to interfere with the sciences, the scientist likewise should protest against this act.

Can we define the Unknowable? Can we explain his attributes? Spencer answers in the negative, for our knowledge is only symbolic, and applies to the relative and to the conditioned. When we call the Unknowable the cause of the universe, we are using symbolic terms.

What is the foundation of religion? Spencer asserted that it arises out of ancestor worship, for primitive man is afraid of death, and he fears the power of those who have passed away. In his dreams he is tortured by the thought that the ancestors whom he has not honoured will come back and punish him. Prayer expresses his fear; when this fear is institutionalized, organized religion develops.

The most important part of knowledge, Spencer asserted, is science. He observes:

"For that indirect self-preservation which we call gaining a livelihood, the knowledge of greatest value is—science. For the due discharge of parental functions, the proper guidance is to be found only in—science. For that interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensable key is—science. Alike for the most perfect production and highest enjoyment of art in all its forms, the needful preparation is still—science. And for purposes of discipline—intellectual, moral, religious— the most efficient study is once more—science."

Can a final truth be found? Spencer answers in the negative. Knowledge, at best, represents only an allegorical interpretation. If man wants to progress he must use his scientific resources, adapt himself to his environment, and through intelligent educational action, eliminate the ills of war and poverty.

SPENCER ON MORAL EDUCATION

Spencer criticises the general behaviour of parents towards children. He holds that the parents are generally unpsychological in their behaviour with children. They announce a rule of conduct, but care little to follow the same. In order to improve the society spencer likes to introduce certain reforms in the family itself.

The children will be automatically improved if the parents and elders in the society try to place good examples before children. Spencer believes in Rousseau's principle of discipline by natural consequences.

The parents should follow nature in determination of rules for giving punishment to children. Just as nature does not excuse anyone against its laws, that is, if one puts his fingers in the fire, the fingers are sure to be burnt, similarly if the parents decide about a rule of conduct, they must follow the same.

Spencer is against unnatural punishment. He is in favour of giving natural punishment to children, whether the fault is minor or major. For example, if the child loses the knife of the kitchen, another knife should be bought by making a cut from his pocket money. If he disturbs the well-arranged things in a room, he should be made to rearrange the same properly. If he spoils the walls, he should be required to wash the same. This is what Spencer means by natural punishment, and he is very right.

Spencer is of the opinion that children should not be treated harshly. Elders should treat them friendly. Children should be encouraged to acquire self-control and to manage their affairs themselves as far as possible.

Spencer's views on moral education, except his idea of discipline by natural consequences, are accepted to a great extent even today. It may be remarked here that there should be a limit to discipline by natural consequences.

It is difficult to allow the child to suffer the natural consequences of his acts and learn. If we do so, the consequences might be fatal, and the child may hurt himself fatally. So we shall have to have a vigilant eye over his activities, or to arrange his atmosphere in such a way as to make it only educative.

EDUCATION AND SELF-MAINTENANCE

It has been emphasised in the 'Aims of Education' that education should meet man's main functions in life, therefore, after his period of education man should be able to acquire the means for the living of himself and his family, thus self-maintenance is and should be the basis of education. Spencer observes:

"That next after self-preservation comes the indirect self-preservation, which consists in acquiring the means

of living, none will question. That a man's industrial functions must be considered before his parental ones is manifest from the fact that speaking generally, the discharge of the parental functions is made possible only by the previous discharge of the industrial ones. The power of self-maintenance necessarily preceding the power of maintaining offspring, it follows that knowledge needful for self-maintenance has stronger claims than knowledge for family welfare—is second to none save knowledge needful for immediate self-preservation."

FAMILY AND STATE

Each and very individual is basically a member of his family and likewise so he is of the state, therefore, he owes duties towards both the institutions. But if there is question of priorities between man's duty towards family and state, then Spencer says that family comes first before the state. He observes:

"The bringing up of children is possible before the state exists or when it has ceased to be, whereas the state is rendered possible only by the bringing up of children— it follows that the duties of the parent demand closer attention than those of the citizen. Or to use a further argument, since the goodness of a society ultimately depends on the nature of its citizens, and since the nature of its citizens is more modifiable by early training than by anything else, we must conclude that the welfare of the family underlies the welfare of society. And hence knowledge directly conducing to the first must take precedence of knowledge directly conducing to the last."

SPENCER ON PHYSICAL EDUCATION

Spencer wants to base physical education of children on scientific principles. He says that children must not be scolded at the time of meals. There should be variety in the food. The clothes for summer should differ from those for winter. Specific place should be given to physical education in the school curriculum.

Spencer points to the four existing defects in the modern physical education system:

(1) Children are underfed,

(2) they are underclothed,

(3) adequate physical exercises are not given to them, and

(4) they are made to do too much mental labour.

Spencer has rendered a great service by making us conscious of the need of physical education of children, because success in life depends, both in physical and mental development.

EDUCATION AND CONDUCT OF LIFE

Under all circumstances right ruling of conduct in all directions is more important rather to live in mere material sense. It is a way to get respectability in family, society and state. It is the conduct of man which makes him to live beyond his life, therefore, education must aim to inculcate a habit of right living. Spencer observes:

"Not how to live in the mere material sense only, but in the widest sense. The general problem which comprehends every special problem is, the right ruling of conduct in all directions under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize all those sources of happiness which nature supplies—how to use our faculties to the greatest advantage of ourselves and others—how to live completely? And this being the great thing needful for us to learn, is by consequence, the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge."

EDUCATION IN HUMANITIES AND HAPPINESS

Spencer's stress for education in humanities is primarily an intellectual training for life long happiness. He observes:

"And now we come to that remaining division of human life which includes the relaxations, pleasures, and amusements filling leisure hours . . . Without painting, sculpture, music, poetry, and the emotion produced by natural beauty of every kind, life would lose half its

charm. So far from thinking that the training and gratification of the tastes are unimportant, we believe that the time will come they will occupy a much larger share of human life than now. When the forces of nature have been fully conquered to man's use—when the means of production have been brought to perfection— when labour has been economized to the highest degree—education has been so systematized that a preparation for the more essential activities may be made with comparative rapidity—and when, consequently, there is a great increase of spare time, then will the poetry, both of art and nature, rightly fill a large space in the minds of all."

AN OBJECTIVE ESTIMATE

Spencer's principles of education, intellectual, moral and physical have influenced greatly the theory and practice of modern education. His basic ideas are reflected in most of the practices and theories of education today.

He has explained to us the great importance of science in the school curriculum. He has rightly pleaded for the freedom of the child in education.

He is frequently criticised for the utilitarian character of his views, because he attaches little importance to the higher and sublime pleasures of life. By emphasising the utilitarian character of education Spencer only meant "to gain for the neglected many what hitherto had been the perquisite of the privileged few."

He has emphasized the cultural elements in an entirely new way. He holds that all the phases of knowledge should be encouraged in any scheme of education so that every individual may have some attainment in each field.

He was very democratic in this respect. He demanded a readjustment of education in such a way as to enable every

individual to have that education which may equip him with all those tools which are necessary for a complete and happy living.

He is also criticised on the point that he regarded education as a preparation of life and did not regard education as life itself. It is true that in his view that education should be a

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preparation of life, Spencer over-estimated the value of knowledge as a preparation.

But this is characteristic of all those educators who advocated for a due place of sciences in the school curriculum. Moreover, it must be recognized that Spencer's position is but a reaction against the over-emphasis on method as advocated by the followers of the disciplinary conception of education.

As regards the question of method Spencer does not give us anything new. He has only elaborated a number of Pestalozzi's principles e.g., education should proceed from the concrete to the abstract, and from simple to the complex, and so on. In his principle of moral education Spencer has followed only Rousseau, when he speaks of discipline by natural consequences.

His over-emphasis on the study of sciences by children in the school has been frequently criticised. But it must be noted that Spencer takes a very comprehensive meaning of science. In his definition of the term 'science' are included all the social, moral and natural sciences. As regards the content of education Spencer appears to be against Rousseau.

In this respect, he is nearer to Bacon and Locke. Spencer was against the traditional curriculum and method of education. He wanted to bring the school nearer to the needs of the individual in daily life. He wanted to bring in sciences by driving away the classics—Greek and Latin.

He regarded science as the best means for the development of all human powers. Evidently, Spencer, even having a scientific spirit, could not rise above traditions. He failed to appreciate the importance of language. He regarded memory as the means for acquiring language. We cannot agree with him here.

QUESTIONS FOR ANSWER

1. Write a note on Herbert Spencer's 'Principles of Education'.

2. The aim of Herbert Spencer's education is to 'Meet Man's Main Functions in Life'. Justify.

3. Give an account of Herbert Spencer's thoughts on Religion and Science and his concept of 'Moral Education'.

4. Write short notes on Herbert Spencer's following concepts:

(a) Family and State

(b) Self-maintenance

(c) Conduct of Life

(d) Physical Education.

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26 Count Leo Tolstoy (1828-1910 A.D.)

INTRODUCTION

Gogol wrote, "Pity for a fallen creature is a very natural trait," and the truth of this claim is illustrated by the life of Tolstoy. He belonged to the aristocracy, and yet he found the greatest meaning in life in the present existence; he betrayed the ideals, the expressions, and the interests of his class.

Later in life he regretted that he had not been born as a simple peasant. He wanted to overcome all the barriers that separated him from the lowliest man on his estate, and since this was never quite possible. Tolstoy lived in two worlds and

experienced the full twilight of human existence.

One of the leading spokesmen for the pre-Soviet Russian civilization and education is Leo Tolstoy. In his realism, based upon minute and penetrating observation, and in his propensity for self-examination, he represents typical Russian traits.

His concept of love is much more sweeping than that of the western mind, for love to him means more than affection, more than compassion; it stands for complete self-abnegation. To find a parallel the reader would have to turn to the concept of Bhakti, as found in the Bhagavad-Gita.

Tolstoy is not alone among pre-Soviet writers in stressing the importance of sacrificial love. Combined with love in Tolstoy is an unsparing frankness.

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He constantly seems to be asking himself, "Why am I doing this? Why do I not live up to my ideals?" And as a result, his life is full of torment and anguish.

Someone has remarked that genius is characterized by perpetual melancholy. In some geniuses this is merely an esthetic gesture, like the tragic declamations of a great actor, in others it has an emotional basis.

Tolstoy belongs to the second class. And again here he is more Oriental than European. Like Buddha, he felt the full weight of existence, the futility of life, and the ever present reality of evil.

What makes Tolstoy especially human is his sympathy for the oppressed, his identification with the underprivileged members of society, and his willingness to sacrifice for them.

But Tolstoy is more than a representative of the Russian mind; he represents the spirit of world brotherhood. What is more important, he realises that peace demands more than a new adjustment in international relations, more than institutional reorganisation, it requires a new philosophy of life and a new system of education.

HIS LIFE AND MAJOR IDEALS

Tolstoy was born in 1828. In his youth he enjoyed all the advantages of the aristocracy. He received an excellent education, mostly by private tutors, and was surrounded by all the luxuries of life. As a boy, he was strong and passionate, and already had a keen power of observation.

He attended the University of Kazan, where he majored in natural science, law, and philosophy. He was bored by the curriculum of the University, which was too formal and stereotyped, and his real education came through discussions with his fellow students. Already he had taken a liking to Rousseau, who was to become a powerful influence in his life. The ambition of young Tolstoy can be seen by a two-year plan of study he outlined for himself when he left the University of Kazan.

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He failed to accomplish these goals in the next two years, since he devoted his life to gay social activities. He wrote to his brother a year later, after he went to St. Petersburg, "I did nothing useful there, merely squandered heaps of money and

got into debt." But the ambition for learning persisted and his knowledge later on became truly encyclopedic.

In 1851, he entered the army as an officer, rapidly advanced in rank, and fought through the Crimean campaign, during which he took part in the storming of Sevastopol. His three sketches about the campaign, Sevastopol in December, 1854, and in May and August, 1855, portray the full horror of war.

He gave up his army career, joined a brilliant literary circle in St. Petersburg, and resolved to become a great author. He travelled abroad, visited France, Switzerland, Germany, and Italy. Like Schopenhauer, he saw the darker aspects of existence in those countries; for instance, the picture of a man being executed in Paris remained in his mind. In Switzerland he observed the life of the idle rich, parasites without a constructive purpose in life.

When he returned to Russia he devoted himself to improving the lot of the serfs who had just been emancipated by the order of the Czar. He conducted an experimental school which tried to put into practice individualistic theories of education. "I should give two rules for education," he said, "not only to live well oneself, but to work over oneself, constantly perfecting oneself and to conceal nothing about one's own life from one's children." He also edited an educational journal Yasnaya Polyana, which reflected his indebtedness to Rousseau.

He married when he was thirty-four. His wife was more practical than he, and, while they were devoted to each other, there was no close intellectual comradeship.

With his passionate mind, he made a very difficult partner in marriage. It was at this time that he wrote War and Peace. The fundamental purpose of this book was educational: to show the fallacy of war.

In Anna Karenina Tolstoy reaches the full height of his genius. Here we have a philosophy of life crystallized into emotional terms, and a tale of the inevitable decline of a social order.

The world of Anna is destined to fall; nothing can prevent that collapse. All those who are identified with this world are doomed. Almost prophetic in his warning, Tolstoy understood the full significance of his time. But there is also the promise of a new society.

In spite of the success of War and Peace and Anna Karenina, Tolstoy felt dissatisfied. Tolstoy, with almost Faustian ferocity,

wanted to know the answers that had tortured philosophers and educators for thousands of years. In 1879, he summarized the questions which are central in education:

1. "Why live at all?"

2. "What is the cause of my existence, and of everyone else's?"

3. "What is the purpose of my existence and of everyone else's?"

4. "What is the meaning of the cleavage into good and evil which I feel within myself, and why does this cleavage exist?"

5. "What should be the plan of my life?"

6. "What is death—how can I transcend it?"

To find the answer to these problems Tolstoy turned to science. More avidly than ever he studied books on biology, chemistry, physics, and psychology. The scientists reduced qualitative relationships to their quantitative constituents.

They measured nature and created order out of chaos, but they did not solve the basic problems of life. Technical philosophy had even less to offer; it restated the problem in a more complicated form.

Tolstoy tried to turn to God, but he did not have a living awareness of Him; he also thought that Kant had demolished all the purely intellectual proofs of the existence of God.

So volcanic was this rebellion that Tolstoy could not find solace in the mysticism and the superstition of the Church. He was disgusted with the corruption of the Greek Orthodox priests, their support of the state, and their tacit approval of war. How different this organisation was from the primitive Christian church!

Tolstoy started a revolution against formalism and ritual. He desired to find the faith of the common man, the essential spirit of religion which could be universalized and applied to all times. The Sermon on the Mount gave him the substance of his new beliefs.

Faith brought about a transvaluation of values. Riches, fame, physical love—all these things were obstacles in the quest for salvation. Like Saint Augustine, Tolstoy examined his actions and came to the conclusion that they were sinful.

In his Confessions, he tells about the people he killed in war, the money he lost at cards, the acts of lying, stealing, drunkenness, violence, murder, and above all of lust, which he had committed.

TOLSTOY OF "RESURRECTION"

Thus the author of Anna Karenina became a writer of moral and theological tracts. In Resurrection we have perhaps the greatest expression of the new Tolstoy.

One might interpret this story theologically as an allegory of the transforming power of love. But the meaning is much deeper. Man must atone, says Tolstoy, not just for the deeds he has committed, but for his indifference and neglect.

He wrote from his own personal experiences, seeing as he did for the first time the naked horror of the existence of the lower classes.

Now his imagination expanded, and he spoke for the mute sufferings of millions of Russians, for the serfs, labouring under the yoke of the landlords, for the prisoners slaving under the guard of sadistic wardens, for the opponents of the Czar who languished in Siberia; in short, for all the outcasts of society.

It was small wonder that, in 1901, Tolstoy was excommunicated. The official notice stated that Tolstoy, with the zeal of a fanatic, had advocated the overthrow of all the dogmas of the Orthodox Church.

The ministers of the Czar advised action against the radical theories of Tolstoy, but Alexander III was more judicious, and said that he had no intention of making a martyr out of the famous author.

How could this new order be established? By the help of the intellectuals and educators? Tolstoy claimed that most of them were supporters of the status quo. He turned to the artists and found that they lived in ivory towers. One might suppose that he would appeal to political parties.

The revolutionary forces appealed to him for aid. Was he not preaching against the wickedness of property, against the oppressions of the state? Did he not favour nationalization of the land and labour for all? Did he not speak of a new Utopia for the common man?

Yes there were many similarities between him and the revolutionaries. But he hated violence and he knew that the overthrow of the system would mean an application of force and bloodshed.

He wanted to reform humanity through education; his method, was that of the Yogi, not of the Commissar. But, intellectually, he contributed to the growth of the revolution. His attacks corresponded with those of Rousseau against absolutism in France.

Tolstoy extends his searching analysis to international relations. What is the cause of war? Not acts of aggression or injustice on the part of one nation, not the pressure of population, but the existence of statehood itself.

He denounced in bitter terms the Russian war with Turkey, England's campaigns against the Boers, America's conflict with Spain, and Russia's war with Japan in 1904. How could wars be abolished?

The Hague Conferences were giving new hopes to mankind. But Tolstoy was far more realistic: he urged a more thoroughgoing reform, abolition of violence itself.

He writes: "Bethink yourselves and understand that not the Boers, English, French, Germans, Bohemians, Finns, Russians are your enemies, but that the only enemies are you yourselves, who with your patriotism support the governments, which oppress you and cause your misfortune."

TOLSTOY'S THOUGHTS OF EDUCATION

The age of Tolstoy was one of educational ferment. Especially important was K.D. Ushinsky (1824-1870), the father of the Russian primary school and a proponent of scientific training for teachers.

A liberal, he was influenced by Bacon, Locke, and Spencer, and he stressed the personality of the teacher who was to have an intense faith in his vocation. Other leaders who shared his ideas and those of Tolstoy were V.I. Vodovozov (1825-1886), V. Ya. Stoyunin (1826-1888), V.P. Ostrogorsky (1840-1902), D.I. Pisarev (1841-1868), and P.I. Makushin (1844-1926).

Briefly we may list Tolstoy's thoughts on education as follows:

What is Education

Tolstoy believed that education should cultivate a love of country, but it was not to encourage nationalism. There was no

superior nation; patriotism had often been perverted by the teacher. Children were to be taught to love mankind and to look beyond the frontiers of race, nation and civilization.

Education, to Tolstoy, was a process of identification. The student realised that he owed a debt to others and that, whenever people suffered and were in need, his assistance was required. Thus, education in Tolstoy had a truly universal function.

While some Russian educators emphasized the superiority of the West and glorified the advances of Western technology, Tolstoy, like Ushinsky, stressed the values of Russian civilization. The intellectual had to find deep roots in his own nation and become part of its spirit and its ideals.

Spiritual Meaning of Education

Tolstoy believed that education had a spiritual meaning. The ideal was not merely to know, but to apply knowledge in a critical way. He maintained that "only a freely developed personality armed with information and scientific knowledge can change life."

The dignity of the individual was to be safeguarded. He was not to be indoctrinated; he was never to become the tool of the state. Censorship and suppression of new ideas were to be regarded as absolute evils; for freedom to Tolstoy was the highest good.

Social Responsibility of Scholars

Tolstoy demanded that scholars accept a sense of social responsibility. They were not just models of information, but they were to be models of enlightenment. The achievement of truth and wisdom was to be an intensely personal process. How much could the scholars learn from the simplicity of the common man! How much could they benefit from the virtue of ordinary people!

Concept of School Education

The type of school which Tolstoy favoured would abolish marks and would have no use for class distinctions. It would be child-centered rather than teacher-centered.

Students would learn from experience and the classroom would be like a laboratory. Students would be guided in all their activities by the spirit of kindness and compassion.

In his educational theories, Tolstoy showed the importance of the personality of the teacher. If he was cold and hostile towards the students, he would become a negative influence, and he would be only a taskmaster.

On the other hand, if he really loved his vocation and had regard for the personality of the student, and if he saw education as a continuous process—he would become a pillar of enlightenment and civilization.

Knowledge was not to be restricted to the few. Tolstoy felt that all human beings yearned for truth and wanted a better way of life. Thus, he felt that adult education should be stressed and that culture was to be universalized.

To Tolstoy, religion, education, philosophy, and science— all aimed at the same result. They were designed to make loving individuals who were ever conscious of their responsibilities to humanity. He called for a transvaluation of values so that education would stress warmth and spontaneity rather than formal discipline.

Stress on Teacher's Personality

In some ways, Tolstoy was a teacher like Jesus. He had infinite faith in the individual, and he taught through the use of parables. To love man and to love God was the beginning and end of wisdom, according to Tolstoy.

Tolstoy stressed the personality of the teacher. It was far more significant that the teacher should be imbued with the importance of his vocation than that he should be an expert. The teacher should be interested in all aspects of life. He was to be concerned with the problems of man rather than with those of technical science.

Tolstoy taught through precepts. "Be frank with yourselves and be frank with children" was the basis of his educational

philosophy. He made it clear that man could progress only through self-examination.

HIS INFLUENCE

Maxim Gorky said that Tolstoy's influence, like all that is alive, is growing, forever and ever. Upon Gandhi and Romain Rolland the imprint of his ideas is only too evident. The love that he advocated does not respect the barriers of race, religion, or nationality.

His religion is designed not for the West only, but also for the East. His constant search, his accomplishments, and his frailties make him a brother to human struggles everywhere.

Above all, Tolstoy is important today because the new world society requires a transformation of existing values, a genuine educational reformation.

QUESTIONS FOR ANSWER

1. "Pity for a fallen creature is a very natural trait," Gogol, and the truth of this claim is illustrated by the life of Tolstoy. Justify this statement.

2. How 'Resurrection' gave a new dimension to Tolstoy's thoughts? Give your views.

3. Write a note on 'Educational Thoughts of Tolstoy.'

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27 John Dewey (1859-1952 A.D.)

INTRODUCTION

We have to return to Pestalozzi to find an educationist who so dominated the educational stage as John Dewey did throughout the first half of the twentieth century, and he played this part by virtue of the fact that in him were concentrated in a special degree the progressive tendencies of his age and country.

Writing of the democratic way of life and the significance in it of intelligence, Dewey explained that he did not invent this faith but acquired it from his surroundings, and the same explanation might be offered for the other features of his philosophic and educational outlook.

John Dewey is not only one of the greatest philosophical thinkers that the United States of America has produced, but he may be also placed amongst the world's greatest philosophers and educators.

He has been universally accepted as a great humanist and a great educator. He has exercised a profound influence on the schools not only of America but also of other countries. His students have spread his fame as a philosophical thinker and educational reformer to foreign countries. He was invited by several countries, like Japan, China and Russia to lecture on the various problems of education.

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Turkey and Russia requested him to help them in the reorganisation of their school system. Since Pestalozzi no modern educational thinker has enjoyed so much universal honour and fame.

The present dilemmas in educational theory are represented by the conflict between the champions of progressive education and traditionalism. John Dewey, until his death in 1952, best represented the progressive tradition.

Dewey's practical experience as a teacher, the philosophical scene of period and some thinker of great repute influenced him and as a collective impact of all these he formulated his original philosophy and educational philosophy.

HIS LIFE

John Dewey was born in 1859 at Burlington, Vermont. He received his education mainly in the public schools of the town and at the University of Vermont. He received his Ph.D. degree from the John Hopkins University.

At John Hopkins he studied philosophy under George S. Morris and Charles S. Pierce, political and institutional history under Herbert B. Adams and psychology under G. Stanley Hall.

Dewey was a teacher for some time in the University of Michigan. In 1894 he was appointed the head of the Department of Philosophy at the University of Chicago.

At Chicago he established the University Elementary School which exercised a remarkable influence on the educational theory and practice in America. In 1904 he was appointed the professor of philosophy in Columbia University, New York City. For nearly three decades he worked at this post.

THE PHILOSOPHICAL SCENE OF EDUCATION

It was left to the end of the nineteenth century and the first decades of the twentieth century to apply to common school practice the ideas about educational method of men such as Pestalozzi, Froebel, Herbart, and Emerson. Several conditions had to be fulfilled before this could happen.

First, free, compulsory, and universal education had to be introduced and the school age extended. Thus the teacher had to deal with a large number of students of most different ability

and background and also to relate his programme and goals more closely to the complexity of modern adult life.

The second cause of the change in modern education was the rapid growth of modern vocations. All work became increasingly specialized and subdivided, and there arose new technical occupations for which the old-fashioned mode of apprenticeship no longer sufficed.

But desiring prestige and lacking the older tradition of method, the teacher was stimulated to think about suggestive ways of teaching. The programmes had to be adjusted to the new as well as the old demands, and some reconciliation, or at least a tolerable truce, had to be found between the older humanities and the new scientific and vocational interests.

Besides these more extraneous factors, a third and more intrinsic condition had to be fulfilled before the modern conception of education could make felt its impact on the public school system.

The "new method"—as the nineteenth century phrased it— needed a psychological understanding of the child and his learning far above the merely intuition capacities of the ordinary teacher.

"Exactness" became the fetish of the new generation, as much as "intuition" had been the fetish of former generations. Certainly Dewey was correct when in The School and Society he asserted:

We cannot admit too fully or too freely the limits of our knowledge and the depths of our ignorance in these matters. No one has a complete hold scientifically upon the chief psychological facts of any one year of child life.

Yet in spite of all criticism that may be levelled against a young science still in search of its own methodology, one result has been achieved—a refined understanding for the psychological problems of the child.

Fourth and finally, the "new education" needed not only psychology but also a philosophy which could interpret the different trends in modern life and relate them to the problems of education.

Such philosophies appeared in all great countries, some with a more idealistic tenor and others with a more realistic tenor, but, generally speaking, with a prevailing tendency toward an empiricist and antisystematic attitude.

INFLUENCE OF THINKERS

Dewey was influenced most strongly by the theory of evolution. Thus, he approached education from a biological perspective. To him, the scientific method had meaning not only in the laboratory, but also in the schoolroom, which was to be guided by the spirit of tentativeness.

Among the educational thinkers who influenced him, William James gave him a psychological orientation and showed him that the old type of education was obsolete. G. Stanley Hall imbued him with the importance of early childhood study.

Hegel inspired him to see life as a whole, to look to unity and interaction as a fundamental principle of the universe. Like Bacon, Dewey believed that knowledge is power, and that it has to be used experimentally for the benefit of mankind. The seeds of his ideas can also be found in Rousseau, Pestalozzi, and Froebel.

HIS WORKS

Dewey had produced a large numbers of volumes and hundred of articles concerning philosophy and education. Hereunder we give a list of some most important works only:

1. Art and Education.

2. Experiences in Education.

3. Moral Principles in Education.

4. My Pedagogie Creed.

5. Art as Experience.

6. Interest and Effort as Related to Will.

7. The School and Society.

8. The Child and the Curriculum.

9. How We Think?

10. Interest and Effort in Education.

11. Schools of Tomorrow (with Evelyn Dewey).

12. Democracy and Education.

13. Reconstruction in Philosophy.

14. Human Nature and Conduct: An Introduction to Social Psychology.

15. Experience and Nature.

16. The Quest for Certainty: A Study of the Relation of Knowledge and Action.

17. Sources of a Science of Education.

DEWEY'S BASIC PHILOSOPHY

Dewey was a great educationist because he was a great philosopher; no one since the sophists has so intimately identified philosophy and education as Dewey has done. In fact, he himself declared that the most penetrating definition of philosophy which can be given is that it is the theory of education in its most general phases.

In order to understand Dewey's principles of education, one must have an idea of his basic philosophy. For this we shall briefly hint below Dewey's views on the nature of mind and knowledge.

MIND

Dewey believes in the evolution of mind and intelligence in a natural way. He thinks that they are the result of man's activities directed to solve the varied practical and social problems of life.

Mental powers go on developing as they are employed in the ordinary activities of daily existence. Mind is a most effective instrument in helping man to solve his problems. It is because of this instrument that man has made himself superior to all other creatures on earth.

Mind, as an instrument, includes all its three aspects— thinking, feeling and willing. Dewey does not regard knowledge as apart from the mind. To him ideas are mere activities of the mind.

Ideas are developed by the individual in the process of controlling the objects of the environment for avoiding pain or obtaining satisfaction. This is the instrumental theory of mind which Dewey has propounded.

KNOWLEDGE

Dewey does not believe that knowledge precedes action. It is only as a result of action that knowledge is inferred. Action comes before experience which is the source of knowledge. Just as a child after experience gets the knowledge that fire bums one's hand, similarly all his learning is based on experience. Experience, knowledge or learning is a by-product of action. People ordinarily believe that knowledge arises apart from

action, and regard it as an independent existence. But Dewey will not agree with this point of view. He says that knowledge can never arise apart from action. It is always related to some action somehow or other.

Whatever significance or meaning a knowledge may possess, it is always related to what a person does or wants to do. Dewey holds that if knowledge is thus derived from action, it should not be separated from the activities responsible for its production. Knowledge can have no significant existence when it is dissociated from action.

Dewey believes that all knowledge has come as a result of activities of individuals in their struggle for existence. The struggle for shelter, food and clothing resulted in certain activities which ultimately formed certain tendencies as instincts, impulses, and interests which are inherited by us to-day.

These inherited tendencies are not as fixed and definite in human individuals as they are in the animals. These tendencies are general urges which respond to the various stimulations present in the environment.

It is through the play of these tendencies or general urges that human intelligence is developed. Therefore, Dewey thinks that the natural play of these tendencies should be considered as the starting point of the educational process of the child.

Dewey regards knowledge as a social instrument, that is, as a means for social progress. This standpoint is one of his chief contributions.

PROCESS OF THINKING

In his book 'How We Think' Dewey explains the process of thinking. Dewey holds that thinking does not take place in a vacuum; i.e., pure contemplation cannot be its basis. Nor does it originate from mass of sensations.

Thinking starts from some cause. It is only a cause which stimulates one to think. If the activity of the individual goes on smoothly, he has nothing to think about. But when his progress is obstructed, he is obliged to think. Hence it is a problem confronted by the individual which stimulates thinking.

Thus Dewey explains how a problem stimulates thinking: "A question to be answered, an ambiguity to be resolved, sets

us an end and holds the current of ideas to a definite channel. Every suggested conclusion is tested by its reference to this regulating end, by its pertinence to the problem in hand."

To Dewey thinking is a function of activity. In the process of thinking one undergoes a series of experimentations in order to reach the needed solution of the problem.

Dewey mentions five logical steps in the process of thinking. They are as follows:

1. The feeling of a doubt, hesitation, difficulty or a problem.

2. Taking the whole situation in view by analysing its various elements, and then locating the heart of the problem.

3. Arising of suggestions and following the same to find out the possible solutions.

4. The bearings of each solution are developed and subjecting the most possible solution to experimentation.

5. To observe and experiment further in order to accept or reject the solution.

Dewey believes that every normal mind follows the above five steps in the solutions of any problem. Comenius has already hinted at these five steps indirectly. But the credit goes to Dewey for making the educators fully conscious of this process in the development of the mind.

On this principle Dewey advocates that instruction to be given to the child should follow the normal course of mental activity. This principle is at the base of Project Method, Problem Method and the Activity Programme.

WHAT IS PHILOSOPHY

In view of the above Dewey's educational concept of philosophy may be understood as given hereunder:

According to Dewey, philosophy is not a subject which deals with absolute truth. This is a pre-scientific viewpoint and represents the illusion that reality can be understood through intellectual means. Actually, philosophy is a tool of clarification.

It illuminates our moral dilemmas; it is a prelude to understanding; it gives meaning to the struggle

between the realm of theory and that of action. Basically, philosophy and education have the same meaning: Both aim at the transformation of experience, so that man can use the scientific method rather than appeal to pre-scientific standards.

Nothing is more fallacious, according to Dewey, than to look upon life as a hierarchy starting with practical values and ending with intellectual ideals. This is a reflection of the medieval concept of life, the concept that human existence starts with the sensate and is climaxed by spiritual ideals. Actually, we have always neglected the means and techniques whereby our ideals were to be realised, and this neglect has contributed to the culture lag.

Dewey was especially concerned with the methodology whereby morality and wisdom were to be achieved. Did not science accomplish miracles because it had developed a methodology which allowed for no static conclusions? Was not verification as significant in philosophy and in education as in scientific matters?

Those who, like Home, believed that education and philosophy depended upon metaphysical ideals, were attacked vigorously by Dewey. There could never be an agreement in metaphysics, which was generally a reflection of religious prejudices.

Whether the universe was spiritual or material, finite or infinite, caused or uncaused, would have little bearing upon the progress of education.

A naturalist in his outlook, Dewey felt that nature is to be the standard of our values. We should concentrate upon the improvement of this world rather than waiting for the perfection of the Beyond.

DEWEY AS AN EDUCATOR

The foremost representatives of American pragmatism are William James and John Dewey. As the latter is the younger and has certainly had more influence on modern education in this and in other countries than any other modern American thinker, let us briefly describe the essence of his educational philosophy hereunder, but before we attempt to understand Dewey's thoughts on various aspects of education, we should

understand relation of Dewey's educational philosophy to his general philosophy.

RELATIONSHIP BETWEEN DEWEY'S PHILOSOPHY AND HIS

EDUCATIONAL PHILOSOPHY

Dewey, himself, declared that the most penetrating definition of philosophy which can be given is that it is the theory of education in its most general phases.

We may question whether the educational ideas of Dewey are the result of mere practical observation and experimentation —for which he had opportunity as director of the School of Education at the University of Chicago from 1894 to 1904— or are part of a general system of thought.

In Dewey's case the latter is true, as in the case of most great educators. Hence only an analysis of his total philosophy will allow us to arrive at a more penetrating understanding of his educational thought.

Dewey himself avoids as far as possible any fixation of his philosophy to a particularism. His interpreters have added to the well-known label of "pragmatism" the term "experimentalism," "instrumentalism," "operationalism," or "functionalism," all of which names indicate an emphasis on the dynamic, performing, and ever-changing character of life.

One could also call Dewey's philosophy a "sociological" one, in that it attempts to explain human development as the result of the natural co-operation of men in society.

It is probably Darwin who, most of all thinkers, influenced Dewey's interpretation of civilization. One could explain this interpretation as a transfer of the ideas of biological evolution, selection, and struggle for survival into the total life of man, in so far as he is not only an animal but also a thinking, creating, and reverential creature.

To exemplify this attitude with reference to education, we can turn to the first pages of Dewey's Democracy and Education. There the cause of, and reason for, education are explained primarily in bio-sociological terms.

It is the very nature of life to strive to continue in being. Since this continuance can be secured only by constant renewals, life is a self-renewing process. What nutrition and reproduction are to the physiological life, education is to the social life.

Ultimately education serves the human tendency to achieve satisfaction and happiness, and to avoid the disagreeable. Needless to say, those sentiments are not exclusively related to merely materialistic forms of pleasure; the most sublime mental and emotional acts are also involved.

Thinking itself is—according to Dewey—a function through which man tends to free himself from feelings of tension through finding the means of changing the unpleasantness of a given unsolved situation. It is a by-product of action.

Thus the motivation and standards of our actions, both low and lofty, lies in our desire to find ways for mastering and improving our environment. And the only way to do so is to utilize and control our manifold impressions so that they may ever lead to more effective experiences, even if the road goes through trial, error, and sacrifice. Human life is best described as an experimental process, and the best method of living is the empirical method.

Taking emphasis on the life-inherent character of experience, thought, and values into account, one might, in addition to many other catchwords, label Dewey's philosophy a philosophy of "immanence."

To foster experimentation nothing, according to Dewey, is so fitted as "experimental logic." In earlier times it liberated the spirit from the weights that tradition had tied to its wings, and it will do so also in the future, particularly if applied to human progress.

The experimental logic when carried into morals makes every quality that is judged to be good according as it contributes to amelioration of existing ills. And in so doing, it enforces the moral meaning of natural science.

When all is said and done in criticism of present social deficiencies, one may well wonder whether the root difficulty does not lie in the separation of natural and moral science.

Under these aspects of immanence and experimentalism philosophy also will change its character. It can no longer claim to lead the procession of the sciences; it is now in the midst of them. It has "no pre-eminent status; it is a recipient, not a donor." It becomes a social function beside many others; its main purpose being primarily "criticism."

These remarks are preparatory to presenting a conception of philosophy; namely, that philosophy is inherently criticism,

having its distinctive position among various modes of criticism in its generality; a criticism of criticisms, as it were.

In this capacity philosophy will achieve more than if it continues to cling to its old pew right beside theology. It will break down the division of men into hostile camps and help create a new "empirical liberalism."

HOW DOES DEWEY DIFFERS WITH HERBART AND FROEBEL

It has been stated earlier that many thinkers and educators had influenced Dewey. Herbart and Froebel are the two educators influence Dewey very greatly, therefore, some educators hold that Dewey's philosophy of education is the logical extension of the educational philosophies advanced by Herbart and Froebel, but this view point is incorrect because Dewey is a educator of original nature, hence, hereunder, an attempt is being made, though very briefly, to highlight how Dewey differed with Herbart and Froebel:

DEWEY AND HERBART

Dewey cannot agree with Herbart who stands for imparting knowledge to the child directly through teacher-control. However, Dewey will have no objection with Herbart when the latter emphasises the need of arousing interest. Activity, problem, data, hypothesis and testing are the centre of Dewey's method of education; whereas Herbart stands for his formal steps—preparation, presentation, comparison, generalization and application.

Thus to Dewey the child is the centre of the whole educational process, i.e., it is the child who is to do everything; whereas to Herbart the teacher appears to occupy a prominent place, because it is the teacher who is already in the possession of the solution, and he has to pass it on to the passive child.

Herbart stresses the activity of the teacher, and Dewey stresses the child as an active learner. Speaking on the Herbartian procedure and the Dewey's method Home says, "The two methods admirably supplement each other; they are usable in different fields.

Herbart is effective in the linguistic, literary, historical, and ideational fields; Dewey in the fields of the manual arts and

sciences. Whenever the content of books is taught, Herbart is useful; wherever the manipulation of things is primary, Dewey is useful."

It may be added here that Dewey's method is useful in the domain or ideas as well, and more so when "the approach to learning is through problem solving." Further to the above we may note:

But there are two differences—not in essence, but in degree— between Herbart and Dewey. Herbart concentrates primarily on the intellectual side of interest, as is natural in view of his rationalist psychology and the type of schools and pupils he had primarily in mind.

Dewey, on the other hand, wants interest and activity to be more closely related to all the diverse features of community life, manual, intellectual, emotional and social.

The other difference is that for Herbart education is to be directed toward a clearly definable goal—a mature and fully developed character.

The standards as to what a character is are to be derived not from a process of continual experimentation, of trial and error, but from the acknowledgement of values which are ultimately metaphysical in character.

For Dewey, the naturalist, such a conception of education would involve the denial of one of the most important factors in life—namely, "change"—and the imposition of "supernatural" and "fixed" aims on the constantly developing process of education.

Education "must be conceived as a continuing reconstruction of experience"; "the process and the goal of education are one and the same thing." Or, to use the well-known formulations found in the chapter on "Education as Growth" in Democracy and Education:

1. The educational process has no end beyond itself; it is its own end; and

2. the educational process is one of continual reorganising, reconstructing, transforming. . . . Since in reality there is

nothing to which growth is relative save more growth, there is nothing to which education is subordinate save more education.

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DEWEY AND FROEBEL

Dewey is not prepared to accept Froebel's conception of eternal or infinite growth, because this conception puts a limit to his notion of education as a continuous growth.

Froebel's mysticism and symbolism do not harmonize with Dewey's pragmatism. Dewey has tried to reinterpret Froebel's concept of "occupations." He does not agree with the strange and occult meanings which Froebel attaches to them.

He introduces new meanings to occupations by basing them on activities in relation to food, clothing and shelter. Dewey does not accept Froebel's stress on the spiritual. However, in certain respects Dewey and Froebel appear to be in general agreement: both emphasise creative activity, but in different ways; both believe in learning by doing; both accept the school as a living community in which children are engaged in cooperative social activities.

Now we shall proceed to understand Dewey's concept concerning various aspects of education, to highlight his merits as a great educator of the modern age.

WHAT IS EDUCATION

Dewey regards education an indispensable social process. To him society cannot progress without the help of education. Education is a process by which civilization is preserved and is developed further.

Dewey says that education is "the process of the reconstruction or reconstitution of experience, giving it a more socialized value through the medium of increased individual efficiency. The inner and outer experiences of the individual are always changing.

The individual has to face new situations and problems from time to time. Hence his activities should also be changing accordingly. Thus experience is revised, reorganised or reconstructed.

To Dewey this growing, changing, or revising of experience is education. Thus Dewey "puts the meaning of education within the process."

He does not believe that education starts only when the child begins to go to school. He thinks that education begins since the very birth of the child, and goes on throughout the

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whole life. Thus education is regarded a life itself, and not as a preparation for life.

According to Dewey, education is—to modify an august phrase of Lincoln's—a process performed "of the people, by the people, for the people." It is a social process, and it cannot be separated from the total character and tasks of society.

In the school, therefore, should be concentrated all those activities which help and teach the child to share in the process and the fostering of civilization.

As a special form of environment, the school has been entrusted by society with the function of assimilating the worthy features of the community, of eliminating the unworthy, and of balancing the often diverse and contradictory social tendencies characteristic of modern civilization.

The more the child feels that the school is an institution in which he can grow and work in connection with natural tasks such as life requires, the happier and the more productive he will be.

GOALS AND AIMS OF EDUCATION

Dewey does not believe in any ultimate aim of education. In his Democracy and Education writing on education he says, "It has all the time an immediate end, and so far as activity is educative it reaches that end—the direct transformation of the quality of experience.

Infancy, youth, adult life,—all stand on the same educative level in the sense that what is really learned at any and every stage of experience constitutes the value of that experience...."

Thus Dewey finds the aim of education in the process itself. The aim of education is not to reach any prefixed final goal. In fact, the aim is the immediate end catching attention.

Education is to remark experience. Hence it is always to move further towards new activities and revising of experience.

As Dewey says, "The process of education is a continuous process of adjustment, having as its aim at every stage an added capacity of growth." The individual has always to readjust himself in the environment. So long this process of readjustment is continued education goes on.

Since this readjustment never stops and the individual is always in the process of learning things, education never stops

in life. Evidently, no such final goal or end of education can be conceived at which education is to be completed. Furthermore, the aim of education is not to be determined by the teacher. It is the child himself who has to choose his own aim.

EDUCATION IS LIFE AND LIFE IS EDUCATION

Moral discipline ought to be a part and an outcome of school life, not something proceeding from the teacher. When the school has become a microcosm of society, then the child will find himself in concrete social situations which will motivate him more effectively than mere verbal abstractions or extraneous discipline will. So education "is a process of living and not a preparation for future living."

Dewey emphasises that education is life itself, and not a preparation for life. A remote aim of education cannot be appealing to the child. It is only an immediate aim that can be interesting to him.

The whole process of education becomes discouraging to the child if he is required to put in efforts for an aim which is not immediate pertaining to his felt need. The child lives in the present. The future is meaningless to him.

Hence it is absurd to require him to do things for some future preparations. As the child lives in the present the process of education is identical with the process of the present life itself.

Similarly with the end of school life the process of education does not end, but enters a new phase, the phase of practical wisdom and social adjustment. Thus the concept that education is life and life is education is a fundamental reality.

Dewey speaks of two fundamental factors in the educational process, the individual and the social. We shall understand these below:

The Individual Factor in Education. Dewey regards the child as the core of the whole educational process. He says, "education must begin with a psychological insight into the child's capacities, interests, and habits.... These powers, interests, and habits must be continually interpreted—we must know what they mean. They must be translated into terms of their social equivalents—into terms of what they are capable of in the way of social service."

Dewey looks at the child's capacities and interests in a social context, thinking that it is in the social context alone that they can be developed. Dewey speaks of four instincts or fundamental interests of the child, viz.,

(1) the interest in conversation,

(2) the interest in inquiry or finding out things,

(3) the interest in construction, and

(4) the interest in artistic expression."

Dewey thinks that the child's interest in conversation is the greatest of all educational resources. But all these four interests may be accepted as the basis of the curriculum of the school, because these represent the great racial activities, such as communicating each other's thought, procuring food, obtaining shelter, and making clothing.

Dewey believes that if education is conducted on these lines the child will develop into a healthy personality and will acquire such traits which will help him in reconstructing new experiences.

The Social Factor in Education: Dewey cannot conceive of an individual apart from the society. To him both the individual and the society exist at the same time. When we think of an individual, we can think about him only in some kind of social context.

An individual can have no independent existence. He is born in a society, he grows in a society and lives in a society. He is able to develop his various powers by coming into contact with his fellows in society. It is only by living in a society that he becomes human and acquires the necessary modes of responses and conduct which make him an individual.

If the individual is dependent upon society, the society, too, is an organic union of individuals. The activities of the individual centre round social intercourse, relations, interactions. Dewey regards the family as the first social institution which awakens the powers of the child into activity.

The child takes part in home activities he realises that they give satisfaction to him and to others. At birth the child's capabilities are undeveloped. They are developed as he begins to take increasingly greater interest in home and other social activities.

In the beginning the activities of the child are self-centred. Therefore, he must be helped to realise the ends and purposes of society. For this, it is necessary to organise the school for cooperative action. Thus Dewey has emphasized the need of this reorganising. This idea of socialisation is Dewey's educational contribution of the highest importance.

DEWEY'S CONCEPT OF TEACHER AND THE SCHOOL

Dewey attacked the school of his time because they discouraged active investigation and intelligent doing. In this way they perpetuated the errors of the past and contributed to the cult of authoritarianism. They thus created dependent rather than autonomous human beings.

The three R's, according to Dewey, stood for cultural regression. Without a plastic curriculum there could be no genuine responsiveness on the part of the student. The three R's were static disciplines; far more important were the social and the esthetic parts of the curriculum. If educators were really interested in the development of responsiveness and vitality they would not neglect the extra-curricular activities which so often were more meaningful to the student than the scholastic enterprise.

Dewey had only contempt for the ideal of discipline which prevailed in the traditional school. This meant that the teacher imposed his will upon the class and that no genuine community spirit could prevail. Dewey was undisturbed by the hustle and bustle of the progressive classroom.

He compared this spirit with the activities of a busy workshop. Here individuals were engaged in constructive work; they were sharing their conclusions and they freely moved around to accomplish their tasks. They needed no external control, for they were truly interested in their work. In education likewise discipline would cease to be a problem when individuals learned how to share their work and how to become genuinely interested in what they were doing. Continuous interest thus became the keynote to educational progress.

Dewey regards school as an institution essential to social life. To him school is an absolute social necessity. The school is not a place where some knowledge is imparted and an attempt

is made to develop certain habits in children.

To Dewey the school is a place where the child will learn by his own experiences. At the school the child will make many experiments in his life in order to learn how his life is directly dependent on the continued growth of the society.

As a social institution the school will try to develop a social consciousness in the child so that he may be able to derive the maximum benefit from what the society has to offer him. The school should try to develop in the child powers which he can use for furthering the ends of the society as a whole.

The school is to be a representative of the society outside. Its activities should reflect the needs and problems of the society. These activities should try to inculcate in children the habits of co-operation and mutually useful living.

The school should grow out of the home life. There should be no sudden break in the activities of the child in the home and in the school. In the beginning the school should try to preserve, continue and rebuild those activities with which the child has been familiar in the home.

Thus the school should provide to the child the atmosphere of the home in a retouched and more scientific form. In this school the children will carry on common programme of educative experiences.

Traditional education had been teacher-centered. The teacher was the basis of the educative process. Dewey advocated that the interests of students should be our starting point and he felt that the curriculum should be liberalized in order to avoid departmentalization. He favoured play-activities, use of tools, and acquaintance with real life situations.

In the traditional school the student would be submissive and subordinate his individuality to that of the class. Dewey called for self-expression. This might create disciplinary problems, but, if the teacher motivated the child, real growth would take place.

The classroom thus becomes a laboratory. In the progressive school, competition is outlawed; grades are tabu. The social studies, rather than the classics, are the center of the curriculum. Book knowledge is subordinated to actual experience. The slogan is: We learn by doing.

In Dewey's school no formal moral lessons will be necessary.

In fact, the pupils will receive moral education through social and combined activities. To Dewey entering into proper relation with others in a unity of work and thought is the best moral training, and he wants to organise the work of the school towards this end as well.

The school should try to make the society conscious of its own needs by giving the people a clearer conception of the needs and problems of the modern life. The school is also to formulate those ideals which will guide the fulfilment of these needs, but these ideals have to emerge from the life of community itself.

In his school Dewey gives an important place to the teacher. Dewey regards the teacher as a social servant. The teacher is not to impose his personality on the child. He has to guide the growth of the child in a social atmosphere.

He should select those influences which are helpful in developing the right attitudes in children, and he has to see that the children respond and react to these influences properly.

Dewey favoured, above all, the public school. Private education had often created snobbishness and narrow loyalties. To educate merely the rich was an inadequate process in a democracy.

The school to Dewey is not a prelude to life, rather it represents a miniature society. Democracy is not to be postponed; in the classroom, the child can learn co-operation and participation in group work. We grow only, Dewey maintained, as we participate, as we work out together common difficulties and common problems.

Education, Dewey declared, does not stop with graduation, for life is to be our teacher, and we have to develop a better society. When we stand still we stagnate; only when we seek and look forward can we live a constructive life. The individual and society are not opposed to each other, for man is a social animal and finds expression through group life. Individuality is not given to us; we achieve it through social interaction.

ESTHETIC EDUCATION

Dewey, in esthetic education, was opposed to the distinction which is conventionally made between the fine arts and the industrial arts. This meant a great stress upon painting, music,

and sculpture, and a neglect of industrial design.

To Dewey, art simply meant a heightened state of experience. It was never to be confined to the museum or to the art gallery; rather, its value was its capacity to transform the life of the average citizen.

Esthetic values, then, were not absolute. They arose in the context of inquiry. They could be understood not merely by

great geniuses, but by the average man. Art ceased to be the possession of the few, and instead, became the privilege of the many.

With disdain, Dewey spoke of the cult of tradition in art. To say that only the Greeks had a concept of beauty was a fallacy. To admire the splendour of the Gothic cathedrals and to underestimate the contributions of contemporary architecture—these were, according to Dewey, reactionary attitudes.

The tastes and discoveries of one period could never coerce the outlook of another generation. Style, like philosophy, was forever in a state of flux, and hence, could not be guided exclusively by the insights of the past.

To critic in art, according to Dewey, had often impeded the progress of esthetic consciousness. The art critic had too much faith in his own judgment, and he had often discouraged new ideas and new inventions. The critic, if he wanted to perform a vital function in civilization, had to become as open-minded as a progressive teacher, and as tentative as a pragmatic philosopher.

CURRICULUM

Since the curriculum to Dewey was not a course of set studies, it had to be constantly redefined and reevaluated. Its purpose was to enrich the experience of students. The educator had to abandon the notion that the experience of the student was rigid; rather he had to realise how plastic and fluid the interests of students were and how they could be constantly expanded. Since life meant change, learning likewise implied constant reconstruction in which no final ends were allowed and in which stagnation, above all, had to be prevented.

Drudgery in all forms was to be avoided. Work merely for the sake of work, represented a puritanical attitude. The

puritans, according to Dewey, had such a low estimate of man, that they were only interested in curbing his evil impulses. The result was the creation of a joyless and anti-esthetic culture.

Play, to Dewey, as a central part of education, for it made for the full enjoyment of life and was the prelude to the flowering of the arts. Recreation was necessary not only from the standpoint of health, but also because it had a creative function in the development of man's intellect.

We may infer from the above account that Dewey has no sympathy with the traditional curriculum. Dewey does not like the division of knowledge into particular branch. He says that "We violate the child's nature and render difficult the best ethical results by introducing the child too abruptly to a number of special studies, of reading, writing, geography, etc."

To Dewey it is the child's own activities around, which the school subjects should be organized, and not around science, literature, history or geography. It is with the 'activities' that the child has seen in the home that the school should begin its work, and not with the teaching of reading, writing and arithmetic.

Dewey says, "The beginning is made with child's expressive activities in dealing with the fundamental social material,—housing (carpentry); clothing (sewing); food (cooking): These direct modes of expression....bring out....the factors of social communication—speech, writing, reading, drawing, moulding, etc".

Thus the curriculum in primary school should be organised according to the fourfold interests of the child—in conversation, inquiry, construction and artistic expression.

According to Dewey the curriculum should consist of educative, experiences and problems. The aim is to enrich the already gained experiences. The problems to be included in the curriculum should be so organised as to inspire the pupil to add to the existing knowledge and ideas.

It should be noted that Dewey uses the words 'educative experiences' in a special sense. According to Dewey only those experiences are educative which pay due regard to the natural inclinations of the child in the context of the social, political, physical and economic conditions of the community. Thus in Dewey's curriculum, books, teachers and apparatuses will be

subordinated to the felt interest of the child.

Dewey suggests that the curriculum must develop critical discrimination in the pupil so that the latter may develop the

capacity to choose intelligently from the various alternatives facing him. This is possible only if the materials to be taught are taken from the day-to-day life.

The content of each subject should link the present with the past, but at the same time the immediate usefulness of the content must be emphasised. Moreover, different subjects should not be presented as the particular branches of study. They should be correlated and linked together in such a way as to give the impression that they are items of a single process by which the continuance and growth of the society is assured.

Dewey made it clear that education represents the processes and structure of life itself. The practices of the classroom could either negate or affirm the ideals of democracy.

In an authoritarian classroom the teacher would be a stern disciplinarian: he would be only interested in formal standards; he would treat his students as objects; competition would prevail in a ruthless manner.

In a democratic classroom, on the other hand, education would be determined by the interest and outlook of the children; it would be based on the ideals of mutuality and instead of competition, growth would be the main concern of the educator.

TEACHING METHODS

Dewey emphasises direct experience as the basis of all method. To him knowledge should arise from concrete and meaningful situations. Hence spontaneous activities of the children should provide the natural condition for the growth of knowledge. This means that learning should be the result of doing. Nothing should be learned directly for its own sake.

Dewey believes that all true effort comes from a deep and natural interest in the task. If such an interest is absent, it is necessary to arouse it, because an artificial kindling of interest will be functionally bad.

Dewey has declared that all learning which results from artificial stimulation is morally wrong. Therefore learning, if it is to be moral and sound, must come forth as a result of the normal experience of the child. Thus Dewey believes in the

doctrine of natural interest, effort and motivation. It is from this doctrine that the Project Method has been evolved. He stressed the need of stressless methods in education and transfer of information and knowledge based on values and truth.

Dewey was opposed to the stress upon inhibition which prevailed in so many educational circles. To inhibit and circumscribe development was like thwarting man's creativity. It was to prefer "negation over affirmation," and "death over life."

This did not imply encouragement of unrestrained hedonism. Pleasure was not the goal of life, rather the full development of the individual in his intellectual, moral, and esthetic capacities. A positive end was to be achieved which would give meaning and coherence to the strivings of the individual.

Mere information, Dewey stated, was useless in the educative process. It created a type of scholar who was preoccupied with the past and who fought the battle of the footnotes. It created the illusion of knowledge, but only provided for the systematization of ignorance. In short, it developed intellectual arrogance.

To Dewey, information was only the prelude to the development of judgment which could discriminate between various values and various truth claims. What was important was to use knowledge concretely so that human life could be improved and society could be made more rational.

CONCEPT OF RELIGION

Morality, implies exercise of spontaneity, not following the dictates of the past. Self-activity should be encouraged by the school. The traditional school had inhibited moral growth by its static and absolutistic tendencies. It had been based upon the cult of obedience. It had made rules central; thus, the student could not develop real imitative—without which genuine morality was impossible.

To Dewey, the artist, the scientist, and the religious person all had the same task. The problem was not how could society be transcended and how bliss could be found in another life, but how could happiness be attained in the present.

Religious ideals, according to Dewey, had to be universalized. Religious endeavour simply meant dedication

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to a living aspiration and a vital world. It could be achieved by the artist in his studio, by the scientist in his laboratory, by the teacher in the classroom, as well as by the minister.

The value of religion was not its theology, but its capacity to transform human behaviour so that man could become more humane, more compassionate, and more altruistic.

Traditional moralists and theologians as well as teachers, according to Dewey, had been concerned too much with static definitions. They had given noble definitions of the supreme good and they had divided virtues into various categories, but they had overlooked the instrumental values.

How could the good life be achieved? What were the means and processes whereby ideal values were to be attained? How could theory and practice meet in man's moral life?

Dewey objected to the viewpoints of both pessimism and optimism. The pessimists had too sober a view of human nature; they had overemphasized the evil and selfishness of man. Conscious only of the deterministic structure of the universe, they had paralyzed constructive improvement by affirming the vanity of human endeavours.

The optimists, on the other hand, had celebrated a premature victory. They had underestimated the evil in man's heart, the inadequacy of social institutions, and the lust for power which has dominated so much the history. To say that evil was unreal or that goodness was all powerful—these were only slogans which appealed to the tender-minded.

Dewey stressed the values of meliorism—an attitude which asserts that the universe is neither bad nor good, but that it can be improved through education. Meliorism is an invitation to action, to concrete improvement.

According to Dewey, man is neither good nor evil. The great aspect of man is that he can be changed, that his habits can be transformed, that his outlook can be widened, and that his perspective can become more universal.

Intelligence, according to Dewey and his followers, is a prime factor in the moral life. Intelligence establishes new patterns of behaviour, replaces immediate goals with more distant goals, and narrows the distance between the self and others. Through the use of intelligence, human happiness can best be attained

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In a sense, Dewey, returned to the dictum of Socrates who believed that knowledge is virtue. However, Dewey believed that knowledge and virtue are relative rather than absolute terms.

THE DISCIPLINE

Dewey is against the traditional conception of discipline. He does not believe in regulating the conduct of the pupil by artificial means. Dewey wants to emphasise the value of social life in his conception of discipline.

By discipline in the school he means social discipline through and through. It is through this social discipline that he wants to develop the child as a member of the society. In this social discipline he gives full freedom to the natural impulses of the child.

He wants to direct and discipline the natural inclinations of the child through the co-operative activities of the school. Through such a kind of training the child will develop a character which will be individually satisfying and socially useful.

Dewey believes that if the child's activities are purposeful and are carried out in co-operation with others, they will be disciplinary in their effect. If there are some common ends to be achieved, the relations between the various pupils in the school will be automatically characterised by discipline.

The teacher is not to impose himself on the pupils. He is not to be discipline-conscious. His sole function is to provide the right kind of environment so that the activities of the children may go on in a co-operative manner. The aim of discipline is to develop social attitudes, social interests, social habits, and social will.

Dewey does realise the necessity of discipline in the school as a pre-condition for smooth work. But he holds that this discipline should not be aimed at as an end in itself. Respect for authority, patience and endurance have their place in life; but they should be the result of the child's appreciation of the value of leadership and necessity of rule and law in the

school. No attempt should be made to develop them for their own sake.

Thus, to Dewey, the purpose of discipline in the school is

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to produce a socialized individual who is conscious to develop himself fully and is always prepared to contribute his share to the social good.

DEWEY'S PRAGMATISM

Related to Dewey's pragmatism is the viewpoint of Reconstructionism ably represented by Brameld in such works as Patterns of Educational Philosophy and Ends and Means in Education. To Brameld complete neutrality in meeting controversial issues was an impossibility. He favoured "defensible partiality" so that education becomes a primary method of social change.

The tone of his philosophy was future-centered, and he believed that a planned society in the long-run would be more adequate than one which was based on laissez-faire principles.

Although most pragmatists have been less concerned with political and economic issues than Brameld was, they have created a real revolution in American education. Through such thinkers, as W.H. Kilpatrick and Boyd H. Bode, the views of Dewey have become commonplace. Undoubtedly, Dewey has often been misinterpreted.

He has been cited as the champion of vocationalism, of extreme permissiveness in the classroom, and as the enemy of the classics. His aim was, in reality, to make education more dynamic and democratic so that a truly liberal society would triumph. Pragmatism is a philosophy of experimentalism; the curriculum is to be plastic; it is to be co-operatively planned; it is to emphasize the interests and ideals of children.

An episode in a seminar meeting related by Irwin Edman illustrates the spirit of Dewey's philosophy.

"There was among the group a young lady who had come from England where she had studied philosophy with Bertrand Russell at Cambridge. She listened patiently for weeks to Dewey's varied insistence that the truth of an idea is tested by its use. One day she burst out toward the close of the seminar in the sharp, clipped speech of the educated English-woman: 'But, professor, I have been taught to believe that true means true; that false means false, that good means good, and bad means bad, I don't understand this talk about more or less true, more or less good. Could you explain it more exactly?

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"Professor Dewey looked at her mildly for a moment and said, 'Let me tell you a parable. Once upon a time in Philadelphia there was a paranoiac. He thought he was dead. Nobody could convince him he was alive. Finally, one of the doctors thought of an ingenious idea. He pricked the patient's finger. 'Now,' he said, 'are you dead?' 'Sure,' said the paranoiac, 'that proves that dead men bleed.' . . . Now I'll say true or false if you want me to, but I'll mean better or worse.'"

Edman describes Dewey's lecture method.

"He sat at his desk, fumbling with a few crumbled yellow sheets and looking abstractedly out of the window. He spoke very slowly in a Vermont drawl. He looked both very kindly and very abstracted. He hardly seemed aware of the presence of the class. He took little pains to underline a phrase, or emphasize a point, or, so at first it seemed to me, to make any. . . . The end of the hour finally came and he simply stopped; it seemed to me he might have stopped anywhere. But I soon found out that it was my mind that wandered, not John Dewey's.... I had been listening to a man actually thinking in the presence of a class."

DEWEY'S CRITICISM

Dewey's doctrines are accepted by the pragmatists and experimentalists, but rejected by the idealists, the realists, and the neo-scholastics.

Standpoints of Realists

The realist is concerned with the world as it is. He wants to understand it. He does not mean to transform it as the pragmatist (or Dewey) wants to do. The realist wants to understand nature's laws so that he may be adjusted to the existing scheme of things.

To the realist there are existing indispensable facts and principles which must be mastered by the pupil; and it is the teacher's task to see that the pupil masters them perfectly with due effort. Evidently for this, the teacher must exercise some authority and he must keep the student under some discipline. Needless to say that the realist must be a bitter critic of Dewey's standpoints.

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Standpoints of Idealists

Idealism: To the pragmatist 'truth is relative.' To the idealist it is absolute. Dewey's philosophy emerges from naturalism and humanism, whereas idealism springs from theism. Dewey thinks that philosophy should concern itself with social conflicts arising from the interaction of industry, science, and democracy.

He believes that intelligence which is to solve these social conflicts is just human to the idealist it is human as well as superhuman. To Dewey the basic principle of life and education is growth.

The idealist accepts this point of view but goes further by stating that the growth must relate to more than the individual life. He wants to think of growth to the Infinite.

Dewey finds greater educational value in the activity produced by the impersonal relationship between the child and his problem situation. Thus to him, the teacher, though cannot be overlooked, is not so important as to the idealism who regards the teacher as the inspirer of the pupil.

Dewey emphasises, interest, efforts and motivation. The idealist stresses effort, duty and discipline.

To Dewey education is a reconstruction of experience. To the idealist the function of education is to cultivate free personality. By education the idealist teacher wants to raise the pupil to the sublime realities and meanings of existence.

To the idealist the man's potentialities know no bounds. Hence his education will ever remain incomplete. However, education for the idealist does have a definite goal.

Idealism appears to touch earth with heaven. It considers man as the child of the Infinite. It believes in knowledge for the sake of knowledge, and also for the sake of life. It accepts an absolute goal for life and education. This position of idealism is unacceptable to Dewey, the pragmatist. To Dewey the term "social" is more meaningful than the intangible Infinite.

Standpoints of Neoscholastics

Besides realists and idealists, Robert Maynard Hutchins, an ex-chancellor of the University of Chicago, and Mortimer J. Adler, professor of the philosophy of law at the University of Chicago, have been most vehement and bitter in criticising

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Dewey's educational philosophy and its influence in American education.

These two critics and their followers are advocates of neo-scholasticism in American education. They want to revive the medieval intellectualism in the American education and denounce the vocationalism of higher education in America. Against Dewey's philosophy Hutchins and his followers recommend the cultivation of the intellect.

Against Dewey, the Hutchins school believes that the goals of education cannot be relative and variable. Hutchins urges that every one between the ages sixteen and twenty, except the obviously unfit, must be given the same kind of general education. Hutchins emphasises the study of grammar, rhetoric, and logic and wants that every pupil should undergo this disciplinary trio.

The Hutchins schools could get a nation wide publicity in America through many important journals. But most of the schools of educational thought in America have found fault in the Hutchins creed. Even at the University of Chicago, where he has been at the helm for more than two decades since 1929, his major philosophical principles have not been implemented. Chicago has not been able to do away with its utilitarian courses. It still teaches courses in business, finance and banking.

DEWEY'S INFLUENCE

It has already been pointed out in the very beginning of this chapter that Dewey has exercised influence not only on American education but on education in foreign countries as well. Through his own efforts and through the efforts of his followers Dewey has contributed more to the reconstruction and redirection of American education than any other single American.

He accepted Parker's theory of the school as a community and developed it much further. He developed the principle of growth and showed new ways of realising the same. Dewey has been the first educator to found 'the school life and programme in the operational psychology of action'.

Dewey is a philosopher of revolt. He stood against the prevalent traditionalism in the school and tried to shape the school on a new line. He is the prophet of the experimental method which has left a mark on education.

AN ESTIMATE

Examined in the light of his total system of thought, as it is now before us, Dewey's philosophy of education is no longer sufficiently characterized by his Pedagogic Creed or his main educational work, Democracy and Education. There the emphasis is on experience for its own sake, and education is all one with an essentially undefined concept of growth.

No doubt the lack of direction and discipline, characteristic of many of the initial experiments in progressive education, is partly due to a one-sided interpretation of these concepts on the part of Dewey's followers.

The critical note in respect to all idealistic thought which prevailed in the writings of Dewey's first period made many of his followers unaware of his profound contact with two of the greatest idealists. Plato and Hegel.

Dewey writes in his intellectual autobiography of the year 1930:

Nevertheless, I should never think of ignoring, much less denying, what an astute critic occasionally refers to as a novel discovery—that acquaintance with Hegel has left a permanent deposit in my thinking. The form, the schematism, of his system now seems to me artificial to the last degree. But in the content of his ideas there is often an extraordinary depth; in many of his analyses, taken out of their mechanical dialectical setting, an extraordinary acuteness. Were it possible for me to be the devotee of any system, I still should believe that there is greater richness and greater variety of insight in Hegel than in any other single systematic philosopher—though when I say this I exclude Plato.

QUESTIONS FOR ANSWER

1. "The most penetrating definition of philosophy which can be given is that it is the theory of education", Dewey. Justify this statement in light of his work as an educator.

2. How does Dewey differs with Herbart and Froebel? Give your views.

3. Write a note on Dewey's views regarding 'The Teacher and The School'.

4. Write a note on Dewey's view regarding curriculum and Teaching Methods.

5. Write short notes on the following:

(a) Dewey's Pragmatism.

(b) Dewey's Concept of Religion and Moral Life.

(c) 'Education is Life itself.

(d) Dewey's Concept of 'Process of Thinking'.

28 Sir T. Percy Nunn (1870-1944 A.D.)

Sir T.P. Nunn was born in 1870 and died in 1944. The entire period of his life is full of academic glories. He was a great genius in the field of philosophy and education and enjoyed great reputation as an academician. The thoughts and works propounded by him are very useful even to-day and would remain so for centuries to come.

Sir T. Percy Nunn is one of the greatest educational philosophers that Great Britain has produced. He was appointed professor of education in the University of London in 1917. He also held the post of Director of Institute of Education, London till 1936. He has many works to his credit but the most important work concerning education is 'Education, It's Data and First Principles," which was published in 1920. His educational ideals as contained in this book earned great respectability and were put into practice in many nations, which in itself speaks of the merit of his views.

NUNN ON MIND AND PSYCHOLOGY

Nunn was a philosopher and psychologist of recognised merit. His views concerning various aspects of philosophy and psychology, particularly concerning education are of vital importance. His views concerning mind are based on sound principles of spiritual philosophy and experimental psychology.

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Nunn does not accept mind as a group of free faculties. He divides activities of mind into two parts. His division is based on taking mind as one unit. He calls first part as Mneme, i.e., power of acquisition and second part as Horme, i.e., power of inspiration.

Mneme. Mind always collects experience. This is its natural trait. Nunn has called this simple power of collection as Mneme. Mneme is also active along with other activities. Memory is related to Mneme. The difference is that Mneme of mind is more powerful that the power of memory. Only special parts of collected ideas and influences come under the orbit of memory. Whereas power of collection i.e. Mneme puts activities into motion.

Forms of collected experiences change but the forms of their influences do not change. They remain in their own forms. These influences in the form of habits affect our ideas and experiences. Nunn has used the world 'Engram' for these influences.

Horme. Horme is that power of the mind which stimulates us into activity in order to reach a determined goal. One organises his duties, influences and activities according to this power as 'Horme' i.e., power of purposiveness.

This power fills one with activity. Due to this power one advances towards his desired goal and tries to reach it. This sort of inspiration is felt in the conscious part of the mind. Whereas, in digestion, respiration and other functions, this power works on the unconscious level of the mind.

As far as education is concerned both the above mentioned aspects of mind's activities are important. With regard to the growth of children. Educationists are divided into two schools of thought. Some educationists do not accept the contribution of environment in the growth of children. They regard heredity as the original source of growth, whereas some others assign this importance to environment.

Nunn follows the middle course. He thinks that the combination of heredity and environment gives rise to the process of growth. The child comes into this world inheriting traits of his ancestors and marches ahead into life employing environment usefully. Environment helps in the modification and refinement of the traits inherited by the child. For full

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growth of the child both the inherited traits and environment should be taken into consideration.

NUNN'S PHILOSOPHY OF EDUCATION

Nunn was a great scholar and an academician of recognised merit. He was Professor of Philosophy and Education in London University. His views on various aspects of education are distinguish and original nature. His entire philosophy of education is based on his 'Individualistic Philosophy'. Hereunder an attempt is being made to understand Nunn's philosophy of education.

STRESS ON INDIVIDUALISTIC PHILOSOPHY AS BASIS OF EDUCATION

T. Percy Nunn has given importance to individualistic philosophy in education. In other words, he advocates free growth of personality. He contended that whatever is attained in the world, comes from the right efforts of free personality.

Therefore education should be organised for the development of free personality. He regards individual's powers higher than other powers in the world and he thinks that its fullest growth should be the chief aim of education.

He has dealt with his individualistic philosophy in his famous book 'Education'. His 'Data and First Principles' published in 1920. Growth of personality takes place in society. So social conditions affect personality.

The responsibility of the growth of child's personality is on the teacher and his parents. So the teacher and parents should provide the needed environment for the all sided growth of personality.

AIMS OF EDUCATION

It is true that Nunn's concept of education is based on his individualistic philosophy but his concept does accept the fundamental role of the family and society in this respect. He says:

"Individuality develops only in a social atmosphere where it can feed on common interests and common activities."

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Likewise Nunn advocates that the development of child depends on twin factors:

1. Heredity

2. Social environment

Thus, we may attempt to understand Nunn's aims of education as follows. He says:

"The primary aim of all educational effort should be to help boys and girls to achieve the highest degree of individual development of which they are capable."

He further observes:

"Nothing good enters in the human world except through the activities of individual men and women and educational practice must be shaped to accord with that truth."

According to Nunn, the real aims of education is to create suitable environment for the highest development of personality. A child acquires different types of abilities at his different stages of growth. So studying the child's abilities and entrusting him the desired work according to his abilities, with a view to furthering the highest development of his personality should be the chief aim of education.

Nunn thinks that pursuing suitable path each child can achieve success in developing his personality to the fullest extent according to his ability.

Due to different kinds of abilities, different types of education for the development of individual abilities are required. So the same type of education can never be conducive to the healthy growth of personality of each child.

Nunn has regarded the right type of development of personality as the manifestation or the highest good of mankind. He is not in favour of collective education imparted from the socialistic standpoint.

But being against socialistic standpoint and emphatic on individualistic system of education, he does not want that one should neglect his duty towards society.

He believes that the growth of the individual is possible only in society. But at the same time he does not want to neglect

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the individual. He advocates the growth and progress of society by developing the individual personality of each child.

Thus he regards society as helpful for the development of personality. So he is not an extreme individualist. He stands for a harmony between the individual and social aims of education. The first is the personality development view and the second is the welfare of society as a whole.

Thus we see that the prime object of Nunn's education is fullest, unhindred development of man's individuality, accordingly he observes:

"Educational effort, it would seem, be limited to securing for everyone the conditions under which individuality is most completely developed."

He stresses that it is the responsibility of the society to provide enough facilities and proper conditions to the individual to develop his individuality and personality and the individual owes the responsibility to adjust himself with common interests and common activities, through his educational abilities and vocational services. Nunn observes:

"The task of education is to bring out the best in each individual, helping him to discover at the same time how his special talents can be made consistent with the need and demands of society."

CURRICULUM TO DEVELOP KNOWLEDGE AND EXCELLENCE

According to Nunn, school is not only a place of earning knowledge but a place of bringing excellence in the activities of children as well. In order to make children conversant with thoughts concerning individual and society suitable subjects should be included in the curriculum.

Environment and living-beings leave a deep impression on the child. According to Nunn, science is of great importance in the curriculum. He believes that schools are parts of the nation.

The main task of schools is to provide spiritual strength to the nation, to maintain historical links and to preserve antiquities. They have to ensure success in future. Therefore,

Nunn has attached great importance to the study of humanities as well.

Thus Nunn's viewpoint regarding curriculum is, in a way, similar to that of idealists. Nunn idealises his individualistic philosophy. He gives importance to such subjects in the curriculum which may be helpful in creating civilization.

He lays importance on bringing up society to the highest peak of civilization through constructive activities. He has given place to geography and history in the curriculum along with literature, music, art, craft and science.

ROLE OF THE SCHOOL

Nunn is very clear about the role of the school in the education of the child. As indicated above he considers school as a place of bringing excellence in the activities of the children. He observes:

"The school must be thought of primarily not as a place where certain knowledge is learned but as a place where the young are disciplined in certain form of activity." He considers schools fully responsible to implement the curriculum and carry out other co-related activities and ensure pupils participation in them.

Nunn considers schools as builder of human personality. He says:

"The school must reflect those human activities that are of greatest and permanent significance in the wider world—the grand expressions of human spirit."

He further observes:

"A nation's school... are an organ of its life, whose special function is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievements and to guarantee its future."

Thus the school apart from imparting knowledge has the responsibility and role of imparting moral, social, ethical, religious instruction as well instructions concerning health care, social structure and love for humanity.

PLAY AND WORK CONCEPT OF EDUCATION

According to Nunn a child takes a work as a play, which he does out of his own will, and when he is forced to do something he takes it as a work. Certain things we feel compelled to do, e.g., we cat to live. Certain work we do out of our own will. We do not need any pressure from outside for doing it, e.g., playing football.

Play gives peace to many natural faculties of the child. In play there is freedom along with preseverance. Play may be divided into many parts:

1. For utilising leisure,

2. Constructive,

3. Emulating,

4. Educative,

5. Serious and higher type of play.

If we divide play into groups, we shall get the same groups of work. Highest work and highest play are equal in all respects. There remains no difference in their essential spirit.

Thus we see that Nunn's emphasise is on learning while playing and playing while learning for better development of individuals capacities.

PLAY AN IMPORTANT TOOL OF EDUCATION

There is a craving for self-expression in the heart of everyone. The child expresses this urge in his plays. With this view Nunn accepts play as an important tool of education. Play is a noble manifestation of the constructive tendency of self-expression.

Child's interests may be estimated through his plays. Body gets strong by play. Play is helpful in developing morality and practicability. It is an instrument of inspiring children for the solution of some knotty problems of life.

Play helps to develop physique and physical condition of individual either develops or weakens his capacity of doing physical or mental work. It is rightly said that physical condition of the individual determines his attitude towards life as a whole. 'Sound mind in Sound body' is a well-established principle of medical science, therefore, Nunn's stress to recognise 'Play as an important tool of education' deserves full acceptance by

the educators for achieving the educational goals and aims and hence it is the primary responsibility of the schools to provide proper play facilities to the students with a view to provide better educational environment to developing children.

CONCEPT OF FREEDOM IN EDUCATION

Man is born free in this world. So he requires freedom for his proper development in every sphere of life. Nunn does not see play and freedom in different aspects. He accepts both almost in the same connotation.

Nunn gives importance to freedom in education, but he does not want to bring indiscipline by giving undue liberty.

He regards unrestrained natural development of the child as the aim of educational freedom and for the process of this development he accepts the restraint of the desired rules.

Making the child free from the burden of checks, he thinks it more proper to develop him by observing helpful theoretical principles.

Freedom in education means that the student be allowed freedom to opt his subjects of study as per his interest and ability because each child has different types of abilities and he will do much better in the subject or field of study if it belongs to his interest and ability, which will go a long way in the fullest development of his individuality and personality, therefore, Nunn advocates that freedom in education is most important for effective and rewarding education.

FREEDOM AND DISCIPLINE

As indicated above Nunn's concept of freedom in education is not a licence for indiscipline. He observes:

Evidently, where Nunn emphasises the natural development of the child, he also wants to restrain that development. Unless the mind of the child develops a little, Nunn gives responsibility of discipline to the teacher. But he does not grant freedom to the teacher in putting unnecessary hurdles in the work of children.

In his opinion, a teacher should only interfere in a child's work, when his actions are so directed as to obstruct the growth of other. He regards work as a companion of discipline.

He wants that the responsibility of discipline should be given to the disciplined and partly to the teachers instead of giving it to others. But a teacher should be very careful in exercising discipline and restraint.

Nunn has not taken discipline and school order as synonyms. If he regards discipline as soul, he regards school order as body. School order is an outer manifestation of class peace, while discipline disciplines inner tendencies.

A suitable environment is needed in education in order to give freedom a nobler form so that the child, after developing understanding, may, himself, be able to observe proper rules and principles. In this way, principles of discipline will themselves promote freedom.

EDUCATIONAL INSTITUTIONS

Systematic development of the child's mind is the purpose of education. In order to make this task easy and useful, schools have been divided scientifically into groups.

Ordinarily, the school has been organised into two types, primary and secondary. But Nunn wants to organise education into three parts on the basis of children's feelings and development.

These parts are the mile-stones of physical and mental development of children. They are:—1. Infancy, 2. Childhood, and 3. Adolescence.

Infancy lasts upto the age of 6 or 8 years. A child at this stage should be educated in infant schools under Froebel and Montessori systems.

Childhood lasts nearly upto 13 years of age. During this period education may be imparted in primary schools.

The third stage of education for adolescent period is a very important period in life according to Nunn. Children receive education in secondary schools during this period. This is a period of secondary education.

This educational period lasts upto 18 years of age or so. Towards close of this period boys and girls grow the feeling of manhood and womanhood. Nunn has regarded it as an aid to receive higher education. He recognises the importance of secondary education in its own right.

QUESTIONS FOR ANSWER

1. 'Nunn's Individualistic Philosophy is the basis of Educational Philosophy'. Justify.

2. 'Individuality develops only in a social atmosphere where it can feed on common interests and common activities.' Justify this statement and write a note on Nunn's aims of education.

3. Write short notes on Nunn's following concepts concerning education:

(a) Freedom in Education.

(b) Freedom and Discipline.

(c) Place of Play in Education.

(d) Role of the School.

(e) Mind and Psychology.

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29 Dr. Maria Montessori (1870-1952 A.D.)

Froebel died in 1852, Montessori in 1952. The intervening century brought about a complete change in the social background of education. Froebel's Kindergarten being founded at Blankenburg—charmingly situated at the entrance to the Schwarza Tal, one of the most picturesque and beautifully wooded valleys of Thuringia, Montessori's House of Childhood in the slums of a European capital.

The contrast determined their respective standpoints. In an ideal rural environment Froebel centred attention mainly on the endowment and development of the child. Montessori on the other hand in The Secret of Childhood affirms: 'Our own method of education is characterised by the central importance that we attribute to the question of environment'; 'it is well-known how our pedagogy considers the environment so important as to make it the central point of the whole system'.

Towards the end of 1906 the Director General of the Roman Association of Good Building entrusted to Montessori the organisation of the infant schools in the model tenements in Rome. The method adopted by her was determined by her training and previous experience.

Montessori, having graduated in Medicine, was for a time in charge of the training of mentally defective children. Her success with these was remarkable. She taught a number of

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such children to read and write so efficiently that they were able to be presented for examination with normal children of the same age, and this phenomenal result she attributed to the fact that her pupils had been taught by an improved method.

She therefore conjectured that if the methods employed with defective children were applied in the training of normal children, they would yield even more surprising results.

Above introduction indicates that Dr. Maria Montessori's childhood environment and early satisfactory results of her efforts were bound to go a long way to formulate her thoughts, therefore, hereunder profile of her life is given:

PROFILE OF HER LIFE

Dr. Maria Montessori, an Italian citizen, was born in 1870. During her early days Italy was undergoing great political upheavals. By coming into contact with feeble-minded children she realised that such children were more in need of education than of medical treatment.

At a conference of teachers, she advocated her standpoint. Soon after she studied the methods of Lombroso and Sergi and established a school for feeble-minded children.

By some experiment she discovered that the defective children trained by her did better than many normal children taught in other schools.

This encouraged her to apply her new method in the teaching of normal children as well and she thought that her method would further the mental development of all children.

To make her method more adequate Montessori studied experimental psychology and social anthropology. As a superintendent of children's houses she worked harder on her new methods of teaching and demonstrated the adequacy and utility of the same.

She asserted that her method was adequate enough to develop muscles, to give the much desired sense-training and inculcate the spirit of freedom in children.

BACKGROUND OF MONTESSORI'S THOUGHTS

The impact of Montessori's Childhood environment was primarily responsible for her love sympathy and efforts for

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the good of the feeble minded children. Her efforts and dedication to achieve her objective were greatly influenced by the thoughts of Mr. Seguin, Froebel, Pestalozzi and Rousseau. A brief account their thoughts which influenced Dr. Montessori is given hereunder:

The methods found successful with deficients was contemplated by the earliest workers engaged in the education of the feeble-minded. Thus, at the laying of the foundation stone of the first American schools for defectives in 1854, the Rev. Samuel J. May, basing his argument on the theological or metaphysical doctrine that evil is never an end in itself but always a means to some higher good. He ventured to declare with an emphasis, that the time would come when access would be found to the idiotic brain, the light of intelligence admitted into its dark chambers and the whole race by benefited by some new discovery on the nature of mind.

This hope had been anticipated by Seguin in his treatise on Idiocy published in 1846: "If it were possible that in endeavouring to solve the simple question of the education of idiots we had found terms precise enough that it were only necessary to generalise them to obtain a formula applicable to universal education, then, not only would we in our humble sphere have rendered some little service, but we would besides have prepared the elements for a method of physiological education for mankind."

Seguin, of whom Montessori claims to be a disciple, had designated his treatment of the feeble-minded as the physiological method.

Recognising the advance which Montessori has made, and her adaptation to the training of normal children of a procedure specially devised for deficient children, we may characterize her method as the psychological method.

Pestalozzi had sought to psychologise education but, as in his day there existed no psychology of the school child, he ended by mechanising instruction, and the methods which were successful with him failed with teachers of a later age.

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If we take our Froebel's symbolism and mystic philosophy he appears much like Montessori. It is difficult to understand what Froebel exactly means when he says that gifts have symbolic value. Similarly one cannot easily understand the mystic value of 'occupation.'

On the other hand, Montessori is very simple in her recommendations. She recommends ordinary things for children to play with.

The children are asked to occupy themselves in the way in which ordinary human beings do. The games are to be so organised as to have educational value without any philosophical or symbolic significance.

While engaged in playing the child as stimulated to acquire knowledge which he needs for some immediate purpose. The things with which the children are to play are called 'didactic material' which is the most original part of the Montessori method.

Petsalozzi tried to psychologise education on his theory of Anschaunng, which is his chief contribution. Herbart's theories of apperception and of ideas are his main contribution to education. Froebel's educational doctrines are coloured with the German philosophy of the day.

His ideas of 'organic unity' and 'spontaneous activity' and 'creativeness' are his chief contributions to the principles of education. Herbert Spencer showed the value of the study of sciences in schools and popularised some of the universally accepted maxims of education.

Rousseau wrote a new chapter in the history of education by his introduction of naturalism in it. But he stretched his theory too far when he asserted that we should lose the child's time rather than gain it. He exposed the evil consequences of the old unnatural methods of teaching and stressed the need of studying the child.

Montessori was deeply impressed by the natural trend of Rousseau and in all her work his influence is quite visible. Montessori did not suffer from any limitations of psychological nature like those her predecessors because by her time psychology had grown into an independent branch of study.

Experiments were being carried out in various branches of this science. Montessori was thoroughly familiar with these experiments and she knew what was being done in psychological

laboratories in connection with mental activities of young children.

Because of all these advantages, she naturally carried further the psychological movement forwarded by Pestalozzi. She says, "The broader the teacher's scientific culture and practice in experimental psychology, the sooner will come for her the marvel of unfolding life, and her interest in it."

Rousseau emphasised the need of studying the child, but there was no psychological data before him to recommend specific prescriptions to the teacher. Montessori, on the other hand, could recommend the methods of experimental psychology and practically showed that a teacher would proceed with his lesson better if he utilized the results of experimental psychology.

MONTESSORI AS AN EDUCATOR

During Montessori's time many educators had advocated proper application of psychology in the education of the child and some methods were also propounded by them. Montessori adopted these methods according to her needs for application in the education of feebles and developed her philosophy of education to achieve her goals for serving the feebles in particular. Her views on various aspects of education are given hereunder:

HER STRESS ON PSYCHOLOGICAL METHODS

The psychological method in education implies that the educative process is adapted to the stage of mental development of the child, and to his interests, and is not wholly subordinated to the necessities of a curriculum or to the teacher's scheme of work.

'By education', says Montessori, 'must be understood the active help given to the normal expansion of the life of the child.' The 'psychological moment' in the educative process comes when consciousness of a need arises in the child mind.

'It is necessary then', in the Montessori method, 'to offer those exercises which correspond to the need of development felt by an organism, and if the child's age has carried him past a certain need, it is never possible to obtain, in its fulness, a development which missed its proper moment'.

If a child fails to perform a task or to appreciate the truth

of a principle, the teacher must not make him conscious of his error by repeating the lesson; she must assume that the task has been presented prematurely, and, before again presenting the stimulus, await the manifestation of the symptoms which indicate that the need exists.

The duration of a process is determined not by the exigencies of an authorised time-table, but by the interval which the child finds requisite to exhaust his interest.

Thus in a Montessori school we may find a pupil working unremittingly at a self-imposed task for several days on end.

The needs of the child differ at different times. The teacher must be able to understand them and all his efforts must be directed only towards their fulfilment. He is to give active help in the normal growth of the child. By 'psychological moment' in the educational process we should understand that moment at which the child is conscious of a need.

Montessori says that it is the duty of the teacher to catch this moment. This is what the employment of psychological method in education should suggest to the teacher. The teacher is not to ignore any need of the child. Failure of the child in some of his work may be attributed to the absence of psychological moment, and the teacher must wait for it.

The psychological method implies the perfect freedom of the child, the freedom which consists in absolute obedience to the laws of the development of his own nature.

"The method of observation (that is, the psychological method) is established upon one fundamental base—the liberty of the pupils in their spontaneous manifestations." This liberty necessitates independence of action on the part of the child: "Whoever visits a well kept school is struck by the discipline of the children.

There are forty little beings from three to seven years old, each one intent on his own work; one is going through one of the exercises for the senses, one is doing an arithmetical exercise, one is handling the letters, one is drawing, one is fastening and unfastening the pieces of cloth on one of the wooden frames, still another is dusting. Some are seated at the tables, some on rugs on the floor."

To many this scene would suggest licence, not liberty; but, as Herbart has explained: "When the environment is so arranged

that childish activity can itself find the track of the useful and spend itself thereon, then discipline is most successful".

SENSORY TRAINING

For the methods and the apparatus of her scheme of sensory training Montessori is largely indebted to the tests and apparatus employed by the experimental psychologist.

The standpoints of experimental psychology and of sensory training are nevertheless different. Experimental psychology seeks to determine by a process of measurement the actual condition of the sensory powers; it does not attempt to improve the powers, whereas Montessori is not interested in measuring the powers but in furthering their development.

In the application of tests by psychologists, especially when the investigation extends over a long period, practice-effects frequently disclose themselves.

These practice-effects are to the psychologist disturbing factors which he must estimate and eliminate, but it is just these practice-effects that sensory education strives to secure.

The psychological methods of determining sensory acuity and sensory discrimination had been applied by Montessori in training the feeble-minded. In applying them to normal children she found that they required modification. With deficient children the exercises had to be confined to those in which the stimuli were strongly contrasted; normal children can, however, proceed to finely graded series.

Normal children manifest great pleasure in repeating exercises which they have successfully accomplished; deficient children when they succeed once are satisfied, and show no inclination to repeat the task.

The deficient child when he makes mistakes has to be corrected; the normal child prefers to correct his own mistakes.

The differences are summed up by Montessori in the statement that the didactic material which, used with deficients, makes education possible, used with normal children, provokes auto-education.

In sensory training Montessori, like Rousseau, believes in isolating the senses whenever that is possible. This procedure, it will readily be inferred, is suggested by the education of physically deficient children.

Blind people, it is popularly assumed, acquire a very fine discriminative ability in the sphere of touch. We are not surprised then to find that in the training of their actual sense, the pupils of the Montessori schools are blindfolded, a feature of the training which seems to add zest to their efforts. The auditory exercises are given in an environment not only of silence, but even of darkness.

The material used in the sensory training recalls the apparatus of the psychological laboratory. For perception of size, series of wooden cylinders varying in height only, in diameter only or in both dimensions at once, are employed, likewise blocks varying regularly in size, and rods of regularly graded lengths.

For perception of form, geometrical insets in metal, in wood or the shapes of the insets drawn on paper; for discrimination in weight, tablets of wood similar in size but differing in weight; for touch, a highly polished surface and a sand-paper surface; for sense of temperature, small metal bowls with caps; for auditory acuity, cylindrical sound boxes containing different substances; for the colour sense, graded series of coloured wools.

CONCEPT OF SELF-EDUCATION AND SELF-DEVELOPMENT

"To make the process one of self-education', Montessori explains in The Advanced Montessori Method, 'it is not enough

that the stimulus should call forth activity, it must also direct it.

The child should not only persist for a long time in an exercise; he must persist without making mistakes.

All the physical or intrinsic qualities of the objects should be determined, not only by the immediate reaction of attention they provoke in the child, but also by their possession of this fundamental characteristic, the control of error, that is to say, the power of evoking the effective collaboration of the highest activities.

Montessori says that the teacher should suggest to the child indirectly that the virtue is its own reward. The child is very happy when he accomplishes something. He takes immense of pleasure in his self-development. He feels very much proud at his success in some area of activity.

This success is the greatest reward to him. Hence Montessori makes no provision for prizes in her system. She considers the development of virtue its own reward. She makes the child responsible for his own growth. She suggests that the external interference is to be lessened by day with the gradual development of the child.

Thus the child will automatically develop in himself the virtues of initiative, self-reliance and power of concentration. The pupil must be taught to his own individuality. This must be made sacred to him.

The child in the Montessori method is expected to acquire the habits of serious work and diligence rather than those obedience and dependence.

FUNDAMENTALS OF MONTESSORI SYSTEM

Montessori makes the child free to develop according to his own nature. In a Montessori school children from three to seven are found totally engrossed in their work. Some are engaged with exercises on senses, others with arithmetic exercises, and others playing with balls etc. Some are found seated on a table and some on the carpet of the floor.

Children are often found shouting at their victories, such as "Teacher! teacher! see what I have done." There is an atmosphere of freedom in a Montessori school.

Hence discipline becomes self-controlled and it presents no problem, except sometimes in individual cases which are handled by isolation. Every child has a regard for other's claims. Hence there prevails a feeling of friendliness and goodwill.

The child in a Montessori school is made free to engage himself in various activities which are organised deliberately within educative surroundings. The child enjoy freedom, but there is no chaos in the school.

Everywhere we find a routine. There is no chance for the child to be idle, because he is permitted to do whatever interests him. He may sit on the table or on the chair. The furniture is so light that he can move it any where he likes, 'Occupations' and games are such as to train the child into his daily duties, such as dressing, undressing, washing and brushing etc.

Thus we see that a Montessori school is characterised by the principles of liberty, spontaneity and freedom. There is no

rigid time-table to be followed. Punishments are discouraged and rewards are not favoured.

Under such circumstances discipline presents no problem. A Montessori school appears to be a regime of children's Swaraj. This is the freedom which Rousseau advocated. The pupil is a free agent in his education, free to select his subject, time and speed.

The First Stage in Education

In her school first of all Montessori lays special stress on the training of senses of touch, sight and hearing when children are quite young.

Various games and occupations are employed for this. Children are placed in circumstances where they know things, their names, and the ideas connected with them. By personal and practical experience the child is explained the difference between hot and cold.

The same method is employed to let him know the distinction between high and low, rough and oval, rough and smooth, and thick and thin etc. Montessori has selected her material purely from pedagogical point of view.

Hence most of the materials chosen for training perception of size and form differ from the Froebelian gifts.

Differences between the Deficient and Normal Child. Montessori made little distinction for testing sensory activity and for sense education between normal and subnormal children.

But she found three main differences between them:

1. The subnormal children for sensory training required objects representing striking contrast to one another. Whereas the normal ones were satisfied with objects which had fine distinctions.

2. The feeble-minded children were satisfied with only one successful operation and had no pleasure in repeating their successful experiments. But the normal ones took interest in repeating their successful operations.

3. The deficient child lacks initiative in correcting his mistakes himself and craves very often for the help of the teacher, while the normal child takes pleasure in correcting himself.

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These observations lead Montessori to conclude that the Didactive Material is necessary for educating the deficient child stimulates self-education in the normal one.

The Second Stage

In the second stage of education, while playing the children are to build tower by locks, broad and long stairs and thus grasp the difference between length and breadth. They find objects scattering here and there and they are to distinguish between larger and smaller ones.

The broad stair suggests to them the distinction between thickness and thinness. The long stair-exercise leads them to an appreciation of strength.

To develop colour-sense they are to sort and grade sixty four cards of various coloured wools. Thus the children develop an association of the sensory perception with the name. They can recognise objects corresponding to their names and remember the names corresponding to the objects.

Montessori is of opinion that writing is easier than reading. In reading one has to understand certain signs and fine changes of voice. This is by no means an easy task for the child.

By virtue of its nature writing is more mechanical than intellectual. Because of these reasons, Montessori favours teaching of writing first.

The child is taught writing through games in which he uses raised letters of the alphabets. Thus the child learns how to write without being conscious about it.

The Third Stage

At the third stage of education the child is trained to appreciate forms. The child has to fit certain pieces into their corresponding holes.

Training of senses of sight, touch and muscles are further given. From solid objects the child is led to appreciate planes figures represented by mere lines and perceived only visually. Thus he passes from the concrete to the abstract.

At this stage the child is given training in reading. By reading Montessori does not mean only producing of certain sounds on seeing certain signs on the paper.

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She considers it merely as 'barking at print.' She wants that the child must be able to understand what he reads.

The Fourth Stage

In the fourth stage the children are trained in practical duties of life, such as, how to put the furniture of the room in order and to attend to minute details of personal cleanliness. In order to develop their muscles they are given certain rhythmic physical exercises.

They are introduced to water-colours and free-arm drawing from nature. Lessons in reading, writing and arithmetic are given. They are encouraged to write composition comprising of only words and phrases.

They play certain games with pebbles, poles and counters and learn counting thereby. The children have not to stand tiresome commands and instructions of the teacher.

Under the influence of appropriate didactic material everything goes in the most natural manner. The children learn reading, writing and arithmetic while playing with didactic materials. This feature of the process has aroused popular interest in the Montessori method.

THE PSYCHOLOGY OF TEACHING WRITING

Montessori applies a psychological method in the teaching of writing. To her the subject is more important than the object. The individual who writes is more important than the writing itself.

She wants that the child should be trained first in some preparatory movements before he is actually trained in writing. These movements should be made mechanical by repeated exercises.

After this the child may be made to write without being conscious of having learnt anything in the connection previously. All of a sudden an impulse is aroused in him and he begins to write and gets immense of plesure in doing so. He feels that he has learnt something without being taught.

PRACTICAL NATURE OF MONTESSORI METHOD

Hereunder practical nature is given in the precised form:

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(a) The Exercises of Practical Life.

(b) The Exercises in Sensory Training.

(c) The Didactic Exercises.

(A) The Exercises of Practical Life

1. Let the child learn to take care of nails, hands, teeth, buttons, press, etc.

2. Training in liberty.

3. Things in the House of Childhood to be arranged in order without making noise.

4. To make children accustomed to ascending and descending stairs, etc., etc.

(B) Sensory Training With Didactic Materials

1. Isolate the senses whenever possible.

2. Auditory exercises to be given in an environment not only silence but even of darkness.

3. Wooden cylinders, rods, and blocks of various sizes to be used in the training of the perception of size.

4. Geometrical insets in metal for perception of form.

5. Tablets of wood, etc., for discrimination in weight.

6. For touch—highly polished surface and a sand paper surface.

7. For sense of temperature—hot and cold water.

8. For auditory acuity—cylindrical sound boxes containing different substances.

9. For the colour-sense—graded series of coloured wood— 64 cards of various colours.

10. The lesson to be divided into three steps like those of Seguin:—

(a) The association of the sensory percept with the name.

(b) The recognition of the object when the name is given.

(c) Reading the name corresponding to the object.

11. The teaching of writing precedes the teaching of reading etc., etc.

SUBSTANCE OF THE MONTESSORI METHOD

We hint below at the substance of the Montessori method:

1. To train the children individually independent of others.

2. It is the senses to be appealed to rather than the intellect.

3. Sense of touch is fundamental. It must not be neglected at the early stage, otherwise it will lose its susceptibility.

4. The child is to be helped actively in his normal expansion.

5. Exercise to be used should correspond to the need of development felt by an organism.

6. Wait for the psychological moment. Do not teach anything until its need exists.

7. No rigid time-table.

8. No prizes. Self-development is the reward.

9. Correction should come from the didactic material and not from the teacher.

10. Auto-education of Rousseau and Spencer.

11. Intellectual discipline by consequences.

12. Perfect freedom to the child. Absolute obedience to laws of development of child's own nature.

13. Liberty to the children in their spontaneous manifestation.

OTHER INGREDIENTS OF MONTESSORI SYSTEM

Following aspects though included in above aspects indirectly deserve to be discussed, therefore, they have been captioned as other ingredients of the Montessori system.

Methods and Mental Level

To be successful these methods should obviously be applied with children at a mental level corresponding somewhat to the stage of development of deficients, that is, they should be employed in the training of infants.

At this period of life the child has not acquired the coordination of muscular movements necessary to enable him to perform dexterously the ordinary acts of life, his sensory organs are not fully developed, his emotional life is still unstable and his volitional powers irresolute.

The significance of the pedagogical experiment for which the institution of the House of Childhood afforded the facilities

lies in this, Montessori explains: "It represents the results of a series of trials made in the education of young children, with

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methods already used with deficients".

By discovering the main characteristics of the training of defective children we shall have the key to the Montessori method.

The first principle is to train the pupil to be independent of others in respect of the ordinary practices of life; it appears also to necessitate approach to the child mind at a lower level than can be adopted with normal children, an appeal to the senses rather than to the intellect.

With physically defective children it implies training one sense to function vicariously for another; for example, with deaf children, teaching words not by hearing the sounds but by feeling the vibrations of the larynx of the speaker.

The ultimate reference is to the sense of touch, which is regarded as fundamental and primordial. The Montessori system accordingly becomes an 'education by touch'.

Montessori maintains that the sense of touch is fundamental, that it undergoes great development during the early years of life, and that, if neglected at this age, it loses its susceptibility to training.

A further consequence of the adoption of the psychological standpoint is that there are in the Montessori system no prizes.

The pupil's sense of mastery is his highest reward: "His own self-development is his true and almost his only pleasure". Such correction as is admitted in the Montessori system comes from the material, not from the teacher.

"From the 'Children's Houses' the old-time teacher who wore herself out maintaining discipline of immobility and wasting her breath in loud and continual discourse, has disappeared, and the didactic material which contains within itself the control of errors is substituted, making auto-education possible to each child."

This is the principle of Rousseau and of Spencer, not, however, as by them confined to moral misdemeanours, that the child should meet with no obstacles other than physical; it is an intellectual 'discipline by consequences'.

TRAINING OF FEEBLE MINDED CHILDREN

The main task in the training of feeble-minded children is to teach them to take care of themselves. This is likewise the first

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phase in the training given in the House of Childhood.

It is a training in liberty; for freedom, according to Montessori, does not consist in having others at one's command to perform the ordinary services, but in being able to do these for oneself.

Montessori has also devised certain formal gymnastic exercises to develop in the child coordinated movements. She disapproves of the child practising the ordinary gymnastic exercises arranged for the adult.

"We are wrong", she maintains, "if we consider little children from their physical point of view as little men. They have, instead, characteristics and proportions that are entirely special to their age."

A new set of exercises must consequently be evolved, and, in accordance with the general Montessori principles, this has been accomplished by observing the spontaneous movements of the child.

Similar methods are adopted in developing in the child tactual acuity, and in training him to discriminate differences in temperature and in weight.

In these exercises the child is blindfolded or is enjoined to keep his eyes closed during the tests; he is encouraged to do so by being told that he will thus be able to feel the differences better.

The real training in the perception of form begins, however, when the child passes to the exercises of placing wooden shapes in spaces made to receive them, or in super-imposing such shapes on outlines of similar form.

The methods adopted in training the perception of form, involving as they do the extensive employment of tactual and motor imagery, prepare the way for the teaching of writing and of the other didactic processes. Before considering, the didactic exercises it may be opportune to estimate the value of sensory training in the education of the child.

Montessori maintains that if we multiply the sensations and develop the capacity of appreciating fine differences in stimuli we refine the sensibility and multiply man's pleasures.

In the Montessori system the teaching of writing precedes the teaching of reading. Montessori maintains that in normal children the muscular sense is most easily developed in infancy,

and this makes the acquisition of writing exceedingly easy for children.

It is not so with reading, which requires a much longer course of instruction and which calls for a superior grade of intellectual development, since it treats of the interpretation of signs, and of the modulation of the voice in the accentuation of syllables, in order that the word may be understood.

The former is a purely mental task; whereas in writing to dictation the child translates sounds into material signs and performs certain movements, the latter process being easy and usually affording pleasure to the child.

Writing, according to the Montessori view, is not a mere copying of head-lines, but significant writing, the writing of words which express ideas.

In writing are involved two diverse types of movement, the movement by which the forms of letters are reproduced and that by which the instrument of writing is manipulated; in addition to these movements there is also necessary for the writing of words to dictation the phonetic analysis of spoken words into their elementary sounds.

Preparatory exercises for each of these factors must, in accordance with the general principle enunciated above, be devised and practised independently before writing is actually commenced.

As above Montessori had advocated special method of teaching of reading and teaching of numbers.

ROLE OF MONTESSORI TEACHER

The Montessori method necessitates the employment of teachers who are possessed of a training in child-psychology and in its application to young children. On this Montessori repeatedly insists: "The broader the teacher's scientific culture and practice in experimental psychology, the sooner will come for her the marvel of unfolding life, and her interest in it".

"The more fully the teacher is acquainted with the methods of experimental psychology, the better will she understand how to give a lesson."

The training of the teacher should enable her to know when to intervene in the child's activities, and, what is more important, when to refrain from intervening. "In the manner of this intervention lies the personal art of the educator."

As the function of the teacher in the Montessori system is different from that of the teacher in the ordinary school system, being confined mainly to observing the psychic development and to directing the psychic activity of the child.

Montessori has substituted for the title 'teacher' the term 'directress', "instead of facility of speech she has to acquire the power of silence; instead of teaching she has to observe; instead of the proud dignity of one who claims to be infallible she assumes the vesture of humility".

Montessori would probably have rested her fame on the introduction into early education of the special devices for sensory training. The significance of these she may have overrated.

The permanent elements of her method are more likely to be the practical activities and the exercises subsidiary to the didactive processes. But the most significant feature of the system is the individualisation of instruction.

Although this is characteristic of most recent advances in educational practice, Sir John Adams considered himself justified in attributing to Montessori the credit of sounding the knell of class teaching.

POINTS OF CRITICISM

Every thesis (Philosophy or view point) has an anti-thesis. Montessori's philosophy of education is being opposed by her critics accordingly on the following grounds.

Montessori does not appear to be sound in her theory that the child will derive pleasure from his mere capacity of sensory discrimination. Sensory training will be undoubtedly very useful in training of handling objects of daily use.

But the training of senses for its own sake is questionable. It is difficult to believe that the ability to distinguish a large number of sensations would itself give any pleasure to anybody. But Montessori over-emphasises this aspect of sensory training.

Montessori does not believe in literary training and in the training of imagination at early stages. She adheres to the theory that the development in the child corresponds to the development in the race.

Therefore every child should undergo the stages which the human race has passed through. The primitive man did not

use any literature. His life was dominated by practical activities. Accordingly the child's early stages must be dominated by practical activities.

Montessori meant her houses of childhood for poorer children. Herein we find a justification for Montessori's exclusion of literary side of education.

Children belonging to lower strata of society could not have actually appreciated literature. But if we want to extend the Montessori system for the benefit of all classes of children, it will be necessary to give a place to literary training as well.

Perhaps Montessori regards that imagination is not a part of child's life. To her imagination is opposed to the real and identical with the imaginary. The child is already full of phentasies. So there is no reason to develop them further.

She does not like that the children should read fairy tales and myths etc., because they will make the children more phantastic.

Montessori says, "In fact when we are told that a child 'no longer believes in fairy tales', we rejoice." We say then: "He is no longer a baby."

Montessori desires that the child should be given training in practical life from the earliest years, so that he may not be a dreamer. The child must be brought into contact with the objects of real world in order to make him successful in the practical tasks of life.

Elementary training is very good and it is desirable that the child should be brought into contact with real objects. Education does not aim at preparing dreamers. No undue stress should be given to develop the child's phantastic imagination, otherwise it may produce a pathological state of mind.

But it is difficult to agree with Montessori in her scheme of developing the children altogether from myths and tales etc., wherein lies the seeds for the growth of the literary, dramatic of artistic mind.

Drever very aptly remarks, "to repress the child in this respect is to cut him off from the language which Homer, Dante and Shakespeare speak, and to shut him out from the world of ideal and truth and beauty."

What is true in the West regarding the world of Dante and Shakespeare is true in India about the world of Kalidas

and Tagore etc. Culture would give a distorted appearance to the Indian child if he is cut off from the Ramayana and Mahabharat when his imagination-activity is at its height.

For a harmonious integration of the mind it is necessary that it is susceptible to the great ideals of truth and beauty. The child must be introduced to indigenous stories.

But the child should not be given scope for mental wanderings in the attempt at developing and training his aesthetic imagination. "Conformity to a world of solid and definite fact is at least as essential as the development of the ideal world."

Montessori wants that the child should acquire the knowledge of the three R's very early. She prescribes very remarkable method for the teachings of the three R's. But there are other things as well which the child needs learn before he learns these.

Education should enable the child to understand things surrounding him. In the beginning the child does not require the knowledge of three R's. So it is desirable to postpone if for the later years when he desires it most.

Montessori stands for training the senses in isolation wherever possible. The Gestalt psychology has proved the invalidity of this notion. It is the perception of the whole, and not in parts, that gives us an idea of a particular object. Hence the training of senses in isolation is not sound psychologically.

QUESTIONS FOR ANSWER

1. Write a note on the 'Background of Montessori's Philosophy of Education'.

2. Write a note on Montessori's 'Stress on Psychological Methods' in the education of children.

3. Write a note on the 'Fundamentals of Montessori System' of education.

4. Write a note on the 'Role of Montessori Teacher' in education.

5. Write short notes on Montessori's following concepts:

(a) Training of Feeble Minded Children.

(b) Self-education and Self-development.

(c) Write a note on 'Points of Criticism' of Montessori system of education.

30 Bertrand Russell (1872-1969 A.D.)

Bertrand Russell whose wisdom is well established in Indian terminology of respectability to wisdom may rightly be described as a Rishi (Seer) of the modern age. His lived for 97 years in this world and entire period of his life was full of distinctive and dignified glory. He was a humanist of highest order as well. Hereunder an effort is being made to understand some of events concerning his life.

HIS LIFE

Bertrand Russell was born on May 18, 1872 at Trelleck, Wales. His parents died when he was only three years old. He was, therefore, brought up by his grand-parents. He learnt German and French from a tutor and made a mark in both the languages.

He was admitted to the Trinity College, Cambridge, in 1890. He distinguished himself as a brilliant student, securing first class and distinction in philosophy.

He also won the highest honour of Wrangler. In recognition of this honour he was made a fellow of the college in 1895, but he could not accept this honour as while in the college in 1893, he had already accepted an offer for a job under the British Embassy in France. He felt the college to join it.

He was attracted by Peano's works on mathematics. He read them thoroughly.

His first book 'Principles of Mathematics' was published in 1903. In the year 1910 he was appointed as a lecturer in his old college. When the First World War broke out in 1914 he took active part in the "No Conscription Fellowship" and was fined £ 100.

His personal library was confiscated for the realisation of the fine and he was removed also from the service of the

college. He got another appointment as a teacher in Harvard but was refused the passport to go there.

He was awarded six months' imprisonment for his article published in the Tribunal. "Introduction to Mathematical Philosophy," his world famous book was written in the jail. He was invited by Pecking University in 1920 for giving lectures on philosophy.

HIS WORKS

Bertrand Russell may also be described as personification of wisdom and thus a author of recognised merit. He produced innumerable works concerning various aspects of human knowledge. Hereunder we mention some of his works only to give you an idea of the versatile nature of his works.

1. War the offsing of Fear (1915).

2. The Political Ideals (1917).

3. Roads to Freedom (1918).

4. The Practice and Theory of Bolshevism (1920).

5. The A.B.C. of Atoms (1923).

6. The A.B.C. of Relativity (1925).

7. On Education (1926).

8. The Analysis of Matter.

9. Principia Mathematics (1926).

10. The Outline of Philosophy (1928).

11. Marriage and Morals (1929).

12. The Conquest of Happiness (1930).

13. The Scientific Outlook (1931).

14. Education and the Social Order (1932).

15. Freedom and Organisation, 1814-1914 (1934).

16. Power: A New Social Analysis (1938).

17. An Enquiry into Meaning and Truth (1940).

18. Sceptical Essays (1920).

19. Power: A New Social Analysis (1938).

20. A History of Western Philosophy (1946).

21. Human Knowledge, Its Scope and Limits (1948).

22. Authority and The Individual (1949).

23. New Hopes for a Changing World (1951).

24. The Impart of Science on Society (1952).

25. Principles of Social Reconstruction (1961).

He was awarded the Noble Prize in literature in 1950.

RUSSELL'S PHILOSOPHY

Volumes may be written on the different aspects of Bertrand Russell's ideas. But within the limited scope of this chapter we shall discuss here only some of his main views on philosophy and education.

Hereunder, in brief, is an account of Russell's philosophy of life:

Logic is the corner stone of Russell's philosophy. He has revised his views on ethics, metaphysics, Nature, etc. in the light of his personal experiences from time to time.

He did not like his philosophy to be placed in the category of idealism or realism. He liked it to be classed in logical atomism. He thinks that one can realise the basic reality of a thing through logical analysis.

He gave place both to philosophy and mathematics in his philosophical thinking. He was an outstanding philosopher and reformer and emphasises the importance of creative attitude.

He was profoundly interested in the basic problems of human beings. In fact, he was sacrificed his entire life for the welfare of mankind. His vehement protest against nuclear weapons and wars in the world is an eloquent testimony to this.

He subjected himself to many hardships and sufferings on account of his unflinching adherence to his views. He may rightly be described as a Rishi (Seer) of the modern age.

RUSSELL'S PHILOSOPHY OF EDUCATION

Russell's concept of various aspects of education may be understood as follows:

Principles of Education

Russell's knowledge of human, particularly of child, psychology was very good, therefore, he rests his principles of education on psychological foundations. He observes:

The first six years of a child's life are very important. Russell thinks that a child of six years of age needs intellectual training. Moral teaching is not useful to a young child, as it does no good either to his intellectual or character development before he develops the power of judgment.

From the child's point of view things taught to him should have two main purposes. First the development of curiosity which constitutes the basis of intellectual development. Secondly, the child should be taught skills which he may use for satisfying his curiosities through his own efforts.

The teacher should also be careful to provide stimuli to awaken curiosity in children. In no case the curiosity of a child should be suppressed. It is quite likely that sometime the curiosity expressed by the child may be of such a nature that it may be difficult to satisfy it through the teaching in the school.

In such a situation the teacher should advise the child about the other means through which he should try to satisfy his curiosity at other hours.

It is necessary for a child to grow some special qualities in him in order to acquire various types of knowledge. These special qualities may be mentioned as intellectual virtues. More important among these virtues are the following:

1. Curiosity

2. Faith in Acquisition of Knowledge

3. Openmindedness

4. Patience

5. Concentration

6. Exactness

7. Perseverance.

We shall explain these qualities, hereunder, one by one give Russell's views on each.

(1) Curiosity. According to Russell the trait of curiosity is very necessary for acquiring of knowledge. In fact, it forms the very basis of knowledge. If a child is in possession of keen curiosity and it has been given a turn to the right direction, other virtues as mentioned above will follow automatically.

(2) Faith in Acquisition of Knowledge. Faith in acquisition of knowledge is the first step towards acquiring knowledge. A feeling of this kind helps one to become active. Russell urges that this faith must be created in the child.

(3) Openmindedness. Openmindedness is also necessary for acquiring knowledge. This trait exists in all those persons who have real thirst for knowledge.

(4) Exactness. Russell accepts the importance of exactness in the process of learning. How far a person is devoted to truth may be guessed through the degree of exactness which he manifests in his behaviour. Hence the quality of exactness should be developed in children.

(5) Concentration. Russell attaches particular significance to concentration. He says that concentration is the most precious virtue in human being and it may be created only through education. As a matter of fact, this virtue develops to a certain extent in a natural way also. A young child can concentrate on an object only for a few seconds. He will talk about something at one moment and quite another at the next. This is the case with his thinking process also. The child should be trained to develop his power of concentration. The teacher should be specially conscious for the development of this trait in the child.

(6) Perseverance. Through perseverance one can do anything. Russell underlines the need for inculcating and strengthening the spirit of perseverance in children through education. The ambition for victory over difficulty should be aroused for this purpose among children.

(7) Patience. There is no doubt about the possibility of aquiring knowledge, but it needs patience and hard labour. Russell is, therefore, of the opinion that students should be trained to develop patience in them.

Aims of Education

Russell's aim of education relates to the duties of the teacher. He observes that the teacher should strive for inculcating four fundamental or to say principal qualities in children. The inculcation of these qualities is the main purpose or to say fundamental aim of education. These qualities are:—

1. Vitality

2. Sensitiveness

3. Courage

4. Intelligence.

We shall discuss each of these below:

(1) Vitality. Vitality is found in persons who are physically fit in all respects. The age, too, has a direct bearing on vitality. Vitality diminishes as one advances in age and at the old age it is at its lowest.

Vitality is a human characteristic related more to physical than mental conditions. It reaches fullness in the very early years of a healthy child. The effect of vitality is that it intensifies pleasure in life. It is the face which motivates an individual to do various kind of things.

(2) Sensitiveness. Sensitiveness is related to our emotions. A large number of children cross the limit of sensational pleasure at the age of 5 years and develop desire for socially approved pleasures. When this sort of pleasure starts growing in the child the speed of his development is accelerated.

Every child during this period hates, blames and loves praises. The desire to get social pleasures generally persists life-long in an individual. It, therefore, may act as a powerful stimulus to make the child do noble deeds. Emergence of sympathy is also a form of sensitiveness.

A small child starts weeping when he sees his own brother or sister weeping. This is an example of physical sympathy. The physical sympathy is the foundation for further growth of sympathy in a child. The development of sympathy in a child should be so controlled through education that he may have sympathy for his friends or relations even when they are not present in person.

Sympathy should be developed to such a degree that it may find expression not only when a person has actually been

taken over by adversity but even at the very apprehension of the befalling calamity. A sympathy of this sort widens the outlook.

Russell is of the view that the cognitive and aesthetic sensitiveness should similarly be developed in the child, as one of primary purposes of education.

(3) Courage. It is not easy to define courage. It has many forms. The person possessing courage is capable of keeping fears both rational and irrational under control.

The behaviour of person in grave hours affords an opportunity to others to judge his courage. The person who does not lose self-control even when confronted with natural calamities such as earthquake, fire, and storms or lays, down his life willingly in the battle field rather than turning the back may be regarded a person of courage.

Courage is a precious virtue of human beings. So every man and woman should try to develop it. Undue display of courage is, however, to be avoided as a socially undesirable behaviour. It should find expressions in our thought, word and deed.

Every child should be trained to develop the virtue of courage. This should be one of the chief purpose of education.

(4) Intelligence. It should also be one of the main purposes of education to develop intelligence in children. The mental life of a child is manifested in the curiosity he expresses for various things in his surroundings.

Russell says that education should aim at giving a desired direction to the child's curiosity. Curiosity may be useful to a person only when it is related to some means for acquiring knowledge.

Power of observation, patience, industriousness and faith are some of the qualities which spring forth spontaneously in a person possessing curiosity.

Russell thinks that happiness in human life is possible only if the four qualities of vitality, courage, sensitiveness and intelligence are developed through education. In this way a new world may be created for man.

But it will be too much to say that these four qualities complete the list and leave no room for additions. Russell believes firmly that these qualities spring up without much

difficulty in a child, if adequate arrangements are made for his physical, emotional and intellectual development.

Structure of Education

Russell's concept of the structure of education is very comprehensive. He has given detail account of child's education from early childhood upto university level alongwith curriculums at various stages of education. A brief account of his concept of structure of education is given hereunder:

Early Childhood—Nursery School

We should be entrusted with the responsibility of inculcating desirable habits in the young child within 3 or 4 years of age? Should the task be entrusted to parents or to schools organised specially for this purpose? Russell says that this work should be given to nursery schools.

In the present day conditions it is not possible for parents to discharge this responsibility satisfactorily. The nursery schools, therefore, should be organised on a large scale to make the necessary facilities available to each young child.

The children admitted to these schools should learn something more beyond reading and writing. Not only the accuracy in their sense-perception but their acquaintance with basic principles of music, dance, drawing are also necessary at this stage.

Education of Children Within 5-14 Years of Age (Curriculum for Studies)

Subjects that require greater mental exercise may begun by and by during childhood i.e. within 5 and 14 years of age. For example, he says, we start teaching mathematics to a child after he completes seven years of age.

Russell says that efforts should be made to acquaint children with the general geographical and historical topics. These topics should be presented before children in an interesting manner. In teaching geography pictures should be used and adventurous tales should be narrated to make the subject more interesting.

Children have a natural liking for stories and pictures. They should know at this stage that there are countries of different climates and people of different types in the world.

Russell believes that this kind of knowledge will help the development of imaginative power in children. The geography books approved for children should contain pictures and maps in sufficient number, besides the general informations about the different parts of the world.

History should not be taught to children within 5 years of age. The use of pictures and stories should be made in teaching history. Stories of great men of the world should also be taught to them. Teachers while teaching history should note the interest of children.

Russell suggests that while giving children an account of man at the primitive stage suitable pictures should be utilized in order to explain hazards of nature to which he was exposed then.

The picture should depict how man lived solely on fruits and raw vegetables. It should also be explained through pictures to them how fire was discovered and how it influenced the human life.

The entire process of evolution of social and economic life of man should be explained to them stage by stage. A clear idea should be given to them that man at first began his life by roaming about from one place to another in search of fruits and water. Then he domesticated animals at a later stage. This, however, did not bring an end of his wandering life.

He had to move with his cattle in search of new meadows. This brought him at places where some kind of wild paddy grew. This gave him an idea of sowing seeds and producing greater quantity of grains at one place. Ultimately he took to agriculture and started it in valleys.

The children should also be told how the social life of man started taking shape after his inhabitation on land for agricultural purposes.

Gradual formation of family, village, cities and country should be explained to them. The child should be told how man learnt reading, writing and science or other things. We are not to remain silent about wars and other upheavals.

We should, however, to be careful that in giving the accounts of wars we do not get involved in depicting glories of military conquests. The emphasis should be on describing the greatness of such personalities as Buddha, Socrates, Newton, Gandhi, and others.

Russell is in favour of affording opportunities to children for learning music, dance and acting, because these improve the health of children and develop their aesthetic sense.

About language, Russell is not in favour of teaching too many of them. In this regard the aptitude of children should be taken into consideration. They may be taught one or two foreign languages in addition to their mother tongue. In choice of foreign languages an international point of view should be the major consideration.

As regards literature, only certain pieces should be selected for them. In making the selection, the major interests of children should be the guiding factor.

The teaching of algebra, physics and chemistry should not be begun before the age of 12 years. Some classical language may also be taught to children within the age group of 12 and 15, if they show any interest for them. No specialization is to be attempted at this level.

Curricula for Children Between 14-18 Years of Age

According to Russell specialisation in a particular area may be allowed during the 14-18 age group. But only the children with above average intelligence should be encouraged for specialisation.

The subjects in which opportunities should be available for specialisation in the school according to Russell fall into three categories:

(1) Classics,

(2) Mathematics and Science, and

(3) Modern humanities.

Some special knowledge in respect of each of these categories may be acquired before a student leaves the school. The studies in mathematics, science and classics should continue simultaneously. Facilities for specialisation should be given to students according to their abilities and aptitudes. Modern humanities include modern languages, literature and history.

In these as well, each student should be given special education according to his particular aptitude. Every student should be taught rudiments of anatomy, physiology and hygiene,

because one must know something of each of these sciences in order to understand the basic principles of health and hygiene living.

The teacher should teach these subjects in such a manner that the students do not feel bored. For this, he should have perfect mastery over the subject-matter and should be able to connect it with various life-situations in a relevant manner.

The student in the class have not to be passive listeners. In fact, they should be active partners in the efforts of the teacher. In the traditional school more emphasis was laid on class work than on individual work.

Russell is against the practices of the traditional school. He recommends that the school should encourage co-operative endeavour in the class, as this will develop both the individual and social personality of the student.

The school is a society in miniature, the purpose of which is to prepare students for adjustments in future life in a bigger society. So it is necessary that students should learn also about the current social, political and theological problems.

We are to produce men and women of independent thinking in our schools. It is necessary for this purpose that we give ample time to students for free exchange of thought.

We should not prove a hinderance in the way of their independent thinking and free criticism. We are not to sacrifice their individuality at the alter of so-called accepted moral values.

Russell is of the view that every individual should be tested on the touch-stone of intellect in the pursuit of truth. We are to develop and train the various impulses of students in such a way that they acquire virtues themselves. What Russell really means is the development of a scientific spirit in students.

RUSSELL ON UNIVERSITY EDUCATION

Russell thinks that university education should be imparted only to a selected few. All the students at the higher secondary school level are not fit for university education. Therefore only suitable students should be sent for higher education in universities.

The problem arises about the selection of students for university education. Now-a-days students going for university education are mostly from rich families.

But in the matter of selection of the right type of students for university education emphasis will have to be shifted from economic soundness to the ability of students.

Before we decide anything final about selection of students, it is necessary to give some thought to the purpose of university education.

According to Russell university education has two purposes. The first is to prepare persons for certain professions and the second relates to learning and research.

So only those students should be allowed admission to universities who are either to be prepared for certain professions or have an ability and aptitude for research in some area.

Russell thinks that university education instead of being prerogative of a few rich people should be a privilege of all. No such student should be allowed admission to a university who fails to get through the examination prescribed for this purpose.

Even when the admission has once been obtained, it should be made necessary for the students to satisfy the teachers concerned through their work, failing which they should be removed.

In fact, universities are to be made temples of learning where intelligent and industrious persons find place and not clubs for easy going persons. This may be possible only when both the people and the government get ready for the necessary sacrifice for making arrangements to ensure freedom from financial worries to every teacher and student in the university.

What should be the measuring rod of the industrious and intelligent students? The current type examination is not suitable to assess the ability of a student. Methods of working in universities will have to be modified. How can this be done?

Russell thinks that at the beginning of an academic session the students should be advised to study some such books which might be considered necessary for all and they should also be advised to read some books according to their curiosity which is sure to differ from person to person.

The teacher is to play his role both in individual and collective capacity. He, while guiding the students collectively by giving advice and information on the latest researches on various subjects, should also strive to remove the individual difficulties of students.

The papers set for assessing the ability of students should also be so prepared that only those students may give satisfactory answers who have carefully studies the prescribed books.

Russell believes that the teacher who does not keep the flame of knowledge burning is incapable of throwing light of knowledge on the path of those who come to universities in search of it. This view emphasises the need of entrusting the university education to such teachers who are intellectual giants in their chosen spheres of knowledge and are prepared to put in their heart and soul together in doing further researches in the subjects of their interest.

This standard may be attained by a university teacher when he is free from the daily worries of life and gets ample time to devote to the pursuit of knowledge and has also been accorded a place of respect in society.

Russell advises that the university teacher after every seven-years should be given one year's time to devote exclusively to studying the work carried on in various countries in his subject.

QUESTIONS FOR ANSWER

1. Write a note on the role of the teacher in securing the aims of Russell's education.

2. Give your views about Russell's Principles of Education.

3. Give an account of the curriculum for studies for the education of children between 5-14 years of age as advocated by Russell.

4. Write a note on Russell's concept of University Education.

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