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 indebtedness 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 contribution, because contribution of each educator is important in one way or the other.
I express my heartfelt gratitude and indebtedness 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 indebtedness 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 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 influential 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 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.

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.

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.

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 modern 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.

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'.

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.

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.

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.