

CHAPTER 1.Education - Aims, Policies and Systems.a) L'Ere de Nouvelle.

As education is a spiritual renaissance, one must expect L'Ere de Nouvelle⁽¹⁾ as a continuous growth rather than as a historical event.

Petersen points out that man is loath to accept anything novel as regards cultural and spiritual values such as music, poetry, architecture and education.

"Dink net aan die Vroegrenaissance in Italië, aan Rienzi, aan die Restaurasietydperk in Frankryk (na 1915), toe 'n historikus en politikus kon uitroep: L'empire dure toujours; dink aan die landbouhervorming van die Gracchi wat die toestande van die 2de en 3de eeu voor Christus wou terugplaas na die 4de en 5de voor Christus."⁽²⁾

Where there is a tendency towards the novel, the new, it is youth to a great extent which will take the lead, fearlessly if somewhat irresponsibly.

"Die jeug, trouens, verteenwoordig die element van onrus in alle kultuur."⁽³⁾

Any movement which may be termed new in so far as it represents a tendency as yet unaccepted, will seldom have its origin in the theory and policy of one person, or even of one country. When the New Era⁽⁴⁾ claimed the attention of pedagogues, they immediately realized that it had spontaneously and simultaneously arisen in various

(1) "The New Era."

(2) Adolf Matthias: Die Neueuropäische Erziehungsbewegung, p. 13. "Just think of the Early Renaissance in Italy, of Rienzi, of the Restoration Period in France (after 1815), when an historian and politician could cry out: May the Empire last for ever; think of the agricultural reformation of the Gracchi which would retard conditions of the 2nd and 3rd centuries B.C. to the 4th and 5th B.C."

(3) ibid, p. 15. "The youth, in fact, represents the element of unrest in all cultures."

(4) The "Schule der Werdenden Gesellschaft."

countries as the thought-product of various teachers. So Jan Ligthart spoke of his new tendency in education as "Het volle Leven",⁽¹⁾ Ovide Decroly gave his school the motto "Pour la vie par la vie",⁽²⁾ in Germany the schools were known as "Lebensschulen", "Erlebnisschulen" and "Lebensgemeinschaftsschulen", while in England 'New Schools', "Fellowship Schools" and "School Communities" arose; to emphasise their social character Maria Montessori calls her schools "Case dei bambini",⁽³⁾ and in the Northern countries names like "for Livet"⁽⁴⁾ and "Friskole"⁽⁵⁾ were used. But not only in Europe was this new trend evident. Far to the East and far to the West the New School, the School of the New Era, had struck root. Tagore calls his school the Shantini-ketan, the "House of Peace", and Booker Washington in Tuskegee in Alabama, John Dewey in his training school at the University of Chicago, and the work of the Lincoln School at the University of Columbia all bear the hall-mark of Freedom in the educational trend.

The fundamentals of change lay in a new philosophy of life which had become popular from the beginning of the twentieth century - a philosophy favouring socialism, freedom, life, portraying itself in literature, art, philosophy, economics and politics, as well as in education.⁽⁶⁾ It was, in fact, a re-renaissance!

b) The Profile of the "Old" School:

Hugo Gaudig⁽⁷⁾ describes the "old" school in the simple phraseology "The Teacher's School", for it was the teacher, he says, who was the "owner" - he "owned" knowledge, which ensured him power over the ignorant, hence poverty stricken, child. His position, ensconced by this

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- (1) Ligthart's education in the Hague. "Life to the full."
 - (2) "For life through life."
 - (3) "Homes for children."
 - (4) "For life."
 - (5) "Free Schools."
 - (6) Adolf Matthias: Die Neueropäische Erziehungsbe-
wegung, p. 44.
 - (7) *ibid.*, p. 23.

knowledge which was power, was an imposing one, standing out in stark but misleading realism against the presumed ignorance of the child, ignoring to a large extent the knowledge and ability which the child, in spite of his evident lack of knowledge, still did possess.

It was with a degree of affectionate, supercilious concern for his mental welfare, combined with a condolent superiority towards his abysmal ignorance, that the teacher treated the child. This attitude was in keeping with the psychological approach current at the time - that of Herbart according to which the synthetical regulates the whole process of education.

The next phase, however, was one of intensive study in the realm of child psychology, and the work of students like Binet, Meumann, Decroly and Montessori bore fruit. The domineering lecture was slowly but surely superseded by the question-and-answer method.

"Die kuns van vrae stel behoort verreweg tot die belangrikste dele van alle leer-kuns. Die onderwyser wat gepas en handig vrae kan stel, besit die geheim van goed les gee."⁽¹⁾

In this "old" school the pattern of the class was that of a well-disciplined regiment,⁽²⁾ offering little opportunity for the natural ability, talents and creative cultural achievements of the pupil.

Too often this school laboured under the task of adopting artificial and abortive measures of making less vital matters seem interesting and important to the class. Too early was a so-called sense of duty instilled. Petersen complains of the methods of "afskrywe, uit die kop leer, rapporteer tuis, oorveë, stampe, pakke slae, om nie eens te praat van uitskel en sarkastiese opmerkings nie."⁽³⁾

(1) *ibid.*, -. 23: "The art of questioning belongs by far to the most important part of education. The teacher who can interrogate fittingly and skilfully possesses the secret of good teaching."

(2) *ibid.*, p. 35

(3) Adolph Matthias: *Die Neueropëische Erziehungsbewegung*, p. 39: "Writing to dictation, memorising, detention, reports, a bore on the ear, jolts, hidings, not to mention abuse and sarcastic remarks."

The purpose of the old school, according to Petersen, was to bring clarity into the realm of thought of the pupil, to regiment his ideas, and to analyse everything to the minutest detail, ending with the inevitable moral.⁽¹⁾ The main criticism of this approach was that the pupil was not placed in the only situation where he was really afforded the opportunity to act, to live, to apply the moral principles, for here and here alone lies the battlefield for the application of true moral virtue such as courage, fidelity, perseverance, comradeship and helpfulness.⁽²⁾ By preparation for life itself the pupil was trained through actual practical situations for the calls of his own society as well as for the demands of humanity, and the dualism between comradeship and domination vanishes.

c) The Profile of the "New" School:

The origin of this school must be sought in the experiments of Pestalozzi in Burgdorf, his disciple Friedrich Froebel, Tolstoy at Jasnaja Poljana, the Danish "Vryskoolbeweging"⁽³⁾ and the "merry school" (vrolike skool) of Dr. Eugenie Schwartzwald in Venice. The Dalton Plan and the Howard System can be compared with this movement. To this school belongs the scientific and fruitful work of the Maison des Petits in Genève, connected with the Rousseau Institute. Mention should be made of the Community Schools in England (Brackenhill, Arundal and St. Christopher's School at Letchworth.) In Germany the schools in Hamburg, Bremen, Magdeburg, Spandau, Berlin, Dresden, Chemnitz, Leipzig, Gera, Jena, Lübeck, Krefeld and others, and in Switzerland the school of the Quakers at Gländ and the International School at Genève - and in addition sporadic experiments in Budapest, Russia and Bulgaria - all share the same ideals. These schools have shown a certain reformatory character with regard to the ideas of the Landerziehungsheime, as for example in the types of the German schools of Letzlingen in Hanover and Max Bond's Lander-

(1) Adolf Matthias - Die Neueropäische Erziehungsbewegung, pa. 40.

(2) *ibid.*, p. 41.

(3) *ibid.*, p. 142.

ziehungsheim at Gandersheim, and in Luserke's school on the island Juist as well as in the experimental school on the island Scharfenberg near Berlin.

Closely connected with the L'Ere de Nouvelle, especially in its cultural emphasis, is the Danish "Volks-hoogskole", represented by men like Frederik Schroeder, Vilhelm Poulsen, Alfred Vedel, the International High School at Helsingfors (founded by Peter Manniche in 1921 and bearing a supra-national stamp), and the Landerziehungsheim of the Danish Montessori group at Egelund.⁽¹⁾

In the same spirit Albrecht Herz worked in Stuttgart, the same city where the Waldorf-Astoria school, following Rudolf Steiner, built the youth "in body, mind and soul" so that they might rediscover the world in themselves, true to the motto: "Im Geiste sich finden heisst Menschen verbinden; in Menschen sich schauen heisst Welten erbauen."

The new spirit in education was responsible for the success of Cizek in Vienna and the institution for girls at Eggenburg, both of which stood in a new relation towards youth, and also that of the Bakule school for cripples in Prague.

This same humanitarian, cosmopolitan spirit characterises the work in Charlton Court, England (that of the Caldecott Association) and of the founders of the school at Great Missenden Bucks, Alice Jouenne, Director of a Paris Open Air School, the followers of Roger Causinet, Maurilio Salvoni in his school at Gazzada in Como, and others.⁽²⁾

Reports testify also to the fact that this new trend in education elicited sympathy as well as interest on the part of the parents. The very fact that there was a new parent-teacher (home-school) relationship, was proof of the dire necessity as well as of the success of the New Education.

The question might be put as to whether an international fellowship - a "communio amicorum gynasii omnium

(1) Adolf Matthias - Die Neueropäische Erziehungsbe-
wegung, p. 144.

(2) *ibid.*, p. 145.

terrarium" according to Bornemann of Vienna - was either purposely planned or inevitable. The answer, underlined by a telegram from the chairman of the German Association of Gymnasia, Gustav Uhlig of Heidelberg, to the French scholar, Henri Poincaré, in 1911, does suggest a "humanitarian internationale."

d) Growth of Education: From University to School:

Cramer and Browne give a resumé of the history of school systems. (2)

The first Universities were communities of scholars, gathered together in a loose association, with no established physical location, known as "studium." Some of these medieval teaching communities were exceptionally large - Padua in the fifteenth century having 35,000 students.

It was the development of the universities that brought about the organisation of secondary schools, the first of which was established at Mantua in 1423 by Vittornio de Feltre, including passages from the Classics, carefully selected, as Greek and Latin writers had been frowned upon.

It was, of course, the Renaissance which opened the way to public schools, Vinet's Collège de Guyenne reaching the height of its influence about 1556 -1570. The French lycée, the German gymnasium, the English public school and the grammar school of the American Colonies followed.

e) Some Educational Systems:

From the German side (under Hecker) came the Real-schulen, which arose as a protest against the rigorous and non-functional curriculum of the Gymnasium about 1747. These included German, French, Latin, writing, drawing, history, geography, geometry, arithmetic, Mechanics, architecture, religion and ethics. (3)

German schools under the Empire (1870 -1918) made practical provision for the national educational require-

(1) Adolf Matthias - Die Neueropäische Erziehungsbe-
wegung, p. 54.

(2) Contemporary Education, p. 190 f.

(3) *ibid.*, p. 192.

ments in the following: (1)

- i) The Vorschule; ages 6-8.
- ii) a) The Volksschule (up to age 13),
b) The Mittelschule (up to age 15), and
c) The Gymnasium or Realgymnasium or Oberrealschule or Lyzeum (ages 9-17).

The Mittelschule and the Volksschule led to the Fortbildungsschule, and then to the Fachschule or the Technische Hochschule, these at age 18. The Gymnasium or Realgymnasium or Oberrealschule or Lyzeum led to the Universities and other Hochschulen, also, as in the case of Fachschulen and Technische Hochschule, at 18.

In West Berlin (1952) the following system⁽¹⁾ afforded opportunities for modern methods of teaching especially in the Grundschulen, secondary schools being more conservative. (Psychological services for schools were gradually built up, 17,000 children in 1951 receiving treatment in West Berlin. This figure represents "only a fraction of the cases needing attention.")⁽²⁾

- i) Crèches and Kindergartens (ages up to 5).
- ii) Grundschule (ages up to 11).
- iii) a) Wissenschaftlicher Zweig (ages up to 18.)
b) Technischer Zweig (ages up to 15) and
c) Praktischer Zweig (ages up to 14.)

The Technischer Zweig and the Praktischer Zweig lead up to the Berufsfachschule (ages up to 18, the ages of the Wissenschaftlicher) when the Berufsfachschule and the Wissenschaftlicher lead to one of

- a) The Free University,
- b) Hochschulen (Music, Fine Art, Theology, Political Science) and
- c) Fachschulen (Technical University).

An attractive, practical system is that of the German Democratic Republic⁽³⁾ which may be summarized briefly as follows:

(1) Contemporary Education, p. 454.
(2) ibid., p. 455.
(3) ibid., p. 467.

- i) The Pre-school stage: ages 3-5.
 - ii) The Grundschule; a 7-year course bringing the ages up to 12.
 - iii) The Exploratory Division to select and prepare pupils for the next stage; this lasts for 2 years, bringing the ages up to 14.
 - iv)a) The Berufsschulen are Part-time Vocational schools (ages 15-17), leading to
 - b) The Advanced Technical Schools (ages 18-19) leading in turn to
 - c) The Technical University (ages 20-22).
 - v) The Oberschulen (ages 15-18) catering for
 - a) Modern Languages,
 - b) Classical Languages, and
 - c) Science and Mathematics, which in turn led to
 - vi)a) Tertiary Arts Schools,
 - b) Hochschulen, and
 - c) Universities, the ages here being 19-22.
- f) What is "New"?

To say that there are signs of a new approach to education would be true enough but also vague enough to necessitate a clear statement on what is meant by "new".

"The recognised way of pinning down something that is felt to be in the air is to adopt some cast-off phrase and tack the word "New" before it" says Mr. van Wyck Brooks in his "America's Coming of Age."

"It seems inherent in human beings to regard their own period as one of notable change. We are continually telling each other that this is a critical time, that we are at the parting of the ways, that vital issues lie in our hands at the present moment", as John Adams reminds us.⁽¹⁾

Without falling foul of the danger of generalisation with its accompanying vagueness, it might be true to summarise the situation by saying that all the newer tendencies are paedocentric. After apologising for his use of the word which he calls a "hybrid adjective", John Adams admits that "paedocentrism" should be accepted as

(1) Modern Developments in Educational Practice, p.2.

the name for the underlying principle of the New Teaching. He justifies the use of the word as follows:

"Monteserrianism is a constant sweeping away of everything - except perhaps apparatus - that can obscure our view of the living child." Everything centres in the child, and the teacher, so far from being a competitor for attention, is to be kept scrupulously out of the way, except in so far as she is called upon by the little person who occupies the focus of the limelight. The Dalton Plan again asks the teacher to step aside, and let the children act on their own account. The Intelligence Tests put the child in the forefront; even when the investigations are carried out by groups, the ultimate result is estimated by the light it throws on the nature of the individual child.

The subject-matter of the tests is of importance only in so far as it fits into the needs of the individual child, who forms the ultimate unit of the teacher's work. Supervised study, again, centralises the child. The Gary Scheme deliberately builds the school round the requirements of the child: these dominate everything. The Play Way with all that it implies is conspicuously worked out at the address of the child. The Project Method is a complete surrender to the child's point of view."⁽¹⁾

g) Education in its Relation to Life:

It is Spencer who introduces us to the useful and the ornamental - the relative worth of knowledge.

"We are none of us content with quietly unfolding our own individualities to the full in all directions, but have a restless craving to impress our individualities upon others, and in some way subordinate them."⁽²⁾

Education has its intrinsic value, which stands in opposition to its extrinsic effects upon others. Some see this contrast in terms of science and art, which differ essentially in their aims - science taking cognisance of a phenomenon, and endeavouring to ascertain its law; art proposing to itself an end, and looking out for

(1) Modern Developments in Educational Practice, p.14, (underlining mine.)

(2) Spencer: Education, p. 5.

means to effect it.

Education is essentially related to human life. Spencer classifies in the order of their importance, the leading kinds of activity which constituted human life as follows:

- 1). Those activities which directly minister to selfpreservation;
- 2) Those activities which, by securing the necessities of life, indirectly minister to selfpreservation;
- 3) Those activities which have for their end the rearing and discipline of offspring;
- 4) Those activities which are involved in the maintenance of proper social and political relations; and
- 5) Those miscellaneous activities which fill up the leisure part of life, devoted to the gratification of the tastes and feelings.

Education would have to decide what training would best fit human life as defined above, and the following tenets would seem to voice the method of procedure:

- 1) Proceed from the simple to the complex. Progression should be from the homogeneous to the heterogeneous. With knowledge as a whole as with the teaching of each brand of knowledge, proceed from the single to the combined.
- 2) Advance from the indefinite to the definite. First perceptions and thoughts are extremely vague. Precise ideas should not be put in an undeveloped mind. The instructor should set out with crude notions.
- 3) Lessons should be started so as to end in the abstract. "First principles" are dangerous. The child should be introduced to the principles through examples.
- 4) The education of the child must accord both in mode and arrangement with the education of mankind considered historically. The genesis of knowledge in the individual must follow the same course as the genesis of knowledge in the race.
- 5) Proceed from the empirical to the rational. Every science is evolved out of its corresponding act. There must therefore be practice, and an accruing

experience with its empirical generalizations before there can be science. Science is organized knowledge, and before knowledge can be organized, some of it must be possessed. (Grammar, for example, must come not before language, but after it.)

6. In education the process of selfdevelopment should be developed to the uttermost. Children should be led to make their own investigations and to draw their own inferences. They should be told as little as possible, and induced to discover as much as possible. Humanity has progressed solely by self-instruction, and that to achieve the best results each mind must progress somewhat after the same fashion, is continually proved by the marked success of self-made men.
7. As a final test by which to judge any plan of culture, ask: Does it create a pleasurable excitement in the pupil? The repugnances to certain studies which vex the ordinary teacher, are not innate but result from unwise systems of teaching. For education according to nature one would turn to Rousseau's principle.

"Education for life" must necessarily include, and that to a large extent, character training and religious instruction. Dr. Donald Fraser, an exponent of this theory, and a brilliant and devoted missionary leader, says: "All that Africa is learning today will not assure a safe and progressive civilization unless the main product of education be character, and character is built on moral and spiritual foundations. That is why governments in Africa recognise that school work, and especially primary school work, must be the particular service of missions, for they alone can give the religious teaching which builds character."⁽¹⁾

Dr. Fraser's educational ideal is that of the Le Zoute Conference, which regards Christ-likeness as the supreme moral achievement, and to fashion character after the pattern of Christ is to them that definition of the aim of education, which, traced out in all its implications, is at once the highest and most comprehensive

(1) Brookes: Native Education in South Africa. p.30.

Dr. Brookes considers the most ambitious synthesis of education for life programmes to be "the work of Dr. T. Jesse Jones, contained in the volumes Education in Africa and Education in East Africa, embodying reports of educational commissions financed by the Phelps-Stokes Trust, and in his own work on the Four Essentials of Education. (1)

h) Education, the Making of Men:

Keyter, in his Dringende Vraagtekens,⁽²⁾ asks what the basis of education ought to be. Education is life - where we find life, we find education. In the case of inanimate objects we find no indication of education. "In daardie proses van menswording, d.w.s. in die ontwikkeling en bekwaamwording vir sy roeping hier op aarde, sien ons die verskynsel wat ons opvoeding noem."⁽³⁾

He quotes Davis:⁽⁴⁾ "Efficient Machinery, efficient Methods and efficient Administration and teachers are eminently necessary to secure efficient teaching; but the efficiency which can be tested by examination, by inspectors, by success in trade and commerce, is of little avail in securing the continuance of an era which has lost faith in itself and in its destiny. The true work of the schools is the making of men."

"Waar die opvoeding wat 'n nasie aan sy kinders gee dus die wel en wee, die aspirasies en gebreke, die voor en agteruitgang van sy sielelewe weerspieël, daar straal daaruit ook altyd 'n bepaalde, duidelike houding teenoor die lewe, 'n bepaalde wereld - en lewensbeskouing."⁽⁵⁾

(1) Brookes: Native Education in South Africa, p.33.

(2) Keyter: Dingende Vraagtekens, p. 33.

(3) *ibid.*, p. 37. "In the process of maturing, that is, in the development and preparation for his calling here on earth, we see the phenomena which we call education."

(4) *ibid.*, p.38.

(5) "Where the education which a nation gives its children reflects the well and the wee, the aspirations and limitations, the progress and regress of its inner life, there a clear attitude towards life, a definite philosophy of life, will always emanate."

Arguing that education is essentially national, Keyter cites Paulsen: "Alleen hy is innerlik bekwaam om op te voed wat ten volle deelneem aan die hele kultuurlewe van sy nasie en sy tyd."⁽¹⁾

For any and every nation, then, the following would be essential, and would be included as an integral part of education:

1. Die nasionale wêreld en lewensbeskouing;
2. Die nasionale kultuurbesit soos uitgedruk in die kennis van natuurlike tuiste, kultuurverlede, taal, godsdiens, volksmoraal, wetenskap en kuns;
3. Die kulturele ontwikkeling van sy tyd.⁽²⁾

i) Education and Politics:

Politics and education are closely allied in the sphere of national wellbeing, and national development, and in reply to the question as to whether the teacher may take part in politics Keyter replies:⁽³⁾

As politiek beteken volkswelvaart, volksonwikkeling, en die weë en middele wat daartoe gebruik moet word, dan sê ons beslis ja! As deelname aan die politiek beteken dat dit die heilige plig van ieder onderwyser is om die welvaart van sy volk en die beleid wat daartoe gevolg word, te bestudeer, dan sê ons met die grootste nadruk nogeens ja! As deelname aan die politiek beteken dat iedere onderwyser op die hoogte moet wees van die groot grondbeginsels waarvolgens iedere gesonde volk, en by uitstrek sy eie, sy Godgewilde bestemming moet nastrewe,

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- (1) "Only he who participates to the full in the cultural life of his nation and his age is inwardly capable of education."
 - (2) "1. The national philosophy of Life;
2. The national cultural wealth as expressed in the knowledge of natural home, cultural past, language, religion, popular moraal, science and art;
3. The cultural development of its age."
 - (3) "If politics means the welfare of the nation, its development, and the ways and means which should be used for its attainment, then we definitely say yes! If participation in politics means that it is the sacred duty of every teacher to study the welfare of his nation, and the policy which should be pursued in its quest, then with the greatest emphasis we again say yes! If participation in politics means that every teacher should be fully acquainted with the great fundamental princi-

en waarvolgens die opvoeding en onderwys daardie volkslewe moet dien om eg te wees, dan sou ons die vraag nou omdraai en vra: Durf hy versuim om aan die politiek deel te neem?"

If this principle in the political and educational life of the teacher be carried out consistently in the various African States, we certainly have strong cause for the national development in those States.

Keyter cites Paulsen again:⁽¹⁾ "Die onderwyser is alleen dan innerlik bekwaam om op te voed wanneer hy werklik aktief deelneem aan die hele kultuurlewe van sy tyd en sy volk,"⁽²⁾ and adds: "Opvoeding en onderwys is die stuur en rig van die jong, onmondige volkslewe volgens die groot beginsels van die volksbestemming en volksideale."⁽³⁾

The State, not merely "one of the orders of men forming the body politic" - as an old school dictionary defines it - but the public in the true sense of the "publicus," the "populus", consists of those who are "burghers", receiving the benefits of "burgerskap" and at the same time bearing the responsibilities it entails. Both to receive the benefits and to bear the responsibilities the "burger" must be trained, must be educated. "Staatsburgerskap"⁽⁴⁾ was the aim and ideal of Greek and Roman education. "Met de Grieken en Romeinen had de opvoeding het volle Staatsburgerschap ten doel."⁽⁵⁾

"Niet slechts in Plato's republiek of in den absoluten staat van Lycurgus, maar ook in die praktijk te Athene werd de stelling gehuldigd, dat

according to which every sound nation, and particularly his own, should strive to attain to its Divinely decreed destiny, and according to which education and training, to be genuine, should serve that national life, then we would reverse the question and ask: Dare he neglect taking part in politics?" Dringende Vraagtekens, p. 166.

(1) Dringende Vraagtekens, p. 167.

(2) "The teacher is inwardly capable of educating only when he actually takes an active part in the whole cultural life of his age and of his people."

(3) "Education (and instruction) is the guidance and direction of the young, immature life of the nation according to the great principles of the nation's destiny and its national ideals."

(4) "Citizenship of the State"

(5) Bavinck: Paedagogische Beginselen, p. 25. "With the Greeks and Romans education had full citizenship of the State as purpose."

de mens voor alles burger van den staat is, en dus die belangen der gemeenschap zijne opvoeding eischen."⁽¹⁾
 "Opvoeding en vorming der jeugd is de beste dienst, die aan den staat bewezen kan worden."⁽²⁾

j) Conditioned Philosophising:

"The purpose of education, one says, is to form character; another, to prepare for complete living; a third, to produce a sound mind in a sound body."⁽³⁾ Nunn points out that when men philosophise about life they are prone to lay exclusive stress upon one or other of its contradictory aspects. Philosophic theories of the State generally arise out of the social and political conditions of their time. He gives the following example:

"That is why, for instance, there is between Kant, a disciple of Rousseau, a sympathiser with the American rebels and the French revolutionaries, and Hegel, the apostle of State absolutism, a discordance all the more striking because the younger followed so closely upon the elder philosopher in the classic line of German idealism. For while Kant saw in his prime the storming of the Bastille, Hegel lived to see Europe under the heel of Napoleon and to share the intense, devoted nationalism which awoke to free the peoples from the invader's tyranny."⁽⁴⁾ Continuing with this argument, Nunn cites the example of Giovanni Gentile, an eminent Italian thinker and one-time educational administrator, author of "Reform of Education", and chief banner-bearer

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- (1) Bavinck: Paedagogische Beginnselen: p. 25. (Professor K. Kuyper in 1901. "Not only in Plato's Republic or in the absolute State of Lycurgus, but also in practice in Athens the doctrine was accepted that man was first and foremost citizen of the State, and therefore the public interest demands his education.")
 (2) *ibid.*, p. 25. "Education and the moulding of the youth is the best service which can be done to the State."
 (3) Nunn; Education, its Data and First Principles, p.1.
 (4) *ibid.*, p.3.

of Hegelianism. (1)

The colonial experiences which the Congo, Ghana and Nigeria have had during the past decades and centuries would colour the philosophical thinking of their leaders, and would therefore likewise colour their ideas regarding the content of education and their aspirations as to what the aim of education might produce as a result.

The centuries of clash in South Africa between White and Black would leave the mark, as they have done, on the philosophy and the educational concept of both. Theories of the State, theories of Life, theories of Education, arise out of the social and political conditions of the time in which the authors of these theories live. Theories are easily biased.

k) Determined Philosophising:

As distinct from Conditioned Philosophising, which might admit of prejudice, and must therefore be classed as negative to some degree, there is the positive aspect, which we have termed Determined Philosophising.

There is no doubt that the history of education is essentially and mainly the history of the aims and ideals of education. The main question will be "What determines philosophy?" which, interpreted into the language of education, is "What determines educational aims and principles?"

Prof. Dr. J. Chris Coetzee says: "Die geskiedenis van die opvoeding is dan ook in hoë mate die geskiedenis van die opvoedingsideaal; dwarsdeur die hele verloop van die geskiedenis van die opvoeding kry ons maar steeds weer die kernvraag: Wat is die doel? Daarom vorm die studie van die opvoedingsideaal die belangrikste onderdeel van die opvoedkunde; en daarom is dit ook vir hierdie ondersoek nodig om 'n suiwer uiteensetting te gee van die standpunt met betrekking tot die doel van die opvoedingswerkzaamheid. Want, dit is juis hier waar die opvattinge so ver uiteenloop, waar geen eenheid onder die denkers oor opvoedingsvraagstukke bestaan nie. Die doel wat iemand hom hom stel hang daarvoor te nou saam met die algemene lewens- en wêreldbeskouing en met die persoonlike opvattinge en oortuigings ... Die

formulering van die opvoedingsideaal wissel dan ook met die denker, die tyd en die beskouingstrap af. Nou is die doel oorwegend religieus soos in die Middeleeue en later weer by die piëtiste; dan weer meer eties soos by Herbart. By party staan die politiek-nasionale bestemming van die mens op die voorgrond soos by Fichte en die Duitse opvoedkundiges van die 19de eeu; by andere weer oorweeg die sosiale bestemming van die mens soos by Natrop, Dewey en Kerschensteiner. By party is die naturalisme, by andere die humanisme, die realisme of die idealisme die beslissende beginsel in hul deelsbepaling."⁽¹⁾

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- (1) Coetzee: Vraagstukke van die Opvoedkundige Politiek, p. 29: "The history of education is in fact to a great extent the history of the ideal of education; right through the annals of the history of education we continually come across the basic problem: What is the purpose? Therefore the study of the educational ideal constitutes the most important component of education; and therefore also it is important for this investigation to supply a clear exposition of our point of view as regards the purpose of the practice of education. For it is here that conceptions diverge, that no unity exists between those who consider educational problems.

"The purpose someone sets himself depends too closely upon the general philosophy of life and upon personal views and convictions .. The formulation of the educational ideal varies also according to the educationalist, the age, and the stage to which views have developed. At one stage the ideal may be a religious one, as in the middle ages and later again during the time of the Pietists; then again more ethical as with Herbart. For some the national political destiny of man may enjoy priority, as with Fichte and the German educationalists of the 19th century; for others again the social purpose of man is predominant, as with Natrop, Dewey and Kerschensteiner. For some naturalism, for others humanism, realism or idealism may be the decisive principle in their determination of purpose."

1) Ignorance and Illiteracy:

Julian Huxley draws attention to "... the existence of immense numbers of people who lack the most elementary means of participating in the life of the modern world."⁽¹⁾

He says that "such a situation is not only a threat to peace and security, none the less real because indirect, but also a barrier and a challenge to science and culture."⁽²⁾

Sir Alfred Zimmern ⁽³⁾ pointed out the plight of "large masses of human beings living in conditions not only of poverty but of ignorance, and of removable ignorance," and it is the fact that this ignorance is removable that gives education its challenge and its opportunity.

The Hon. Nils Hjeltnveit ⁽⁴⁾ considers the removal of illiteracy a necessary first step, and says: "We must give depth and breadth to the education of the common people if we are to lay a firm basis for democracy within the individual nation and for understanding and collaboration among the peoples of the world."

Literacy itself is of course no guarantee for the removal of "ignorance and poverty", nor is it a guarantee of the benefits of health, social and personal welfare, and national progress.

While literacy is a prerequisite for scientific and technical advance, it may be merely "new ways of filling time ... new forms of escape from reality!"⁽⁵⁾

Here it is that educational aims and policies should be such as will ensure at least two things:

(i) a full development of the potentialities of every man, for which reason he should be given every opportunity for study; and

(ii) the opportunity afforded every man to use and further develop that which his education has afforded him.

As has been shown in almost every country studied, the church in its missionary action has been responsible

(1) Fundamental Education; Foreword.

(2) *ibid.*

(3) Executive Secretary of Fundamental Education Commission; *ibid.*

(4) Minister of Education, Norway. *ibid.*, p.10.

(5) Fundamental Education, p.15.

for the first steps in education. When there is a campaign against illiteracy, the church is directly concerned, but that concern goes further than the mere removal of illiteracy.

For Christian education there can be nothing short of the ideal aim and purpose of scripture, which means not only a study of scripture, but a scriptural study and interpretation of all things and a perspective of all knowledge in the light of scripture according to the statement "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (1)

It was the church in its international affiliation that urged not merely education, but education adapted to the traditions of the various peoples.

An Advisory Committee on Education in the British colonies was set up in 1924 in response to a representation made by the International Missionary Council which urged the Government to take a more active part in the development of education for Africans. (2)

This committee's first Declaration in 1925 asserts "that education should be adapted to the mentality and traditions of the various peoples, conserving as far as possible all healthy elements in the fabric of their social life." (3)

A further statement of policy in 1927 recognises that vernaculars must be used in the first stages of elementary education. English was, however, regarded as essential in all intermediate, secondary and technical schools.

Having pointed out that the earliest European schools in Africa were instituted by the Portuguese missionaries in the sixteenth century, (4) Hailey says it was at the Mission Schools in all parts of Africa that the problem was posed whether the first steps in

(1) St. Paul in his Second letter to Timothy, chapter 3, verses 16 and 17.

(2) African Survey; p. 1166; and Education in the Colonial Empire, p.40.

(3) *ibid.*

(4) African Survey, p. 1133.

education should be taken in a local vernacular, and it was the missionaries who were responsible for the earliest efforts at reducing the vernacular languages to written form.⁽¹⁾

Hailey does not doubt the desire on the part of Africans to obtain education, and says there is "little doubt of the earnest desire on the part of Africans for education. Even the poorest Africans not only desire education for their children, but are willing to make pecuniary sacrifices to secure it."⁽²⁾ He considers the chief obstacle to universal education to be an insufficiency of teachers.⁽³⁾

Under the heading "The Menace of Ignorance" Unesco suggests a "campaign against ignorance,"

There are vast numbers of people in the world who are ignorant, and "their ignorance is a menace to themselves and to the world at large. Ignorant of what? Are we thinking of them specifically as being illiterate, unaccustomed to the skills of reading and writing? Or are we chiefly concerned with their lack of knowledge of modern science, with all that it has to teach in health and agriculture? Or are we thinking of them as people who are unaware of us, that is, of people living in societies whose social and political or economic life is wholly different from theirs?"⁽⁴⁾

It is obvious that there will be diversity of opinion as to what education would best combat illiteracy. A popular reply, universally acceptable, might be "fundamental education." How would that be interpreted? How would that fit in with, say, religious demands?

m) Fundamental Education:

Fundamental Education is a "basic education, the education of the mass of the people ... Fundamental Education is therefore essentially popular and universal...it is the teaching of the people for the people,

(1) African Survey, 1135. cf also "Indigenous Languages and Education," African Survey, p.92.

(2) *ibid.*, p.1170.

(3) *ibid.*, p. 1170.

(4) Fundamental Education, p. 156.

for the people's needs and aspirations. The primary purpose of basic education will be to combat ignorance and illiteracy and to spread elementary knowledge and the means of acquiring it. Hence the fundamental importance of teaching the three "R's", reading, writing and arithmetic; this teaching is a necessary implement for all further instruction. Fundamental education, however, must have a content that is real and not purely formal; it must aim at improving the life of the nation, influencing the natural and social environment and imparting knowledge of the world."⁽¹⁾

A memorandum submitted on behalf of the Iranian Government by Mr. G.A. Raadi, representative of Iran on the Preparatory Committee of Unesco, argued the importance of universal education as a means towards peace, security, and social justice, and presented a working programme for Unesco in this field. It stated: "great masses of men in many parts of the world are deplorably frustrated and deprived in respect of education."⁽²⁾

The memorandum points out that: "this condition creates a disequilibrium incompatible with peace, universal goodwill, and mutual understanding among nations."⁽³⁾

There are a large number of international organizations and campaigns against illiteracy. These have a variety of stated aims and purposes, the most common of which are "adjusting education to present needs," "supplying the minimum fundamental education", and the like.

n) Religious Demands:

It is only natural that each religion will seek to impose its demands on and to direct the trend of education in its own institutions or in institutions where it has any fair percentage of adherents. Where the emphasis must remain on the educational welfare of the students, religious demands may not in any way interfere with that primary welfare, nor may the emphasis be shifted from the field of pedagogical in-

(1) Fundamental Education, p. 128

(2) *ibid.*, p. 10.

(3) *ibid.*

struction to that of religious adherence.

The Muslim, the Roman Catholic, the Calvinist will all seek to ensure the application of its tenets, as every church is essentially propagandistic. Where, however, the apologist is also an educationalist, he will not allow religion and education to undermine each other.

Examples of this argument may be found in every true approach to education. In the case of "die groot aantal gedoopte verbondskinders wat kragtens die doopbelofte in die vrees van die Here opgevoed moet word"(1) Professor Potgieter (2) says that the aim and purpose should be "dat al die universiteite en ander inrigtings vir hoër onderwys waar hierdie verbondskinders hulle bevind, op 'n Christelike grondslag sal rus, en dat hulle in beleid, inrigting en gees waarlik Christelik sal wees." (3) But Professor Potgieter realizes that at these institutions there may also be those of other (or no) religious convictions towards whom the institution has (quite apart from any religious) a definite educational responsibility. "Aan hierdie inrigtings sal ook diegene wees wat die Christelike godsdiens nie bely nie." He realizes the duality this situation presents and offers the following solution: "Ten opsigte van hulle behoort alles wat gedoseer word en geskied 'n getuienis tot verheerliking van God te wees. Hulle mag egter nooit in enige opsig onder dwang geplaas of in hulle gewetens gebind te word nie." (5)

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- (1) "the large number of baptised children of the covenant who, by virtue of the baptismal vow, must be educated in the fear of the Lord." Roeping.
 - (2) Professor Dr. F.J.M. Potgieter, professor at the Dutch Reformed Theological Seminary, Stellenbosch.
 - (3) "that all the universities and other institutions for higher education where these children of the covenant may be, shall be based on a Christian foundation, and that in policy, institution and spirit they shall be truly Christian."
 - (4) "In these institutions there will also be those who do not profess the Christian faith."
 - (5) "With regard to them, everything that is taught and that takes place should be a witness to the Glory of God. They may, however, never in any way be placed under compulsion or be bound with regard to their consciences."

Monsignor Gillon (1) said of his University: "It does not require of its professors a positive adherence to Catholicism; it merely asks them to respect the ideological principles upon which Lovanium University has been built, deeming thereby that the unity and good understanding so necessary for the pursuance of a common task will be preserved." (2)

From the Third Conference of the World Council of Churches held in New Delhi came a note of warning voiced by the Ethiopian Orthodox Church to the effect that Africa might renounce Christianity solely because it is a "white man's religion." It was described as a "natural impulse" for Africans to discard a religion which has for so many years been associated with colonial rulers.

Hailey states that African opinion is beginning to show itself impatient of control by missions domiciled in Europe, as is evidenced by the growth of the Christian Separatist Churches. (3)

o) The Bible:

Bible translation, Bible supply, Bible study - these are factors in the education of the African which (like so many other aspects of this thesis) would form a study entirely by themselves.

The work of the British and Foreign Bible Society, for instance, is in itself a complete study into the phonological, grammatical and linguistic study of the African, quite apart from his religious instruction.

In many instances not only was the Bible the sole text book and source of instruction, but the sole purpose of education was to enable the student to read the Bible.

Numerous associations, of which we mention but one as an example, the Wycliffe Bible Translators,

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- (1) Monsignor L. Gillon, President of the Lovanium University, in his speech at the opening of the University, 1960-61.
 - (2) Lovanium Opening Speech, p.8.
 - (3) African Survey, p. 143.
 - (4) Vide: Translation: Official publication of the Wycliffe Bible Translators.

have as main if not sole purpose the study of indigenous languages and dialects so that the Bible may be translated into "every tongue", and to supply a copy of scripture to "every creature."

The Voorligter emphasises this work, and reports "Die Brits en Buitelandse Bybelgenootskap stel as ideaal die verskaf van 65,000 Bantu-Bybels per jaar aan Hoër Primêr leerlinge in Bantu skole." (1)

Fundamental education, while commencing at primary level, whatever the age of the pupil, will develop to satisfy more advanced requirements. What are the requirements and how can they be met?

p) Higher Education:

L. Paye asks on what conditions, by what means and to what extent existing institutions for Higher Education, and those that may subsequently be created, can contribute effectively to the development of Africa.

In this question itself a pertinent question is asked: "What is the purpose of Higher Education in Africa?" and an equally broad answer is supplied: "The development of Africa." The broad purpose is plainly that institutions for Higher Education should contribute effectively to the development of its country, and Paye considers the following to be some of the conditions that university institutions in African States should fulfil: (2)

1) It is essential that the Higher Education they provide should be of the same quality and at the same level as that provided by Universities in Europe and America. The development of any university institution in Africa would be compromised from the start by the slightest suggestion of education "on the cheap", even where such a suggestion was unjustified.

2) The status of the colleges and of the teaching body must therefore be on a level with those in fully developed countries, which implies:

(a) for the colleges, the status of a University providing a full degree course, or the introduction of a system of Institutes, Schools or Colleges attached to a

(1) "The ideal of the British and Foreign Bible Society is to supply 65,000 Bantu Bibles annually to Higher Primary students in Bantu schools." Vide "Die Voorligter," October, 1961, p. 28.

(2) C.S.A. Specialists, Lagos. Annex 1, p.1.

a University providing a full degree course;

(b) for the teaching body, appointment in accordance with the rules governing posts in the type of Higher Education already referred to (possession of the same degrees, inclusion in the lists of those pedagogically qualified to give Higher Education, co-option by virtue of degrees and the value of previous research, etc.)

3) It is essential that the programmes should enable students to read for all examinations in the same conditions. It is, for example, desirable that a University providing a full course of studies should before long be in a position to teach a whole series of subjects covering the entire cycle of studies in the various disciplines.

This will indeed be an essential condition if university teachers are to train in the methods of scientific research not only students who have come from other universities to specialise in some branch of African studies but whose work they have followed from the time they entered the Faculty and whose research they can subsequently direct.

4) We have one over-riding duty, namely, to train as rapidly as possible a growing number of young Africans, not only for administrative, economic and social posts in the various States but also for the various branches of research in Africa and the chairs of Higher Education. In both research and university institutions, teaching posts should as soon as possible be held in increasing numbers by Africans appointed, naturally, in accordance with normal procedure. Africans themselves are agreed that Africanisation must not be done "on the cheap."

5) In our desire to develop and diversify higher studies and university research in Africa, certain considerations, of which we may mention the following, must be borne in mind:

(a) the establishment of a list of priorities, whether, for example to create new university institutions when the existing institutions are not yet sufficiently developed, or whether within a University, Institute or University College the number of students does not justify an increase in the range of subjects.

Exorbitant expense must be avoided but at the same time there must be no skimping on expenditure that is indispensable to the University's development;

(b) an appreciation of African needs, of the African character, of the disciplines to be taught and the subjects of research, and of the facilities offered by Africa for the studies in question, before such a list of priorities can be prepared.

A clear statement on the purpose of education and therefore of its essential content, is given by Dr. A. Taylor, of the University of Ghana, in his "Special Considerations" presented to the Lagos 1960 Conference:⁽¹⁾

(a) The increasing complexity of community needs demands increasingly specialised types of knowledge and skills. In the past, and to a significant extent at present, these skills have been taught in isolation from general education. Much would be gained if the education systems were viewed as a unit and the vocational aspects of education were integrated with and viewed as growing out of general education.

(b) The content of such general education at the primary and secondary levels can be broadly stated as being aimed at providing pupils with experience designed to both widen their range of knowledge and skills of emotional, spiritual and aesthetic appreciation.

(c) To increase their specialised knowledge and appreciation in depth and precision.

(d) To develop a satisfactory system of values based on those experiences which will enable them to function adequately as individuals and citizens.

The two main problems with which higher education is concerned are those of the establishment of international standards of academic work and that of relating the work of the institution to the needs of rapidly developing communities. The former has been obtained by the maintenance of close professional links with overseas institutions and by the appointment of staff of quality similar to those in these institutions. The latter, which has developed as standards have been established, has

(1) C.S.A. Specialists, Lagos. p.10.

resulted from the needs of government and commercial organisations for advice and help in training and research in the developmental problems with which they are faced. This has resulted in the provision of short courses for civil servants, teachers and business executives together with the carrying out of research projects financed from outside university sources into specific problems particularly educational, sociological and biological at the request of government and other bodies.

From various quarters the opinion has been voiced that certainly in the case of preliminary and primary education, but especially in the case of higher education, emphasis cannot be placed too heavily on the training of those responsible for imparting knowledge to and training the young.

q) Teacher Training:

Differences in the qualifications of teachers, differences in training methods, and differences in the qualifications demanded of applicants, present a grave situation evidently also in European education but most certainly in Bantu education. This is a problem experienced in each of the countries visited.

In South Africa a National Survey of teacher-training was undertaken by the National Bureau for Education and Social Research, and it is stated that "some of the lecturers who train teachers have not even passed matriculation, and others have not been trained as teachers - although there are others with doctorates and very wide teaching experience." (1)

A reason for this unfortunate state of affairs may be sought in the fact that because there are a number of education departments, there has been a lack of clarity as to their responsibilities, teachers for a wide range from nursery schools up to high schools being trained by teachers' colleges, technical colleges, and universities. There may therefore, and will probably, be a divergence of goals aimed at, selection of students, methods and lengths of training courses, and

(1) Report: National Bureau.

so on.

"There is no national policy, even in the broadest sense" says the report.⁽¹⁾

If this is true with regard to European teachers, there is, with regard to Bantu teachers, a national policy determined by the Government, and applied uniformly because Bantu education is controlled not by Provincial but by Union Sources.

One real difficulty lies in the fact that, where there is a shortage of teachers, one must expect the problem that strict selection is not a practical policy.

The need for Bantu teachers, properly trained, has been felt for many years. In 1944 the T.O.⁽²⁾ supported Bantu teachers' training because "ons staan voor die voldonge feit dat die naturel onderwys ontvang, en dit hoofsaaklik van persone en liggame wat van elders kom en nie 'n gesonde begrip van Suid-Afrikaanse maatskaplike belange het nie. Die gevolg is dat die naturelle-onderwys vir beide die naturel en die blanke skadelik en gevaarlik is. Om hierdie gevaar die hoof te bied, het die T.O.-Kongres in 1944 besluit dat hy alles in sy vermoë wil doen om aan die verloop van sake die gewenste wending te gee. Hierdie doel kan bereik word slegs deur naturelle an goedgekeurde inrigtings as onderwysers te laat oplei."⁽³⁾

The T.O. launched an appeal for its 2,000 members each to contribute 10/- towards Native teacher training.⁽⁴⁾

r) Comparative Education:

Comparative education, in its earlier stages (if the word "comparative" could be used for that phase) was more descriptive, with a strong emphasis on utility aims.

(1) Report: National Bureau.

(2) T.O.: Transvaalse Onderwysersvereniging: Transvaal Teachers' Association (Afrikaans.)

(3) "It is a fiat accompli that the native is receiving education, and that mainly from people and bodies foreign to us, and without a healthy grasp of South African Social interests. As a result native education is dangerous to both the native and the European. For this reason the T.O.-congress in 1944 decided to do everything in its power to give the course of events the desirable direction." Onderwysblad vir Christelike en Nasionale Onderwys en Opvoeding. 1 Februarie 1946. Deel XLVIII, No. 551, p. 5.

(4) *ibid.*, p.5.

The analytical method followed. Education was based on facts, the study of observation and perception which could be tabulated. The direction was towards a study of primary and secondary sources and personal investigation.

Pioneer study was done in this field by Marc Antoine Jullien de Paris, (1817) whose work, though analytical, was mostly descriptive of education in various countries. John Griscom, Victor Cousin (1836) and Henry Barnard (1850) produced comparative reports and descriptions, mostly of systems.

It was Barnard, but especially Horace Mann, (1850), who introduced comparison as well as description into his study, but the age was more appreciative than critical of anything new and strange on the horizon.

Michael Sadler (1900), whose "How far can we learn anything of practical value from the study of foreign systems of Education?" struck a new note in the comparative field, and Charles H. Thurber (1930) ("The Principles of School Organization") saw educational systems in relation to social and national conditions, the outcome of forgotten struggles, the result of progress or frustration.

It was Abraham Flexner who realized that any comparative study should be based on a knowledge and appreciation of the social, political and cultural background, on consideration for the national ideals and aspirations of the countries concerned, and on an appreciation of the fact that any true study will have a definite purpose toward which all investigation will be aimed - a philosophical concept.

Paul Monroe ("Cyclopedia of Education") (1911-1913), Forster Watson ("Encyclopedia and Dictionary of Education"), (1921-1922), I.K. Kandel ("Educational Yearbook of the International Institute"); (1925-1944), were descriptive in their work, but hardly interpretative.

The first attempt at dealing with comparative education from a philosophical point of view was made by a Russian philosopher and educationalist, Sergius Hessen, who in 1928 published his contribution to the German "Handbuch der Pädagogik". (1)

(1) "Kritische Vergleichung des Schulwesens der anderen Kulturstaten."

Hessen analysed the underlying principles by selecting four main problems of educational policy:

- (a) Compulsory education,
- (b) the school and the state,
- (c) the school and the Church, and
- (d) the school and economic life, and then fol-

lowed this up by giving a critical account of modern legislation in many countries on these questions.

Hans ⁽¹⁾ follows this work with a study of

- (a) the relations of the state and the family,
- (b) national minorities,
- (c) universities, and
- (d) finance and political education.

This work was continued by I.L. Kandel and Sir Michael Sadler, and led to the connection in detail of the national systems of education with their historical backgrounds, and the question as to how far we can learn anything of practical value from the study of foreign systems of education. From their study three truths may be underlined:

(i) Things outside the school govern and interpret things inside;

(ii) A national system of education is a living thing, the outcome of forgotten struggles and difficulties and the battles of long ago;

(iii) By studying in the right spirit and accurately the working of foreign systems of education we will be better fitted to study and understand our own.

Kandel ⁽²⁾ says "the comparison of the educational systems of several countries lends itself to a variety of methods of treatment, depending somewhat on its purpose." He cites the possibility of the statistical method, comparing national expenditures for education, the cost, age and character of the school buildings, per capita cost for different items of expenditure in educational systems, the enrolment, average attendance and retention of pupils through the different levels of the educational ladder. By another method, he says, it might be possible to institute a comparison between education and national welfare and progress as expressed in statistics of illiteracy, the volume of trade and commerce, per capita

(1) Principles of Educational Policy.

(2) Studies in Comparative Education.

wealth, or incidence of crime and poverty.

Another method might be to undertake comparative studies of the quality of education in different countries.

The task of the student of comparative education may be explained according to Kandel as the discussion of the meaning of general education elementary and secondary, in the light of the forces - political, social and cultural - which determine the character of national systems of education.

Kandel paid special attention to nationalism and national character as a historical background to actual conditions. While not studying these factors in detail, he clearly formulated the necessity for a historical approach and the study of determining factors.

We may therefore briefly summarise the purpose of comparative education as the discovery of the differences in the forces and causes that produce differences in educational systems.

Both Plato and Aristotle used the comparative method, but their comparisons were limited to small Greek town-communities.

Comparison leads the student to look for common origins and the differentiation through historical development. This will unavoidably result in the attempt to formulate some general principles underlying all variations.

The study of education reveals a diversity of systems, but what it does not reveal as clearly is the reason for the diversity

A new science, a new scientific approach, is required to discover what underlying causes are responsible for this diversity, a diversity not merely of systems, but of aims and policies. It faces a problem of interaction between society and education. It compares not merely systems, aims and policies, in one country with the underlying and interacting causes, such as history, cultural and political background, religious and economic factors in that country, but it also crosses the border, and crosses many borders into many countries to study similar action and reaction there, finally to compare conditions and influences in various countries as they affect education in their own countries and in others.

The purpose of this type of study is, by learning causes, to be able to control effects. As existing conditions are the fruit of trees planted long ago, growing or pining in the atmosphere of good or ill-fortune, so it becomes necessary to study those educational climatic conditions in order to ensure sound growth and a healthy crop.

Not only is the tree known by its fruit, but certain kinds of trees produce certain kinds of fruit. The comparative study of education will, by examining those causal factors which produced a certain trend in aims, so conditioning the policy, not only understand the reason for the trend, but by bringing to light the distinctive character of the various national cultures and ideals, also stimulate the sympathy and respect of groups and nations for each other's ideals and aspirations. What is more, possible measures may be recommended for action to bring groups and nations into closer co-operation each maintaining the fullest respect for its own culture and ideals.

s) Educational Factors:

"Comparative education.... must try to discover why systems have developed along different lines."⁽¹⁾

Cramer and Browne list educational factors lying behind national systems of education as follows: ⁽²⁾

1. Sense of national unity.
2. General economic situation.
3. Basic beliefs and traditions, including religious and cultural heritage.
4. Status of progressive educational thought.
5. Language problems.
6. Political background: communism, democracy.
7. Attitude toward international co-operation and understanding.

Hans lists such factors briefly: ⁽³⁾

1. Natural factors
2. Religious factors.
3. Secular factors.

(1) Contemporary Education, p.3.

(2) ibid: Table of Contents and Chapters.

(3) Comparative Education: Contents.

Under natural factors he discusses racial, linguistic, geographic and economic; under religious the three trends Catholic, Anglican and Puritan; and under secular, humanism, socialism, nationalism and democracy.

"Countries in which national unity is well developed recognise fewer problems in the organization of their educational systems than do those which contain strongly or bitterly opposed national groups." (1)

.....

(1) Contemporary Education, p.5.