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An Answer to Today's Youth Crisis Through the Education
Theories of Immanuel Kant and Plato

submitted in partial fulfillment of the requirements for the degree of Bachelor of Arts in Liberal Studies in the School for Summer and Continuing Education of Georgetown University has been read and approved.

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AN ANSWER TO TODAY'S YOUTH CRISIS THROUGH THE EDUCATION THEORIES OF IMMANUEL KANT AND PLATO

A Thesis
Submitted in partial fulfillment of the requirements of the degree of Bachelor of Arts in Liberal Studies

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Washington, D.C.

22 September 1994
ABSTRACT

The American education system is experiencing a crisis unlike anything that has been witnessed before. Hence, our country is searching both far and near to find a solution to this rapidly deteriorating system. Some of the major concerns embodied in this failing system are the soaring drop-out rates among students, the youth who are becoming more of a detriment than an asset to society, students becoming bored with the curricula, and killings which have substituted the daily lessons. Where has the education system gone wrong, and what can be done about it?

To arrive at an answer for the decaying education system of today, I have searched the past through the visions of two philosophers, Immanuel Kant and Plato, to discuss and compare their views on education. While studying the work of both Plato and Kant, I found their views to be very different from my preconceived notion that education was solely intellectual or technical--the cultivation of young minds. However, Plato and Kant revealed as central magnetic cohesiveness, "morality or virtue" which has to do with actions. This, of course, caused me to redefine the ideal of education from a totally new dimension. Hence, my thesis will discuss education from two different perspectives; moral and technical, which will present a method of educating the total human being. Not only
will I discuss the two perspectives of education, I will incorporate the role of education in regards to the teacher/educator and the pupil. Lastly, I will discuss the suggested benefits one should receive after completing the educational process, if completion is at all possible.

My thesis will be divided into three major parts. The first will discuss the education theory of Plato; the second will discuss the education theory of Kant and the third will be my conclusion which will compare the theories of both philosophers and the benefits of the totally educated individual as well as offer a solution to the current decaying education system.
DEDICATION

To my sons, Ira and Marlon and to my mother Joan, with love and affection. Also to Jesus, the Lord and Savior of my life.
Acknowledgements

I would like to thank Professor John Reuscher for his patience, for his love of excellence and for his ability as a professor to teach, guide and inspire others to want to walk in his footsteps. Thank you for the challenge and thank you for being an excellent example of the totally educated man.
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I. **Plato’s Education Theory**

**Background**

During the time of Plato, Athens was in terrible turmoil because Athens had just suffered a plague as well as war. The aftermath of these situations left people feeling differently about themselves and their state. Hence, the people began to ignore earlier religious and moral restraints. They began to participate in self-indulgence. Pleasure was welcomed and accepted with open arms. Personal gratification and self-interest took precedence over obedience to the law, reverence towards the gods or any concern for the good of the community. Additionally the sophist with their eloquent language began to tickle the ears of the people who listened. Their rhetoric was so impressive, that the citizens began to accept them as their leaders. Their persuasion through public speaking did not stop at their election to offices, they began to offer the services of teaching public speaking, at an incredible price to the citizens so that they too could obtain political success. An additional down side to this situation, was that the people and their eloquent speaking leaders showed little or no knowledge of how they were to accomplish the goal of restoring their city to a position of prominence. This was a fact because they were more concerned with their individual
welfare, and the welfare of friends and relatives rather than with the common good of the society. The bottom line was that these orators were chosen not because of their political abilities to lead. They were chosen because of the ability to persuade. As we can see, there are several major problems with this picture. First, with the expensive rate of the public speaking lessons, favoritism was being shown to a special group in the state. Poor people could not afford to pay the price of the education the orators were requiring. Hence, the benefactors were the rich. Secondly, the sophist, with their eloquent speech, did not carry any substance or have any knowledge about the topics on which they spoke. This move by the sophist sent Plato into a rage. Nonetheless, Plato was concerned about the new the direction in which the citizens of the state were taking. He believed that the people needed leaders who could give them what they needed instead of what they wanted. Plato understood this situation as bondage. The people were held captive by the politicians who did not have knowledge of the good. They were also held captive by their worldly pleasures and self-indulgence. Although this was a democratic society which gave freedom and political power through the people, the citizens had lost their freedom through ignorance. They were shackled by what they thought was truth and knowledge, but in essence was bondage and ignorance. Therefore, what once gave them true freedom as citizens, now held them captive. They are shackled
by the desire for power, pleasure and self-gratification. Hence, because of their bondage, especially after the death of Pericles, the citizens did "whatever they thought best." However, although they did what they thought was best, they did nothing that they wished to do¹ and that was for an empire, happiness and the glory and prominence of their city. Although they wished for these things, it was sad to know that they did not know how to use the means they had to reach their goals. Ignorance made the authority and power they had useless.² Hence, Plato addresses this sad state in his theory of education in the Republic because he wanted to establish a system of higher education that would attach together the spirit of critical questioning with the ability to do the job well.³

The topic of education is treated by Plato in the Republic as an essential and critical part of a broader theme of the well-being of human society. The pulse of Plato's thought is centered around the question "How are men to order their lives so as to live best? And, What is it to live well?⁴

**Man in the Education Process**

First of all, Plato divides man into three primary kinds. The first kind are those whom "appetite" dominates, their chief object of life is the wealth by which appetite is satisfied. The second kind are the "spirited." This is the
class who are honored and awarded for its successful competition. The third class, who are the "philosophic are dominated by truth. They are said to enjoy the fullest experience and to live the highest life."

The philosophic form of man is the nature of what is and is related to as the "inward man". According to Plato, this portion of man, constitutes the real humanity and therefore the real personality in man's complex nature. This inward man is declared to be that which is 'divine or the most divine in man because there is a relation of God in the human soul. He is a man of passion. Plato believes that through the avenues of truth, the whole company of virtues flows naturally and necessarily.

Because their are different types of people or citizens in the Republic, Plato holds that their should be more than one kind of education. He believes that each of the three groups of citizens in the Republic is being educated in a manner appropriate to it. Plato asserts that it is unjust to treat everyone equally. In other words he states there is a distinguishable difference in children that justify different kinds of education. Therefore, it is unfair to give all children the same type of education especially if their upbringing has been one that emphasizes right opinion instead of knowledge. In other words, people should be treated the same unless their are grounds to be treated otherwise. Plato
believes that the nature of an individual rather than his birth should determine of the standard for deciding what type of education he should pursue and subsequently, what type of role in life he should fulfill.

**Nature and Nurture**

Plato's idea of the essence of education is expressed in the word nurture. According to Plato, human soul is a living thing that we can either feed, starve, nourish or poison. Thus, the better the character of the soul, the more important the type of nourishment it receives. The concept of the power of the soul gives Plato reason to attach importance to his system of education providing proper nurture to the growing soul or adjusting its surroundings to higher needs. Hence he holds that the process of education is "an art of the speediest and most effective shifting or conversion of the soul." 

Nature, for Plato is an individual's interest of abilities which he will freely choose to engage in and does so with proficiency. It is believed that Plato feels that individuals are born with an innate nature which is permanent. On the other hand, Plato illustrates, in the Republic the power of education to transform the innate nature of man. Thus, Plato is attributed to having a double view in the role of nature and nurture in the education of man. The central
point Plato is trying to make is that hereditary factors play a part in determining the potentiality of an individual nature. However, this potentiality needs the appropriate kind of nurture in order to arrive at its fulfillment.\textsuperscript{12}

**Principle Aspects of the Education Program**

The state was divided into three orders, rulers, auxiliaries and the artisans. People were placed in these orders by means of their natural social abilities. It was not uncommon for an individual to move from one order to another within the state. Hence, it is suggested that their must be a common education for all children within the state so that their talents or abilities could be discovered in order that they may be placed in the appropriate order. Subsequently, education begins with the young. The youth were to undergo training and display those qualities that would make them able defenders of the state and at the same time, appreciate a sense of fellow feelings and companionship with their fellow citizens. They were to have exemplary military qualities of defense and detection, speed and strength. They also were to have a high-spirited nature of fearlessness combined with the disposition to be gentle and considerate to their own.\textsuperscript{13}

**Environment**

Plato believed that the environment and surroundings in which the young are developed and nurtured is vital to the
outcome of their development. He believes that since human nature is impressionable, it is important to have the right things available to imitate and not the wrong.

**Instruction**

According to Plato, the teacher has to know what he or she is doing. He does not have the job of talking or announcing information to his students, he is responsible for careful guidance of the student through experiences. Therefore "teaching is no one specific activity readily identifiable in general circumstances."

Incorporated in Plato's teaching is the question of knowledge. Plato believes that knowledge lies innate in the soul and all that is required is some stimulus to bring it forth. Hence Plato believes the job of the teacher is to assist the student in recollecting the knowledge that he already has. Therefore Plato views education as the process which turns the eye of the soul in the right direction. Additionally, Plato does not believe that students are taught knowledge, he believes students recollect knowledge they already have.

**Learning**

Plato first statement regarding learning is that no one can learn unless he first admits ignorance. in the Meno, it is
not until the slave mentions that he does not know that he is placed in a position to learn.¹⁶

The Dialectic

Plato reserved the dialectic for discussion relating to the world of forms or ideas, especially the idea of the good.¹⁷

Through Plato's theory of the forms he taught the application of philosophy to the moral, political, social and religious spheres of life. The dialectic for Plato was a pursuit of some problem, the search for truth on some matter. It was conducted with determination and care. It involved dialogue with two persons concerned not to win, but to lose their own ignorance. The dialectic for Plato, is reserved for those in the final stage of education who is subject to the rule of reason and not the authority of the teacher.

Knowledge

Plato believe that the consummation of education should be knowledge. Sine he takes knowledge to be the correct opinion secured by sound reasoning, this means that his notion of a fully educated man is not one who is imbibe a lot of information and opinion, but one who by examination and questioning sees for himself that such and such is the case.

Music to Include Poetry, Art and Literature

By music, Plato meant liberal arts to include
literature, art, culture and philosophic insights. Poetry and art during Plato times had great important in the development of the young. The artist were used as models for the young because they were people of respect and honor. In addition, Plato placed certain restrictions on those on the literature that was used for the children. According to Plato, literature which stressed truthfulness\textsuperscript{18}, expressed reverence to parents as well as gods or stressed the issue of getting along with one another was permitted.\textsuperscript{19} Stories which were fiction, could only be used to illustrate points of well-being or truth. Stories used to portray heros had to be wholesome giving true development of temperance and self-control and by cultivating courage.

Embedded in music was also the principle of style.\textsuperscript{20} Plato encourages the style of narrative where the author simply recounted the details of an incident. In addition to having the kind of literature appropriate in content and form, Plato stressed the importance of the right kind of song or music for the development of the young.\textsuperscript{21} The musical modes or song conformed to the same restriction of literature. This developmental stage ended when the youth could see and love instances of beauty, harmony and rhythm in works of art and could approximate virtues of temperance, courage, liberality, high-mindedness nd similar qualities joined with bodily harmony and beauty.\textsuperscript{22} In summary, Plato wanted the youth in his
ideal state to be exposed in poetry, art and music to the representation of what was true and therefore beautiful.\textsuperscript{23}

**Physical Education**

Physical education for Plato was not just a development of the body as ordinary athletes, his was a combination of developing the body along with the soul. Plato considered his idea of physical education to be parallel with the training in poetry and music. He wanted simplicity and flexibility.\textsuperscript{24} Plato believed that when the young incorporated music with physical education there would be a wonderful blend of two elements of the soul, the spirited and the philosophic.\textsuperscript{25}

According to Plato, the early or primary stages of education consisted of geometry, literature, music and gymnastics. This group of studies prepared the youth for the later study of dialectic.\textsuperscript{26} The age at which this primary education was concluded was 17 or 18.

**Military Training**

The second stage of training was intensive military and physical training. At this stage, the character and conduct of the future guardians was tested. There would be no studies during this time because the training was so intense and tiring.
Higher Education

At the age of 20, however, some of the young people would then study advanced mathematics which was a prerequisite for studying the dialectic.\textsuperscript{27} The interlocking of mathematical objects was considered valuable because it assisted the student with grasping the concept of the forms. If the students succeeded in math, at the age of 30, they were allowed to study the dialectic for five years. The student, at this juncture, no longer needed the assistance of their senses, they could follow truth into the region of pure reality which included moral forms or principles, especially justice.\textsuperscript{28}

Final Stage of Education

From age 35 to 50, students who had completed the study of the dialectic would be sent away to gain practical experience in political and military positions suitable for those who were taking "on the job training to become philosopher rulers."\textsuperscript{29} This training would consist of testing to see if the candidates could withstand temptations of various kinds. Then, at age 50 those who had withstood the process and had proven themselves to be the best at all points of action, they were brought to the final goal where they were able to view that " which sheds light on all things, the supreme form, the idea of the good."
After having seen the good itself, they incorporate it as a pattern for the right ordering of the state and the citizens and themselves.\textsuperscript{30}

With the components of Plato's education theory outlined, I will attempt to apply it to today's youth crisis.

Today's modern technology and educational theories are more advanced than they have been in the history of this country. What man can design, explore and experience in his intellectual capacity is currently second to none. Yet, there is a common cry throughout this great country that echoes from east to west and from north to south. It is the cry to save the children and rid this country of their deviant and criminal behavior patterns.

Where have we gone wrong, and to whom do we turn for help? With all the modern technology and the most intellectual minds, no one seems to be able to come up with a single solution to save our children from their destruction.

I remember hearing a statement when I was young which was stated by St. Paul. It said "God has chosen the foolish things of the world to confound the wise."\textsuperscript{31} Hence, I believe that those solutions that we are searching for in the deepest corners of our intellect will never be and can not ever be the answer to our problem. The answer, I believe comes from within. The Solution to this problem, was written, proposed, and uncovered centuries ago. It is so basic and simple, that
it has been overlooked by those searching for new answers in new inventions. I would like to now turn your attention to my solution in Plato's education theory.

To get an understanding of Plato's education theory, we must first understand that Plato's theory is two-fold. It is not a single exercise which focuses on depositing data into the mind, but it is bifocal, focusing on the cohesiveness of both mind and deed. Secondly, it is a theory which emphasizes training an individual to goodness—a goodness that will not only affect the life of the good, but also the life of others. Thirdly, it is a theory which Plato envisions as an intense transformation of the personality and a developer of reason. According to Plato, this transformation is gradual and time generated which will lead persons from the empirical and particular to the purely intelligible. In other words, this transformation will not begin above the skies, but will begin in the world of everyday experiences. Lastly, there is a beginning point for the educated person in the world in which he lives. For Plato believes that the starting point is in relationship—to our world, ourselves and to others.

The Responsibilities of a Good Education:

Before one can be educated, Plato holds that the first step to obtaining a good education is having a clear view of what human being should be. This is a very important
principle because it is the foundation upon which everything else will be built.

It is important that human being knows what it means to be human because one can not function in the way that one should function without an identity or purpose. Is it not true, that if I did not know the function or purpose of being human, yet I was human, I would be malfunctioning in regards to my purpose? I would, perhaps, function successfully as something other than human, but that in itself is also an abnormality. On the other extreme, If I did not understand myself to be human, I could function like anything I understood myself to be. Additionally, although I may understand myself to be something other than human but did not know how that particular thing I am functioning as should be functioning, I am still unknown. The results that this chaotic state produces is that I am unknown both to myself and to others. Therefore, I am no good to myself as an individual or to others as a whole. Plato echoes this sentiment by making the statement to "know thyself." He understands the importance that man's positive duty is to have a real understanding and knowledge of his boundaries based upon his own wisdom. 34

I strongly believe that having a real understanding and knowledge of one's boundaries based upon one's own wisdom is one of the major deficiencies which plagues our children
today. Many youth remain within the boundaries or limits established by others. Others have established boundaries of their own which also have no foundation or determination within the auspices wisdom. Usually, when our children are bound by one scenario or the other, the boundaries or limits they work within do not measure up to those specific parameters designated to meet that child's actual potential. Neither does it allow him to gradually pass from the empirical and particular through his experiences in the world to the purely intelligible. Additionally, limits put barriers on what the young can do in relationship to themselves and others. Subsequently, how they begin to interact with themselves and each other become unimportant or unnecessary. Therefore, as a result, there is frustration, mass confusion and peer genocide.

The sarcastic addendum to this dreadful scenario is that although our youth are in states of confusion and frustration, they are proposing remedies to their individual problems. Their remedies, of course, are superficial and do not resolve the problems at hand. In most cases, these surface remedies seem to create new problems or inflate, beyond control, the existing ones. When resolutions to problems are not approached from the root or source, but from the surface, I call them "bandage approaches to surgical problems."

The bandage approach, which is being offered today, does not attack or focus on the root or cause of our youth crisis.
Bear in mind, that any solution to any problem which does not have at its base the root of the problem, is just a "quick fix". It is a "quick fix," because, for the most part, it is ineffective and counter productive. Its life span is at maximum, temporary, because it addresses issues totally from a surface perspective.

St. Matthew, like Plato, disapproves of "quick fix" responses. He addresses this issue in his analogy of the wine skins and garments. He states:

"No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up, taketh from the garment and the rent is made worse." "Neither do men put new wine in old wine skins."  

This statement about putting new clothes on an old garment, and putting new wine in old wine skins is emphasizing or highlighting the repercussions of surface problem solving. We must remember that until we perform the necessary surgery; cutting out and removing or cutting and transplanting some of the necessary components of "goodness", our young will continue to perish because we have neglected the basics of ridding the old before adding the new.

We must face the fact that some of our future generation is lost. For we can not introduce or force new teachings or methods on those who no longer are impressionable (old vessels). If we do, there will definitely be resistance or rejection. Subsequently, because of the unwillingness to
receive correction, they will continue in their erroneous ways, and will eventually meet with destruction.

It is apparent that no chore can be tackled via a passive method of skimming things off the top. One must plow down deep or exert energies to get the job done. According, I believe there needs to be some actions taken that will change the thought processes and actions of our children. This action, one must understand, is not passive. It requires much time and energy because change is gradual; it can not be done over night. Change in thought and action is the target because what or how one thinks, controls how one responds. If we reflect on the actions of our youth today, we find that they are definitely out of control. Instead of having love for the good of themselves and others, they have hate and ignorance which is demonstrated through murder. Why are our youth out of control? The answer is simple. According to Plato, if man’s intellect is not in harmony with his actions, and man has not been trained to goodness from youth, he can not respond in accordance with goodness because he is not good. Plato believes that when thought and action merge together so that the two reacts as one for the good of oneself and others, transformation takes place. This transformation allows one to be lifted from the world of empirical to the world of the intelligible.

Now that we have discussed the bandage approach, let’s turn our attention to the surgical approach that is seriously
needed. Initially, as with any surgical procedure, we must first begin to disinfect the targeted area of surgery. This area is the thoughts and conduct of our youth. This can be done by allowing ourselves to become responsible guardians, willing to invest time, blood, sweat and tears into training them to goodness. Next, we need to begin the operation itself; penetrating deeply, beyond the surface of ignorance and "quick fix" solutions, cutting away everything that will affect the normal, healthy activities or production of every child. I must reiterate that we can not continue to give, allow or accept tertiary or bandage remedies to solve the crisis of our young. For it is sad to see so many of our young destroyed through killings, drugs, sex and ignorance. Nevertheless, if we are to save the children, the communities, the societies, and the states, we must begin to instruct and train them in goodness at the earliest possible moment. The habit of waiting until people are no long receptive to try to change thought and actions is a waste of time. Again, using my analogy of surgery, we find that late intervention is like attempting to operate on an elderly person who is terminally ill with several diseases. This is alarming news because it is a known fact that when a person becomes old, he can not tolerate the shock of surgical procedures well. Neither can the generation of youth who have matured passed the impressionable age tolerate the impact of new training. Secondly if the sick person has a terminal illness, there is
not much that can be done to delay his demise. In other words, if old habits have taken control, there is nothing much that can be done to change the directions of those youth. Thirdly, because of the old age of the sick person, the chances of recovery are not great due to complications that may result because of the age, stamina and the damage of his body. In regards to our young, it is the same scenario depending on what their bodies and minds have already suffered. Hence, major complications may result from previous problems. To add additional complications, if this person were also a candidate for transplant, unfortunately he would not be a recipient because he would not benefit the most from the new organ. This statement is key because the physician realizes that any change that may result because of the transplant could not put an end to the destruction which has already occurred in other parts of the patient's body. Hence, the conclusion would be that the patient will die. Parallel to this scenario is the condition of our youth. Because they have not been trained and are not being trained to goodness, they are becoming infected with the illness of ignorance. This disease of ignorance can be compared to the disease of AIDS in the medical world. For some, the disease destroys rapidly and for others, it's a long slow death. Ignorance destroys all elements of goodness including, virtue, morals, wisdom and reason, that will ensure well-being. Subsequently, the person weakened from the disease of ignorance is susceptible to any
and every worldly temptation and pleasure possible. Thus, he is wide open to destruction. He can not be saved. He will definitely die. With the knowledge that the wrong candidate will not benefit from a transplant, the physician's job is to search for the best candidate to offer a new lease on life. The ideal person who would be chosen would be one who would definitely respond positively to the change the transplant would offer.

If we view Plato's education theory through this same concept as the patients and procedures described previously, we can get a better understanding of why Plato emphasizes early training to goodness. Plato understands training to be a surgical type endeavor and states the benefits of selecting the right candidates that will guarantee the best results of the transplanted knowledge. As with surgery, Plato's best candidates are not the old, they are the young. The old, on the other hand, if they have themselves been trained to goodness should act as the physician. They should transplant new life (goodness) into everyone entrusted to their care, so that when the young become old they can impart to the next generation the principles of goodness they received when they were young.

Again training to goodness from youth was important for Plato. He understood that instruction, correction, molding and impartation was imperative to begin at an early age. For Plato foresaw the detriment of the society, the community and
the state if the children did not turn out well.

Thomas Arnold agreed with Plato. He too understood that certain things were necessary for an education to be considered good. He believes the aim of education is:

"Teaching our understandings to know the highest truth, teaching our affections to love the highest good...The great work of education is to make us love what is good and therefore not only know it, but do it."36

In summary, Plato's conception of education is that it is a significant transformation of the personality and a development of reason.37

Literature and Censorship

Greek culture for a large extent during the time of Plato was oral. Thus, literature (stories) were often told to the young. Many of the stories for the Greek were taken from the Homeric poems. These poems were called by historians, the Bible of the Greek because they were intimately known and loved by all including those who could not mesh with each other. Although this expectation for many seems insurmountable, Plato's ingredient of goodness in his education theory offers hope. Plato believes that once man reaches a state of goodness, he will not only be capable of being good to himself, but will be able to reciprocate goodness to others. Plato's education theory does not place emphasis on the intellect alone, it focuses on the total man,
mind and deed. When Plato created his education theory, it is my belief that Plato understood man to be a moral being. He knew that his successful survival was not going to be dependent upon an intellectual infilling of knowledge, but he knew that action needed to be affected as well. To ensure that actions were in line with goodness, Plato incorporated a plumb line by which we could ensure the proper balance with ourself and with others. Plato’s measuring device is called virtues.

Virtues are imperative for human being because they will protect him from all areas in which moral failures or error may occur in human affairs. In other words, virtue will keep man from self-destruction.

Plato holds that virtue is knowledge. Knowledge, on the other hand, I believe, is received through the experience of education. Reflecting on Plato’s education theory we find whenever or wherever goodness is absent, there is a void that is filled with ignorance. It also follows that where there is ignorance, there is every type of intellectual and physical bondage to worldly circumstance or conditions that prohibits one from considering others. Ignorance also brings along self-indulgence as well as unhappiness. uses separation in his moral relations with other people. Plato speaks about four chief virtues of which I will mention briefly. They are wisdom, temperance, courage and justice. Because these virtues
are so intertwined in their purpose for the moral excellence of man, Plato implies that all of them should be incorporated while training to goodness. There can not be an omission of any because it will leave a portion of man's soul unprotected. Wisdom requires the assistance of the will to secure the obedience of appetite to the principles of right conduct and to formulate it. Temperance is the condition in which the appetites are subjected to discipline by the will. Temperance keeps man from the pursuit of carnal pleasures and appetites. Courage aids in the control of human response to the amounts of circumstances of pain and hardship. It also concerns itself with the passion and emotion rather than the discipline of sensual pleasures; and lastly, justice, is responsible for man's attitude towards others.

Conclusion

In summary, I have discussed briefly some highlights of Plato's education theory. It is important to keep in mind, first the aim of the theory which is a training to goodness. Secondly, the best candidate for this training is the young because they are impressionable and capable of absorbing information and instruction throughout their lives. Thirdly, everyone has a part in training our children to goodness. It's not confined to home or school, it is a responsibility of everyone who has anything to do with our children. Fourthly, Plato does not consider his theory to be an intellectual
exercise, but a training which incorporates both intellect and
deed. Lastly, Plato realizes that deeds, because of our
mortality, are attacked through the avenues of worldly
pleasures. Therefore, because of this, Plato gives us virtues
that should be integrated into our training to goodness. It
follows that if we adhere to the principles of Plato’s
education theory, man will reach a state of true happiness.
It will not be in sporadic intervals such as many of us
experience it today. It will be a consistent state that we
will reach because it will be based on truth and truth remains
constant; truth is goodness. It is:

It is "that which sheds light on all things, so that men
may have a pattern by which to order their lives and
those of their fellow men." 39

Hence, given the principles of Plato’s education theory,
we can see many areas which are currently missing from the
training of our youth today. Not only can we see areas of
lack, we can see areas which could possibly be the salvation
that we have been long awaiting. Again, change is not easy,
it is gradual. Nonetheless, the sooner we begin to make the
necessary changes the sooner we can begin to save our
children. There is an old saying, "nothing worth having
unless you’ve worked for it." Also, nothing is worth anything
is free." This is the message today. If we want our children,
then we as guardians must be willing to work for them.
Whatever the cost; be it time, tears, patience, or understanding, we must be willing to invest in the priceless jewel that belongs to us, our children.
References

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II. The Education Theory of Immanuel Kant

The education theory of Immanuel Kant is both challenging and intriguing in that he highlights the ultimate goal of man from a perspective that is different from many of his predecessors. Kant was born and lived during the Age of Enlightenment. The major thought during this era was "progression." Since Kant's profession was that of a pedagogue, he composed a theory of progression within an environment that was most comfortable to him. Therefore the education theory of Immanuel Kant, I believe, captures the essence of his pedagogical knowledge and combines it with instruction in order to change the fate of man.\(^1\) Kant understood the importance of man's progression, because he realized that if man progressed towards the better, he would not only perfect himself, but he would assist in the perfecting of others.

Kant's theory offers two major avenues by which man can progress towards perfection: 1) "Incorporation as a Whole" and, 2) Individually or through oneself. Although Kant offers two separate avenues, no one way is better than the other for they both have as their end result, humanity or the perfection of human nature.\(^2\)

Let us examine first the avenue of individual perfection.
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**Individual Perfection**

Kant understands that man needs a reason of his own. Therefore, man must work out a plan of conduct for himself. Additionally, because the educational process is gradual and since man is undeveloped when he enters the world, he is not able to work out a plan for conduct immediately; others must assist him in this process.³

According to Kant, "man has a duty of striving to raise himself from ... his animality and to realize ever more fully his humanity."⁴ Hence, Kant is saying that each person has a duty to improve himself or the responsibility of perfecting himself.⁵ Not only does Kant holds that man has the responsibility of perfecting himself, but he believes that this self-perfection can only be pinpointed in what man demonstrates by his actions instead of through the gifts he receives from nature.⁶ For the gifts man receives through nature must be developed through education. Therefore, Kant admonishes man to "Cultivate the powers of his mind and body so that they are fit to realize any end he can come upon."⁷ The cultivation of both body and mind consists of, for Kant, a cultivation of natural perfection and a pursuit of moral perfection.⁸ In summary, Kant holds that man must develop his preference towards the good.⁹ For fate has not placed goodness already within him, but only gave man a preference
for goodness without the importance of moral laws. Therefore, man’s duty is to improve himself; to cultivate his mind; and, when he finds himself going astray, to bring the moral law to bear upon himself.³

An excerpt from Kant’s second form of the categorical imperative states:

"Act so that you can treat humanity, whether in your own person or in that of another, always as an end and never as a means only."⁴⁰

According to this principle, states Frankena, man is an end first to himself and then to others. Therefore to treat oneself or others as an end, one is responsible for cultivating one’s own talents, skills and character. Kant holds that the cultivation of these areas are necessary because one has a duty not to be dependent upon others.⁴¹

**Assisting the Individual in the Education Process**

The assistance of others in the education process must begin early during childhood, for Kant holds that children need the help of others. They need discipline and even compulsion to prevent the formation of bad habits. Not only does Kant urge discipline for correction, his theory requires positive instruction. Although Kant suggests that his education theory begin when the children are young, he has a time frame for each stage of the education process. Hence, Kant holds that after the young have reached a certain point of development, others have no duty to do anything about their
Because Kant has a designated time for the completion of education in the young, Kant stresses that the job of the educator is not to make the pupil happy. The job of the educator is the pupil's perfection, in moral and non-moral areas. The pupil's job on the other hand, is to seek his own perfection, moral and natural and to aim at his own happiness. Although this is the pupil's job, Kant holds that he is under no moral obligation to do so, only a prudential one, and he ought to seek it only so far as it is compatible with his being a good man.

The reason why the pupil is taught to seek moral perfection is because from a moral point of view, the aim of self-education is perfection or humanity. And, the reason why the pupil is taught to seek natural perfection is because from a natural point of view the aim of education is two-fold; it consists of happiness and perfection. As Kant holds, it is only through natural and moral perfection that man can receive ultimate happiness. And, happiness at this level will be compatible with virtue and duty. Therefore Kant holds that Happiness is only totally good when combined with moral excellence.
Incorporation as a Whole

The second route to perfection is through the method of "Incorporation as a whole." With this method, man does not see his final destiny as an individual effort, he sees his destiny in relationship to others. Man understands education on this level to be an art which can only become perfected through the practice of many generations. Each generation, according to Kant, is provided with the knowledge of the previous generation and with this knowledge, man is able to gradually bring about an education which will develop his natural gifts in their due proportion and in relationship to their end.\textsuperscript{15}

This education as the "incorporation of a whole", must first begin with the educated man as an individual. It follows that one cannot proportionately fit as part of a whole unless he first can be identified as a piece which belongs to the whole. In other words, if man becomes educated, he has a moral duty to educate others and incorporate his education with others in order to obtain the destiny of the human race. Therefore, Kant admonishes the educators to educated the children for a possibly improved condition of man in the future. This principle is of great importance, according to Kant, because he sees the error of parents educating their children merely to adapt to the present world conditions.
Kant holds, however, that children should be given an education that is much better. And in doing this, better conditions can be brought about in the future.\textsuperscript{16} For this is the idea of humanity and the destiny of man.\textsuperscript{17} Hence education, "incorporated as a whole," for Kant, views education not as a "right now" perfection, but as a perfection that will come about with an improved education of each generation.

The Job of Education

Education has as its goal the perfection of man both as an end relationship to himself and as an end in relationship to others or the human race. However, although we have discussed the two routes of perfection, I will now like to discuss the actual job of education in assuring man's actual arrival to his destiny of perfection.

Kant holds that man must first become subject to discipline in the education process. Kant prescribes discipline as one of his first processes because he understands that when man is born he brings along with him an animal nature which must be retrained so that it will not overtake one's manhood. For Kant holds that the job of discipline is to retrain or keep in check all unruliness that will overtake man.\textsuperscript{18} Therefore, when unruliness is controlled, man can then be introduced to the second job of education.
The second job of education, according to Kant is to supply man with culture. Kant holds that man has within him abilities or faculties that are capable of being adapted to various ends. Therefore, culture is necessary because culture includes information and instruction which brings out the abilities of man.¹⁹ Because nature supplies man with certain abilities, it is important that man receives information and instruction on how to use and control the use of them. For if man uses his abilities with the proper instruction, it can lead to his destruction as well as the destruction of others. Also, culture allows one’s abilities to be enhanced so that they will not only work for the good of the individual, but will work for the good of all.

The third job of education is to supply man with discretion/refinement so that he is able to conduct himself in society in such a way, that people will like him and he is able to obtain influence. This part of the education process supplies courtesy and manners which is desperately needed in our society today.²⁰

The fourth job of education is moral training which is very important in Kant’s theory of education. Moral training, according to Kant, offers training in the achievement of a good end. Good ends are those ends which meets everyone’s approval and at the same time can be everyone’s aim.²¹ An important point in moral training is that
children should learn to detest vice simply because vice is detestable in itself. According to Kant, it is God's desire for man to love virtue for its own sake and not because it is a requirement. Hence Kant is saying that if man refrains from those things which are evil and do good, he will in turn reap the benefits of the good which will allow him to accomplish his appropriate end.

In addition, moral training should be incorporated in the ideas of children so that they will know what is right and what is wrong. According to Kant, morality is so scared that we can not equate it with discipline because it degrades its principle. The first endeavor, according to Kant in moral education, is the formation of character. The character that Kant speaks of is one which responds readily and in accordance to maxims.

The fifth job of education is to teach children to think. Kant believes that if children are taught to think, they will learn to act according to fixed principles instead of acting whimsically. This too is important because it implies the principle of reasoning. It is very detrimental for children to be allowed to operate impulsively instead of under the auspices of reason. Our society today paints a beautiful picture of the repercussions of whimsical thinking. Many person today have lost their lives and are loosing their lives because of it. Hence the better we become at reasoning and
thinking, the closer we can become to perfection.

The sixth job of education is guidance. Kant holds that children should be directed towards putting into practice everything they have been taught by those who are responsible for his education. Again, guidance is very important in a child's life because without it, a child becomes confused with the different things he has been taught throughout his life. Hence, where there is confusion, there is not a clear view of the goal one needs to accomplish. Thus, it follows, that the longer one is in confusion, the longer it takes to reach the designated goal.

Hence, we find that the job of education covers a lot of ground. It addresses every thing a man must do in order to reach his destination in regards to himself and to others. After following the careful steps outlined by Kant, one should be able to reach perfection.

**Freedom or Free Will**

According to Kant, one of the major problems of education is having to combine submission to the necessary restraints with the child's capability of exercising his free will.

As mentioned earlier, it is necessary for children to be retrained at an early age to keep their animal behaviors from taking over their manhood. However, it is an instinct of man to be free. The problem is, if the child is not allowed to be
free, his education will simply be mechanical and in addition, he will never be able to make proper use of his freedom when his education is completed. On the other hand, if the child is not restrained, he will not receive an education at all.\textsuperscript{26}

\textbf{Human Nature}

According to Kant, there are germs in human nature and it becomes our concern to develop the natural capacities proportionately and to unfold humanity from its seed. We also must see to it that man attains his destiny.\textsuperscript{27} In the ancient days, according to Kant, man had no conception of the perfection to which human nature could attain. Individuals, no matter how highly they may culture their pupils, they could not make them fulfill their destines. Only the race, and the individual was not able to succeed in doing this. Hence Kant concludes that education is an art, the practice of which must be brought to perfection in the course of many generations. Subsequently, man will have to live an excessively long time in order to learn how to make complete use of all his natural capacities nature has assigned him in his short life. Thus, no individual member of all the offspring of the human race, but only the species fully reaches its destiny. Therefore, according to Edward Buchner, "the destiny of the human race as a whole is an unceasing progress."
Another interesting twist in this whole scenario of man's destiny to perfection is the fact that according to nature, the natural man is already a man, while citizen (who has not, ceased to be a natural man) is still only a youth. For he has been designated, according to his age (in the civil condition) cannot support himself, although he has the impulse and the ability, consequently, the call of nature to beget it. Nature has certainly not implanted instincts and powers in living creatures in order that they should be fought and suppressed. Hence he disposition was not at all placed upon the civilized condition, but merely upon the preservation of the human species as animal species, and the civilized condition is hence in inevitable conflict with the latter—a conflict which should be avoided only through a perfect civil constitution (the highest aim of culture)

Cultivation of the Mind

The physical cultivation of the mind aims only at nature, while moral training of the mind aims at freedom. Kant holds that although a man may be highly cultivated physically, and have a well-cultivated mind, but if he lacks moral culture, he will be considered a wicked man. *29*

Physical cultivation of the mind for Kant can be divided into two parts; free culture and scholastic culture. Free culture is but a pastime according to Kant which must always be
observed with a child. It can be viewed as play in reference to the child. While scholastic culture, on the other hand, constitutes business or as it relates to the child, work.\textsuperscript{30}

**Instruction**

The positive part of physical education is culture. It distinguishes man from the animals. It consists primarily in the exercise of the mental faculties. To ensure that natural abilities are cultivated, one must sometimes use instruction\textsuperscript{31}.

**Education and Reason**

Kant holds that man is a rational being that holds, within himself the ability to reason. Although this is the case, Kant holds that man can only develop his abilities and capabilities in relationship to the human race. Kant believes that the job of reason is to rise man above his natural instincts which in term gives him endless possibilities. Additionally, Kant holds that in order for man to reason appropriately, their must be trials, practice and instruction. In other words, the ability to reason appropriately does not come over night. It is a gradual process that will come after an excessive amount of attempts. Subsequently, in order to have a excessive amount of attempts, there must be a extended
life span of man. Of course, Kant not promise this, because he can not control the number of years assigned to an individual’s life. Nonetheless, Kant’s solution to this problem is that through generations, reason can be perfected in man. He believes that one generation will pass along its enlightenment to its preceding generations and the torch will be carried on. This point is quite important because he emphasizes the importance of everyone’s part in the process of education and educating. If we do not struggle to discard the animalistic instincts, which are forced on us by nature, we will jeopardize the education and freedom of ourselves and the progression of the human race as well.
Summary of Kant’s Education Theory

To recap Kant’s education theory, we must first understand that according to Kant, education is not optional, it is compulsory and is a basic national racial need as well. In addition, education must supply to man those abilities or instincts which are lacking, so that he can elevate himself above the level of animal to that level of the "perfect man." Thus Kant believes is extremely necessary because Kant sees man as raw and helpless. Although Kant views man in this state, he does not render him hopeless. Kant holds that through education, man can be perfected as an individual through the auspices of moral and natural perfection. In addition, Kant also holds that after man has allowed himself to become perfected, he has a moral responsibility to cultivate himself even the more from a historical perspective through the human race.

Kant holds that as man lives and participates in the education process, he is in a developmental stage to become an "ever greater perfection and happiness." It follows, however, that man can only become man by education and, subsequently, can only be what education makes him. Kant has a steadfast belief in the common man and in the common humanity of all men. Therefore, Kant believes that education is a constant effort in history, and a voluntary ascension towards an ideal for the individual. Hence, on a voluntary basis, Kant makes it
clear that no one can make a person ascend towards or even reach his destiny. It is solely up to each individual to make this choice on his own. However, if he chooses to do so, he has identified himself as part of the whole of human race. Also, he has received for himself, the destiny which belongs to the whole of mankind.
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III. Conclusion

Although both Kant and Plato addresses the intellect in their theories of education, they do not emphasize it as the fundamental purpose. Instead, they emphasize moral education which focuses on the motives behind the actions of individuals. Also, both authors seem to stress the importance of educating at an early age. This thought is key because education is not effective when it lapses beyond a certain stage of development. theme.

Moral Education

Morals are of key importance for both Kant and Plato. They believed that one must be trained to moral actions. They also hold that there are specific time frames one has to meet in order to assure the appropriate training. They hold, that if one waited too long to train or culture in this regard, it would be a waste of time because after a certain developmental stage of the human being, he becomes less impressionable and difficult to train. Also, with both Kant and Plato, morals gave man a sense of freedom in that he was capable of taking his rightful place in society, as well as keeping simultaneously the appropriate identification of his own individuality. Hence, morality for both Plato and Kant was, man at his finest.
Intellect

Both Kant and Plato did not address intellect significantly in their theories of education. Both emphasize the appropriate actions of man is based on his ability to think rationally. They both hold that if man uses his ability to reason, his intellect will fall in line with his actions. Hence, it would follow, that not only would man’s actions be trained to the highest good, his intellect would ascend as well to the realm of the intelligible.

Teachers

Both Kant and Plato agree that teachers should be anyone with whom the child comes in contact. Hence, this does not mean that only licensed teachers or tutors should assist in the education of our children; parents, nurses and everyone should participate in this role. Both Plato and Kant additionally believe, that although everyone should assist in educating, only those who have themselves been educated should be allowed to train the children. This safety is to prevent the children from being steered in the wrong direction or destroyed. It also, at the same time, should entice those who have not gone through the education process to become educated.

The totally educated Man

Plato holds that the totally educated man is a person who
has been trained to goodness from youth. He is also a man
that has the good of others in mind as he makes his own
decisions (he is governed by reason). The totally educated
man for Plato is a man of excellence who uses reason as the
foundation for all things. He understands goodness, and is
able to apply it to all things. His actions are exemplary
because they are in line with his thoughts and his thoughts
are in line with the intelligible. Plato's educated man
additionally has been disciplined, nurtured, tested and
instructed. He has participated in the dialectic and has
proven himself trustworthy and honorable. He is no longer a
man of opinion, but is one who by examination and questioning
sees for himself that such and such is the case.

Kant's educated man on the other hand, also has been
disciplined, nurtured, and cultivated as well. He too, is
both honorable and trustworthy. Kant's educated man must first
participate in self-perfection through the application of
morals and nature. As an additional step to perfection, the
individual man must become a part of the total perfected man
which can only be accomplished through humanity. Kant's
educated man does not stop at the perfection of himself, but
he becomes a participator in the teaching, training, and
educating of next generation.

Solution to the Current Education System

Although there is a cry for help in today's education
system regarding the destruction of our youth, I believe both Kant and Plato offers sound solutions. First of all I would like to suggest the reinstitution of moral education. That word has almost become obsolete in today's society. Additionally, I believe our young do not know wrong from right because they have not been taught it. Secondly, I believe the children need to be taught to think or reason. According to Kant and Plato, reason is that ability one has to think and make decisions which not only has their interest in mind, but includes the interest of others. As we can plainly see, this is definitely missing from our agendas today. Our young are whimsical and dangerous. They are selfish--thinking only of themselves. But we, as educators, can change this situation by cultivating reason. Thirdly, we need to take on the responsibility of training our children while they are young. As both Kant and Plato holds, our children are very impressionable. And, what we teach them or not teach them when they are young have a lasting effect on their lives. Therefore, we as educators, have another charge, according to this education system, and that is to make sure we are educated ourselves. We can not take the charge of being responsible for the education of others if we have not allowed ourselves to be self-perfected. If we have not, then we should.

Again, the cry for help is echoing throughout our education system today. The solution to this problem is not
a new invention. If everyone plays his part and grasps the basic fundamentals mentioned, we can save the children and restore the education system in America today.
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