

It implies that something worth while is being or has been intentionally transmitted in a morally acceptable manner. It would be a logical contradiction to say that a man had been educated but that he had in no way changed for the better, or that in educating his son a man was attempting nothing that was worth while. This is a purely conceptual point. Such a connection between 'education' and what is valuable does not imply any particular commitment to content. It is a further question what the particular standards are in virtue of which activities are thought to be of value and what grounds there might be for claiming that these are correct ones. All that is implied is a commitment to what is thought valuable.

A. 'We do not call a person "educated" who has simply mastered a skill' (e.g. pottery). 'For a man to be educated it is insufficient that he should possess a mere know-how or knack. He must have also some body of knowledge and some kind of conceptual scheme to raise this above the level of a collection of disjointed facts. This implies some understanding of principles for the organization of facts.' Let's call this the body of knowledge and understanding of associated principles requirement or criterion.

B. The knowledge referred to under A must 'characterise [a man's] way of looking at things rather than be hived off. It is possible for a man to know a lot of history in the sense that he can give correct answers to questions in class-rooms and examinations; yet this might never affect the way in which he looks at the buildings and institutions around him. We might describe such a man as "knowledgeable" but we would not describe him as "educated"; for "education" implies that a man's outlook is transformed by what he knows'. I shall call this the transformation criterion.

C. The educated man must care about the standards immanent in his field of interest. Thus, 'A man cannot really understand what it is to think scientifically unless he not only knows that evidence must be found for assumptions, but knows also what counts as evidence and cares that it should be found. In forms of thought where proof is possible cogency, simplicity, and elegance must be felt to matter. And what would historical or philosophical thought amount to if there was no concern about relevance, consistency, or coherence? All forms of thought and awareness have their own internal standards of appraisal. To be on the inside of them is both to understand and to care. Without such commitment they lose their point.' I shall refer to this as the caring or commitment criterion.

D. The educated man must have 'cognitive perspective'. So, 'a man might be a very highly trained scientist [satisfying criteria A, B, C]; yet we might refuse to call him an educated man'. And what is lacking is cognitive perspective - 'The man could have a very limited conception of what he is doing. He could work away at science without seeing its connection with much else, its place in a coherent pattern of life. For him it is an activity which is cognitively adrift.' I shall call this the cognitive perspective criterion.

Those who make it [i.e. the contrast between education and life] usually have in mind a contrast between the activities that go on in classrooms and studies and those that go on in industry, politics, agriculture, and rearing a family. The curriculum of schools and universities is then criticised because, as the knowledge passed on is not instrumental in any obvious sense to 'living', it is assumed that it is 'academic' or relevant only to the

classroom, cloister, study, and library. What is forgotten is that activities like history, literary appreciation, and philosophy, unlike Bingo and billiards, involve forms of thought and awareness that can and should spill over into things that go on outside and transform them. For they are concerned with the explanation, evaluation and imaginative exploration of forms of life. As a result of them what is called 'life' develops different dimensions. In schools and universities there is concentration on the development of this determinant of our form of life. The problem of the educator is to pass on this knowledge and understanding in such a way that they develop a life of their own in the minds of others and transform how they see the world, and hence how they feel about it

Οι πιο γνωστοί ορισμοί για την «αγωγή»

Lochner

“μια εν μέρει προγραμματισμένη εν μέρει ευκαιριακή αλλά σε κάθε περίπτωση συνειδητή ανθρώπινη ενέργεια που αναφέρεται σε νέους ή ηλικιωμένους με σκοπό την ένταξή τους στην ομαδική ζωή και τη μετάδοση του πολιτισμού»

Durkheim

«Αγωγή είναι η επίδραση που ασκείται από την γενιά των ενηλίκων σε εκείνους που είναι ακόμα ανώριμοι για την κοινωνική ζωή. Σκοπός της είναι να υποκινεί και να αναπτύσσει στο παιδί ορισμένες διανοητικές και ηθικές δυνάμεις που απαιτούνται τόσο από την πολιτική κοινωνία στο σύνολό της όσο και από το ειδικό περιβάλλον στο οποίο είναι προορισμένο να ζήσει».

Dewey

“Η αγωγή είναι μια κοινωνική λειτουργία που εξασφαλίζει την καθοδήγηση και την εξέλιξη των ανώριμων με τη συμμετοχή τους στη ζωή της ομάδας, είναι μια διαδικασία συνεχούς ανάπτυξης». «Αγωγή είναι η συνεχής ανασύνθεση και ανασυγκρότηση της εμπειρίας που έχει σαν σκοπό την εμπάθυνση του κοινωνικού της περιεχομένου με σύγχρονη αφομοίωση των κατάλληλων μεθόδων από το άτομο για την απόκτηση πείρας στη ζωή».

Richard Peters

“Η αγωγή δεν είναι μια έννοια με την οποία εκφράζεται ένα συγκεκριμένο είδος ενεργειών αλλά μια έννοια που καθορίζει κριτήρια στα οποία πρέπει να αντιστοιχούν συγκεκριμένες ενέργειες ή διαδικασίες»