KANT'S ETHICS AND AESTHETICS IN EDUCATION

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ABSTRACT

The intention of this thesis is to present Kant as an educator ahead of his time, whose concept of freedom and responsibility as well as his concept of the teaching of beauty could improve the ethics and approach to aesthetics of contemporary youth.

Kant defends the honour of human reason but does not renounce the value of feelings and in this recognition of the value of human feelings, lies the greatness of his being. He tries to unite the ideas of Berkeley and Hume with the ideas of Rousseau. He considers the Cartesian system false; he does not agree with the assumption that we have an intuitive knowledge of understanding. He believes that thought is a succession of unification or syntheses.

Kant was concerned with a better understanding of the world. The moral principles revealed by Kant and his approach to beauty can enrich our education and help to advance humanity.

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by

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Today I would like to share our experience with educators, in the hope that by introducing the ideas of ethics and aesthetics in education, we advance humanity.

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INTRODUCTION

The following incident is a simple illustration of a serious dilemma which faces education in contemporary society and with which this thesis is particularly concerned.

A young bombardier in Vietnam was asked by a journalist what his reaction was after his bombing mission was finished. He answered, "I was trained for three years to be a bombardier. I completed my training and knew that after training I was expected to do what was taught". In this statement from a young soldier who did not reveal any feelings we observe the alarming results of certain aspects of contemporary education. The man is specialized to perform a certain task, he does it and he represents a screw in the machinery of a society lacking in moral stature. A specialist is so immersed in his field that he forgets the world surrounding him. He does what he is expected to do after he has been trained.

What should be the aim of education? To prepare man for a comfortable life? To prepare man to play a role in a

soul-less society? To prepare man to be a bridge between yesterday and tomorrow or to advance humanity and be taught responsibility for the future?

Why do we deprive children of very important lessons of goodness and beauty, ethical and aesthetical values? Why do we often forget to introduce the ideas of friendship, loyalty, optimism and the joy of life? Why do we not awaken the feelings and why do we not prepare them how to judge their playmates and afterwards members of society according to moral values? Should we teach morals and aesthetics in the age of the atom? Somehow the American bombardier becomes a symbol of the "specialist, the performer of a certain task" who was not taught how to advance humanity and who does not care if he builds or if he destroys. This is not to advocate disobedience in the army. The laws, rules and regulations should be upheld but if the product of contemporary education, when put on trial, is not able to evaluate his task according to his conscience, we destroy not only the cities of man but we destroy man in ourselves.

Where should we look for ideas on education suitable for our time? In the thoughts of philosophers who advocated positive thinking. One of the greatest philosophers who

represents a bridge between the philosophies of yesterday and the philosophies of to-day is Immanuel Kant - 1724-1804.

When Kant says that education is the biggest and most difficult problem posed to man (L'éducation est le plus grand et le plus difficile problème qui puisse être proposé à l'homme)[1] he realizes not only the difficulties but also the responsibility involved. When he says that "l'éducation est un art, dont la pratique doit être perfectionnée par beaucoup de générations"[2] he understands the value of continuity. At the same time he recommends advancement, stresses that education is progressing step by step and these thoughts reveal his concern for advancing humanity.

> En reprenant l'expérience du passé, en la méditant, l'éducation cessera d'être un art purement "mécanique", l'art de l'éducation deviendra "resonné" . . . Une génération pourrait bien renverser ce qu'une autre a déjà construit.[3]

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[1]Kant, Emmanuel, Vermischte Schriften, Aufsatze des Philanthropin betreffend, quoted in E. Kant, Réflexions sur l'éducation, Traduction, Introduction et Notes par A. Philonenko, (Paris: Librairie Philosophique J. Vrin, 1966), p. 11.

[2]Ibid., p. 24.

[3]Ibid., p. 30.

Here Kant stresses the value of the past experience and comments:

> On ne doit pas seulement éduquer des enfants d'après l'état présent de l'espèce humaine, mais d'après l'état futur possible et meilleur . . . de l'humanité . . .[4]

Kant's idea of an education which should advance humanity embraces many philosophies concerned with beauty and goodness. In this light, Kant becomes one of the greatest teachers who survives beyond his time, who is eternally valid because every generation faces the same problems, the same dilemmas and has to judge people and situations according to their capacity to acquire the sense of truth and values imposed by education.

In order to understand Kant's approach to education, it is necessary to mention Berkeley, Hume and Rousseau and how these three philosophers, especially Rousseau, became the source of his thinking and re-thinking. Kant was only 22 when he wrote in his paper "On living forces" about men of equal erudition and insight, with equally acute intellect and sincerity, who persist in violent and apparently irreconcilable opposition to each other. The 22 year old Kant decided

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[4]Kant, Réflexions sur l'éducation, op. cit., p. 31.

to settle a quarrel between opposing views of Descartes and Leibniz as to "how the efficacy of the moving body should be expressed in mathematical terms".[5] He believed that neither of the two great men were wrong.

> It is difficult to say on which side the assumption of victory was stronger. Both the party of Descartes and that of Herr von Leibniz felt for their opinion all the conviction of which one is at all capable in human knowledge, and each party thought that their own view could not possibly be called in question, if only the opponent would take the trouble to contemplate it with the right equilibrium of mind . . .[6]

To defend the honour of human reason, that was what Kant made the task of his life. However, Kant does not renounce the value of feelings and in this recognition of the value of human feelings lies the greatness of his being.

On the margin of The Beautiful and the Sublime, Kant wrote that he is a searcher of truth, that he feels a thirst for knowledge, a restless passion to advance in this knowledge. He admitted that there was a time when he thought that knowledge constitutes the honour of mankind. He despised

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[5]Rabel, Gabriel, Kant, (Oxford: Clarendon Press, 1963), p. B.

[6]Ibid., p. 4.

the man who knows nothing and only after reading Rousseau did he learn to respect human nature. "I have learned to respect human nature and I should deem myself far more useless than the ordinary working man if I did not believe that this consideration could give worth to all others to establish the rights of man."[7]

How to respect human nature and how to establish the rights of man, these questions preoccupied Kant. He defends the honour of human reason, but he also pursues his other mission: he wants to unite the ideas of Berkeley and Hume with the feelings of Rousseau, to save religion from reason yet at the same time to save science from scepticism.[8]

Kant rejects the rational psychology which attributes to the soul identity, substantiality, immateriality and immortality. He considers the Cartesian system false; he does not agree with the assumption that we have an intuitive knowledge of understanding; he believes that thought is a succession of unification or syntheses. Here we see the influence

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[7]Rabel, Kant, op. cit., p. 11.

[8]Durant, Will, The Story of Philosophy, (New York: Pocket Books, Inc., 1953), p. 261.

of Berkeley and Hume who shocked Kant with their views concerning religion and the basis of science.

George Berkeley (1685-1753) refuted materialism by arguing that the phenomena which we perceive by means of sight are colours and that with these we associate the phenomena of touch and muscular movement. He repeated after Locke that our knowledge of anything is merely our sensations of it and the ideas derived of these sensations. He believed that all matter as far as we know is a mental condition, and the only reality that we know directly is the mind. He rejected the unquestioning confidence in the power of science and logic. He developed the philosophical theory that the entire world of nature with its wonderful scientific harmony is an expression of the ideas in the Divine mind. In his treatise concerning The Principles of Human Knowledge, we find the following passage:

> There is therefore some cause of these ideas, whereon they depend, but it had been shown that there is no corporal substance; it remains therefore, that the cause of ideas is an incorporal substance or spirit.[9]

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[9]Turner, William, History of Philosophy, (Boston: Ginn and Company, 1903), p. 515.

Matter does not exist, spirit exists, the external world is spirit, says Berkeley.

David Hume (1711-1776) proposed to destroy religion by denying the concept of soul. He was sceptical about the possibility of man knowing something about the universe.

Hume says in an often quoted passage:

> If we take in our hand any volume, of divinity or school metaphysics, for instance, let us ask; Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames, for it can contain nothing but sophistry and illusion.[10]

Hume restricts the role of reason as moral criterion and develops the doctrine that moral distinctions are determined only by our agreeable sense of the pleasant or unpleasant (disagreeable). Hume taught Kant that "whoever wishes to engage in a metaphysical inquiry must first be clear about the nature of the undertaking, especially the logical status of metaphysical propositions and the methods

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[10]Hume, D., An Inquiry Concerning Human Understanding, (New York: The Library of Liberal Arts, 1955), p. 173.

of establishing their acceptability. Before indulging in metaphysics, we need a critique of reason to show how far or in what sense it is a possibility."[11] Kant in his pre-critical period had accepted Hume's argument and considered the three metaphysical questions of God, Freedom and Immortality as a waste of time. These convictions he expressed in his book Dreams of a Ghost-Seer, elucidated by dreams of Metaphysics (1776). He was grateful to Hume for his antimetaphysical argument.

Kant was eager to acquire knowledge in different fields. Karl Jaspers in his book on Kant speaks about the clear division between the "critical" and "pre-critical" works and says that Kant was interested in science, human relationship, questions of logic and metaphysics and this background served him later in his critical thinking. Kant was also interested in physical geography, in anthropology and history. He believed that "one of our students' failings is that they learn too soon to juggle with reason, lacking sufficient historical knowledge to replace the experience of

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[11] Korner, S., Kant, (Harmondsworth, Middlesex, England: Penguin Books, A Pelican Original, 1955), p. 16.

their own."[12] Besides being eager to acquire knowledge, Kant promoted the idea of how to become a better man.

Kant often mentions Rousseau (1712-1778) whose Emile was the turning point in his life. All the biographers of Kant repeat that when Kant read Emile he did not follow the routine of his day and instead of walking under the Linden trees, he decided to finish reading the essay of Rousseau at once. In Rousseau, Kant found a man who affirmed the priority of feelings over theoretical reason. It was Rousseau who implanted in Kant the thought that the heart should be guarded from vice and the mind from error. How do we receive our education? According to Rousseau, we are formed by three kinds of masters: nature, men or circumstances. But it is the development of humanity in man that should be the main aim of education. He writes:

> According to the order of nature, all men being equal, their common vocation is the profession of humanity; and whoever is well educated to discharge the duties of man, cannot be badly prepared to fill up any of those offices that have a relation to him. It matters little to me, whether

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[12]Jaspers, Karl, Kant, (New York: A Harvest Book, 1957), p. 8.

> my pupil is designed for the army, the bar or the pulpit. Nature has destined us to the offices of human life, antecedent to the destination of our parents concerning the part we are to act to society. To live is the profession I would teach him. When I have done with him, it is true he will be neither a lawyer, a soldier, nor a divine. Let him first be man . . .[14]

Child and man were preoccupying the mind of the philosopher, who wanted to prepare the destiny of humanity. Therefore, the fundamental question of his philosophy, encompassing all others, remained for him "What is man?" Perhaps this question, "What is man?" puzzled Kant when in his Lectures on Ethics he tried to advocate the perfection of the human race. Was he at least partly answering the question when he said,

> The ultimate destiny of the human race is the greatest moral perfection, provided that it is achieved through human freedom, whereby alone man is capable of the greatest happiness. God might have made men perfect and given to each his portion of happiness. But happiness would not then have been derived from the inner principle of the world, for the inner principle of

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[13]Rousseau, J.J., Selections from Emilius, translated from the French, published in Edinburgh in 1773, quoted in Robert Ulich, Three Thousand Years of Educational Wisdom, (Cambridge, Mass.: Harvard University Press, 1971), p. 387.

> the world is freedom. The end, therefore, for which man is destined is to achieve his fullest perfection through his own freedom. God's will is not merely that we should be happy, but that we should make ourselves happy and this is the true morality. The universal end of mankind is the highest human perfection.[14]

To be free does not mean to be able to do anything one wishes, to be free and to achieve one's own freedom which leads to happiness, represents a challenge for man. According to Kant education plays a great role in developing the perfection of our own freedom. The concept of man's own freedom is a noble one. However, in order to achieve our own freedom we have to overcome many difficulties.

> L'homme ne doit pas seulement être libre, il doit aussi le devenir, c'est-à-dire entrer en possession de sa liberté, la maîtriser au lieu, si l'on ose s'exprimer ainsi d'être maîtrisé par elle. Il doit dépasser la liberté anarchique pour s'élever jusqu'à la liberté raisonnable. La liberté ne doit pas être seulement une passion ou un destin, mais devenir l'expression de l'humanité.[15]

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[14] Kant, Immanuel, Lectures on Ethics, translated by Louis Infield with a foreword by Louis White Beck, (New York: Harper Torchbooks, 1963), p. 252.

[15] Kant, Réflexions sur l'éducation, op. cit., p. 32.

If man should become his own master he has to be taught. The Creator, according to Kant, says to man upon his birth that he should go into the world and develop all his qualities. Man should be able to prepare his future. Upon his deeds depend his happiness or his unhappiness. God created man in his image, made him a center of the world, but because man is free he should cultivate himself. He alone has to choose what he wants from life. Therefore it is necessary to learn.

In 1794, Kant received a letter from the Prussian King asking him to cease pronouncing his independent judgements on religious matters because according to the German ruler, Kant was trying to destroy many of the fundamental doctrines of the Holy Scriptures and of Christianity. At the age of 70, Kant did not want to fight and promised silence. However, Kant knew how to promote the love of God in a beautiful way. One of his students addressed to him the following words: "If Jesus could have heard your lecture on ethics, I think He would have said: 'That is what I meant by the love of God'".[16] Was Kant only promoting the love of

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[16]Kant, Lectures on Ethics, op. cit., p. X.

God? Was he only promoting goodness in man and in the world? Kant was promoting goodness and beauty. He believed so deeply that the values of goodness and beauty constitute the power of man that when we read his thoughts in the Beautiful and Sublime we forget that he was a philosopher of reason. The little man stunted by deformity from birth, a bachelor, brought up in piety, used to austere living, becomes a poet when he describes night and day.

> Night is sublime, day is beautiful. Temperaments that possess feeling for the sublime are drawn gradually, by the quiet stillness of a summer evening as the shimmering light of the stars breaks through the brown shadows of night and the lonely moon rises into view, into high feelings of friendship, of disdain for the world, of eternity. The shining days stimulates busy fervor and feeling of gaiety. The sublime moves, the beautiful charms.[17]

Kant was not only a great philosopher, he was an accomplished human being who through his inner discipline and sincere feeling towards nature and men, tried to discover the truth of beauty and goodness, tried to transmit his belief in

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[17]Kant, I., Observations on the Feeling of the Beautiful and Sublime, translated by John T. Goldtwait, (Berkeley and Los Angeles: University of California Press, 1965), p. 26.

different ways, analyzing the power of reason and being able to describe feelings.

Kant never thought of writing on education. However, at the summit of his career he decided to give one of his students, Theodor Rink, some interesting notes about pedagogy. He asked him to use his judgement in selecting notes which could be useful for a large public. These notes were prepared for his lectures in Konigsberg during the winter of 1776-1777, then during the semester in the summer of 1780 and during the semesters in the winters of 1783-1784 and 1786-1787. We do now know in which order Rink received these notes, but we know that Kant did not write them in any coherent essay. Rink published these notes in 1803, under the title, "Immanuel Kant über Pedagogik". However, the educational theory of Kant is derived not only from these notes, but also from ideas from his other books.[18]

It must be also mentioned that in his first lecture Kant used the "Methodenbuch" (Method book) of Basedow and starting in 1780, following the recommendation of his faculty,

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[18]Price, Kingsley, Educational and Philosophical Thought, (Boston: Allyn and Bacon, Inc., 1963), p. 369.

he was supposed to use "Lehrbuch der Erziehungskunst zum Gebrauch für Christliche Erzieher und künftige Jugendlehrer, S. Bock, Konigsberg, Hartung 1780" (The Teaching Book on the Art of Upbringing for the use of Christian Educators and Future Teachers of Youth). While Kant based some of his lectures on Basedow and Bock, he did not respect some of the principles of Bock and he created his own educational theory.

In our world of today to discover the truth of beauty and goodness, to teach respect in order to establish the rights of man is as important as it was during the life of Kant. The purpose of this thesis is to examine the significance for the education of today, of the ethics and aesthetics of one of the greatest men in philosophy. This thesis will deal mainly with Kant's concern for a better understanding of the world. The moral principles revealed by Kant and his approach to beauty made him incomparable master in the fields of ethics and aesthetics. Kant believed moral education to be the crown of all types of education. According to him, physical and intellectual education lead to the most important education, the moral one.

This thesis is divided into two main parts: 1) Education and ethics, 2) Aesthetics and the Teaching of Beauty.

The intention of this thesis is not to present Kant as a philosopher but Kant as an educator ahead of his time and whose concept could improve the moral behavior of the youth of today. The first part of this thesis, "Education and Ethics", consists of two sections: a) Education and Freedom, b) Ethics and Responsibility. In "Education and Freedom", we will show the importance of acquiring our own freedom because acquired freedom is a base for happiness according to moral values. In the same section, we will describe the development of the intellectual education towards the attainment of our own freedom. In "Ethics and Responsibility", we stress the importance of a morally good action, the understanding of nature, the universe and God as a unity. The role of God as a father has a great significance in teaching respect for all religions and all men. The emphasis will be put on acquiring responsibility and self-respect based on the dignity of man. In the second part, "Aesthetics and Teaching of Beauty", we will briefly trace the history of the Philosophy of Aesthetics. Before introducing the ideas of Kant, we will mention the philosophers who influenced him and we will try to evaluate his work in the light of today's requirements in education.

We will show Kant's approach to beauty, through beauty to nature and to the Supreme Being, God in hope that by being taught the beautiful and the sublime, we can encounter the miracle of man's creations and God's creations.

CHAPTER I

EDUCATION, FREEDOM AND RESPONSIBILITY

A) Education and Freedom.

In Kant's statement that education is the biggest and most important problem posed to man, we find the base of his relationship to the world. Kant in all his philosophical theories was searching for truth but at the same time he shared his acquired knowledge. To his students, to society, to mankind, who preoccupied his mind constantly and whose future he treated with the responsibility of a man, who cares about the generation to follow, he tried to transmit his convictions, his intellectual discoveries and his dreams.

> Kant souligne avec la force comment l'éducation doit se fonder sur une Idée, une idée de l'humanité et de sa destination, concrétisée par la vision d'un "état futur possible et meilleur".[1]

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[1]Brun, J., Les Conquêtes de l'homme et la séparation ontologique, quoted in E.Kant, Réflexions sur l'éducation, op.cit., p. 39.

Only a man who has dreams could visualize the destiny of humanity built on the "better state of things".[2] Kant did not want to communicate knowledge only as professor linked with one society or one country but as "a citizen of the world".[3] In the Second Proposition of Ideas for a Universal History of Mankind (with a view to world citizenship), we read:

> An individual man would have to live excessively long to learn how to make full use of his natural gifts. Or else nature requires an immense sequence of procreations, each transmitting its knowledge to the next until our species attains the highest possible level of evolution.[4]

According to Kant, acquired knowledge should be properly transmitted from one generation to another and he reminds us in the Third Proposition of the same Ideas for a Universal History of Mankind that the earlier generations prepared a "foundation for the structure which nature has in mind, but only the last generation will be fortunate to live in the building".[5]

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[2]Jaspers, Karl, Kant, edited by Hannah Arendt, translated by Ralph Manheim (New York: Harcourt, Brace and World, Inc., A Harvest Book, 1962), p. 8.

[3]Ibid.

[4]Rabel, Kant, op. cit., pp. 134, 135.

[5]Ibid., p. 135.

In the Ninth Proposition, Kant says that the guiding thread will show the way through the interplay of the "apparently so confused human actions" and imagines that the "human race will fulfill the purposes of nature for its destiny on earth".[6] In the statements on the Ideas for a Universal History of Mankind, we see an educator and a philosopher who insists on the moral value of knowledge in order to attain the perfection of humanity.

> L'homme ne peut pas devenir homme que par l'éducation.[7]

If we allow ourselves to analyze the education of today, we will discover the necessity of teaching the responsibility toward the future. In the words of Kant, longing for the perfection of human nature achieved through proper education, we observe the concern "of the citizen of the world" trying to promote by his actions a better future. This responsibility for the continuity and the use of already acquired knowledge prevails in Kant.

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[6]Rabel, Kant, op. cit., p. 138.

[7]Kant, Réflexions sur l'éducation, op. cit., p. 73.

The educator's role is to prepare the pupil for life, life with its significance. The educator should give the base for a valuable life. The base for a valuable life is freedom and therefore he should teach how freedom can be acquired, a freedom within reason.

> The moral law is the formal rational condition of the employment of our freedom, and, as such, of itself alone lays its obligation upon us, independently of any end as its material condition. But it also defines for us a final end, and does so a priori and makes it obligatory upon us to strive towards its attainment. This end is the summun bonum, as the highest good in the world or else only ends without a final end.[8]

How should we "employ" our freedom? We should master our freedom and not be mastered by freedom. We should elevate ourselves above the anarchic freedom and achieve a reasonable freedom.

> Reason is therefore the constant condition of all free actions by which man takes his place in the phenomenal world. Every one of them is determined beforehand in his empirical character, before it becomes actual.[9]

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[8]Kant, Immanuel, The Critique of Judgment, translated by James Creed Meredith (Oxford: Clarendon Press, 1952), p. 118.

[9]Kant, Immanuel, Critique of Pure Reason, translated by F. Max Miller (New York: A Doubleday Anchor Book, 1966), p. 377.

Stefan Korner in his lecture read on October 18, 1967, explains Kant's concept of freedom and starts his explanation with a description of a traveller who arrives at a crossroad. This traveller after a few moments of thinking decides to turn left, rather than right, and he continues his journey. Why does Korner describe a traveller? Because a traveller represents a man who should make a choice. However, nature and his past, influence him so strongly that he may be wrong in his assumption that it was open to him to take the other turning. Does nature and the past determine the actions of a traveller? In the Critique of Pure Reason, Kant describes a hesitant person, unable to decide between the awareness of apparently free choice and his belief that he is subject to the laws of nature. According to Kant, this man today will believe that the human will is free, but tomorrow, when he will take into consideration the different natural events, he would judge freedom to be nothing but self-deception. Says Korner: "Yet whatever his frame of mind, if it came to doing and acting, this play of merely speculative reason would vanish like the shadowy pictures of a dream . . ."[10]

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[10]Körner, Stephan, Kant's Conception of Freedom (London: Oxford University Press, 1967), p. 193.

Kant, according to Korner, does not agree with a philosophical position because Kant believes that "a theory which fails to do justice to practice must give way to one which is acceptable to real men, who do not reflect and predict but also act and plan."[11]

What does Kant try to show? Kant tries to demonstrate that man is free and capable of recognizing his freedom in certain instances. He does it with the best available knowledge empirically, especially scientific knowledge. According to Karl Jaspers, the old question that natural science is not able to justify man's consciousness of freedom moved Kant. Kant found the solution in the phenomenal character of our existence. According to Kant the categories as principles (e.g. the causal necessity of all happening) have objective significance through our experience. Apart from them, we cannot have an objective knowledge. However, we are aware that all objects of our knowledge are appearances and our awareness is rooted in a limiting concept which itself relates to no object but the thing in itself, the

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[11] Körner, Kant's Conception of Freedom, op. cit., p. 193.

noumenon, the intelligible. This thing which cannot be known is our freedom. Objectively, psychologically or as a process, freedom cannot be investigated. "Freedom is not an object of cognition, it becomes reality through my action."[12]

Here we have to bring out the importance of the effect of the intelligible upon phenomena. Freedom first occurs when we evaluate the relation of the timeless intelligible to the temporal phenomena.

> Between nature and the intelligible a third term "freedom" . . .[13]
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> . . . Kant calls the source that is itself timeless the "intelligible character". It is the "cause of my actions as phenomena" but it is not itself a phenomenon."[14]

When we think that according to Kant our free actions have no temporal origin but a timeless origin in reason, we come to the conclusion that the traveller who has arrived at a cross-road is not wholly determined by his past and his nature. He is free to take one turning or another and his decision depends

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[12]Jaspers, Kant, op. cit., p. 73.

[13]Ibid., p. 74.

[14]Ibid.

on the existence of the thing in itself, the noumenon, the intelligible. Korner provides an explanation of that which is inexplicable in human nature when he says: "It is still available as an explanation of inscrutable and even of transparent features of human existence. But it is not needed for an intelligible analysis of freedom and its co-existence with natural determination."[15] If we would like to understand the approach of Kant, we should try to apprehend correctly the "Idea of the Whole" and in its light all parts in their mutual interrelations.

> Thus freedom and unconditional practical law reciprocally imply each other, I do not ask whether they are actually different, instead of an unconditional law being merely the selfconsciousness of a pure practical reason and thus identical with the positive concept of freedom. The question now is whether our knowledge of the unconditionally practical takes its inception from freedom or from the practical law . . .[16]

Kant answers that it is the moral law which gives us a base of maxims.

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[15] Körner, Kant's Concept of Freedom, op. cit., p. 217.

[16] Kant, I., Critique of Practical Reason, translated by Louis White Beck (New York: The Library of Liberal Arts, 1956), p. 29.

He continues in the same Critique of Practical Reason: "It is therefore the moral law, of which we become immediately conscious as soon as we construct maxims for the will, which first presents itself to us."[17] We should strain our reason in order to condition all our free actions; but we should never forget that

> Respect for the moral law is therefore the sole and undoubted moral incentive, and this feeling is directed to no being except on this basis. First the moral law determined the will directly and objectively in the judgement of reason. Freedom, the casuality of which is determinable, merely through the law, consists, however, only in the fact that it limits all inclinations, including self-esteem, to the condition of obedience to its pure law.[18]

The will according to Kant is motivating power for living rational beings. Freedom although not subject to natural causality, is not completely without laws. Free Will creates its own laws. Man is practically free but guided in his actions by his ideas of his own freedom. S. Körner calls freedom in the "cosmological sense" as defined by Kant: "the ability of spontaneously initiating a state of affairs."[19]

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[17]Kant, Critique of Practical Reason, op. cit., p. 29.

[18]Ibid., p. 81.

[19]Körner, Kant's Concept of Freedom, op. cit., p. 198.

Spontaneous initiation is excluded from sense perception because it does not agree with the principle of natural causality. Körner continues, that "the concept of freedom is not descriptive of sense-perception, not descriptive of the alleged intuitions of time and space,is not constitutive of the objective phenomena revealed to sense-perception and thought. Such a concept Kant calls an Idea!"[20]

Kant saw a very close connection between freedom and education. He expressed it this way:

> C'est précisément la liberté, qui s'oppose à ce que l'homme puisse être connu comme une chose et "manie" comme une chose qui doit devenir le principe régulateur de l'action éducative. La liberté, c'est aussi un Idéal.[21]

Following the path of the thinking of Kant, Johann Gotlieb Fichte proclaimed his famous sentence: "Etre libre n'est rien, devenir libre, c'est le ciel" (To be free is nothing but to become free is heaven)[22] Kant's influence prevailed in many of Fichte's statements. One of the most beautiful

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[20]Körner, Kant's Concept of Freedom, op. cit., p. 198.

[21]Kant, Réflexions sur l'éducation, op. cit., p. 31.

[22]Ibid., p. 32.

we find in his book, entitled Vocation of Man, "I must be free; for it is not the mere mechanical act, but the free determination of free will, for sake of duty and for the ends of duty only--thus speaks the voice of conscience within us--this alone it is which constitutes our true worth."[23]

Inspired by the ideal of freedom we can guide a young mind toward acquiring his own reasonable freedom which can serve humanity. However, in guiding the young mind we must be very careful, we must educate in an appropriate manner without imposing our thoughts and our will.

Kant criticizes the schools of his time because the child is considered as a little man. In his opinion, the teaching at the beginning of the eighteenth century is wrong. A child is treated as an adult, dressed as an adult, and is not taught in an appropriate manner. Locke wanted to reason with a child as with an adult. Kant disagrees with Locke and advocates the idea of Rousseau as revealed in Emile, "L'enfance a des manières de voir, de penser, de sentir, qui lui

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[23]Fichte, Johann Gottlieb, Vocation of Man, translated by William Smith (Chicago: The Open Court Publishing Company, 1906), p. 133.

sont propres; rien n'est moins sensé que d'y vouloir substituer les nôtres."[24]

How long should we educate man? Kant answers that man should be taught until he reaches physical maturity. He believes that after the age of 16, education cannot be effective, cannot really change the character of man. Moral and physical character and intellect is shaped in the first sixteen years, then only the intellectual education can be completed.

Kant distinguishes three phases of education: "l'éducation physique, l'éducation intellectuelle et l'éducation morale."[25] For Kant the moral education represents the crowning of the whole education. To the moral education lead the first two phases, the physical education and the intellectual education.

Rousseau states in Emile: "Nous naissons, pour ainsi dire deux fois: l'une pour exister et l'autre pour vivre;

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[24]Rousseau, J.J., Emile, quoted in Kant, Réflexions sur l'éducation, op. cit., p. 17.

[25]Kant, Réflexions sur l'éducation, op. cit., p. 44.

l'une pour l'espèce et l'autre pour le sexe."[26] Kant accepts the statement of Rousseau and the distinctions underlined by him. However he believes that these two distinctions are important not only for the pupil but also for the teacher. Rousseau in Emile is preoccupied with one pupil and one teacher. Kant foresees different teachers for one pupil and therefore advocates the coordination between the different phases of education. For instance, in the first phase when we are taking care of physical education we should not forget to answer certain moral questions according to the age of the child and remember that Rousseau was right when he said that nature wants children to be children before they become men. Kant believes that the child should develop according to nature. He criticizes parents who try to impose false security by taking away objects which could be harmful for the child. He calls the first education (physical education) negative and it means that nothing should be added to the precautions taken by nature and that parents should not interfere with nature. However, Kant reminds us that parents should not accept the

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[26] Kant, Réflexions sur l'éducation, op. cit., p. 44.

despotic willpower of children. His main concern is the beginning of moral education. He believes that a child, even as a baby should not be corrupted by giving in to all his demands. He says:

> La première corruption consiste à céder à la volonté despotique de l'enfant de telle sorte, qu'il peut tout obtenir par ses cris.[27]

The culture of the intellectual faculties should reveal a harmony and coordination. The most important rule would be never to cultivate only one faculty of the mind for its own but to cultivate every faculty of the mind in relationship to the other faculties. The second rule would be to subordinate the different phases of education. Physical education leads a child, with the help of discipline, to a certain ability of acquiring an intellectual education.

After achieving the two phases of education, physical and intellectual, we are able to start moral education which allows the formation of a citizen, a member of mankind, a man. When Kant uses the word man, he means a man with moral values

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[27]Kant, Réflexions sur l'éducation, op. cit., p. 50.

because according to his concepts, only in moral education does the total education find its real meaning.

> Les devoirs envers autrui. On doit inculquer de très bonne heure à l'enfance la vénération et le respect qu'il doit avoir pour le droit des autres et l'on doit veiller à ce qu'il le pratique.[28]

The systematic approach, the coordinated teachings of different aspects of life as a path towards the idea of a better future for mankind, was valid in the time of Kant and deserves special attention today. When Victor F. Frankl in his Man's Search for Meaning explains that as long as we are able to find a purpose in life, we are able to endure anything, he certainly refers to a human being who is basically, morally strong, who in spite of suffering has "a why to live". When Victor F Frankl recalls Nietzsche and quotes his words, "He who has a why to live can bear with almost any how",[29] we do not think about Nietzsche but rather about Kant because a child educated according to Kant's theories has a purpose in life, implanted very early in his heart and in his mind.

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[28]Kant, Réflexions sur l'éducation, op. cit., p. 139.

[29]Frankl, Victor E., Man's Search for Meaning (New York: Washington Square Press, 1971), p. XIII.

Kant is against all educational theories which advocate the development of the intelligence without schools. He insists on regular lessons and educational programs. In school, according to Kant, the child meets a form of discipline combined with freedom. Besides this man should have a goal before his eyes and should fulfill the requirements needed to achieve this goal. Kant considers private schools best because they are ruled by expert administrators and skilled teachers. However the shaping of the character may be shared with the family and church. Kant is against domestic education presided over by tutors and parents and he explains:

> The tutor can attend more carefully to the moral training of his charges but, under his care, as opposed to that of a school, it is easier for a child to reproduce family faults and to throw off all authority where it is divided between tutor and parents [30]

Kant believes that education is most efficient if controlled by independent experts uninfluenced by parents.

Kant criticizes schools where imagination and reasoning are sacrificed and the main activity is memorization. He

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[30] Price, Educational and Philosophical Thought, op. cit., p. 376.

accepts the value of memorization but says that at the same time a culture built on memorization only is superficial and deforms the judgment of the individual. According to Kant, a man who is able to memorize quickly but is not able to form any valid judgment, is a living lexicon. However, he says, these men are also needed because even though they are not able to work according to their intelligence, at least they can bring a certain material which can be useful to others.

> Kant distingue la mémoire proprement dite et l'imagination purement reproductrice.[31]

How does Kant define memory? According to him:

> La mémoire diffère de l'imagination purement reproductrice en ce qu'elle a le pouvoir de reproduire la représentation intérieure: l'esprit par conséquent n'est pas un simple jouet.[32]

The criticism of memorization has its source in Plato who does not want education to produce "limping souls."[33]

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[31]Kant, Réflexions sur l'éducation, op. cit., p. 112.

[32]Kant, I., L'Anthropologie, quoted in Kant, Réflexions sur l'éducation, op. cit., p. 112.

[33]Ibid.

Fichte, influenced by Kant, criticizes memorization even more, believing that memory forbids the understanding of the philosophy of freedom, and his own doctrine of science He states "La Doctrine de la Science doit rendre compte de l'homme tout entier; elle ne peut pas par conséquent être comprise qu'avec la totalité de ses facultés."[34] Fichte states that the doctrine of science can be understood only with all faculties of the mind. Kant distinguishes between two kinds of faculties: the inferior and superior faculties of mind.

Kant believes that although the memory is an inferior faculty, if it will be properly furnished with useful ideas and allowed judgement, its role would be fulfilled. Therefore, memory should store the information which possessed real value and can be related to life. Here we see the main interest of this philosopher who maintains that intellectual education should be the exercise of the intelligence and nothing can replace intelligence. Kant underlines that it is necessary to understand anything which is taught and not to repeat if it

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[34]Kant, L'Anthropologie, quoted in Kant, Réflexions sur l'éducation, op. cit., p. 112.

was not understood. Kant wants to cultivate memory but at the same time to cultivate understanding.

> Ce qu'il faut--et cela est en un sens socratique--c'est que l'élève construise lui-même ses idées, au lieu de les recevoir toutes faites du dehors [35]

Kant does not want to teach thoughts, but to teach how to think and Kant does not want to give ideas, but to promote ideas in the mind of the pupil. To be independent in thinking, to be independent in creating ideas,means to promote creativity. Again the concept of promoting creativity has its place today in every school and in every country How to promote creativity, how to cultivate memory to enable memory to be useful? Kant believes that the memory is cultivated by:

> a) Retaining the names which appear in narratives
> b) By reading and writing: the child must practice the former by mental effort without having recourse to spelling.
> c) By languages which the child must learn first by hearing before he reads anything.
> Then a suitably arranged "orbis pictus" would be of great use and a beginning can be made with botany,minerology and a description of nature in general

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[35]Kant, I., Critique de la Raison Pure, quoted in Kant, Réflexions sur l'éducation, op cit., pp. 55, 56.

> Rules must appear in everything to cultivate the understanding and they should be arranged into certain formulas to entrust them in this form into the memory.[36]

Then, according to Kant, "if we remember a rule and have forgotten its application, we will not be long in recovering it."[37]

Kant refers to Orbis Pictus, the work of a pedagogue, J.A. Komensky (1592-1671), which was published in Germany in 1657. The author is known under the name of Comenius and presented a book of pictures entitled Le Monde des Choses Sensibles en Images

> Il s'agissait en effet d'un livre d'images qui devait servir de modèle aux innombrables livres d'images qui pénètrèrent ensuite les écoles pendant trois siècles. L'orbis pictus était un recueil de mots et de petites phrases distribuées méthodiquement en cent cinquante chapitres et accompagnées d'images que l'enfant doit regarder à mesure qu'il prononce chaque mot correspondant.[38]

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[36]Price, Educational Theory and Philosophical Thought, op. cit., p. 399.

[37]Ibid., pp. 399, 400.

[38]Kant, Réflexions sur l'éducation, op. cit., p. 115.

The "orbis pictus" is considered to be the first systematic application of the intuitive method which insists on teaching the words with the presentation of things or without representing them by their sensative representation. Comenius was called the Galileus of education and his ideas were used by Basedow. Kant, referring to "orbis pictus," believes that "a suitably arranged orbis pictus, so called, would be of great use and a beginning can be made with botany, mineralogy and a description of nature in general."[39]

Kant advises that sketches be made of different objects for which a knowledge of mathematics is necessary. He tries to emphasize the connection of earlier scientific instruction with geography, mathematical as well as physical, and says that acquired knowledge together with the narration of travels illustrated by maps and engravings, lead to political geography. From the study of the present surface of the earth the pupil should go back to its former condition and study ancient geography, ancient history, etc. Here again Kant stresses the importance of the participation of the pupil in acquiring knowledge. To try to connect scientific

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[39]Price, Educational Theory and Philosophical Thought, op. cit., p. 399.

instruction with geography, narration could be used today in televised programs if the commentator possesses scientific knowledge and provides the program with a special written narration of literary or even poetic value. The combining of scientific and humanistic values in today's education could produce a base for scientific-humanistic oriented knowledge leading to better understanding between the scientific and humanistic scholars.

Kant does not neglect the study of languages, but does not follow Rousseau. He believes that to form an educated man, it is necessary to teach him more than a few Latin words. He advises two methods in acquiring knowledge of languages: either to learn them by formal memorization or by conversation. He believes that for a living language, the conversation is the best. However, he insists on reading with the pupil before giving him the words to memorize.

The audio-visual method carries on the method of Kant, the living assistance of the spoken and shown word is more important than the mechanical memorization. One of the most valuable recommendations of Kant concerning the

development of man is to accustom the child to work. The child should be used to distinguishing between work and play. Kant strongly advises teaching children how to work and this should be done in school. The child should enjoy his free time, but must understand that he has to work at a certain time. The compulsory work in school should never be considered as slavery and the child should understand its usefulness. Kant stresses the importance of the compulsory work, but not slavery because he believes that the child should be approached properly in order to understand the value of education. For Kant, education means care, discipline and instruction.[40]

Kant defines imagination in the Critique of Pure Reason as follows: "Imagination is the faculty of representing an object even without its presence in intuition."[41] The activity of imagination, according to Kant, represents one of the most important elements in the life of man and he divides imagination into two types:

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[40]Kant, I., Lectures - Notes on Pedagogy, quoted by Price, in Education and Philosophical Thought, op. cit., p. 369.

[41]Kant, Critique of Pure Reason, op. cit., p. 89.

> In so far as imagination is spontaneity, I call it occasionally productive imagination; distinguishing it from the reproductive which in its synthesis is subject to empirical laws only.[42]

By exercising the faculty of reason, we are able to unify the activities of understanding and imagination.

Finally, according to Kant, the method of securing intellectual accomplishments consists of seven principles: First, the faculty of sense should be trained for accuracy with the help of games, map making, drawing under the careful observation of the teacher. Secondly: The imagination should be stirred by cultivating memory. The teaching of foreign languages should be used, names of different places should be repeated. Thirdly, understanding should be motivated. Children should learn by themselves and often be permitted to do certain things the way they want. Fourthly, rules should be taught in consecutive phases in order to be systematically understood. Fifthly, reasons should be explained by showing the way in which one law depends on the totality of laws. Sixthly, discussions should be promoted. Seventhly, all

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[42] Kant, Critique of Pure Reason, op. cit., p. 89.

teaching of understanding and reason should advocate meditation.[43]

When Alfred North Whitehead says in the Aims of Education that "Culture is activity of thought and receptiveness to beauty and goodness,"[44] we realize that the seven recommendations of Kant not only cultivate character but help to acquire culture. The seven principles can be applied in any school of today with the help of well-trained teachers and the educational media of films and television. By bringing accurate observation, by enhancing the imagination, by awakening different motivations, by approaching understanding systematically and explaining certain laws by discussions and meditation in the age of speed, and changes which often affect us too rapidly, we can provide an appropriate approach to any field of study and culture.

In the Critique of Pure Reason, Kant tries to discover what is true and according to Kingsley Price, the Critique of Pur

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[43]Price, Educational and Philosophical Thought, op. cit., p. 381.

[44]Whitehead, Alfred North, Aims of Education (New York: A Free Paperback, The MacMillan Company, 1967), p. 1.

Reason demarcates the area (a very small one) in which pure reason though unaided by observation, can discover what is true.[45] For Kant, this search for truth represents the common goal for teacher and pupil. To achieve the ability of pure reason, to discover what is true, to develop in the mind of a student a constant awareness of the actions taking place around him and to teach him how to act in any circumstances was and is the task of intellectual education. According to Kant, intellectual education combined with the teaching of good conduct serves its purpose if it is based on acquired freedom. Good conduct is an absolute commandment but a commandment that we should not obey blindly. We obey this commandment because our freedom chooses this commandment for us, and we follow this commandment consciously. We should be kind, we should know that we have a duty towards others. Our sense of duty unites us with the world in a concordant unity, we respect every living being and this sense of belonging to world unity, to living beings is dictated by our freedom, freedom dictates to our conduct. Our freedom which is "between nature and intelligible" prompts

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[45]Price, Educational and Philosophical Thought, op. cit., p. 368.

our minds and our hearts to a right adjustment of our conduct. Therefore education has to take into consideration the importance of acquired freedom. A relationship exists between freedom and education, because proper education allows the development of our own freedom. The base of our own freedom is necessary to guide us towards harmonious collaboration with our environment, our country, and the whole world. The child has to be introduced through his own world into the world of adults but these adults should not forget that a child has to be taught responsibility, should be led and not pushed into a world where his own individuality is ignored.

J. Donald Butler in his article "The Role of Value Theory in Education", points out that the adult community should acquire general values in the direction of school life, that we should respect the child by not thinking of him as someone who must be conformed to the present adult culture. We should respect a child as one who represents hope for the future. ". . . Respect the child as a person, as a soul with a destiny, a destiny which may reach beyond the human culture and the human orbit."[46] The ideas of

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[46]Smith, Philip G., ed., Theories of Values and Problems of Education (Urbana: University of Illinois Press, 1970), p. 63.

Kant on freedom and education and the ideas of Donald Butler, the ideas of a philosopher of the eighteenth century and an American of our time are similar. To be taught knowledge and to be taught freedom provides a human being with strength.

B. Ethics and Responsibility.

Kant is insistent on the need of pure ethics. "A morally good action must not only accord with duty but it must be willed for the sake of duty."[47] According to Kant, the need for an ethical philosophy arises because the ordinary man may be tempted to let the pure principles of duty be shadowed by the attractions of pleasure. Only pure ethics can justify belief in duty. How did Kant develop his own theory of ethics? Who influenced him? In the eighteenth century, we observe a clash of opinion among ethicists. Philosophers like Shaftesbury, Hutcheson and Hume who found ground for moral obligation in the world of experience did not see any need for supernatural authority. Others, the English Platonists, believed that the moral sense was innate but at the same time thought that it emanated from God.

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[47]Paton, H.J., The Categorical Imperative (London: Hutchinson of London, 1963), p. 24.

According to Rousseau, conscience was a better guide than desire. Rousseau and Shaftesbury most influenced Kant's philosophy of ethics. Shaftesbury's (1671-1713) purpose in his Inquiry concerning virtue was to discover what honesty and virtue were and advocated that religion does not necessarily imply virtue. According to Shaftesbury "There are believers who are immoral and infidels who are moral."[48] If man is forced into evil acts or prevented from doing them, he is not bad and not good. He has to behave in the indicated way before he is judged. Shaftesbury analyzes the moral and aesthetic senses. If the mind feels an aversion to the disagreeable, so does the human behaviour. The moral, like the aesthetic sense, accompanies reflection and judgement.

Shaftesbury's theory was developed by Hutcheson, Adam Smith and Hume. Rousseau was influenced mostly by Henry More and his Enchiridion Ethicum (1666). Henry More saw the uniformity of human nature in the set of our innate ideas and Rousseau saw it in "moi commun", the general will and sentiment. Rousseau's individualism is a protest against human

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[48] Boas, George, Dominant Themes of Modern Philosophy (New York: The Ronald Press Company, 1957), p. 495.

beings dominated by self-centered interests. The search for the natural man did not end in solitary wandering, but with those men who were integrated into the social community, where interests were identical.[49]

Kant declared in his lectures on anthropology that "it is surely not permissible to regard Rousseau's splenetic account of the human race that has dared to desert the state of nature, as a recommendation of returning to this condition in the forests."[50] Kant regarded the theory of Rousseau not as a theory of what exists, but of what should be ... Kant calls Rousseau "the restorer of the rights of humanity."[51]

In making a brief reference to some philosophers who influenced Kant, we try to introduce the atmosphere of the time in which Kant lived. Only afterwards can we realize how important Kant's contribution was to ethics. H.J. Paton

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[49]Boas, Dominant Themes of Modern Philosophy, op. cit., p. 499.

[50]Cassirer, Ernst, Rousseau, Kant and Goethe (New York: Harper and Row Publishers, Harper Torchbooks, 1945).

[51]Ibid., p. 13.

in his Introduction to the Categorical Imperative says: "Kant contrived to say something new about morality."[52] According to Paton, Kant's Groundwork of the Metaphysic of Morals (Grundlegung zur Metaphysik der Sitten) grasps the supreme principle of morality and the thoughts of Kant are indispensable for all who profess to think seriously about moral problems. We all make moral judgments. Moral judgments tell us what ought to be, or what ought to be done, or what we ought to do. Kant was the first philosopher who tried to do something that no one did before. He wrote: "I ought never to act except in such a way that I can also will the maxim of my action to be a universal law."[53] Paton says that "This is the formulation of what Kant later calls the categorical imperative, although here it is put in a negative form."[54] The categorical imperative is an eternal law based upon man's essential nature.

As Paton explains, moral judgments are not really ours unless they influence our actions. Our moral judgments

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[52]Paton, The Categorical Imperative, op. cit., p. 15.

[53]Ibid., p. 73.

[54]Ibid.

have an a priori element in them and what we want to discover is the a priori principle upon which our moral judgment is based. Kant believes this principle is used as a standard for the judgment of ordinary men. What Kant seeks is to formulate the principle before he considers its justification. The above method may be described as a method of analysis but this method of analysis "cannot give us more certainty than that of the original judgments from which we start."[55] Kant believes that a priori principles (Grundsatze) are so called not merely because they contain the grounds (Grunde) of other judgments, but also because they themselves are not grounded in any higher or more universal cognitions of objects. Kant believes that all such principles must be subject to criticism and require a proof or at least a justification which he calls deduction. How is it possible to offer an explanation and justification of a priori knowledge? At this point, according to Paton, we see the distinguishing characteristic of Kant's philosophy. Paton writes:

> He holds that when we come to a priori principles which are not grounded in any higher knowledge of objects--we must

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[55]Paton, The Categorical Imperative, op. cit., p. 27.

> forgive him for making the ground higher than what rests upon it--we still have to consider their subjective origin in the nature of reason itself and so to justify them and explain their possibility. This is why his greatest works are called the Critique of Pure Reason and the Critique of Practical Reason; and this is the main ground for calling his philosophy the Critical philosophy.[56]

In bringing into consideration the "a priori" principles and in explaining the path of thinking started with them, we realize that the main interest of Kant was man and his morals. Ethics were for Kant the completion of epistemology. Man for Kant was not only a cognitive animal; he was essentially a moral animal. According to Kant, human knowledge is limited. Kant believes that something must lie beyond the limits of human knowledge. If we do not know everything it is reasonable to believe that there are things which we cannot know.

> But one might at this point take either of two positions: 1) that we must resign ourselves to ignorance and decide that in the case before us, the realm of human

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[56]Paton, The Categorical Imperative, op. cit., p. 28.

> values cannot be explored by human means; 2) we might examine the conditions which would make our sense of moral obligation reasonable.[57]

The Critique of Pure Reason means an examination of reason in its pure state when our reason has been liberated from the observation of our senses. Kant states "General truths are clear and certain in themselves,"[58] regardless of any appearances that our imperfect vision may supply. The real world is beyond our sensory observation but within our intellectual comprehension. Our reason therefore is not only for observations which depend on our senses, but a place of knowledge revealed through our sense. "Our mind is not a collector but a director of thoughts."[59] Our mind organizes knowledge and therefore human wisdom is organization, the ability to use the eternal truths for understanding. This gives us the possibility to provide a proper order for our temporal affairs. According to Kant, our senses reveal to us

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[57]Boas, Dominant Themes of Modern Philosophy, op. cit., p. 508.

[58]Thomas, Henry, Understanding of Great Philosophers (New York: Doubleday and Company, 1962), p. 252.

[59]Ibid., p. 253.

the world of appearances, but our sense directs us to the reality behind the appearances. Kant calls it "the thing in itself."

> Kant's great merit--says Schopenhauer--is the distinction of the phenomenon from the thing in itself.[60]

In the Critique of Pure Reason, Kant does not give any answer as to how the world came into existence, and says: "There can be no answer dictated by pure reason." In the Critique of Pure Reason, Kant affirms that we cannot prove or disprove the existence of free will, the soul and God. In the Critique of Practical Reason, Kant, having failed to find God in his mind, tries to find Him in his heart. He asks himself "Is not the existence of God indicated in our feeling for the right?"[61] Kant answers this question in the affirmative. The moral principle is inborn. This moral principle is the basis of our belief, our religion, the demand of our conscience, the center of our existence. The heavens above, the moral law within, are, according to Kant, the two aspects of

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[60]Durant, The Story of Philosophy, op. cit., p. 207.

[61]Thomas, Understanding of Great Philosophers, op. cit., p. 254.

the same principle which lead our reason and our emotion to a better understanding. Kant affirms that "The mathematics of the heavenly bodies and the ethics of our early existence are the expression of one divine law. The operations of this divine law may be summarized into a single word "God"."[62]

Now, when we examine the world of the heart as opposed to the world of the senses and the mind, we find three important facts emerging out of all our doubts. These three facts are God, the free will and the immortal soul. "None of them can be proved by pure reason. They are postulates of the practical reason."[63] God in this context is not only the creator of the world, but a basis of values. He represents the highest good.

Only by being introduced to the ethics of Kant are we able to understand his approach to moral education. For Kant, the moral values of man were the most important and to cultivate them was the noblest task of the teacher. Beyond the

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[62]Thomas, Understanding of Great Philosophers, op. cit., p. 255.

[63]Boas, Dominant Themes of Modern Philosophy, op. cit., p. 508.

great philosopher, we discover an educator of conscience. Moral education is based not on discipline but on maxims. Kant believes that if moral education is based only on example, threats or punishment, everything is lost. We should build a foundation of our own maxims and prove that if we are doing something good it is not because it is appropriate to do so but because this is goodness. The whole moral value is based on the maxims of goodness. Moral education concerns our actions and it is necessary to have the principle of action which derives from the concept of duty. Kant believes that all knowledge is useless and even harmful unless it is backed up by character. A person of character is one who "harbors the purpose of acting rightly and who, in fact, does so."[64]

Men of character possess many different qualities, but the most important are: obedience, truth telling and sociability. There are two kinds of obedience, one can obey because of fear of punishment or threat, or obey a moral law. For Kant, this moral law represents moral duty. Truth telling represents

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64 Price, Educational and Philosophical Thought, op. cit., p. 379.

the strength of an individual who has the courage to tell the truth and to keep his promise. Sociability promotes friendships.[65]

Kant believes the forming of character has more value than intellectual attainment. In the light of today we find Kant's discipline based on reason and moral values is the kind of discipline that is lacking in our schools. To teach a child not blind obedience but obedience to moral law, properly taught and understood, today, represents an important element, because students try to be represented in schoolboards and in universities and have their own points of view on education. In democratic countries where we try to avoid punishment and blind submission to the teacher's will, obedience as a result of the child's own will can influence his actions later on as an individual and "as a citizen of the world."

Truth-telling teaches courage and responsibility. If a child is used to telling the truth, he will also be careful about his approach to his family and to his classmates. He

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[65] Price, Educational and Philosophical Thought, op. cit., p. 378.

will keep his promise. He is trained and trains himself to be responsible in any situation. However, we must be careful in our teaching not to deceive the young mind. We can teach truth-telling by bringing in as evidence people who have proved with their deeds honesty and courage. If a child will perceive in his mind the image of truth and courage, he will be tempted to be courageous.

Sociability means to know how to live within class, city, friends; to be able to listen to another's point of view, to exchange thoughts in order to build friendship or to execute a certain project. By bringing into the classroom a project and by executing it through common effort, by introducing a workshop in the classroom where all the students share a part of the divided work, we are able to promote an atmosphere of understanding instead of an atmosphere of competition. Was Kant thinking of Plato and his "Republic" when he underlined the importance of a proper atmosphere in schools?

> The young should live in a wholesome climate and drink in good from every quarter, so that like a wind bringing health from healthy lands, some influence from noble works may from childhood

> upward constantly fall on ear and eye and insensibly draw them into sympathy and harmony with the beauty of reason.[66]

In the shaping of character, Kant does not forget the role of dignity. According to him, it is not everything to satisfy all desires but to know how to measure them, and thus not renounce in our own personality the dignity of humanity. A child should acquire a sensitivity for the dignity of man. Lying represents an action beyond human dignity and when a child is able to express his thoughts, he should know that a lie is taking away from him all the respect that he should have for himself. He writes:

> Mais c'est par le mensonge que l'enfant peut réellement s'abaisser en-dessous de la dignité de l'humanité, puisqu'il peut déjà, s'il ment, être capable de penser et de communiquer ses pensées aux autres. Le mensonge fait de l'homme un objet de mépris général et est le moyen par lequel il s'ôte à ses propres yeux le respect et la confiance que chacun devrait avoir pour soi-même.[67]

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[66] Livingstone, Sir Richard, Plato and Modern Education (New York: Cambridge University Press, The MacMillan Company, 1944), p. 10.

[67] Kant, Réflexions sur l'éducation, op. cit., p. 136.

Kant also discusses the necessity of a lie and he comes to the conclusion that a lie cannot be excused. We should never explain to children that sometimes lying is a necessity, because they will believe that any time they lie, it will be because of necessity.

A child should also know that he should respect the rights of others without prejudice. If a child meets another child and this child is very poor, he should not show him pity but treat him exactly like others who are not poor. If a parent asks the child to give half of his sandwich to another, not telling him that he will get it back later on, he will see if the child gives spontaneously because he wants to give, or because he has to obey his parents.

Kant criticizes authors who neglect to discuss the question of our duties towards ourselves. Kant considers the theory of duties towards ourselves extremely important because, in his opinion, these duties allow the preservation of the dignity of humanity within our own personalities.[68]

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[68]Kant, Réflexions sur l'éducation, op. cit., p. 137.

When a young man attains maturity and has the dignity of humanity in himself, he is able to conduct himself properly.

Kant believes that children should be taught honesty. He calls it the catechism of the law--to be able to answer in his everyday life what is just and what is unjust. Kant advises implanting in the heart of children the law of men and says in the Critique of Practical Reason:

> I do not know why the educators of youth have not long since made use of this propensity of reason to enter with pleasure upon the most subtle examination of practical questions put to them, and why, after laying the foundation in a purely moral catechism, they have not searched through biographies of ancient and modern times with the purpose of having examples at hand of the duties they lay down, so that, by comparing similar actions under various circumstances, they could begin to exercise the moral judgement of their pupils in marking the greater or less moral significance of the actions. They would find that even very young people who are not yet ready for speculation of other kinds, would soon become very acute and not a little interested, since they would feel the progress of their power of judgement.[69]

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69 Kant, Critique of Practical Reason, op. cit., p. 158.

Kant was extremely eager to teach young people how to judge. He always wanted to prepare the ground of conscience to act properly under different circumstances. He knew that a man is armed well if he is able to distinguish what is true and what is false; if he has self-confidence based on the dignity of mankind. The dignity of humanity relies on the dignity of man and, according to Kant, the dignity of man should show him how to respect the rights of others. When Kant mentions that throughout history men should find the examples of different actions taking place under various circumstances, he tries to simplify the task of the teacher. "Kant regrette profondément que certains maîtres ne favorisent pas la communication intellectuelle et morale des enfants."[70]

Kant strongly advises not to humiliate a child in front of another, but instead to use comparison in trying to achieve good results by showing that if one child is capable of something the other can do the same thing. He adds:

> Il ne faut pas non plus rendre les enfants timides. C'est ce qui arrive lorsqu'on

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70 Kant, Réflexions sur l'éducation, op. cit., p. 61.

use à leur égard de paroles dures et qu'on leur fait souvent honte.[71]

Kant tries to form character and believes that a child should be taught about vices and virtues. The first kind of vices, according to Kant, are wickedness, narrow-mindness, envy. The second kind of vices are injustice, infidelity, wasting of goods, wasting of health, wasting of honour. The third kind is the hardness of heart, stinginess, laziness.[72]

Kant divides virtues into three categories: the virtues of merit, of obligation and of innocence. The virtues of merit are generosity, charity, and domination over ourselves. The virtues of obligation are goodness and softness, and the virtues of innocence are honesty, decency and moderation. Kant defines virtue as a moral strength of the will. (Kant définit la vertu en ces termes: "La vertu signifie une force morale de la volonté.")[73]

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[71]Kant, Réflexions sur l'éducation, op.cit., p. 61.

[72]Ibid., p. 141.

[73]Kant, I., Metaphysik der Sitten, Tugendlehre, Einleitung, quoted in Kant, Réflexions sur l'éducation, op. cit., p. 141.

It is important to know if man by nature is good or wicked. Kant answers that he is not good and not wicked because by nature he is not a moral being, man only becomes moral when his reason elevates him to the concept of duty and law. Karl Jaspers says in his study of Kant:

> Our morality is an ethical attitude in struggle. No man is endowed by nature with perfectly pure sentiments. Kant calls it "sheer folly to flatter oneself into relying on an innate goodness of soul that requires neither spur or check, nor even any commandment and so to forget one's duty."[74]

It is however possible to say that man has impulses which lead him to vices, (Anreize zu allen Lastern) because he has instincts which push him from one side and reason which pushes him from another side. Therefore, he can only become good by virtue which means by exercising restraints on himself; by knowing vices and distinguishing them. By being able to judge them, we acquire our own willpower.

When we see the classrooms of today and hear the emphasis on the common man, when the age of the anti-hero

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[74]Jaspers, Kant, op. cit., p. 67.

provides literature full of characters showing weakness, when crimes are forgiven, where violence receives the greatest advertising in the name of sensation, certainly to talk about the virtues and vices of man represents a challenge for the teacher. However, if we realize that Kant is able to teach us an analysis of human vices and virtues, we agree that even today by illustrating the virtues of merit in dedicated scientific teams or medical staff, by bringing into young minds the achievements due to hard work which requires sacrifices of time and effort, by stressing the value of the good will of men to fight for human rights, we approach the ultimate aims of mankind. Honesty, decency, moderation and respect are elements necessary in any fields of life and in any field of knowledge. The young mind which encountered the concept of virtue not because of the imposed rules but by reasoning and feelings, later on in life will care about the dignity of his family and will better understand his friends and his fellow citizens. A daily newspaper can serve as a textbook of vices but also of virtues if we read carefully and we do not stop on the first page where the sensational news is described and discussed.

We know that the shaping of character can be begun by explaining the virtues of people in a very simple way. Through the virtues of people and their actions, we provide a canvas for the mind of a child where certain images can be created. This way we can show how people live together, build together and strive together for happiness. It is easier to introduce the concept of religion if a child is previously prepared by the images concerning man and nature. Kant, who follows the thought of Rousseau on religion, tries to answer the question of whether religion can be taught at a very early age. From the point of view of a pedagogue, it is difficult to impose on the mind of a child a certain theology. The religious concept brings theology and to impose theology on youth in spite of the fact that this youth does not know the world represents a very difficult problem, according to Kant. He asks himself:

> Serait-il donc possible d'inculquer une théologie à la jeunesse qui ne connaît encore ni monde, ni elle-même?
> Comment la jeunesse, qui ne connaît pas encore le devoir, pourrait-elle être capable de comprendre un devoir immédiat envers Dieu?[75]

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[75]Kant, Réflexions sur l'éducation, op. cit., p. 142.

Kant continues that if the children would never hear about the Supreme Being, it would be useful to draw their attention to that which is suitable for man, to exercise their faculty of judgement and to teach them the order and beauty of nature, then afterwards to promote the knowledge of the system of the world. On this foundation, it is possible to open a concept of the Supreme Being, the legislator. Because children are witnesses to the reverences given to God and hear the name of God at an early age, they must be taught about Him, otherwise they may fear the Divine power.

In Kant's doubts we see the immediate influence of Rousseau who stated in Emile:

> The worst thing about the distorted images of the Deity imprinted on children's minds, is that they endure all their lives, so that even when they grow up their God is still the God of their childhood....
>
> Once the imagination has seen God, it is very seldom that the understanding conceives Him.[76]

According to Kant, to avoid the danger of the wrong concept of God slipped in the imagination of a child, it is necessary

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[76] Boyd, William, The Emile of Jean Jacques Rousseau, Selections (New York: Columbia University, 1965), pp. 114, 115.

in teaching religion not to rely on memorization. "Toutefois ceci ne doit pas être oeuvre de mémoire, simple imitation et pure singerie."[77]

The road chosen for children should be appropriate to nature. Without even explaining the abstract concept of duty, obligations and good or bad behavior, children should see that there exists a law of duty which should not be determined by the feelings of charity or usefulness, but by something universal not depending on the capriciousness of men. When we begin to teach religion, we should attribute everything to nature; nature should be attributed to God and this should enter children's minds as a unity. "On doit d'abord tout attribuer à la nature et ensuite attribuer celle-ci à Dieu."[78]

Children should be taught about the conservation of the species and their equilibrium, and about man who could

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[77]Kant, Réflexions sur l'éducation, op. cit., p. 143.

[78]Ibid.

become happy through himself. The best way to make clear the concept of God is by analogy with the father under whose care we live. Later on, we can show the unity of men as one family.

> La meilleure manière de rendre clair le concept de Dieu serait une analogie avec le père sous la garde duquel nous vivons.[79]

The child should respect God as a father, as the master of life and of the universe and afterwards as the protector of man and men's judge. By explaining the concept of God as a father who cares for all the creatures of the world, children understand that every living being should be respected. Children who can often be cruel lose their urge to hurt animals after listening to a teacher who praises God for taking care of all creatures.

> Il faudrait en même temps instruire la jeunesse à découvrir le bien dans le mal: par exemple les bêtes de proie et les insectes sont des modèles de propreté et d'activité.[80]

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[79]Kant, Réflexions sur l'éducation, op. cit., pp. 143, 144.

[80]Ibid., p. 146.

What is religion? According to Kant, religion is a law that exists in us and has the strength of a legislator and a judge; this is morality applied to knowledge about God. If religion is not linked with morality, religion becomes a search for favors. Prayers and going to church should give men new strength and should help them become better. Their prayers and visits to church should not be animated by the sense of duty. Prayers are not good deeds; they are only the preparation to good deeds and to be agreeable to the Supreme Being is to become a better human being. However, it is suitable to teach children some concepts of prayers because they should know why men pray and to whom.

> Il faut donc commencer à inculquer (les concepts) aux enfants dès la première jeunesse, mais il faut en même temps veiller à ce que les enfants n'estiment pas les hommes d'après leur pratique religieuse, car nonobstant la diversité des religions, il y a cependant partout l'unité de religion.[81]

A child carries in himself a law. This law in us is called conscience. To better explain the role of conscience is to say that conscience means the application of our

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[81] Kant, Réflexions sur l'éducation, op. cit., p. 146.

actions to this law in us. The reproaches of conscience are without any effect if we do not consider them as the representatives of God who established his sublime presence above us, but who established in us a tribunal (law court). "La loi en nous s'appelle conscience ... La religion sans la conscience morale n'est qu'un culte superstitieux."[82] If religion is not linked with moral conscience, if religion is without any moral conscience, then this is only a superstitious worship. We think that we serve God by praising Him, by praising His power and His wisdom, but if we do so without being obedient to divine laws, without studying the power and the wisdom of God, we do not fulfill the purpose. For certain people the canticles are the opium of conscience and a pillow on which they can quietly sleep.

> Pour certaines gens, les cantiques sont un opium pour la conscience et un oreiller sur lequel on peut tranquillement dormir.[83]

Children are not able to grasp all the religious concepts, but they should at least grasp some. To mechanically

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[82]Kant, Réflexions sur l'éducation, op. cit., p. 145.

[83]Ibid.

recite formulas to children is to give them the idea of an absurd piety. To honour God means to act according to His will and this should be taught to children. It is also very important not to repeat the name of God too often. The name of God should be always mentioned with respect. Kant mentions Newton in this connection:

> On dit que Newton se recueillait et méditait toujours un moment lorsqu'il avait prononcé le nom Dieu.[84]

The reverence to God and the respect for man advocated by Kant inspired many philosophers and great thinkers who followed him. The approach of Dr. Albert Schweitzer in his "Reverence to Life" reminds one of Kant's philosophy. Dr. Albert Schweitzer formulates his philosophical thoughts as follows:

> Le principe fondamental de l'éthique est le respect de la vie. Nous avons à le pratiquer vis-à-vis de nous-mêmes et des autres êtres. Vis-à-vis de nous-mêmes nous le pratiquons en cherchant à développer notre vie au plus haut degré par le perfectionnement spirituel et moral de notre moi. Vis-à-vis des autres, nous le pratiquons en nous dévouant à eux pour

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84 Kant, Réflexions sur l'éducation, op. cit., pp. 145, 146.

> les aider à conserver et à améliorer leur existence et à se développer autant que possible. Ce que nous appelons amour est, à son essence, le respect de la vie.[85]

Respect for God, for different religions and for men practicing their religion, should be taught to children at a very early age. In implanting the image of nature and its order, in comparing God to the father, in trying to prove that God cares for every creature on earth, Kant promotes not only moral education, but also understanding among men. Men by respecting laws in themselves, men following their conscience, will not harm one another and if nature is the source of order and this order exists thanks to God, then the analogy between nature and different religions can be made. There is no place for animosity between religions in the education of Kant. A child is taught about nature before he is taught about God and if God cares for every creature on earth then He cares about all men, men belonging to different religions. The approach of Kant to religion can be used in any school where racial animosity exists. The thoughts of Kant

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[85]Schweitzer, Albert, as quoted by Allen-Shore, Lena, Langue Universelle (Fraternité et culture) (Montréal: Editions Aries, Inc., 1971), p. 27.

concerning religion and religions echo in the words of Ghandi, who said:

> Les religions sont des routes différentes convergeant vers un même point. Qu'importe que nous empruntions des itinéraires différents, pourvu que nous arrivions au même but.[86]

Teaching ethics means to teach how to obey our conscience. Teaching how to obey our conscience means to be aware of our responsibility which controls our actions. Ethical action has its own dignity. However, belief in God and immortality raise the ethical action to the "postulates" that God is, and the soul is immortal. Jaspers writes in his work on Kant:

> For Kant ethical faith is a different matter. I am certain, Kant writes,"that nothing can shake this faith for if it were shaken, my ethical principles themselves would be shattered". Hence, we must not say: "It is certain that there is a god" but: "I am morally certain that he exists".[87]

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[86]Ghandi, M., Tous les Hommes sont Frères, quoted in Allen-Shore, Langue Universelle (Fraternité et culture), op. cit., p. 49.

[87]Jaspers, Kant, op. cit., p. 84.

In the statement that "I am morally certain that God exists," we discover a responsibility. We are proving through our moral actions the existence of God. We are sharing with God the responsibility for the existence of the world. If God provides the unity of the universe, and the unity of nature, we should be aware of our role to provide the unity within mankind.

The ideas of Rousseau and Kant about nature and unity influenced Froebel (1782-1852) and Froebel influenced John Dewey. Froebel in his work The Education of Man develops the idea of unity. He believes that in all things exists and reigns an eternal law.

> This all-controlling law is necessarily based on an all-pervading, energetic, living self-conscious and hence eternal unity... This unity is God.[88]

Froebel believes that the unity of all things leads to nature which is regarded as the work of God. Nature represents God's spirit and purpose. Nature acts following the laws of God. Froebel says, "Education should lead and guide man to

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[88]Froebel, F., The Education of Man, quoted in Pratte, Richard, Contemporary Theories of Education (Scranton, Penn: Intext Educational Publishers, 1971), p. 52.

clearness concerning himself and in himself, to peace with nature and to unity with God; hence,it should lift him to a knowledge of himself and of mankind, to a knowledge of God and of nature, and to the pure and holy life to which such knowledge leads."[89]

We teach ethics and at the same time, responsibility. The fulfillment of our duties according to our own freedom, according to our conscience through our actions is guided by our dignity, self-respect and ethical attitude. John Dewey in his Experience and Education believes that the "ideal aim of education is creation of power of self-control."[90] This self-control is the ethical responsibility toward ourselves and toward others, the continuity of the ideas of Kant. How can self-respect and respect for people around us within the ethical attitude be taught? The author of this thesis proposes in her book Langue Universelle games of conscience, for very young children. The games of conscience can be introduced in the lessons of brotherhood. We can teach children

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[89]Froebel, The Education of Man, quoted in Pratte, Contemporary Theories of Education, op. cit., p. 53.

[89]Dewey, John, Experience and Education (London: Collier Books,1970), p. 64.

about ambition and false ambition; we can encourage children to help one another; we can show them how to work together to promote a common effort in order to achieve unity within one class, one school.

> A un enfant de cinq ans on enseigne comment tendre la main à son camarade; à un enfant de sept ans, on enseigne comment aider son voisin à lire ou à écrire; à un enfant de neuf ans, on enseigne les leçons de morale, comment éviter le mensonge et comment combattre la fausse ambition.[91]

The games of conscience follow the path of thinking of Kant. Their aim is to promote common understanding among different people.

It is interesting to point out how Kant combines morality and God.

> God for Kant is morality conceived as the will of God. We must learn to conceive morality ...[92]

The Supreme Being who created nature, the Father taking care of the universe, represents in the moral education of

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[91]Allen-Shore, Langue Universelle (Fraternité et culture), op. cit., p. 20.

[92]Frankena, William K., Three Philosophies of Education (Chicago: Scott, Foresman and Co., 1965), pp. 128-129.

Kant power and kindness and should be approached by the reason and feelings of man, this man, who when properly educated can fulfill his mission: to act within his ethics and responsibility, responsibility as a product of ethics. Teaching about conscience and implanting the awareness of conscience and responsibility in man is one of our greatest tasks of education today because we live in the age of unlimited possibilities of science. French writer, Rabelais, warned us in 1532 in his book Pantagruel when he said that science without conscience is the ruin of a soul. We realize that science without conscience can ruin humanity.

CHAPTER II

AESTHETICS AND THE TEACHING OF BEAUTY

The word "aesthetics" is derived from the Greek word "aistheticos" which means perceptive (especially by feeling). The name aesthetics (a special field of philosophy) was invented by A.G. Baumgarten, a German rationalist (1714-1762) who believed that beauty lies in the sensory field.[1]

Baumgarten states in his Aesthetics (1750):

> 1) Aesthetics (the theory of the fine arts, the theory of the lower kind of knowledge, the art of thinking beautifully, the art of analogical reasoning) is the science of sensuous knowledge. ...
> 14) The end of aesthetics is perfection of sensuous knowledge as such.[2]

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[1]Boas, Dominant Themes of Modern Philosophy, op. cit., p. 520.

[2]Carritt, E.F., Philosophies of Beauty (Oxford: Clarendon Press, 1966), p. 84.

For Huisman, Aesthetics, Ethics and Logic constitute a triad of normative sciences, one of the "ensembles de règles" which should be used in the life of the spirit.[3] There exist the rules of action and science, the laws of Goodness and Truth and of behavior of reason which correspond to the rules of Art, the rules of Beauty and the code of Taste. The rules of Art, the rules of Beauty and the code of Taste are three aims of Aesthetics. Hegel said that "La Philosophie de l'Art forme un anneau nécessaire dans l'ensemble de la philosophie."[4] The philosophy of Art designs the sensibility and has a double meaning: the sensitive knowledge (perception) and a sensitive aspect of our affectivity.

Norman Kemp Smith describes A.G. Baumgarten as an analytical thinker who tried to bring the critical treatment of the beautiful under the rational principles and "so to raise rules to the ranks of science."[5]

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[3]Huisman, Denis, L'Esthétique (Paris: Presses Universitaires de France, 1967), p. 5.

[4]Ibid.

[5]Quoted in the Introduction of Kant, I. Critique of Pure Reason, translated by Norman Kemp Smith (New York: MacMillan and Company, Ltd.), p. 66.

The sensory apprehensions permit us to grasp the meaning of a beautiful poem, a view of a sunset, a shape of a silhouette. The object and the method of Aesthetics depend on the definition of art. What is art? The question, what is art, is very old. Starting from Plato, many philosophers tried to answer this question. The problem was basically the same: to define the properties of art. The word "art" itself is derived from the Aryan root "ar" and signifies "join" and is connected with Greek "artizein" to prepare and "arariskein" to put together and means originally: fitting, adjusting, joining.

Erich Kahler in his article "What is ART?" says that when we contemplate art as a specific human activity, the very fact of its being an activity makes a distinction between the natural and artistic phenomena. As an example, Erich Kahler describes a piece of driftwood:

> A piece of driftwood or a sea shell, be it ever so characteristically depictive or charming, may remind us of art, but is never itself a piece of art, because it is not made by man through a conciously controlled impulse of effort.[6]

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[6]Kahler, Erich, "What is ART?" in Weitz, Morris, Problems of Aesthetics (New York: The MacMillan Company, 1960), p. 163.

What is the aesthetic experience? Does it relieve tensions and quiet destructive impulses? Yes, says Aristotle. The aesthetic experience also resolves some conflicts within the self and helps to create an integration or harmony, refines perception, develops imagination, fosters mutual sympathy and understanding, and offers the ideal for human life. Monroe C. Beardsley adds:

> For example it might be said: "That aesthetic experience is, to put it in medical terms, an aid to mental health, but perhaps more as a preventive measure than as a cure."[7]

M.C. Beardsley believes that a world in which people could live watching streets and buildings harmoniously shaped, who would spent part of each day listening to or performing musical compositions of high aesthetic values and be used to poetry and storytelling would be a society in which many common neuroses and psychoses would not arise. He recalls the astonishing success of classical music concerts in England during World War II and states it as an indirect evidence.

How do we provide the aesthetic experience for others? Art provides a link between originality and universality;

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[7]Beardsley, Monroe C., Aesthetics (New York: Harcourt, Brace and Co., 1958), p. 575.

originality, because the artist relies on himself and universality, because he is influenced. Even if Erich Kahler believes that a piece of art is produced by a "consciously controlled impulse of effort," we should consider the statement of Picasso who said of his manner of producing:

> A picture comes to me from miles away; who is to say from how far away I sensed it, painted it ... how can anyone enter into my dreams, my instincts, my thoughts, which have taken a long time to mature and to come out into the daylight, and above all grasp from them what I have been about--perhaps against my own will?

And Picasso continues: "when I paint, my object is to show what I have found and what I am looking for."[8] Picasso proves that the creation of an artist is not only a conscious effort, it embraces his consciousness and his subconsciousness as well.

The work of the artist is created in his loneliness, but at the same time there is a link between originality and universality because before being united with the world, art isolates itself. The source is the solitude of the artist who found in himself new truth and after originality calls

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[8]Barr, Alfred, "Picasso," in Weitz, Problems of Aesthetics, op. cit., p. 163.

universality as complementary because beauty does not exist for itself, beauty exists for the one who is contemplating this beauty. The diffusion of genius is essential. R. Bayer, in his treatise on Aesthetics, states:

> La diffusion est un caractère essentiel de la création artistique, et lorsque l'artiste n'est pas encore connu, il n'y a que virtualité de génie au potentiel.[9]

Any work created by an artist becomes complete if contemplated and understood by the viewer.

In the history of Aesthetics we can distinguish three phases: The dogmatic age from Socrates to Baumgarten, the critical age starting from Kant and after Kant and the positive age with our present time (which in reality is prolonging the positive age). Denis Huisman describes Aesthetics as a philosophy which matured after Kant and became positive after 1850.[10] The philosophers who gave roots to Aesthetics were Socrates, Plato and Aristotle.

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[9]Bayer, R., Traité d'Esthétique (Paris: Armand Colin, 1956), p. 196.

[10]Huisman, L'Esthétique, op. cit., p. 7.

Xenophon tells us in "Les Mémorables" and "Banquet" that Socrates taught Parrhasios, the painter, and the sculptor Cliton how to present in their works certain features showing the real beauty of the soul. He tried to explain to them how to attain the essential beauty of the spirit under the cover of the body. However, the principle of the radiant soul and the supernatural beauty constitute the origin of the Platonic system. Plato went much further than his teacher Socrates because he says that the origin of all beauty is "une beauté première qui par sa présence même rend belles choses que nous appelons belles de quelque manière que cette communication se fasse."[11] This means that aesthetics was born when Socrates said that beauty is not the particular attribute to a thousand and one objects: without any doubt, men, horses, clothes, lyras, are beautiful things, but above all there exists beauty in itself. Socrates says that just as science is not astronomy, geometry, arithmetic,but more and better than all these parts of knowledge, thus beauty can neither be reduced to one single object nor to twenty concrete beings. Denis Huisman considers this theory as "la pierre angulaire de la

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[11] Huisman, L'Esthétique, op. cit., p. 9.

thèse platonicienne: ce sont presque des prolégomènes à toute esthétique future ..."[12] Plato in his "Banquet" (not in that of Xenophon) where Diotime reveals to Socrates the attitude of ecstasy: "beauté éternelle non engendrée et non périssable, exempte de décadence comme d'accroissement ..."[13] Platonic love is in search of the supreme beauty and only this should guide our steps. In Phèdre, Socrates says that we recognize beauty by the intermediary of our most luminous senses, our sight. The search for beauty is a desire for eternity, the will of purification, without which man would be condemned to stay in the world of the sensitive reality. Thanks to Beauty in itself, simple and pure without human flesh and mortal futility, man is able to reach the absolute, his soul attains beyond his being the total harmony, the fundamental unity.

According to Plato, the philosophy of art is the transcendental thought. The beautiful is above the world. In the dialectic search for absolute beauty, we are

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[12]Huisman, L'Esthétique, op. cit., p. 10.

[13]Ibid., p. 15.

not able to understand the beauty in things. The essence of art is in the paragon of eternal beauty which gives light to the aesthetic world as the sun gives it to the earth. Beauty in itself is intangible but we should try to approach it as near as possible. We should admire those who through the formal perfection of their drawings, of their music, felt intangible beauty. That which is archaic is often authentic; in the beauty, the new is misleading. The experience of ten thousand years is irreplaceable. Plato is conservative, and he is asking us to imitate the geniuses but to use our own taste and to search for a model, a pattern. This would be the best medium to attain the beauty. For Plato, progress is the synonym of decadence. We read in Phèdre:

> Quelle que soit la distance qui sépare
> les beautés terrestres de la Beauté
> véritable, ceux qui l'ont vue briller
> d'un éclat incomparable entre toutes les
> idées dans le monde supra-terrestre,
> ceux-là sauront la reconnaître dans les
> beautés d'ici-bas qui en sont l'imitation
> lointaine et dégradée.[14]

Here it would be interesting to recall André Gide; in his work Nourritures terrestres, André Gide says that we

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[14]Huisman, L'Esthétique, op. cit., p. 20.

should only express that which is created in ourselves, patiently or impatiently, but not to repeat. Is André Gide right in making this statement? R. Bayer, in his treatise on Aesthetics, does not agree with André Gide. He believes that by copying we are able to discover. "Qui n'imite point, n'invente point, cependant, ce que l'oeuvre exprime, personne ne peut plus l'exprimer: la synthèse même d'éléments connus est nouvelle."[15] Here we observe a secret of a new creation which could take as a source the creation of others.

Aristotle brought into aesthetics the systematization of Platonism. Aristotle says in Poetics that "Artistic creation springs from the formative impulse and craving for emotional repression. Essentially, the form of art is an imitation of reality; it holds the mirror up to nature."[16] This statement, although credited to Aristotle, is not believed by many to be written by him. According to a French source: "une tradition fautive veut qu'Aristote ait défini l'art l'imitation de la nature. C'est totalement inexact;

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[15]Bayer, Traité d'Esthétique, op. cit., p. 195.

[16]Durant, The Story of Philosophy, op. cit., p. 59.

Aristote insiste au contraire sur le fait que l'art est toujours au-dessus ou au-dessous d'elle: dans la juste Nature on ne le voit jamais."[17]

Does Aristotle really try to reach the absolute ideal beauty? Yes. Because he says: "La différence entre la comédie et la tragédie, c'est que celle-ci veut peindre les hommes meilleurs et celle-la plus vicieux que nous les voyons (Poétiques.)"[18] This shows that the described characters should exalt men, and is called by Denis Huisman: "une imitation correctrice, une transposition."[19] However, there is a difference between Plato and Aristotle: Plato saw in the Idea of Beauty in itself the transcendental principle for ourselves, the ideal super-human does not exist, everything is in ourselves. The ideal is man. He says: "L'art est une certaine faculté de produire, dirigée par la raison vraie."[20] According to Plato, art is the vague recollection (reminiscence) of the former knowledge acquired by participation in ideas. To Aristotle,

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[17]Huisman, L'Esthétique, op. cit., p. 21.

[18]Ibid.

[19]Ibid.

[20]Ibid., p. 22.

on the contrary, art is the creative production of new forms which were not known before this artist created. In the thought of Aristotle, we foresee the humanism of the Renaissance, especially that of Bacon. Aristotle constructs the categories while Plato is dynamic. Plato pursues his goal to reach the infinity of the Beautiful without any method, while Aristotle proposes order, rhythm, harmony, measures, symmetry. Aristotle advocates order, starting in our own thoughts, it is important according to him, to have this coordination between the different elements. When he speaks about the harmony in music he describes it as a mixture of the elements of contradiction which correspond within a certain order and this order is pleasant. "In "Metaphysics," we read that "The essential characters composing beauty are order, symmetry and definiteness."[21]

During the Renaissance, Francis Bacon (1561-1626) tried to discover the meaning of life in the period of general enlightenment. Astrology gave way to astronomy, Columbus discovered a new world, Copernicus traced a new way across the heaven and the stars, and Bacon was striving for "more light".

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[21]Carritt, Philosophies of Beauty, op. cit., p. 36.

He believed that philosophy enables us to find a divine pattern in the universe.

> While the mind of man looketh upon scattered causes (in nature) it may sometimes rest in them and go no further; but when it beholdeth the chain of them ... linked together, it must let needs fly to Providence and Deity.[22]

In his "Essays or Counsels XLIII, Of Beauty," we find a passage concerning the diversity of expressing beauty: "A man cannot tell whether Apelles or Albert Durer were the most trifler: whereof the one would make a personage by geommetrical proportions; the other, by taking the best parts out of diverse faces, to make one excellent."[23]

Even in his statement of the diversity of beauty, we see his main interest. Men in all their differences can be beautiful; maybe here is the source of his ideas on Utopia. In the New Atlantis, he pictured a race of man dedicated to conquer nature together. In his Utopian work he saw that the inhabitants of the New Atlantis had reached superior happiness

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[22]Thomas, Understanding the Great Philosophers, op. cit., p. 197.

[23]Carritt, Philosophies of Beauty, op. cit., p. 56.

through superior intelligence. Through honest selection on the basis of fitness and character, by unselfish service of different people, by the united effort of every man for the good of all mankind, the Utopians maintained a trade not of gold, silver or jewels, but only for God's first creation which was light. The class of businessmen called "merchants of lights", philosophers and scientists following the idea of Bacon were supposed to travel throughout the world just to exchange new ideas. The final quest of Bacon was "greater harmony through light."[24] Light is one of the elements of aesthetics, light means beauty. Bacon loved light, life and beauty.

Before we approach the "critical age of aesthetics", the age of Kant, we must mention a few philosophers who influenced Kant's approach to aesthetics. These philosophers were anti-Descartes: Leibniz, Hume, Locke, Hutcheson, Burke and Home. Here we should distinguish the three currents: The Cartesian relativism, the intellectualism of Leibniz and the anglo-saxon sensualism.

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[24] Thomas, Understanding the Great Philosophers, op. cit., p. 198.

It is necessary to start with Descartes because Leibniz was reacting against the ideas of Descartes and Leibniz influenced the thought of Kant more than the other philosophers. Descartes (1596-1650), a great mathematician and physicist, stressed in his Discourse on Method never to accept anything as true, unless it is completely clear and distinct. He advised to analyze the ideas as far as possible, to arrange the ideas in the order of simplicity, to be sure of obtaining order in the ideas. He believed in the natural light. All men according to him have the same power of reasoning. However, Descartes had an idea of the perfect being. In the "Third Meditation", he refers to "a substance infinite, independent, omniscient, omnipotent and by which not only I myself, but every other thing that exists, if there exists any other, was created."[25]

Descartes' assumption is that human reason is universally present. However, he reduced the variety of sensory experiences to a few unified ideas, and emphasized the classical unities in the drama. Descartes tries to define everything.

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[25]Boas, Dominant Themes of Modern Philosophy, op. cit., p. 95.

He defines passion and wonder. He believes that a judgement is necessary on the part of the soul itself. We not only feel the emotion, but we estimate the situation. What is beautiful? We will never know. It changes from one country to another. Descartes describes it in his Compendium Musicae, when he says: "Vérité au-delà des Pyrénées."[26]

Why was Leibniz anti-Descartes? Because for Leibniz the universe is not a mechanism working according to laws excluding spontaneity and energy. For Leibniz, as described by Basch in his excellent essay "Essai critique sur l'Esthétique de Kant", the universe "c'est une immense hiérarchie d'êtres vivants et sentants, formant un ensemble d'une harmonie achevée."[27] It was clear to Leibniz that by reasoning alone we are not able to discover the causes why things are as they are. Leibniz believed that our will and our reason are as closely associated as they are in God, but the difference is that our will and our reason are not as clear as those of God.

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[26]Huisman, L'Esthétique, op. cit., p. 26.

[27]Ibid., p. 27.

The world is an image of our perception, the strange harmony of the universe is the mirror of our own inner harmony. The universal harmony emanates from us to other things and from other things to us. According to Leibniz, the human mind is able to create something that resembles the creations of God, but in a small measure only. All this is due to the charm of universal harmony in the aesthetic art. For Leibniz, the artistic ability is manifested by "ce je ne sais quoi, ces goûts, ces images de qualités de sens."[28] Leibniz calls it the small perceptions. They are the living mirrors or images of the universe of creatures and also the images of the divinity. We try to understand the system of the universe and to imitate by the samples of architecture, each mind being as a small divinity in his department.

The English sensualism we discover through Locke, Hume, and Hutcheson. John Locke (1632-1704) announced that all our knowledge comes from experience. Experience for him is a source of our ideas and is divided into two parts: external and internal. All ideas then derive from either sensation or introspection. The mind is a "tabula rasa" and

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[28]Huisman, L'Esthétique, op. cit., p. 27.

"sense-experience writes upon it in a thousand ways, until sensation begets ideas."[29] David Hume (1711-1766) underlines the importance of experience and observation in the Treatise of Human Nature. For him, experience is a perceptual observation bringing impressions and ideas. Hume says:

> By the term "impression" then, I mean all our more lively perceptions, when we hear, or see, or feel, or love or hate, or desire or will. And impressions are distinguished from ideas, which are the less lively perceptions of which we are conscious when we reflect on any of those sensations or movements above mentioned.[30]

Hutcheson (1694-1740) searches in ourselves for the sentiment of beauty when he says:

> Si nous n'avions pas en nous le sentiment de la Beauté, nous trouverions peut-être les édifices, les jardins, les habits, les équipages utiles, mais jamais nous ne pourrions les trouver beaux.[31]

The trends of thought of Descartes, Leibniz, Locke, Hume and Hutcheson were planted in the mind of Kant together

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[29]Durant, The Story of Philosophy, op. cit., p. 194.

[30]Hume, D., An Inquiry Concerning Human Understanding (New York: The Library of Liberal Arts, The Bobbs-Merrill Co., 1955), p. 27.

[31]Huisman, L'Esthétique, op. cit., p. 28.

with the ideas of Edmund Burke (1729-1797) who, in his book on aesthetics (1756) Origin of our ideas of the Sublime and Beautiful, stressed the importance of taste. Taste is a judgment of the beautiful. Beauty emanates from the social instinct and the sublime from the instinct of conservation. According to him, the cause of beauty is the sentiment of pleasure upon which love is born which accompanies the relaxation of our muscles and our nerves. The sublime is linked with our tension. Feeling the sentiment of pain, the sublime is linked with emptiness, fear is linked with solitude and silence.

> ... We delight in seeing things, which so far from doing, our heartiest desires would be to see redressed ...
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> II.i. The passions caused by the great and sublime in nature, when those causes operate most powerfully, is astonishment or that state of the soul, in which all its motions are suspended with some degree of horror. In this case, the mind is so entirely filled with its object, that it cannot entertain any other ...
>
> VI. All general privations are great, because they are all terrible; Vacuity, Darkness, solitude, and silence.[32]

This description of the sublime certainly left a great impact on Kant. The thoughts of Henry Home (1696-1782) revealed in

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[32]Carritt, Philosophies of Beauty, op. cit., pp. 89, 90.

his Elements of Criticism, 1762, also influenced Kant.

> Considering attentively the beauty of visible objects, we discover two kinds: the first may be called intrinsic beauty ... and the other may be termed relative beauty ...[33]

Home describes the intrinsic beauty as discovered in one, single object and the relative beauty founded on the relation of objects. He also believes that the relative beauty is accompanied by an act of understanding and reflection.[34]

The theory of Taste existed before Kant. The subject of taste and the idea of it we observe in the matter of the sentiment with all the sensibility of its particularity. We observe also the universal taste--but the taste was reduced to the role of pleasure or judgement. For Kant, the taste is not only "un jugement du sentiment (Gefuhlsurtheil) (Urtheilsgefuhl), c'est aussi un sentiment du jugement, autrement dit un universel nécessaire affectif."[35]

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[33]Carritt, Philosophies of Beauty, op. cit., p. 94.

[34]The Elements of Criticism by Home were translated into German in 1763 and reviewed perhaps by Kant himself, as mentioned in Carritt, Philosophies of Beauty, op. cit., p. 94.

[35]Huisman, L'Esthétique, op. cit., p. 30.

Kant wrote two works on aesthetics: The Observations on the Feeling of the Beautiful and the Sublime in 1763 and the Critique of Judgement in 1770. The two works are very different but we discover in the Observations the conception of human nature and experience which represents the starting place for the critical philosophy. The Observations describe people, the Critique describes faculties, the method of the Critique is analytical, the method of Observations is inductive. The Critique admits that the faculties can be known empirically, it presents them by the transcendental logic. The Observations make discoveries by the observation of the world and men. The Observations cannot be considered as a work of philosophy, but as John T. Goldwaith states, "it is a work that has a philosophy, implicit and sometimes explicit around which the empirical observations are gathered."[36]

Describing Kant in Observations, Herde said:

> Le grand et le beau dans les hommes
> et les caractères humains, dans les
> tempéraments, les penchants des sexes,

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[36]Kant, Immanuel, Observations on the Feeling of the Beautiful and the Sublime, translated by John T. Goldwaith (Berkeley and Los Angeles: University of California Press, 1965), p. 16.

> les vertus et enfin les caractères nationaux: voilà son monde.[37]

Kant's Observations is divided in four sections. In the first section, Kant introduces the two concepts: the beautiful and the sublime; in the second section, he explains the characteristics of the beautiful and the sublime and how men exhibit them. In the third, Kant examines the characteristics as they appear by men and women and in the fourth, how they appear in different nations.

In the first section, Kant says:

> The various feelings of enjoyment or of displeasure rest not so much upon the nature of the external things that arouse them as upon each person's own disposition to be moved by these to pleasure or pain....[38]

According to Kant, we have a very wide field of observation. Different people react differently and enjoy great pleasures suitable for their inclinations. There exist feelings which

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[37]Kant, Emmanuel, Observations sur le Sentiment du Beau et du Sublime, Introduction by Kempf, Roger (Paris: Librairie Philosophique J. Vrin, 1969), p. IX.

[38]Kant, Observations on the Feeling of the Beautiful and the Sublime, op. cit., p. 45.

can take place without any thought and to these Kant pays no attention; Kant dedicates more of his attention to another feeling of a more delicate type which has two possibilities: the feeling of enjoyment without satiation or exhaustion, which presupposes a sensitivity of the soul (this soul is fitted for virtuous impulses) and the feeling which indicates talent and intellectual excellence.

What Kant distinguishes in this finer feeling is the feeling of the sublime and the feeling of the beautiful. The stirring of the sublime and of the beautiful is pleasant, but occurs in different ways. As an example Kant describes a "raging storm or Milton's portrayal of the infernal kingdom and he says that all this arouses enjoyment but mingled with horror and if the impression of it occurs, we have to have a feeling of the sublime. When we admire the flower-strewn meadows, valleys, the description of Aeneid, a sensation of joy and smile occurs, this is the feeling of the beautiful." "Night is sublime, day is beautiful," says Kant,[39] and he

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[39] Kant, Observations on the Feeling of the Beautiful and the Sublime, op. cit., p. 46.

continues: "The sublime moves, the beautiful charms."[40] Kant stresses also that the sublime is always great, the beautiful can be small, the sublime can be simple, the beautiful can be adorned. In the first chapter of Observations, we discover the simplicity of encountering the Sublime and the Beautiful. There is a secret of apprehending the feelings and once discovered, they can add to a man's existence, the depth of his understanding, his understanding of the sublime and the beautiful.

Teaching the Sublime and the Beautiful can serve as an introduction to aesthetics. By showing the distinction we realize that if the sublime is of time past then "it can be noble". If it is projected into an incalculable future, then it has something fearsome in it.

In section two of the Observations, Kant says:

> Understanding is sublime, wit is beautiful. Courage is sublime and great, artfulness is little but beautiful.[41]

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[40]Kant, Observations on the Feeling of the Beautiful and the Sublime, op. cit., p. 47.

[41]Ibid., p. 51.

In the same section, Kant evaluated the sublime as stimulating esteem and the beautiful as stimulating love. He also believes that sometimes we esteem a person so highly that we cannot love this person. Friendship, according to Kant, is sublime, but love between the two sexes is beautiful. However, he adds that tenderness and deep esteem give love a certain dignity and sublimity. For Kant, the sentiment of the sublime can be very strong but tires faster. It is easier to read a pastoral poem than Paradise Lost of Milton. It is difficult to retain too long the feeling of the sublime.

Kant subdivides the sublime into three kinds: the terrifying sublime, the noble and the splendid. The beautiful he divides into properly beautiful which is the internal, and the external which is outward only. He also classifies men according to their temperaments. He distinguishes between the melancholy, the sanguine, the choleric and the phlegmatic temperaments. He believes that the finer feelings correlate with the characteristics of each type. There exist in the Observations a beautiful description of the good moral qualities.

Kant says in the same chapter II:

> Among moral attributes, true virtue alone is sublime. There is nevertheless good moral qualities that are amiable and beautiful and, so far as they harmonize with virtue, will also be regarded as noble, although they cannot properly be included within the virtuous disposition. The judgment concerning this is subtle and complex.[42]

There exist adopted virtues which rest upon principles of genuine virtues. The true virtues are sublime and venerable, the adoptive virtues are beautiful and charming. Analyzing different people, different actions, different characteristics, Kant believes in men when he says, at the end of his second chapter in Observations, that

> Thus the different groups unite into a picture of splendid expression, where amidst great multiplicity unity shines forth, and the whole of moral nature exhibits beauty and dignity.[43]

Can there be anything more constructive than to see a picture of splendid expression of the different groups of people united, where beauty and dignity are exhibited? Can

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[42]Kant, Observations on the Feeling of the Beautiful and the Sublime, op. cit., p. 57.

[43]Ibid., p. 75.

we influence the young mind by introducing the concept of different groups of people who by common effort and understanding can reach unity and promote noble thought? To distinguish, to evaluate and to understand is the aim of Kant.

In the third section of Observations, Kant writes about the distinction of the Beautiful and the Sublime in the interrelations of the two sexes. Kant never forgets that the woman should be connected with the beautiful. He says

> The virtue of woman is a beautiful virtue, that of the male sex should be a noble virtue. Women will avoid the wicked not because it is unright, but because it is ugly; and virtuous actions mean to them such as are morally beautiful.[44]

Kant does not forget that in matrimonial life the united pair should constitute a single moral person, "which is animated and governed by the understanding of the man and the taste of the wife."[45]

When in section four Kant describes the national characteristics so far as they depend upon the distinct feeling of

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[44]Kant, Observations on the Feeling of the Beautiful and the Sublime, op. cit., p. 81.

[45]Ibid., p. 95.

the Beautiful and the Sublime, he underlines that his intention is not to portray the characters of peoples in detail, but only to sketch a few features that express the feeling of the Sublime and the Beautiful. Kant also mentions that he does not inquire whether the national differences are "contingent and depend upon the times and the type of government or are bound by a certain necessity to the climate."[46] However, speaking about peoples in the part of the world where Kant lived, he distinguishes the Italians and French who have the feeling for the beautiful, and the Germans, English and Spanish for the sublime. He believes in describing the beautiful that

> The beautiful itself is either fascinating and moving, or laughing and delightful. The beautiful which is fascinating and moving has something of the sublime in it, the mind in this feeling is thoughtful and enraptured, in the second however the feeling is smiling and joyful.[47]

The first concerns Italians, the second French.

It would be interesting to bring out the main features of these different peoples as seen by Kant. The sublime in

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[46]Kant, Observations on the Feeling of the Beautiful and the Sublime, op. cit., p. 97.

[47]Ibid., pp. 97, 98.

the different nations is divided by Kant into three types: First, the terrifying sort (he gives as an example the Spaniards), the second is of the noble (Englishman) and the third, splendid (German). Here Kant stresses that the German will have less respect for the beautiful than the French and will have less attraction for the sublime than the Englishman.

Kant believes that when the beautiful and the sublime appear in coordination, they will be more suitable to the feeling of the German who can escape the faults into which an excessive strength of either of these types of feelings is seen. Kant does not forget the arts and science and believes that the choice can confirm the taste of the nations. The Italian genius is specially gifted in the world of music, painting, sculpture, architecture. All these arts we find with a similarly fine taste in France, but these arts are less moving if created by the French. Taste in poetics in France falls in the category of the beautiful and in England in the category of the sublime. The mental characters can be distinguished by whether or not the moral is in them.

> The Spaniard is earnest, taciturn and truthful.

> ... the Frenchman has especially strong feeling for the morally beautiful. ... The Englishman is cool in the beginning of every acquaintance and different toward a stranger.[48]

In his evaluation of the characters, we realize his knowledge of men, of their vanity, of their pride.

Kant goes further and applies the inquiry into different ideas and takes as an example the feeling of honor. "The Feeling for honor in the Frenchman is vanity, in the Spaniard haughtiness, in the Englishman pride, in the German pomp and in the Dutchman conceit."[49] In describing people in other parts of the world, Kant mentions the Arabs, the Spaniards of the Orient; and the Persians, the French of Asia. Kant compares the Japanese to the Englishmen but only in one quality of their resoluteness which degenerates into stubborness--their valor and disdain of death.[50] Kant does not even forget the Indians and their taste for the grotesque. The Negroes of Africa, according to Kant, have by nature "no

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[48]Kant, Observations on the Feeling of the Beautiful and the Sublime, op. cit., pp. 101, 103.

[49]Ibid., p. 105.

[50]Ibid., p. 110.

feeling that rises above trifling."[51] Talking about savages, Kant states that "among the savages there is no nation that displays so sublime a mental character as those of North Africa. They have a strong feeling of honor, and seek adventure hundred of miles away. Kant believes that the Canadian "savage" is truthful and honest and that among all "savages" there are none by whom the feminine sex is held in greater regard than by those in Canada, where women are burdened with all the domestic obligations and at the same time share all the hardships of men. By trying to understand the mentality and the general characteristics of different nationalities, we enrich our knowledge of them and can provide a base for harmony. While we have to accept people the way they are, by understanding their mentality we can better integrate them in the unity of mankind.

Kant's knowledge of other cultures was necessarily limited to what was generally known in his day and his references to national characteristics may not always be correct, however, he inspired many philosophers and writers who followed his ideas in making distinctions according to national

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[51]Kant, Observations on the Feeling of the Beautiful and the Sublime, op. cit., p. 110.

characteristics. One of the followers of Kant is André Siegfried who in his L'Ame des peuples describes "le réalisme latin, l'ingéniosité française, le dynamisme américain."[52] Kant and André Siegfried prove the point of the author of this thesis in her previous book:

> Les êtres supérieurs parmi les hommes n'existent pas. Si une nation manque d'un certain trait de caractère, une autre en possède davantage. La collaboration basée sur les connaissances des peuples mène à la construction d'un monde meilleur.[53]

Kant also casts a glance at history and comes to the conclusion that the ancient Greeks were showing a real feeling for the beautiful and for the sublime in poetry, sculpture, architecture, and morals. The Roman Caesars changed the simplicity into splendor. Gradually, the finer taste expired with the decline of the state. The Barbarians established a "perverted" taste called Gothic which "discharged itself in the grotesque."[54] Kant criticizes very strongly the Crusades

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[52]Allen-Shore, Langue Universelle, op. cit., pp. 107, 108.

[53]Ibid., p. 109.

[54]Kant, Observations on the Feeling of the Beautiful and the Sublime, op. cit., p. 114.

saying that "monks with the missal in one hand and a war banner in the other were followed by entire armies of deluded victims led to sacrifice, in order to let their bones be buried in another climate and in a more sacred soil ..."[55] Kant continues his criticism saying that during his time "religion together with sciences and morals became distorted by miserable grotesqueries." He deplores the signs of corruption in finer feelings. However, according to Kant, from destruction the human genius raised itself anew and "we see the sound taste of the beautiful and the noble blossoming forth both in arts and in sciences and in respect to morals."[56]

At the end of Observations, Kant emphasizes the noble simplicity, he hopes that education will elevate moral feeling to a "lively sensitivity."[57]

What does Kant show us in his Observations on the Feeling of the Beautiful and the Sublime? In all his four chapters we observe that Kant longs for harmony.

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[55]Kant, Observations on the Feeling of the Beautiful and the Sublime, op. cit., p. 115.

[56]Ibid.

[57]Ibid., p. 116.

The same idea of introducing harmony we observe in Bâtir la paix de Dominique Pire, the Nobel prize winner for Peace, who advocates mutual understanding based on respect. We can breathe freely only if we are respected, understood. There is a beautiful passage in Bâtir la paix where Dominique Pire says:

> La notion de paix est simple: admettre mutuellement nos contradictions, harmoniser nos différences.[58]

Reading the words of Dominique Pire, we think about Kant, Kant who foresaw the problems of today. The subjective harmony of Kant explains all his aesthetic ideas.

> Cette harmonie étant indépendante, non seulement du contenu empirique de la représentation mais aussi de toute contingence individuelle, le sentiment du Beau existe donc a priori et fonde, en tant que tel, la validité universelle et nécessaire des jugements esthétiques.[59]

Before we analyze the second work of Kant on aesthetics, which was published in 1790, we have to go back to his Latin dissertation entitled: "On the forms and Principles of the

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[58]Pire, Dominique, Bâtir la paix (Belgique: Marabout, 1966), p. 131.

[59]Bompiani, Laffont, quoted in Huisman, L'Esthétique, op. cit., p. 34.

sensuous and intellectual worlds" where we already observe the distinction of the world of phenomenes and the world of noumenes, which leads to the original concept of space and time. We mention it because Kant advised Tieftrunk who published his works in 1797 to begin the publication of his complete philosophy by this dissertation disregarding his previous works.[60]

While analyzing the Latin dissertation, we come to the conclusion that it represents the base of Kant's philosophy developed in later years. In the following passages are extracts of Kant's dissertation translated by Handyside:

1) "In dealing with a complex of substances, Analysis ends with a part which is simple: Synthesis ends with the world. Our knowledge of the world has two sources: the intellect and the senses. It is a serious error to believe that what cannot be visualized is impossible. People think that by aid of space and time alone existing things are necessarily interrelated, but space and time are only phenomena.

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[60] Pascal, Georges, Pour connaître la pensée de Kant (Paris-Montréal, Bordas, 1966), p. 13.

2) The absolute totality of the world confronts the philosopher with a crucial problem. For it is hard to perceive how the never-to-be completed series of conditions succeeding one another to eternity can be brought together into one Whole. Yet this problem does not concern the intellectual concept of the whole, only its sensuous perception.

3) Sensuousness is the receptivity of the subject, its power of having perceptions and images when affected by the presence of an object. Intelligence or rationality is the capacity of the subject to represent what cannot act on the senses. The object of sensuousness (or the sensible) was called in the schools of the ancients the phenomenon; the object which can only be known through the intellect was called the noumenon.

4) Subjects are affected in diverse ways by the presence of objects and these modifications also depend on the nature of the subject. What is independent of these subjective conditions concerns the object as such. Things sensuously apprehended represent things as they appear, whereas things intellectually known represent things as they are. The term "form" indicates an inner principle of the mind for

co-ordinating the sensa, so that they coalesce into some Whole. (Handyside notes that sensa is Kant's own term.)"[61]

By quoting the above passages, we enter the philosophy of Kant and the path of his thought which gradually developed. According to Kant, all that comes to our mind is a chaos of sensations, all form or order depends on our mind. The chaotic sensations are unified by our imagination in phenomena. Our imagination is guided by our understanding. In every perception we have the activity of the senses and the mind.

In his dissertation, Kant says: "Though phenomena are merely appearances, the knowledge of them is genuine knowledge."[62] We should apprehend things as causal, substantial, and quantitative, and we should qualify them. The judgment that a thing is beautiful is "reflective" not "determinant"; there exists a thing's relation to our powers of apprehension. If we call a thing beautiful, this is apprehended by us through the unification of our imagination and understanding.

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[61]Rabel, Kant, op. cit., p. 88.

[62]Ibid., p. 89.

The Critique of Pure Reason circumscribes the a priori concepts of the Intellect, the Critique of Practical Reason those of Reason; Judgment forms a link between intellect and reason and therefore we have to ask the question: has Judgment too its a priori principles? Do there exist laws for the feelings of pleasure or displeasure as the intellect prescribes laws to knowledge and reason to the will? Kant says in the Preface to The Critique of Judgment:

> Properly therefore, it was understanding--which so far as it contains constitutive a priori cognitive principles, has its special realm, and one, moreover, in our faculty of knowledge--that the Critique called in a general way that of Pure Reason, was intended to establish in secure but particular possession against all other competitors. In the same way, reason which contains constitutive a priori principles solely in respect of the faculty of desire, gets its holding assigned to it by the Critique of Practical Reason. But now comes judgment, which in the order of our cognitive faculties forms a middle term between understanding and reason. Has it also got independent a priori principles?[63]

Kant answers that it is very difficult and he admits that the mode of deriving the phenomena of judgment from the independent principle has not the required lucidity. However, he

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[63] Kant, The Critique of Judgment, op. cit., p. 4.

states that he attains satisfactory lucidity in the second part of his Critique of Judgment concerning God.

> I admit that the mode of deriving the phenomena of judgment from that principle has not all the lucidity that is rightly demanded elsewhere, where the subject is cognition by concepts, and that I believe I have in fact attained in the second part of this work.[64]

After this statement, Kant adds "With this, then, I bring my entire critical undertaking to a close."[65]

At the end of the Preface to the Critique of Judgment, Kant says that in the doctrinal system there will be no room for the power of judgment. However, the divisions will be the Metaphysics of Nature and the Metaphysics of Morals. The Critique of Judgment is composed of an Introduction where in nine points Kant tries to show how to combine the two Critiques, the Critique of Pure Reason and the Critique of Practical Reason, "d'unir en une totalité les deux parties de la philosophie."[66] The first part is called the Critique of the Aesthetic Judgment and is divided into two sections: Analytic

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[64]Kant, The Critique of Judgment, op. cit., p. 7.

[65]Ibid.

[66]Huisman, L'Esthétique, op. cit., p. 32.

of the Aesthetic Judgment and Dialectic to the Aesthetic Judgment. The second part of the Critique of Judgment is called Critique of the Theological Power and Judgment.

The first part concerning the aesthetic judgment is divided into two sections: the analysis of the Beautiful and the analysis of the Sublime.

In the Introduction, Kant is very explicit. He writes:

> The power of judgment joins theoretical and practical philosophy into one whole. We associate the intellect with knowing Reason with desiring and willing, and Judgment with the feeling of aesthetic pleasure which is intermediate between knowing and willing.[67]

According to Kant, the judgment of taste is not a judgment of knowledge. It is not a scientific but an aesthetic judgment. The pleasure which determines the judgment of taste is independent. The purpose is irrelevant to the aesthetic value. However, the agreeable is pleasant to the senses. "Taste is the faculty of estimating an object or a type of idea in respect of satisfaction or dissatisfaction without any interest. The object of such satisfaction is called

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[67] Rabel, Kant, op. cit., p. 207.

beautiful."[68] (There are different kinds of satisfaction, interested and disinterested; something can be good for something or something can be good in itself. The satisfaction of taste in the beautiful is the only one that is disinterested and free.) The object when viewed aesthetically is a more complete analogue to the universe itself than either a scientific object or a moral act. Kant states that every beautiful object exists for its own sake and should not be related to anything beyond itself. For any idea of an object imagination is required, together with understanding. Taste exhibits the imagination as at once free and adapted to conform to the understanding. Kant says that the judgment of taste which declares an object beautiful with reference to a definite conception is not pure. He divides beauty into two different kinds: free beauty (pulchrito vaga) and merely dependent beauty (pulchrito adhaerens). For Kant, Greek decorative designs represent nothing of which we have a definite conception and they are free beauties. In the same category falls music without theme or music without words. But the beauty of mankind, whether man, woman or child, the

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68 Carritt, Philosophies of Beauty, op. cit., p. 111.

beauty of a horse or building whether church or palace presupposes a purpose which settles what the thing ought to be and is consequently only dependent beauty.

There can be no objective rule of taste to determine what is beautiful. The beautiful agrees with the sublime in this that both please us in themselves. They do not presuppose a judgement of sense or a scientific judgement but a reflective judgement. It is important to note that the beauties of art by their nature must be considered as products not of scientific understanding but of genius. Kant continues in his analysis of the beautiful--that the beautiful is the symbol of the morally good and only from this point of view do we claim that all man should agree about the pleasure that the beautiful gives to us. Taste facilitates a gradual transition from sensuous charm to an interest in morality.

In his analysis of the sublime, Kant distinguishes the mathematically sublime and the dynamically sublime. Mathematically sublime is that which appears to us to be absolutely and beyond comparison great. The dynamically sublime must be conceived as frightening but not as an object of fear. Here we should note Kant's interesting statement concerning the

sublime power of God. "So the righteous man fears God without being afraid of him because he regards the case of his wishing to resist God and His commandments as one which need cause him no anxiety."[69]

In the General Remarks about reflective Aesthetic Judgment, Kant states the importance of the aesthetic finality and says: "Aesthetic finality is the conformity to law of judgment in its freedom." It means that the delight in the object depends upon the reference which we give to the imagination "subject to the proviso that it is to entertain the mind in a free activity."[70]

In the "Dialectif of the Aesthetic Judgment," Kant underlines the distinction between Idealism and Realism in the aesthetic judgment. Realism asserts that the real purpose of nature is the apparent adequacy of natural beauty to our judgment and idealism denies such a purpose. All visual perceptions, according to Kant, are either schemata or symbols. Schemata are direct and symbols indirect representations. Here Kant brings the concept of God: and says:

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[69]Kant, Critique of Judgment, op. cit., p. 110.

[70]Ibid., p. 122.

> Supposing the name of knowledge may be given to what only amounts to a mere mode of representation (which is quite permissible where this is not a principle of the theoretical determination of the object in respect of what it is itself, but of the practical determination of what the idea of it ought to be for us and for its final employment), then all our knowledge of God is merely symbolic.[71]

In the "Dialectic of Theological Judgment," Kant affirms that the moral argument for God is merely a matter of faith.

> This effect which is commanded, together with the only conditions on which its possibility is conceivable by us, namely the existence of God and the immortality of the soul are matters of faith (res fidei) and moreover, are of all objects the only ones that can be so called.[72]

Kant believes that behind beauty there is always a purpose. When man experiences beauty he feels within himself a power which corresponds to the power of the outside world. In sublime moments, man recognizes the presence of God in the supreme manifestations of his creations.

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[71]Kant, Critique of Judgment, op. cit., p. 223.

[72]Ibid., p. 143.

According to Robert L. Zimmerman,

> The Kantian aesthetic rests upon metaphysical principles. Primarily upon the notion that the aesthetic experience is not a second rate phenomenon, but, rather a phenomenon of the utmost existential importance ... Interpreted this way, the aesthetic holds the key to the entire Kantian philosophy and it would be appropriate to say that it is the true culmination of the critical philosophy. Its ultimate consequence is moral, i.e. it bolsters faith in the morality of the hidden, postulated spiritual world by establishing some "feeling-understanding" of it. It provides some empirical grounds for maintaining the fundamental morality of reality.[73]

To establish "feeling-understanding", to introduce through the concept of beauty, morality, would be a challenge in the world of today. William K. Frankena believes that in general philosophy, Kant finds a place for education. According to Kant, we should enhance in a child the skill of perceiving substances. In the Critique of Judgment Kant describes artistic genius and gives some recommendations for aesthetic education, stating that:

> ... artistic skill cannot be communicated; it is imparted to every artist immediately by the hand of nature ... There is therefore

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[73]Zimmerman, Robert, "The Aesthetic Judgment" in Wolff, Robert Paul, Kant (New York: A Doubleday Anchor Original, 1967), p. 405.

> for beautiful art only a manner (modus) not a method of teaching (methodus). The master must show what the pupil is to do and how he is to do it; and the universal rules, under which at last he brings his procedure, serve rather for bringing the main point back to his remembrance when the occasion requires, than for prescribing them to him. Nevertheless regard must be had here to a certain ideal, which art must have before its eyes, although it cannot be completely attained in practice.[74]

According to Frankena that which is valid for artistic creation is also valid for the development of the aesthetic taste. All this is innate, impossible to communicate, but the special kind of education based on example and practice and not on instruction can develop the aesthetic taste. Following Frankena's ideas about the development of the aesthetic taste through example and practice, Thomas Munro in Art Education proposes that children should take part in creative production.

> Through experimentation with different materials and instruments of the arts, through attempting to express his thoughts and feelings in an outward medium, to control his hands or limbs, to build and communicate the student learns to think out and control his own ideas and feelings.

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[74] Frankena, William K., Three Historical Philosophies of Education (Chicago: Scott, Foresman and Company, 1965), p. 89.

> In so doing he tends to become more conscious and highly developed mentally and more able to appreciate the artistic products and expressions of others.[75]

According to Munro, works of art produced by children should be graded, praised and rewarded because these works indicate healthy, mental, emotional and artistic growth. These works should not be graded by comparison with any objective scale of supposed excellence in art. Most important is the experience of making the work of art and not the quality. Herbert Read in Education Through Art describes a school where art is an integral part of living. The children believe that all things must be beautiful to be effective. The school described by Read is a little white house set on a hill surrounded by woods in Hennepin County, Minnesota. There art was a part of daily living. The desks were arranged in groups, all along one wall was a large frieze with figures painted by children. Well arranged books added colour to the room. In this school children learn how to create beauty through daily exercises, arrangement of their books, their playthings, their choice in dressing.

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[75] Munro, Thomas, Art Education (New York: The Liberal Arts Press, 1956), p. 4.

> They enjoy colour, simplicity of line, dark and light pattern and forms of many kinds through association with beauty. These they find in nature, in pictures, in sculpture, in architecture and in manufactured articles.[76]

According to Read, this single-handed rural teacher can be a model for all teachers, because this teacher knows how to teach beauty.

Read also analyses Dewey's inculcation of moral values and brings out an example of working for the sake of what is being done, rather than for the sake of rewards. Read does not deny the moral value of these methods of education, but believes that the psychological truth is that the primary value is aesthetic. Knowledge is presented to a pupil through the senses, and the point is that the perceptions involved are the same for beauty and for understanding. Herbert Read in an Inaugural Lecture given at the University of Edinburgh on October 15, 1931, recalls the autobiography of Charles Darwin who said that up to the age of 13 he read many books of poetry, he liked the works of Milton, Gray, Shelley; he especially enjoyed the historical plays of Shakespeare, he liked pictures and music. Afterwards, he lost his aesthetic taste. Darwin

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[76]Read, Herbert, Education Through Art (London: Faber and Faber, 1958), p. 239.

deeply deplored the fact that his mind became a kind of machine and said:

> ... and if I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept alive through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature.[77]

Read emphasizes the words of Darwin and says that to counteract the evils of vocational training and of intellectual specialization it is necessary to cultivate the sensibility. Read underlines the distinction between intellect and sensibility and recalls Professor Whitehead who advocates active aesthetic apprehension and the fostering of creative initiative as a balance for the general and specialized education. Read emphasizes that Whitehead calls the habit of art "the habit of enjoying vivid values."[78]

By introducing art in the schools, we not only become accustomed to beauty but we continually strive for beauty.

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[77]Read, Education Through Art, op. cit., pp. 258, 259.

[78]Ibid., p. 258.

The author of this thesis proposed in her book on education, the introduction of cultural news in radio and TV programs to be read immediately after the sports news. It would be necessary to introduce this news in the daily newspapers as a part of mass communication. Art promotes not only common understanding but peace. By teaching art and aesthetical values, by searching for beauty, we reach not only the minds but the feelings of others.

When we think about trees and sky, rain and sunshine, the words of love and the movements of the waves and the sea, about a breeze of the wind in the springtime, we realize the importance of the Beautiful and the Sublime in our lives. Beauty enters our mind and creates a world, our world within our reach, by sight and by feelings.

From far away in space and time, Kant appears, a professor from Konigsberg who understood that man is limited in his capacity to understand but he is not limited in his capacity to love. To prove Kant, we can repeat after Robert Bridges (1844-1930) who said:

> The Testament of Beauty (1929)
> ii 842-7
>
> Beauty is the highest of all these
> occult influences the quality of

appearances that thru' the sense wakeneth
spiritual emotion in the mind of man:
And art, as it createth new forms of
beauty, awakeneth new ideas that advance
the spirit in the life of Reason to the
wisdom of God.

IV.1439-41

God is seen as the very self-essence of
love, Creator and mover of all as active
Lover to all, self-express'd in not-self,
without which no self were.[79]

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[79]Carritt, Philosophies of Beauty, op.cit., p. 331.

CONCLUSIONS

Goethe described the influence of Kantian philosophy in the following passage:

> The Critique of Judgment fell into my hands and to this book I owe one of the happiest periods of my life. Here I saw my most diverse interests brought together, artistic and natural production handled the same way; the power of aesthetic and theological judgment mutually illuminated each other ... It maintained that the productions of these two infinite worlds exist for their own sake, and that things that stand beside each other do indeed exist for each other but not purposely on each other's account.[1]

The great German poet found in Kant the synthesis of the aesthetic and theological power in a beautiful form of a positive thought. Cassirer adds:

> According to Goethe, the greatest happiness of the thinker is to have inquired into what can be known and to revere in silence what cannot be known.

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[1]Einwirkungen der neuen Philosophies, Goethe, quoted by Cassirer, Ernst, in Rousseau, Kant and Goethe (New York: Harper Torchbooks, 1963), p. 64.

Ernst Cassirer believes that "Kant thought and felt likewise."[2] Cassirer revealed that Kant always inquired into what can be known and revered in silence what cannot be known, especially in his Critique of Judgment.

In education today, we inquire but do not often revere. While striving for the unknown, we are not taught enough respect for moral, aesthetical values and for the Supreme Being which cannot be reached by human reason. The striving for knowledge and respect are the two main features of Kant and are especially valid as a guiding thought in the conclusion of this thesis.

How can knowledge be promoted and character shaped? Kant's answer can be summerized as follows: First, all the faculties of the mind should be cultivated. The imagination, mind and memory should be stirred at the same time. Second, a child should be encouraged to create ideas. Third, a child should be taught to work within a framework of discipline. Obedience should be founded not on the authority of another person, but obedience should primarily be obedience to reason, obedience to ourselves. This obedience should be based on

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[2]Cassirer, Rousseau, Kant and Goethe, op. cit., p. 80.

freedom. Discipline based on freedom will be the first step to moral education. The child will apply his own maxims not because man should be good but because he wants to do what is good. Fourth, the child should be aware of his dignity. We should teach him how to act according to his reason and afterwards we should show him we have confidence in his reason. Fifth, we should introduce the concept of God as a father who takes care of all the creatures of the world. By being taught that the God watches over everyone, a child is not subject to prejudice. Every creature on earth is protected by God. Sixth, aesthetic education should be promoted with the emphasis on the individual approach to art not only as an acquired appreciation. Seventh,every child should be taught about the value of life as an individual, as a citizen of his country, of the world, to live according to his own law, called conscience!

In his article "Moral Philosophy and Education" Henry D. Aiken repeats the ideas of Kant saying:

> The ultimacy of conscience. Possibly the greatest practical insight which the study of moral philosophy can impart is understanding of the fact, which old Kant long ago expressed in another form, that there is no way of "deriving" moral

> principles from anything beyond the consciences of men, and hence that there is no way whatever of guaranteeing the validity of any moral code by trying to "ground" it in science, or the nature of the universe--or in the will of God. ...
>
> ... The masks of conscience are many; the important thing is to understand them for what they are.[3]

Henry D. Aiken believes that maturity comes when we finally realize that it is most important to know how to conduct ourselves in communal affairs according to our own responsibility, and that only our own constitutional loyalty to principles of liberty, justice and welfare can provide a relevant practical ground to the rights and duties which should be the prerogatives of every man. Henry D. Aiken deplores the fact that the dogmatic theories of moral obligation which are based on "natural law" or "divine commandment" prevent those who accept them from examining why these doctrines appeal to them and why they do not appeal to others. According to Aiken, if we could remove such forms of parochial self-deception, ethical theory could contribute to the advancement of common understanding.

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[3]Aiken, Henry D., "Moral Philosophy and Education," in Smith, Philip G., ed., Theories of Value and Problems of Education (Urbana, Chicago, London: University of Illinois Press, 1970), p. 29.

In the beginning of this thesis, the incident with the young bombardier who accomplished his mission in Viet Nam served as an illustration of the dilemma of our time and one form of our contemporary education. During the time in which this thesis was written, there occurred another event which shows that man is able to follow the instructions of killing without listening to his own conscience. On May 30th, 1972, the 24-year old Kozo Okamoto, a Japanese citizen with his two companions at Lod airport in Israel shot twenty-four innocent people and injured eighty others. John Walker describes the environment and the activity of the killer.[4] Walker places part of the blame for the behavior of the killer on the Japanese system of education. Kozo Okamoto was a drop-out who twice failed very difficult entrance examinations to one of Japan's major universities. We are not able to say if the author of the article is absolutely right in his opinion, but we are aware that the student of today knows that he has to pass his examination no matter what the sacrifice. The student of today knows that knowledge counts more than any of his moral values and this student is a product of many hours spent in the classroom where the emphasis is put on pure knowledge and where very often the moral values are

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[4]The Montreal Gazette, June 12, 1972.

forgotten. The implanting of an ethical attitude and the fostering of creative ability can prevent many actions committed by an individual and furthermore by a society. Here we must recall Herbert Read who says, "From the education of children to the catastrophe of the world war and the more enduring catastrophe of the world revolution, it may seem that we have strained the connecting links and that the whole structure of this thesis is illusory. But no: the secret of our collective ills is to be traced to the suppression of spontaneous creative ability in the individual."[5] The words of Read show the concern of an educator. We should provide the teaching of beauty and to develop an aesthetic attitude in order to help achieve harmony among people.

Henry D. Aiken, promoting ethical values, and Herbert Read, promoting the same values through an aesthetic approach, represent the voices of educators who fear that our education turns out well-taught robots instead of responsible human beings.

To achieve true morality, to believe that "the universal end of mankind is the highest human perfection" is possible only

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[5]Read, Education Through Art, op. cit., p. 201.

through an education which combines ethical and aesthetic values. We have to provide a system of education for all societies of the world where the dignity of man is a basis for the dignity of mankind. We should try to make sure that the true value of man nurtured by moral teachings will become a guarantee of the integrity of everyone who wants to live in peace. This way, we should be able to participate in the building of a peaceful world according to our greatest capacity, being sincere to ourselves and to society.

By acquiring our own freedom, we will enable the world to create its own freedom, cherished by every individual conscious of his responsibility to his present and to his future.

In our world of today, to discover the truth of beauty and goodness, to teach respect in order to establish the rights of man is as important as it was during the life of Kant. Although Kant reached the highest capacity of his mind, he never forgot his duty, his duty as a man. Man, according to Kant, while struggling for happiness should remain honest, sincere and grateful for the beauty surrounding him. The philosophy of Kant proves that the rising sun of a noble thought gives confidence beyond its time to people who want to implant love in the heart of men.

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