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## INTRODUCTION

The aim of this dissertation is to present the view that this country is in need of a professional body of educationalists. This conclusion has been reached from a study of the two major factors which affect our citizens, economics and ethics. Because the sanction imposed by theology has ceased to be an all powerful operational force, sustaining moral conduct, there has been an increase in cultural disorganization. This loss of control is considered to be greatly influenced by the increasing eminence of economics in governing social growth. Although economic determinism is an observed fact there are many inherent dangers which can affect social growth. Some of these dangers are to be considered from a psychological viewpoint. There are various ways in which economic determinism can affect educational philosophy and these are elucidated by studying four different political philosophies, fascism, communism, capitalism and socialism. These philosophies have all governed the social role of citizens and they are all based on non-scientific assumptions.

To govern social roles the educational system must be controlled in order to produce citizens who will fit easily into their niche in society. As the society in which we live is our national heritage it is the duty of our educational establishments to preserve the spirit and improve the content of the system. For this end to be achieved it is hoped to show that the education of the country must be cared for by a profession of educationalists. A consideration is given to the various requirements of a professional educationalist, the theme being that one of the main ingredients of a profession is a well-defined enforcible code of ethics. It is believed



that a suitable code of ethics is to be found within the ethical code of modern democracy. This is shown to transcend political philosophies in that its beliefs are based on scientific facts. It is to be postulated that by defining a code of ethics, which is to be found in our general culture, educationalists will have a very powerful instrument for setting an example to society.

The dissertation is split into three chapters. Chapters 1 and 2 deal with the influences of economics and ethics on education, with Chapter 3 being concerned with professionalism in education.



## CHAPTER 1

### THE INFLUENCE OF ECONOMICS ON EDUCATION

From a history of mankind and a knowledge of the state of societies at the present day, we can make the reasoned statement that within the boundaries of a country the population shows a tendency towards co-existence and stability within ever enlarging groups. When a country has internal stability there is the danger that it will react against another country causing further disruptions. It is a reasonable prediction that the next step in the evolutionary process is the gradual coalescence of one state with another. At the present time the major factor which governs the close association of one stable state with another is economics.

The importance of economics on international politics is bound to be reflected in national policies for any interdependent states. Owing to the facts that we can only produce enough food to feed half the population and that our industries require more raw materials than we can provide, it is obvious that we are completely interdependent on other states for our standard of living. This dependence plays an important part in decisions affecting the citizens welfare. These decisions based as they are on industrial capitalism, lead to a planned or collectivistic economy, through concentration and combination. To realize a collectivistic economy the system must be based on a collectivistic effort. This in turn requires the competitive incentive to be socialised through our educational establishments. The highly competitive capitalistic economic system which was fed by an educational system based on examinations and marks is gradually <sup>being</sup> ~~be~~ replaced by collectivistic effort which it is to be hoped will be fed by the comprehensive system. The money necessary for the propagation of the above system must be drawn from the surplus wealth provided by the economy.

In return the system must provide a suitable training for members of the population to fulfil their productive role in society. This productive role must of necessity be specialized due to the differentiation of tasks in our society. The maintenance of specialized scientific and industrial techniques requires large numbers of trained men and women for employment in science, management, planning, technology, the professions and the sub-professions. The recent fantastic advances in our technological society has resulted in a corresponding transformation in our educational institutions in an attempt to produce the required technologists. The rigorous selection and training required to fill the different stratas of the occupational structure is necessitating new concepts of education to be formulated. R. K. Ottaway has studied the future educational needs of our society and he believes that the group of sciences concerned with the control of human behaviour, combined with economics and psychology provide the necessary theoretical basis for social and economic planning, which he believes to have become inevitable in the life of a modern industrial nation.

"We have conquered the material world in which we live. Can we also conquer the social world in which we live? We have not made a new synthesis or reinterpretation of belief to fit our changed world." Although we have conquered the material world to the extent that man lives in societies whose dependence on economics is total, there are various ways in which the surplus wealth generated by a country can be distributed. The philosophic system under which a society lives governs the political decisions which determine what formal education the citizens will receive. It will prove informative to view four major contemporary systems, facism, socialism, communism and capitalism, with the aim of considering what their underlying

assumptions presuppose about the individuals living under the system.

The ethical foundation of facism is based on two assumptions. The first assumption is that the well-functioning state is the highest purpose towards which the society can strive. The second assumption is that there is an inherent inequality among people. This totalitarian ideology clearly places the leaders above the law since the purposes of the state are achieved by the law created by the leaders. The system functions on the belief that the leaders of the state like the philosopher kings of Plato have god-like virtues. The fallaciousness of this belief has been shown up since the time of Caesar and especially in more recent times with a devastating effect.

The communist doctrine ~~has~~ derived from the ideology of its foremost exponent Marx, is referred to as dialectic materialism being based on the phenomena of economic determinism and a dialectic interpretation of history. The underlying assumption of Marxist thought is that humanity is moving towards an inevitable classless society. To implement this ideal the educational system in a communist country is harnessed to pull the society into a state of homogenous ideology. That the imposition of a communist dogma is not successful at the present time has been demonstrated in Russia with a partial return to the profit motive and in China with open warfare against the strict adherence to the Marxist code by chairman Mao.

Capitalism in its original conception by the Manchester School, saw the only duty of government to maintain private property in land and capital. This again supposes deity-like virtues in "those that had." This system has been shown up by the filthy degradation it imposed on the working class, vividly described by Dickens, answered by Marx and popular vilification



provided by Shaw. The exploitation of the working class by employers took the place of education.

Socialism was the antithesis of capitalism and demanded equal incomes for all. To accomplish their ends the socialist would indoctrinate the child with a set of non-scientific beliefs. In the words of Shaw "But on the points that are structural in the social edifice, constitutional points as we call them, no quarter will be given in infants schools."

Contrary to the idea of modern democracy, which is to be dealt with later, the above systems are based on non-scientific beliefs. One of the beauties of scientific reasoning is the method by which it minimises that bane of progress guesswork. By empirical observation followed by reasoned theories and further predictions leading to further experiments, the scientific method allows elusive truths to be remorselessly hunted down.

From the brief account above it is obvious that any state system recognizes what a rich prize the schools are to those who seek to shape the future. It is the responsibility of each individual to rationalize for himself the advantages and the disadvantages of each system and then to decide for himself which system he will allow to formally educate his children. Although democracy and freedom cannot be ends in their own right the majority of English people believe them to be important values to be transmitted to their children. But the freedom of the individual is limited by conditions imposed by society. As we live in an increasingly collectivistic society with more planning and central control, essential freedoms must be safeguarded from too great an intrusion. The fact that our standard of living depends on our exports and our total productive capacity has led to the social need for efficient and productive workers. The technology of the age.

has led to techniques of mass production and mass communication. The latter can either lead to a more enlightened culture or tend to produce uniformity in mind through stereotyped thinking and standardized ideas.<sup>2</sup> "Up to a point, social solidarity through a set of common beliefs is a good thing and something our chaotic society badly needs. But we must not accept indoctrination without fair play of criticism or else something much more valuable will be lost".

It is believed that freedom from idleness is the important problem facing man to-day but without central economic control this cannot be achieved. The inherent danger in central control is that education and hence public opinion can be directed. The controlling influence of economics on education is a modern phenomena and the psychologist Erich Fromm<sup>4</sup> has postulated that the eminence of economics has led to the marketing orientated personality in modern man. "The character orientation which is rooted in the experience of one's self as a commodity and of one's value as exchange value I call the marketing orientation." The main characteristic of this orientation is the way a person is concerned primarily with becoming saleable rather than with his life and happiness. Because a person attempts to sell his personality as if it were a commodity a high degree of insecurity arises. Helplessness and inferiority feelings also occur as a result of the uncertainty of a persons self-esteem necessitating constant confirmation by others. The unstable nature of self esteem is due to the fact that the human qualities which a man possesses are not considered to be of prime value. Instead success on the competitive market where conditions are constantly changing is substituted as the prime value. Fromm says "If the vicissitudes of the market are the judges of one's values, the sense of dignity and pride is

destroyed". Three other character orientations are, the receptive exploitive and hoarding traits. If any one of these personality traits dominate a person, each one being a form of human interaction, then this is specific of and characterizes the person. The extent to which any of the personality orientations become dominant depends a great deal upon the general culture of the society in which the individual lives. The socioeconomic and political structure of the society determines the human relatedness which moulds the personality of the individual. Because individuals are becoming more like automatons in their work a depersonalization has resulted which has led to an emptiness and meaninglessness of life. A need to search for a more adequate way of living is necessitated by growing dissatisfaction with life. A more satisfying existence may be found by the formulation of norms which are designed for an adequate way of living. It is this lack of a vision of a better man and a better society which Fromm believes to have paralyzed man's faith in himself and his future.



## CHAPTER 2

### THE INFLUENCE OF ETHICS ON EDUCATION

When the normative principles which govern men's lives are suspected of having no firm foundation, the moral conduct of the society reflects this uncertainty. With morality being concerned with the practical application of ethics, it is perhaps relevant to consider the state of the morals of a large portion of the population, the middle classes, for which the educational services of the country have largely catered for. Lord Eccles<sup>5</sup> in his recent book, has offered a diagnosis of the crack-up in middle class morality. His book begins with the words "The Christian Ethic is now in disarray" followed by no practical suggestions as to what can be done about the confusion which has resulted from this crumbling of our beliefs. Cabinet ministers, he believes, are floating on the cloud of economics relying on the society being held together by an accepted system of morals. That the source of this system of morals "No longer commands the loyalty of even a sizeable minority of those whose example shapes the rest" is now painfully obvious. The present weakness of religion is undoubtedly aggravating the debilitating effect on the population of shorter hours and higher pay, just when a balanced view of life is required to allow the new vistas of life to be seen to the full.<sup>5</sup> "Until the British people rediscover a common morality, the government will go on exhorting a deaf electorate and trying out various material incentives until the failure of these measures to induce men and women to discipline themselves is too serious to be allowed to continue and then force has to be used e.g. deflation, unemployment, wage and price freezes, directions to industry, restrictions on travel and so on."<sup>5</sup> The re-discovery of a common

morality necessitates the propagation of a new system of ethics.

Fromm has developed the theory that the development of a humanistic objectivistic system of ethics, as an applied science depends on the development of psychology as a theoretical science. He believes that the development of ethical theory is dependent upon the corresponding development of Psychoanalytic Characterology. We cannot talk about virtue and vice, the dualism of ethics, without ambiguity, until the character structure of the person whose virtue or vice is predicated, is understood. "The virtuous or the vicious character, rather than single virtues or vices, is the true subject matter of ethical enquiry".

A scientific study of values is made possible through psychoanalysis, because the actual motivations underlying an act can now be used to give value judgements on human conduct. As Longinus has said, "Judgement is the final flower of experience."

Freud has placed the first stone in the long road leading to the theory of human motivation. He was led to believe, through his power of reason, that man has had to develop ethical norms in order to make social life possible. The inherent socially destructive impulses which man possesses are curbed by establishing a system of normative behaviour, through ethical beliefs. A well-balanced or healthy individual, has passed successfully through the oral and anal to the genital stage of development. Fromm equates the healthy individual, to a personality trait, which he calls the productive orientation. It is the responsibility of education to provide a climate where the purposiveness of life can be developed to the full through the persons own productivity.

The educationalist, John Dewey,<sup>6</sup> believed that the comprehensive aim of school instruction and discipline is the establishment of character.

He relates the type of character which he deems to be desirable to an ability to share effectively in social life. Unless the learning which accrues in the regular course of study effects character it is futile to conceive the moral end as the unifying and culminating end of education. It will prove informative to study the system of ideals which has constantly been remoulded from the days of Periclean Athens under the name of Democracy.

Because man and society are coeval, as far as rational man can tell, society originates in human nature. The democratic ideology assumes society to be definitely subordinate to the individual and the means of his self-realization. A set of ideals which characterize democracy have been formulated by Fisher and Thomas.

- (1) The individual deserves respect and should be valued.
- (2) Man should rely on reason and the methods of science in the solution of his problems.
- (3) All ideas should be open to scrutiny and reasoned criticism.
- (4) Man can and should govern himself.
- (5) Society must guard freedom under law created and alterable by man.
- (6) Pluralism must be respected in values whether religious, aesthetic, moral, economic or other.
- (7) The resources of society should be available for the development of all men regardless of race, religion or ethnic origin.

The above set of ideals must be reflected in a system of education



if the ideals are to be propagated. R.S. Peters, one of to-days leading educationalists, has verbalised a great deal on Ethics and Education. He has given three criteria which in his mind reflect the needs of a system based on a set of ideals such as those outlined above. Peters three criteria of education are,

- (1) That education implies the transmission of what is worth-while to those who become committed to it.
- (2) That education must involve knowledge and understanding and some kind of cognitive perspective which are not inert.
- (3) That education at least rules out some procedures of transmission on the grounds that they lack wittingness and volunarity.

The relation of ethics to education at the present time, is however rather like the toast of the mathematics professor "May it never be of any use". Peters has so rightly recognized that "Conceptual analysis cannot determine the lines of practical policy" and hence offers no practical policy for correlating educational practice with ethical theory. Beautiful platitudes suffice to keep the hierarchy of so-called educationalists happy "In the final analysis all education is selfeducation. The individual must come to care sufficiently about the intrinsic value of worth-while activities so that he no longer needs extrinsic motivation. Beautiful, the ivory-towered educationalists panacea for ameliorating the pain and prosaicness of thinking about practicalities. "Relate the school to life and all studies are of necessity correlated." When the top of the educational tree seems devoid of any connection with life it is small wonder that the school of to-day is producing specimens complete in their inadequacy to face a full useful happy life.

"Indeed the idols I have loved so long  
Have done my credit in men's eye much wrong  
Have drowned my honour in a shallow cup  
And sold my reputation for a song"

Fisher and Thomas, by setting out the thesis of the traditional problems and the antithesis of the modern problems in education, have opened the way to a synthesis which in a dialectic manner should lead to a higher synthesis. The three important topics with which they deal are the nature of the learner, the purpose of education and what constitutes the curriculum.

The past idea of the learner's nature was that of a blank tablet which the teacher must write upon by exposing the learner to the accumulation of knowledge through a distasteful submissive process. The modern view is that the learner has many complexities whose potential should be developed in the most effective way known to-day.

Ideas of the curriculum have developed from a view that the aim is to give the pupils a possession of a certain ability to demonstrate written or oral knowledge through a subject centred teacher directed process to a view that possession of information is secondary to the realization of the ability to use the information to analyse problems. The modern view is neatly summed up by A. N. Whitehead<sup>?</sup>, who believes that "Education is the acquisition of the art of the utilization of knowledge.

Purposes of education have traditionally had the aim of intellectual development. To become more and more God-like was the highest purpose

of human existence, with the concomitant separation of school activities from life surrounding them. Modern ideas state that there is no single fixed purpose towards which man is striving but that man is creating his own purposes. Erich Fromm in his humanistic approach to ethics says, "If a man can face the truth without panic he will recognize that there is no purpose to life other than the purpose a man can give to his life by his own productivity". The development of productivity in a person is dependent upon the standard of education he has received. A study will now be made on the standard of education required for the development of productiveness.



### CHAPTER 3

#### PROFESSIONALISM IN EDUCATION

The physical health and protection of our citizens is provided for by an elite of highly trained professional men. For the mental education of the country to be in the hands of an undifferentiated body of amateurish individuals classified under the heading of teachers is surely a catastrophic expedient for a society which is advancing as quickly as our own. The socialization process which begins at birth shapes a man to fit into the mould of life which is a characteristic of his particular society. The effectiveness of the socialization determines the facility with which the individual joins his particular society as a constructive member. As the wealth of the country lies within its population surely it is a risky investment to allow the development and exploitation of the young to lie in the hands of an amateurish band of teachers. The facts that training establishments churn out teachers or trainers, as distinct from educationalists is indicative of a poor standard of education in this country. "Training suggests the acquisition of appropriate appraisals and habits of response in limited conventional situations. It lacks the wider cognitive implications of education."

Society will not allow itself to be serviced by anything less than fully trained medical or legal practitioners yet it allows itself to be man handled by amateurish educational services. An attempted diagnosis will now be made on what constitutes a profession and an attempt will be made to show how severely teaching falls short of this eminently desirable title. Four empirical criteria may be stated for a profession :-

- (1) A long period of specialised training.

- (2) A broad range of autonomy for both the individual practitioners and for the occupational group as a whole.
- (3) An acceptance by the practitioners of broad personal responsibility for judgements made and acts performed within the scope of professional autonomy.
- (4) A comprehensive self-governing organization of practitioners.

At the present time a pure academic training is considered to best fit an individual to teach rather than a three year teacher training course. This is demonstrated by the superior status given to graduate teachers over teachers trained at a college of education. The sciences of learning, psychology and sociology which are essential to an educator are completely lacking in the training of the higher echelons of teaching of a graduate. The social function of a teacher is to transmit his academic knowledge of a subject to his pupils, which even for this task he has had no adequate training. The social role for which the teacher assumes responsibility is a composite one, consisting of a transmitter of academic knowledge, a sociologist, a psychologist, a probation officer and a careers specialist. On none of these subjects can he speak authoritatively due to his woefully inadequate training. "The educator must clarify what is his competence, demonstrate his possession of that competence and assert his willingness to accept all the risks as well as the privileges of professional autonomy. When society judges these conditions to have been obtained then and only then will education be granted full professional status". By limiting his activities to those in which he may speak authoritatively, a teacher will raise the value of his training and his reputation.

The lack of a suitable concept of general education is now being felt within our society. As there is no other way to maintain our standard of living than by our own productive work producing economic security, the economic or productive functions of the people must be given great emphasis in the educational system. Because the development and growth of an individual can be stunted by adverse conditions the economic training criteria of education must be balanced by an appreciative or creative artistic training. Nothing could be more pathetic than a democratic society lacking in expression, emotional experience and imagination. The dangers of economic training lie in the degree of specialization required. This leads to a lack of cognitive perspective of each others work and outlook. Our machine dominated society requires educationalists to be dedicated to the preservation of the whole human being. This being can only be preserved if the experiences people select and are selected for them are conducive to this end. Ottaway believes that this may be done by renewing the creative spirit in all human beings.<sup>2</sup> "A person is happy when creating something which expresses himself and his own reactions to the world". The greatest creative act of all is to be seen in the phenomenon of birth. By awakening the awareness in people of the happiness which the growth and development of their product can bring, man is bound to take a great interest in the education of his off-spring. Only by creating a profession of educationalists can we be sure that the utmost is being done to care for the mental health of our children, enabling them to enter society as productive, sociable happy members.

<sup>2</sup>  
Mannheim proposes planning for freedom where greater social justice is the aim. He believes that agreement is possible over a set of

basic values which are accepted by the majority of the citizenry. These values have been inherited from classical antiquity and from christianity and it is my postulate that these values should be taken as the educationalists code of ethics to be propagated in the schools.

<sup>10</sup>  
Powers has suggested that as the agency which society has set up to fit the child for society it is the duty of education to preserve rather faithfully the social heritage and must therefore be rather conservative. He believes that education should take the lead by focusing the attention on the points common to all people in the culture. The cultural background of a child is largely determined by the class status of the parents. The deciding factor in the effectiveness of a teacher is the way in which he understands the thoughts, emotions and actions of the pupils. Only then will he be able to undertake an effective socialization procedure. During the socialization process the child should receive three vital phases of training. He should master certain facts which are fundamental to his understanding of the world around him, such as physical laws and the science of number. The Mores of the general culture must be made familiar to the child so that he knows what is expected of him and he will realize when he is violating the socially accepted norms. The practice of social techniques should include projects to develop a program of self-improvement in social functioning and also co-existence techniques with groups outside one's own sub-culture.

Because a country's culture and its educational establishments are interdependent it is essential for an educator to understand how environmental factors affect individual behaviour. It is also necessary for the goals which they are seeking to be defined. As the field of education is so



vast many different professional roles will have to be played in the educational profession. One of the disadvantages to the claim to the title of Profession is the lack of a cohesive unified organization. The large number of workers in the medical and legal professions are stratified according to educational criteria. Full professional members are served by numerous minions of lesser qualified people, who go about the more mundane tasks of caring for the patients preparing briefs etc.. Cannot a corollary be drawn between the two major professions and education? The minions are already serving in the schools as teachers, the neo-natal professional educationalists are still in an undifferentiated flux waiting to be given form by a unified cohesive organization and a defined interpreted and enforced code of ethics. In order to seek a code of ethics from within our society it is necessary to study the values of our society.

The generally accepted norms have been formulated through the experiences of many societies through many centuries. Transgressors receive punishment according to the severity of their misdemeanour. Normality may ~~be~~ for convenience be classified into four different categories, statistical, psychological, legal and ethical. Statistics is an exercise in mathematical analysis. Psychological normality depends upon what is accepted by society. The definition of normality is given by legal normality. The training provided by early schooling provides an opportunity in the individuals social growth to inculcate basic conformity with legal standards. Ethical norms are usually propagated by a religious agency using the method of revelation. As these are the norms which govern conduct, it is likely that these have a greater stabilizing effect on the population than the legal norms. "Normal social functioning is most assured however when the individual although believing in his own line of conduct sets it thoughtfully against other

standards which have serious adherents in the society".

Because of the complex nature of our society we have been forced to assume more and more responsibility for socially adjustive habits, or personality. Although present educational philosophy regards the development of favourable social attitudes as valuable, we have not a sound ethical code on which to base the inculcation of moral principles. A great stabilizer of society stems from the adaptability of people to accept personal roles whilst understanding that the contribution of that role to the whole. The personal roles stem from group needs and the general culture of the society decides many of the group needs. The development of personal and social roles are part of the process of socialization and it is the task of teachers and parents to develop favourable social attitudes enabling the individual to achieve ready acceptance by society. To fulfil their roles in society the schools must develop a co-ordinated program of personality development with each staff member participating to a defined degree in the execution of the policy. To accomplish this it is necessary to understand the relation between social growth and character formation, the nature and developments of the personality and to predict some of the educational needs of our society.

Social growth can be defined as "The progressive improvement through directive activity of the individual in the comprehension of the social heritage and the formation of flexible conduct patterns. Character can be defined as "Consistent conduct trends outer and inner". The increasing number of detected delinquents, drug addicts, neurotics and maladjusted reveal too many failures in socialization to take the production of educated self controlled responsible beings as a process which occurs automatically

and spontaneously. The process of socialization presupposes that activity is present in the individual, which is being directed. The formal process of socialization occurs in the schools to fit the individuals for the general culture of their society. Informal process of socialization occurs in the home and other institutions such as the churches. This fits the individual for his particular sub-culture within the general culture of his society. The general need for individuals in society is to learn the power to inhibit or moderate the expression of unacceptable needs. This requires the development of habits and approved action patterns with the aim of making the individuals sociable within a legal and conventional framework of society. The formation of approved action patterns of different sub-cultures may be related to the different emphasis which is placed on four different aspects of education, intellectual, social, personal, and productive. The intellectual aspect deals with the possession, communication and creation of knowledge. Social education deals with national loyalty, duties and rights and ordinary day-to-day relationships. Personal education concerns physical, mental health, moral integrity and aesthetic pursuits. Productive education concerns the preparation for a livelihood, a home and a family. Downey, who made a survey in America on various sub-cultures, says that residential suburban living emphasises the aesthetic and the intellectual tasks of education. The industrial centres tend to emphasize homemaking and fix-it yourself training with the rural community attaching greater than average importance to physical and consumer training. From the above it is obvious that there are many sub-cultures existing within the framework of a general culture. Although the church and religion have played an important part in determining the social function of the individual their grip has weakened to

an alarming degree, with the prospect of nothing to take the strain if the edifice collapses. Education as a social institution has the potential to determine the growth of the individual second to none. Beginning with the home and continuing through schools and other institutions, society has always developed a system which has transmitted its values to the individuals. Machinery has also been established to protect the values and interests of social groups. The machinery of government is now an unprecedented position to determine the conduct lines of the individuals. Without an effective buffer the interests of economic government are likely to prevail upon the educational system, to produce economic entities which fulfil their productive role in society. The dangers of this have been previously elucidated in the production of the marketing orientated personality. Recent psychological treatises all recognize the potency of the early training in pasting a heavy veneer over the natural tendencies of the child. Because an individual must of necessity play some form of social role, the child must receive a training which will make him realize that his life will be to a large extent be governed by reciprocal functional relationships between himself and his environment. Psychologists believe that early conditioning received in the home is to a large extent socially effective. Although government has immense powers to protect the rights and socialize its individuals, it can also trample on hitherto untouched areas of personal autonomy by dominating and stifling people's creative talents. At the present time we lack a reliable buffer which can regulate the imposition of undesirable directives on the educative system.

With a view to evaluating the potential importance of the school on the personality of the individual it will be valuable to investigate the nature of the development of the personality and the two specific elements



which separate the school from other social institutions, the curricula and the teaching personnel.

A psychologist refers to personality development as the way in which habitual tendencies develop as they are subjected to social stimuli. As the organism develops early stimuli responses are replaced by present stimuli and responses. From social studies it can be said with some degree of certainty that heredity and environment play an all important part in determining behaviour responses. The knowledge of a person's neurological organic and environmental experiences both past and present gives a basis for the understanding of behaviour reactions. That personality development cannot be schematized at present is due to the uniqueness of each individual's genetic and environmental experiences. Reaction habits in a child are most likely to be caused by the environment through which the child has passed. Studies have shown that the emotional stability of the pupils is effected by the degree of stability shown by the teacher. The subject centred and teacher directed method of teaching has still not been eradicated from our schools. This has led to a corresponding neglect of the inherent capacities and reaction tendencies of the children. The habitual responses of the child are bound to be affected by the type of curriculum presented to it. The curricula is bound to reflect the social role which the government expects the child to fulfil. A ~~It~~ most important question to answer is "Are the teachers of to-day naturally equipped or have they received formal training entitling to study and modify a child's personality reactions to conform with the fundamental needs and interests of the child."

In an attempt to suggest a system of education which will best fit citizens for society a selection of present social needs will be considered.

To maintain the rate of scientific and industrial advances we require a large number of trained personnel. This has resulted in adaptation of our educational establishments to supply the trained manpower required for our technological society. The stigma which has been attached to applied sciences is slowly being eradicated. Our economy requires only productive workers, our society in contrast requires workers who enjoy their lives. To combine the two necessitates effective use of man power and including happiness as a factor of efficiency. The professional educationalist has two basic problems apart from the training aspect of their work. They must sort out the population into the right jobs and give them every opportunity and training to become creative and happy human beings.

## CONCLUSION

I have attempted to show in this dissertation that the opportunities for the realization of man's potential, although being of an unprecedented magnitude are being sadly neglected in our machine-dominated society. Socialization provides the key to the door of opportunity but it is a painfully experienced fact that man is unable to socialize himself without directive agencies. The main directive agency or stabiliser of social norms up to the present day has been the reliance on the acceptance of Christian ethics. This edifice is now in danger of collapse jeopardising the ethical norms of the country. It is vital that a new system of ethics is synthesized which has the acceptance of the general culture under which we live. For this acceptance the system of ethics will have to be based on our general culture, which reflects the ideals of the modern scientific conception of a democracy. The propagation of this system will have to be in the hands of people who can speak authoritatively about its aims and practical transmission. For authoritativeness we need professional educationalists in the top echelons of the educational hierarchy. These men will have to understand either singly or in a dependent group, the sciences of learning, sociology and psychology. They must devise a system which will cater for social group needs within the ethical system of the general culture. The teacher's role must be specifically defined as the transmission of the subject matter to the learner in the most advanced way known at the time. Philosophers agree that a balanced view of life is essential in the art of living. The curricula must be designed to produce a person with as high a degree of cognitive perspective as possible. This perspective depends on his ability to obey the Socratic dictum, "Above all know thyself" and the

facility with which he understands the relation of himself to the rest of humanity. It is the duty of educationalists to produce such men and by taking the transmission of their ethical code on to the personality of the people as the centre piece of their policy this can be achieved. The facts that we are living in a society in which it appears that more money has more value than any human quality must not deter vigorous educationalists from embarking on the voyage of example attempting to plot a scientific course whilst under way, in the words of Lord Eccles, "the search honestly and vigorously undertaken would, I am bold enough to assert, bring unsuspected satisfaction and a climate in which the reforms we require in our laws and institutions would be very much easier to make."



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