

On the question of freedom in education there are at present three main schools of the thought, deriving partly from differences as to ends and partly from differences in psychological theory. There are those who say that children should be completely free, however bad they may be: there are those who say they should be completely subject to authority, however good they may be; and there are those who say they should be free, but in spite of freedom they should be always good. This last party is larger than it has any logical right to be; children, like adults, will not all be virtuous if they are all free. The belief that liberty will ensure moral perfection is a relic of Rousseauism, and would not survive a study of animals and babies. Those who hold this belief think that education should have no positive purpose, but should merely offer an environment suitable for spontaneous development. I cannot agree with this school, which seems to me too individualistic, and unduly indifferent to the importance of knowledge. We live in communities which require co-operation- and it would be utopian to expect all the necessary co-operation to result from spontaneous impulse. The existence of a large population on a limited area is only possible owing to science and technique: education must therefore, hand on the necessary minimum of these. The educators who allow most freedom are men whose success depends upon a degree of benevolence, self-control, and trained intelligence which can hardly be generated where every impulse is left unchecked, their merits, therefore, are not likely to be perpetuated if their methods are undiluted. Education, viewed from a social standpoint, must be something more positive than a mere opportunity for growth. It must, of course, provide this, but it must also provide a mental and moral equipment which children cannot acquire entirely for themselves.

Presently, the three schools of thought on freedom in education differ in terms of theories and approach. These schools of thought argue about whether children should be free or under authority, in an educational system. But freedom in children is illogical as children are not as righteous as adults, and freedom will not build their moral character. The advocates of freedom believe that the educational system should solely focus on creating favourable circumstances for spontaneous development. According to the author, this idea undermines the importance of knowledge and is hypothetical. The education should impart knowledge and teach cooperation necessary for survival in community. Self discipline and intelligence can only foster in a system of checks and balances. Education should be not only an opportunity for growth but also a source to nurture mental and moral capabilities.

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