

## **The Idea Of School**

By M Oakeshott

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This extract has been taken from the book *Education: The Engagement and its Frustrations*, in *Education and the Development of reason* edited by R.F. Dearden, P.H. Hrist and R.S. Peters. In this article Oakeshott explores the idea of school: as a serious initiation of children into an intellectual, imaginative and emotional inheritance; as an engagement to learn by study; as a detachment from the immediate local world of the learner; as a personal transaction between the teacher and learner and as a historic community with traditions of its own.

The idea 'School' is, in the first place, that of a serious and orderly initiation into an intellectual, imaginative, moral and emotional inheritance; an initiation designed for children who are ready to embark upon it. Superimposed upon these chance encounters with fragments of understanding, these moments of unlooked-for enlightenment and those answers imperfectly understood because they are answers to unasked questions, there is a considered curriculum of learning to direct and contain the thoughts of the learner, to focus his attention and to provoke him to distinguish and to discriminate. 'School' is the recognition that the first and most important step in education is to become aware that learning' is not a 'seamless robe', that possibilities are not limitless.

Secondly, it is an engagement to learn by study. This is a difficult undertaking; it calls for effort. Whereas playful occupations are broken off whenever they cease to provide immediate satisfactions, learning, here is a task to be persevered with and what is learned has to be both understood and remembered. It is in this perseverance, this discipline of inclination, that the indispensable habits of attention, concentration, patience, exactness, courage and intellectual honesty are acquired, and the learner comes to recognize that difficulties are to be surmounted, not evaded. For example, in a profuse and complicated civilization such as our own, the inheritance of human understandings, modes of thinking, feeling and imagination, is to be encountered, for the most part, in books or in human utterances. But learning to read or to listen is a slow and exacting engagement, little or nothing to do with acquiring information. It is learning to follow, to understand and to re-think deliberate expressions of rational consciousness; it is learning to recognize fine shades of meaning without overbalancing into the lunacy of 'decoding'; it is allowing another's thoughts to re-enact themselves in one's own mind; it is learning in acts of constantly surprised attention to submit to, to understand and to respond to what (in this response) becomes a part of our understanding of ourselves; and one may learn to read only by reading with care, and only from writings which stand well off from our immediate concerns: it is almost impossible to learn to read from contemporary writing.

The third component of the idea 'school' is that of detachment from the immediate, local world of the learner, its current concerns and the directions it gives to his attention, for this (and not 'leisure' or 'play') is the proper meaning of the word *scholē*. 'School' is a place apart in which the learner may encounter his moral and intellectual inheritance, not in the terms in which it is being used in the current engagements and occupations of the world outside (where much of it is forgotten, neglected, obscured, vulgarised or abridged, and where it appears only in scraps and as investments in immediate enterprises) but as an estate, entire, unqualified and unencumbered. 'School' is an emancipation achieved in a continuous redirection of attention. Here, the learner is animated, not by the inclinations he brings with him, but by intimations of excellences and aspirations he has never yet dreamed of; here he may encounter, not answers to the 'loaded' questions of 'life', but questions which have never before occurred to him; here he may acquire new 'interests' and pursue them uncorrupted by the need for immediate results; here he may learn to seek satisfactions he had never yet imagined or wished for.

For example, an important part of this inheritance is composed of languages, and in particular of what is to be the native language of the newcomer. This he has already learned to speak in its contemporary idioms and as a means of communicating with others of his kind. But at 'School' he learns something more which is also something different. There, studying a language is recognizing words as investments in thought and is learning to think more exactly; it is exploring its resources as themselves articulations of understandings. For to know a language merely as a means of contemporary communication is to be like a man who has inherited a palace overflowing with expression, intimations and echoes of human emotions, perceptions, aspirations and understandings, and furnished with images and emanations of human reflection, but in whose barbaric recognition his inheritance is merely that of 'a roof over his head'. In short, 'School' is 'monastic' in respect of being a place apart where excellences may be heard because the din of worldly laxities and partialities is silenced or abated.

Further, the idea 'School' is that of a personal transaction between a 'teacher and a learner', the only indispensable equipment of 'School' is teachers: the current emphasis on apparatus of all sorts (not merely 'teaching' apparatus) is almost wholly destructive of 'School'. A teacher is one in whom some part or aspect or passage of this inheritance is alive. He has something of which he is a master to impart (an ignorant teacher is a contradiction) and he has deliberated its worth and the manner in which he is to impart it to a learner whom he knows. He is himself the custodian of that 'practice' in which an inheritance of human understanding survives and is perpetually renewed in being imparted to newcomers. To teach is to bring it about that, somehow, something of worth intended by a teacher is learned, understood and remembered by a learner. Thus teaching is a variegated activity which may include hinting, suggesting, urging, coaxing, encouraging, guiding, pointing out, conversing, instructing, informing, narrating, lecturing, demonstrating, exercising, testing, examining, criticizing, correcting, tutoring, drilling and so on—everything, indeed, which does not belie the engagement to impart an understanding. And learning may be looking, listening, overhearing, reading, receiving suggestions, submitting to guidance, committing to memory, asking questions,

discussing, experimenting, practising, taking notes, recording, expressing and so on-anything which does not belie the engagement to think and to understand.

Finally, the idea 'School' is that of an historic community of teachers and learners, neither large nor small, with traditions of its own, evoking loyalties, pieties and affections, devoted to initiating successive generations of newcomers to the human scene into the grandeurs and servitudes of being human; an Alma Mater who remembers with pride or indulgence and is remembered with gratitude. The marks of a good school are that in it learning may be recognized as, itself, a golden satisfaction which needs no adventitious gilding to recommend it; and that it bestows upon its alumni the gift of a childhood recollected, not as a passage of time hurried through on the way to more profitable engagements, but, with gratitude, as an enjoyed initiation into the mysteries of a human condition: the gift of self-knowledge and of a satisfying intellectual and moral identity.

Thus, this transaction between the generations cannot be said to have any extrinsic 'end' or 'purpose': for the teacher it is part of his engagement of being human; for the learner it is the engagement of becoming human. It does not equip the newcomer to do anything specific; it gives him no particular skill, it promises no material advantage over other men, and it points to no finally perfect human character. Each, in participating in this transaction, takes in keeping some small or large part of an inheritance of human understandings. This is the mirror before which he enacts his own version of a human life, emancipated from the modishness of merely current opinions and released from having to seek an exiguous identity in a fugitive fancy, a duffle-coat, a C.N.D. badge or an 'ideology'. Education is not learning to do this or that more proficiently; it is acquitting in some measure an understanding of a human condition in which the 'fact of life' is continuously illuminated by a 'quality of life'. It is learning how to be at once an autonomous and a civilized subscriber to a human life.

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M. Oakeshott, Education : The engagement and its frustrations, in Education and the Development of Reason, Edited by-R.F. Dearden, P.H. Hirst and R.S. Peters, RKP,1975.

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