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Psychological And Physiological Co-ordination of Bertrand Russell's Concept of Cardinal Virtues of Ethics as the Objectives of Teaching and Learning in Philosophy of Education

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ABSTRACT

Bertrand Russell's educational philosophy is genuinely rooted in a psychological understanding of human nature. In contrast to other educational theories which focus merely on the transmission of knowledge, he regarded education as a process of developing a complete human personality which would be capable of achieving individual self-actualization and social harmony. He identifies four cardinal virtues as the primary objectives of his philosophy of education. These virtues are not only ethical ideals but also psychological dispositions that enable individuals to attain personal fulfillment and empower them to contribute in building the society. His thoughts replicate a synthesis of psychology, ethics, and social philosophy. He assumed that a healthy society can emerge only through the cultivation of psychologically balanced individuals trained by the education having the above said virtues. Accordingly, the ultimate goal of education should not be merely intellectual achievement but it must aim at the harmonious growth and development of human character. Thus, he examined the educational problems found in institutions, policies, manners, process keeping in view the paradigm of psychological, ethical, political and social foundations. He found that a number of problems takes place not from intellectual deficiency alone but originate due to psychological maladjustment of the young in a society. The elements of dogmatism, fear, prejudice, hatred, and excessive conformity were products of defective educational systems. Consequently, education should not merely a process of imparting information but it must be a transformation from 'to believe' to 'how to think'. For this, some cardinal virtues must be included in the process of education.

Keywords: Courage, Intelligence, Justice, Sensitiveness, Temperance, Vitality, Wisdom.

Bertrand Arthur William Russell (1872–1970) was born at Trelleck (Wales).

ⁱHe won the Nobel Prize in Literature 1950. He made his pioneering contributions in logic and mathematics. His authorship encompassed considerably larger areas, within the branch of philosophy, logic, mathematics, ethics, education, religion, literature and he is well-known as social reformist. His authorship included social, educational and moral issues, though his viewpoints often were controversial.ⁱⁱ

He was an advocate of reason and supporter of humanism and a dedicated defender of freedom of thought and freedom of speech. Presently his thoughts regarding educational philosophy along-with its goals have been focused.

Introduction

The process of teaching exists in any form since the dawn of history. It starts from the lap of the mother and informally from society. Afterwards it took the form of systematic and institutional process. In antiquity, a teacher was supposed to be a person who possessed extraordinary knowledge, exceptional insight and wisdom. A teacher's business was expected to instill whatever the teacher considered to be imparted to the masses as knowledge and people attended them for the sake of gaining knowledge. Teaching was not (like present times) a systematic profession thus the teachers enjoyed the 'intellectual independence' (which was essential for imparting true knowledge)ⁱⁱⁱ. Early Greek philosophers such as Sophists, Socrates, Plato, Aristotle communicated their thoughts to the people freely and expressed without any fear because they aspired to survive into their teachings and books rather than to be into flesh. Though subsequently at sometimes, some of them suffered punishments and also inquisition for their teachings, for example Socrates who faced death by poison and Plato was put in jail, but they all bore everything for the sake of knowledge.

With the passage of time, 'teaching' took the form of a profession instead of being a 'mission' and became an academic and systematic discipline organized by the heads or the employers or the clergy and the church. The objectives, syllabus and pros and cons were set by them and the employed teachers' duties were to instill such beliefs which were designed by the employers for gaining worldly objectives. Thus, the teachers lost such 'intellectual independence' and their ideas and wisdom were subjugated in the name of 'schooling' and 'systems'. The pre-designed contents of compulsory syllabus, observance of laws prepared by the owners which aimed to serve their own purposes and formalism destroyed intellectual liberty and the physical freedom of the teachers. Thus, the teacher became just a civil servant of those employers who themselves have no experience of teaching or dealing with the children.^{iv} Moreover, the teacher has to subscribe the policies and agenda and he has no 'say' and mental liberty and freedom of opinion. Earlier, the function of a teacher had been to instill into the minds of the children the habit of impartial inquiry, to judge the issues on merit, instead of being influenced by the face value of statements^v that was dismissed and transformed into fulfillment of the aspired policies given by the owners. Though the teacher must not be a flatterer of the above officials or being influenced by the prejudices^{vi} but in present days, for his job security he has to do the same. Resultantly the education has lost its true nature. Russell envisioned to reform the educational philosophy and depicts the aims of any philosophy of education as a reformist keeping in view the youth of a nation rather than like an employer. Thus he, in his philosophy of education presented some indispensable characteristics and virtues which are essentially inculcated into the youth by education.

Etymology of the word Education.

The vocabulary of the English language owes its origin to Latin or Greek words. Thus, the word 'Education' has also been described under the etymology of Latin or to some extent Greek languages.^{vii} There are two recognized Latin words from which the term 'Education' had been supposed to be derived e.g. 'educere' and 'educare'. The former

word stands for 'to train' or 'to lead out' or, while the latter echoes the former 'to train or to nourish'.^{viii}

Researchers reported another Latin root e.i. 'educationem' and 'educatio' for the English word 'education'. On this ground 'education' means 'breeding' or 'rearing' and 'bringing up'.^{ix} Besides this there is another etymological explanation of 'education'. That it is a combination of two Latin roots e.g. Latin, 'e' that means 'out' and 'duco' that stands for 'forward' or 'lead'.^x Therefore, 'Educate'^{xi} means to improve something, develop or train someone either through the study or by contact.

According to Martha Roth^{xii}, the word "Education" has its roots in the Latin 'Educatio'. That was associated with the process of animal breeding and includes the initiation for supplying food and nutrition. Besides this it meant nourishment of the young. This focuses on the formulation of character also. In ancient Mesopotamian civilization it depicts the 'educated young' that means the shaped and nourished one.^{xiii}

The Trio (The Student, The Teacher, The Contents)

Keeping in view the above etymological description, anyone can infer that the following components are the general aspects of the word 'education' e.g. 'to lead out', 'to train', 'to nourish', 'breeding', 'rearing', 'bringing up', 'out of', 'forward' and 'lead'. On the basis of these verdicts, some questions arise e.g.

- i. Who are they, to whom do we want 'to lead', 'train', 'nourish', 'breed', 'rear', 'bring up', 'out of', 'forward'?
- ii. Who will take up these responsibilities and why the ones would perform these obligations?
- iii. What would be the contents for doing these assignments and who will decide the objectives and conclusion of these aimed at endeavors

The answers to these questions are as follows:

- i. To the first question, the answer is that the subjects (of this bringing up, training, breeding, leading and forwarding) are the Students, the Learners, the Disciples and the Youth of the Nation.
- ii. The answer to the second question is that the Teacher, the Guardians of Knowledge or the Mentor will perform these jobs.
- iii. The answer to the third question is that the contents of performing these tasks will be framed according to the objectives in favour of the future of the youth and the development of the knowledge and welfare of the nation

Subsequently, it is now evident that "education" is a process which has a 'Trio' comprising of The Student, The Teacher and The Contents. These are the integral parts of any philosophy of education

What is a Civilized Community and Who are its Custodians?

It is education that has a power to transform the barbarian into a civilized community. Everyone thinks that a civilization comprises of material things such as good machinery, decent living, magnificent households, gardious buildings. But in fact, a civilization is a 'thing of mind', it is a matter partly of knowledge and partly a matter of emotions, but it is not related to the physical side of living. Relating to knowledge, it means to be aware of the 'minuteness of himself' and about the immediate environments related to the world in time and space. On the side of emotions, it means to see universally and consider others to have equal rights 'to live and think and feel'.^{xiv} A civilized man should aim at understanding and should seek to discover to benefit the humanity and to remove the causes of evil instead to hate the ones who commit the evil or are in the grip of evil circumstances. These traits should be in the heart and mind of a teacher thus he can convey these to his disciples. Thus, teachers are 'guardians of civilizations.' The teacher is the transmitter of values (the contents of education), to the youth and coming generation

(the subjects) and is the custodian of a society and the civilization (The objective and the goal). These elements are the components of Russell's philosophy of education.

Historical Orientations of the objectives of Education

For Russell, the results which we want to achieve e.g. the 'kind of person we wish to produce' settle the manners and contents of education.^{xv} Due to the undersanding of the concept of the 'person' there are a number of theories and systems of education promulgated by the nations in various countries not only at present but also in the past.^{xvi} The Athenian education aimed the studends to learn by heart the teachings of Homer and reverence for gods, likewise Chine's boys were desired to learn Confucian classics and ancestor-worship. Both people wished to enjoy life.^{xvii} The education in Japan aimed to produce through the training of their passions such citizens who would be devoted to the state.^{xviii} The Jesuits subordinated education to the aim of welfare of the institution e.g. the Catholic Church. They did not consider the good of the pupil but wanted to make pupil 'a means to the good of Church'. Their objective was to save the souls from the Hell instead to have merely terrestrial ends. In public schools of England, the system of Arnold was practiced which was aristocratic in nature. That system had the objectives 'to train for positions of authority and power'. The 'product' was expected to be 'energetic, physically fit, stoical and possessing some unalterable beliefs alongwith high standards of rectitude and convinced that it had an important mission in the world.'^{xix} For the objectives some vital elements were sacrificed such as the intellect beacause it creates doubts, sympaty because it interfares with the 'inferior class', kindliness for the sake of toughness and imagination for the sake of firmness and surprisnlgly the objectives were achieved.^{xx}

Pupils: A Means or An End?

There are two types of thinkers or policy makers: the one who consider the pupils as 'means to an end' while the others are who regard pupils as an 'end in themselves'. Regardless of these, a teacher sholud love his pupli more than these modes or the desire of the church, otherwise he is not the ideal teacher. In following the idea that 'pupils are end in themselves' but 'not the means' then the opponents said: after all, evryone is to be perished so if the person is an end, then the end dies with the person. But if the person is a means, then the end remains even after the person perishes thus the pupils are 'means to an end' and this is better approach.^{xxi}

If a teacher whorever is deficient in love, that means the teacher does not consider a 'studen as an end' then there develops no character nor intelligence. The 'parental instict' must exist in anyone who wants to be a good teacher.^{xxii} A militarist loves his own children but not the child of an enemy. Thus, we should know the details and directions of education. In a state we need not only scientists, administrators but also, we need ploughman, millers and bakers also. We cannot frame an education with a view to make everyone having the same temperament. Thus, a teacher should love his students in themselves instead to use them as a means to some ends.

Ideals of education

Education has a great power in formation of the character and opinions. It is the strongest force that enable the young to make a choice between diverse opinions. The aim of education is to make them to be able 'to think' rather than to think whatever their elders think that the young should 'think'. Thus education is constructive in nature and demands something positive to have an attitude that can provide a good life.^{xxiii}

All schemes of education have some motives which aim at strengthening any type of group such as any political, social religious, terrestrial or national ones. These motives determine whatever the subjects to be taught, the type of knowledge to be offered with a view to form the mental habits, inward growth of mind of the students.^{xxiv} The ultimate goals of education must be setteled by keeping the nature of the childern but in fact the writers

wrote books and made policies when the actual children were not present to the writers.^{xxxv} Or the policy makers framed policies by sitting in luxurious drawing rooms instead of having contact with hard lives and bitter realities.

If the purpose of education is to instil beliefs rather than to create thoughts in the minds of students or to force them to show positive opinions on the matters of doubt instead of having independence of mind 'the prevention of free inquiry is unavoidable.'^{xxxvi} But education must foster the urge for seeking truth not the suppression of thought. Instilling the habit of credulity in the youth by those who are engaged in education, leads them to mental decay.^{xxxvii} Though the task they perform should be to preserve independence, eliminating the contempt and attempt of understanding the opinion of others unprejudicially.

Such officers who by passing competitive exams or the masters who by winning election and political relations but having less ground experience of practical teaching and remain in luxurious offices, are most often incapable of imagining the real problems and practical realities. They self-supposedly imagined that teachers took salary and they must work for as many hours as the bank clerks^{xxxviii} and teachers must work mechanically. They forget the difference between a mechanical work with machines or routine clerical works on ledgers and registers and the nature of mental exertion of teaching to the young of whose nature is unexpected multidimensional and ever ready to do mistakes. Teaching is a creative work which demands mental calmness and devotion and it cannot be performed mechanically^{xxxix} but the employers forget or ignore these facts. If we take education seriously, and aim to keep it alive in the minds of the young, we should conduct and take up education in some different ways. For this a teacher must have actual pleasure in his work along with the ability to know the pupil's mental needs and physical suitability. For this objective, mechanical work is not suitable but friendly atmosphere is needed. Education is to serve the lives it must be outside imposition.^{xxx}

Education must not aim at passive awareness of dead facts; it should be an activity towards such a world which our efforts are to create. It should be inspired by shining vision of the society that is 'to be' instead of regretting the old past, we should have faith in the glory that human effort can create.^{xxxi}

The educational system which we focus for future is that which can provide opportunities for every boy or girl for having whatever would exist it must be as the best.^{xxxii} This system must be democratic though it is not possible to have it immediately. Such a democratic principle was absent in the treatises of Locke and Rousseau because they focused on the education of aristocratic boys. The modern tendency connected with democracy is that education should be 'useful' instead of 'ornamental.'^{xxxiii} Science is useful and reading classics are ornamental. 'Useful' means when an activity produces good results that can be called 'useful'. Moreover, 'useful' means to produce necessities and comforts for the body such as good food, clothing and house etc. This 'usefulness' creates sometimes a chain of activities for example ploughing the soil is useful activity but not just ploughing, it must be able to sow the seeds to get a crop for food for sustenance of life. But to have a life or to live a life for the sake of life is not a useful activity it would be 'useful' when it must have some 'intrinsic value'.^{xxxiv} This means 'life' should be a means to 'good life'.

The 'ornamental' knowledge refers to the 18th century gentlemen or a lady who were used to speak with good accents and quoted the classics on appropriate occasions. This type of knowledge belongs to aristocracy who had plenty of money and had no need to work.^{xxxv} Thus the 'ornamental' knowledge is not for everyone. Appreciation of the classics and quoting verses of poetry has no utility in the practical life.

Thus, education has two classes: the first is for the aristocracy and the second is for the subordinate class. The former or the privileged class is taught to employ the leisure in a

way to suits to themselves. While the latter are taught to employ their labour in such a way which would be useful for others.^{xxxvi} Thus education becomes a means to an end it is not an end in itself.^{xxxvii}

The people influenced by the the conservative traditions regarded the purpose of education as to produce the variety and number of commodities including medicine and hygiene but they paid no heed to literature and philosophy. In the educational schem the inclusion of applied sciences is the main ingredient. We cannot build a new world in the absence of physics, psychology and physiology. But we can build a world without learning other languages for example learning Latin or Greek or without quoting Shakeaspear or listening Mozart and Bach.

In acquiring the 'useful' and 'Utilitarian' knowledge the 'humanist element' must not be ignored.^{xxxviii} Irespective of the value of 'utilitarian' elemment, it is not the case that the 'humanitarian' element should be ignored. It is only throug the faculty of imagination that we can know what the world would be and imagination would be developed by knowing something about great litertature, history, music and painting. Without this the 'progress' would be trivial and mechanical. In education such rules of 'cast-iron' must be avoided.^{xxxix}

The Functions of a Teacher and the Impediments:

Russell expressed that teachers are 'guardians of civilizations.'^{xl} They are those who know what 'civilization' is. They should be 'desirous of imparting a civilized attitude'^{xli} to the young.

Likewise, Michael Oakeshott echoed the smilar thoughts such as: Thus, a teacher is a person who is the custodian and the driving force of imparting all the intellectual virtues and he is the one who cared for those virtues.^{xlii} A teacher is the custodian as well as the initiator of the pupil into the human inheritance. Plato also assigned such role to the teachers as guardian of civilization through his system of education which gets completion in the form of the philosopher king.

Only the one can be a good teacher who has strong feelings of warm affections towards his stuidents and possesses a genuin desire to impart to students whatever he thinks to be of value.^{xliii} But in modern systems of education a teacher is forced to teach without any criticism and evaluation whatever has been assigned to him. A teacher occupies a place of like a cog in a gigantic machine and has to work without any intellect and as a tool in the hands of the employers.

To perform his genuin function, a teacher must possess the ability to show the horizon to the students and open the vistas of the possibilities of activities. Such activities should be delightful and useful but they must prevent the desire to rob the joys of others. The teacher's aim should be to train the students to be free from psychological misfortunes.^{xliv} Education, with the rules, codes and formalism framed by higher offices demands obligations to follow fixed curriculum, large number of students in classes for more fees but they overworked the teachers^{xlv} with not only large number of lectures along-with other exectutive responsibilities coupled with other extra ordinary compulsory duties like polio or dengue or election duties, mking surveys of various types, examinations, paper amarkings, instutional affaires, meetings, tasks given by administration, all effect badly the efficiencies of the teachers.

Though the teachers are capable to perform their functions yet they cannot do so because they are overworked. They are forced to prepare the students for examination instead of 'liberalization of mental training.' The employers who are generrally not teachers or practically not attched to teachung, they ignor this element. None is expected to do such mental work contionously except teachers who are forced to take classes continusly alongwith extra duties of the institutions. Thus, instead to inspire the studends or to show

them the intellectual delights and joy of understanding, they became a 'being-less personalities.'

If we want democracy to flourish then it is the teacher who can inculcate in the students the attribute of tolerance which means to endure those who are different from ourselves and to understand the opinion of others who are in contrary to our own thoughts. Intolerance is an antithesis to the civilized outlook^{xlvi} of a society. Educational system and teachers can correct it. Keeping in view the national sentiments and pride, it is taught that the others are intellectually and morally inferior to them. The 'collective hysteria'^{xlvii} is encouraged that means to believe whatever has been listened to often instead of letting the people think on rational grounds for any thing to believe. Teachers can do this but they are neither free to teach whatever they intellectually thought correct nor they have the power of making decisions or adopting measures for the ways of instructions. They are like in scholastic profession. For any creativity they should be given more opportunities and space along with less interference from the bureaucracy and self-praised narcissist employers and professional owners.

Teachers spend their whole lives expending more than thirty or thirty-five years of experience in teaching but they have to obey the plans and policies of such wealthy owners, directors, bureaucrats and ministers who have neither teaching experience nor are aware of the real problems and ground realities and very often they even do not understand the nature of the work with which they are interfering.^{xlviii} They get information from their 'yes boss' employees and who are used to say 'all is good' and 'sir you are taking innovative steps' or 'your policy creates a revolution'. A teacher is like a doctor whose aim is to cure the 'patients of childishness' but he has neither any authority to decide that whatever is the most suitable way for treating the malady or matter on the basis of his experience of the decades nor he is allowed to decide any prescription or planning to get the desired end. Teacher is the 'potter with the clay' who can mould the child and give shape which hardens with age. A real teacher is like an artist who can perform his work only if he feels adequate feelings of intellectual liberty and inner creative impulse along with a sense that he is not fettered by any outside authority. If the world wants to benefit itself from the best minds, then it will have to give them scope and liberty in spite of organizations and authorities. But powerful employers seem to have more difficulty in feeling respect for exceptional genius. The turbulence of our time is inimical to the flower of culture. 'Every system should allow loopholes and exceptions, for if it does not, it will in the end crush all that is best in man.'^{xlix}

The Cardinal Virtues and their Psychological Orientation

Russell, in developing his philosophy of education and keeping in view the aims of education as well as to cope with these issues, presented the concept of 'Cardinal Virtues' which are aspired to be essentially developed and inculcated in the minds and psychology of the disciples. This concept of 'Cardinal Virtues' had been adopted in any nation. Plato also presented his idea of 'Cardinal Virtues'. He sketched the four attributes namely: Wisdom, Courage, Temperance or Self-Control and Justice as the essential virtues to be acquired through education for the benefit of the Greek lives and for the state.ⁱ From the Islamic perspective, the Islamic philosophy of education also aspired to inculcate in the Muslims, the virtues of Hikmah (wisdom), Shujā'ah (courage), Rahmah (compassion), Tolerance, Justice, Ahsan and Balanced Human Development, but they lack an explicit orientation toward divine purpose.

For Russell there are these characteristic virtues which are desirable for whole mankind universally, these desirable virtues are four e.g. Vitality, Courage, Sensitiveness, Intelligence.ⁱⁱ These virtues are basis of an ideal character and can be acquired through education.

- i. **Vitality. The Psychological Foundation of Human Flourishing.** It is physiological trait and is present in every healthy child. It rises to maximum in vigorous children before they reach school age and it tends to be diminished by education in schools.^{lii} It heightens pleasure and lessens pain. It increases interest in whatever occurs and also promotes interest in outside world and power to work hard and objectivity which leads to sanity.^{liii} A thoughtless, tired, fearful, or disheartened and dispirited child cannot learn or live well. Thus, education should not only cultivate physical vigour along-with mental alertness in a child but also it must not suppress natural energy. In Russell's hierarchy of virtues, **vitality** occupies fundamental status. Psychologically, vitality refers to an abundance of not only physical dynamism but also mental energy, emotional health and enthusiasm for life. A vital individual apprehends life with curiosity and confidence with creative dynamism.

Keeping in view the psychological perspective, Vitality involves emotional stability, physical well-being, capacity for creativity, positive self-esteem and enthusiasm for learning. He observed that many social disorders and moral problems arise from psychologically starved disorders like repression, fear, depression and exhaustion rather than from intellectual deficiencies.

Russell claimed that in schools the element of vitality is very often suppressed through excessive observation of discipline, instilling fear and reputational learning. But instead, education should encourage exploration, and natural growth through vitality and vigorous activities. This can be attained by encourage curiosity and spontaneity, by promoting physical health and mental recreation, by avoiding authoritarian methods coupled with fostering a joyful learning environment. Russell emphasized that vitality anticipates later developments of the disciples' self-actualization and psychological well-being.

- ii. **Courage: Freedom from Fear as an Educational Ideal.** He considered courage, the second cardinal virtue indispensable for intellectual development and moral growth. Courage means absence of fears which have many forms such as rational, irrational, psychological fears. Fear should be overcome not only in action but also in consciousness and unconscious feelings. To educate means to enable pupil to live without fear.^{liv} Courage also has many forms e, g. personal or universal. What is aimed is the combination of Self-Respect and Universal Courage. This means that some 'live from within' and some become mirrors of the what is felt and said by others. I focus on the goal that no one should learn how to obey and none should try to command others. The aims should not be from external authority but they should be from our own. The perfection of courage is to feel that a man's ego is small part of the world and evaluating that is not in himself.^{lv}

Courage also means the combination of the physical and the intellect, the ability to face danger as well as the capability to think independently, aptitude to question authority and to tolerate. Having less courage such people become habitual for accepting dogmas and propaganda. For the flourishing of Democracy and development of sciences, people must have courage to say "I might be wrong" and "You might be wrong" and the courage to accept liberty of thought.

Courage is generally associated with merely physical bravery but Russell tagged it to Psychology. For him it means freedom from anxieties and irrational fears. Fear is one of the most destructive and erosive force in human psychological life. It distorts power of judgment and impedes creativity. It becomes cause of the destruction of not only love and respect for humanity but also love for knowledge by narrowing the individual's mental and psychological horizon. Fear causes to destroy various types of courage such as the

emotional courage, social courage, moral courage and intellectual courage. A person free from fear and having courage can question the accepted beliefs and can resist social pressures. The one can face uncertainty without creating any panic situation. Thus, for him the aim of education should be to eliminate fear-based discipline, it must encourage independent thinking, it must make arrangements for free questioning-answering and endurance for criticism and develop self-confidence. Russell sarcastically criticized such educational theories that rely on instilling fear and punishment. He censured because they aim at creating submissive followers rather than autonomous personalities. Modern psychology endorses Russell's insight that excessive fear damages learning and impairs creativity. Educational psychology validates that supportive environments promote intellectual risk-taking and cognitive growth while fear damages it.

- iii. **Sensitiveness: The absorption of Sympathy and Human Understanding.** Psychological definition of sensitiveness in human beings is that a person is emotionally sensitive when many stimuli produce emotions in him. It means the realization of fullest knowledge of what is desirable. By this he simply means to be affected pleasurably or the vice versa with certain things e.g. emotional responsiveness to beauty, to other people's feelings, to ideas. This is cognitive sensitiveness and includes the habit of observation.^{lvi} This trait is very important because Russell feared a world of efficient but heartless technicians. Sensitivity makes knowledge humane. It is the basis of all art, kindness, and civilization.

Though general theories of education usually have focus on attainment some external ends and ignored the psychological aspects but Russell had given priority the psychological dimension of human personality. For him, **sensitiveness** is the third virtue which must be placed as the objective of education. The virtue concerns the emotional, psychological and moral dimension of personality.

He believed that any civilization or any society depends not only on the intelligence of her members but also on the ability of being sensitive to understand and appreciate the feelings of other fellows. This is closely related to the feelings of compassion, empathy, aesthetics, appreciation, morality and imagination. Thus, it involves emotional awareness of the existence of others, moral responsiveness to obligations and appreciation of beauty. He pointed out that intolerance, cruelty and violence and like other vices takes place from being emotional insensitiveness rather than intellectual ignorance. Subsequently, the aims of education must be to cultivate sensitiveness through social interaction, Exposure to diverse cultures, Art, Literature, Music and aesthetics. The study of these would expand emotional understanding among students by enabling them to experience perspectives different from their own.

- iv. **Intelligence: Rationality and Critical Inquiry.** The virtues named **intelligence** occupies a vital place in Russell's theory of education. The reason is that it enables individuals to judge and evaluate beliefs critically and to act rationally. For him, intelligence is not just accumulation of information instead it is the capacity of having logical analysis, critical thinking, scientific inquiry and objective judgment. It includes Open-mindedness, Intellectual curiosity, Freedom from prejudice and capacity for evidence-based reasoning.

Intelligence makes a bifurcation in 'actual knowledge' and 'receptivity of knowledge'.^{lvii} The combination of the both can do better than the conventional concept of 'virtue'. It signifies such an aptitude for acquiring knowledge rather than already acquired knowledge. Without intelligence none can make any progress or even subsist. Thus, cultivation of intelligence is the main purpose of education. The main component of 'intelligence' is curiosity inspired by genuine love of knowledge while death of curiosity means active intelligence has died. For the acquisition of knowledge and intellectual

education, curiosity must include habit of observation, belief in possibility of knowledge and patience alongwith industry. For this open-mindedness is the pre-requisit conditioin and the education must aim at producing the open-mindedness also.

He thought dogmatism appears from psychological insecurity and intellectual laziness so the mentioned above traits can coup this blind dogmatism. For having this quality, the educational schemes must prefer and choose the intellectual honesty, logical reasoning, scientific thinking and skepticism towards unsupported claims. Education must aim to enable the students to learn that 'How To Think' instead of 'What To Think'. Regarding Democracy, he advocated intelligence as essential element due to the reason that it enables the individuals to be less vulnerable to propaganda, fanaticism, and authoritarianism.

Conclusion

What education can produce, would be a community of having the highest degree of vitality, courage, sensitiveness, and intelligence and there is nothing better than hitherto existed.^{lviii} A greater number of People are unhappy and the main causes of unhappiness are poverty, ill-health and satisfaction in life. Thus, these four qualities are essential, because 'sensitiveness' will create the sense to abolish the calamities, 'intelligence' would show the paths and 'courage' would enable them to adopt and do the desired things. Intelligence without courage becomes subservience. Intelligence without sensitivity becomes cruelty. Without 'vitality' and vigour all these become inert. It is education that can give us bad qualities or best virtues. Education is the key to the new world.

Russell did not express these virtues as isolated qualities. In fact, all these virtues besides some other virtues form an integrated educational horizon based on psychological system and whole human personality. His educated person must have possesses all four qualities simultaneously e.g. Vitality: because it provides energy, Courage: due to the reason that it delivers independence, Sensitiveness: which offers humanity and Intelligence: which delivers wisdom. They all together can create what Russell considered the aims of education and the ideal democratic personality. They constitute the psychological core of his educational philosophy. These virtues represent something more than mere educational outcomes. They are in fact, essential characteristics of a flourishing human personality.

Besides these four traits he signified some other characteristics that any schemes of education must focus, for example to produce the habit of 'Truthfulness' should be one of the major aims of moral education.^{lix} It includes 'Open-mindedness' also. Our children would have been truthful in their thoughts and words, even though it entails worldly misfortune. This is something more importance than to have riches and when honour is at stake.^{lx} Thus to produce the habit of truthfulness, it should be one of the major aims of moral education.^{lxi} Moreover, the teaching must be inspired by 'love', and must aim at creating love for humanity in the children.^{lxii} The knowledge which is imparted should be imparted for an 'intellectual purpose', not to prove some moral or political conclusion.^{lxiii} Therefore, the traies of 'Curiosity', 'Open-Midedness', 'belif that knowlege is possible through difficulty, patience, idustry, concentration, exactness' ^{lxiv} are aslo desirable. Russell aspires to have such individuals who are energetic, fearless, compassionate, and rational. His educational philosophy aims at the vision which combines psychological well-being, physical health, intellectual freedom as well as ethical responsibility into a coherent philosophy of socio-human development. In the present age which is marked by anxiety, depression, self-centeredness, polarization, and information overload, Russell's emphasis on these cardinal virtues to offer a compelling model for educational reform and personal growth.

I hope that the enlightened ideas which (when start to take place in the practical education) will change the scenario of the progress of the humanity and will flourish democratic

Humanism international relations instead of clashes among nations and macro level while they are need in psychological dealings with our children at micro level.^{lxv}

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ⁱ Donald M. Borchert, ed. *Encyclopedia of Philosophy*. Vol. 8. 10 vols. (London: Macmillan Reference, 2006), 535.

ⁱⁱ <https://www.nobelprize.org/prizes/literature/1950/russell/facts/>

ⁱⁱⁱ Russell, "The Functions of A Teacher." In *Unpopular Essays*, (London: George Allen & Unwin Ltd., 1970), 105.

^{iv} Russell, "The Functions of A Teacher." 105.

^v Russell, "The Functions." 109.

^{vi} *Ibid.*, 109.

^{vii} by Ernest Klein. Klein's Comprehensive Etymological Dictionary of The English Language (digital edition)

^{viii} Christopher Winch and John Gingell, *Philosophy of Education* (New York: Routledge Taylor and Francis Group, 2008), 63.

^{ix} <https://www.wordsense.eu/educationem/>

^x William Grimshaw. *An Etymological Dictionary and Expositor of The English Language*. (Philadelphia: John Grigg, L.R. Bily Printers, n.d).

^{xi} {*Latin. educare.* (e < out)+ (*ducere* < to lead)

^{xii} <https://www.youtube.com/watch?v=tzR7gmYs1-U>

The lecture delivered by Martha Roth, Dean of the Humanities Division and Chauncey S. Boucher Distinguished Service Professor of Assyriology

^{xiii} <http://eprints.soas.ac.uk/1618/1/GeoregeEdubbaa.pdf>

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^{xv} Russell, "The Aims Of Education." In *On Education*, 33-56. (London: George Allen & Unwin Ltd., 1976), 33.

^{xvi} Muhammad Iqbal Shah, "Plato And Russell: On Education (An Appraisal)," *Al-Hikmat*, no. 34 (2014): 17-24. http://pu.edu.pk/images/journal/phill/pdf_files/Plato%20and%20Russell%20on%20Education%20done.pdf

^{xvii} Russell, "The Aims, 34.

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^{xix} *Ibid.*, 37.

^{xx} *Ibid.*, 37.

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^{lxi} Russell, "Truthfulness." In *On Education and the Good Life*, (London: George Allen & Unwin Ltd., 2001), 157.

^{lxii} Russell, "The Nursery School." In *On Education and the Good Life*, (London: George Allen & Unwin Ltd., 2001), 225.

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^{lxv} Russell, "Punishment." In *On Education*, (London: George Allen & Unwin Ltd., 1976), 117.