

PHILOSOPHERS – THE GREATEST TEACHERS OF THE WORLD*

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A teacher must always be a moral role model for his students, he must chaperone and lead them in good, and never leave them on their own in evil, and in order to be a leader of men, one must respect and love others (followers), he must be righteous and he must perseveringly care and invest every possible human effort into building his community. True teachers of their communities always serve other people, they place wellbeing of others before their own, striving to contribute to the common good.

The profession of a teacher is a presupposition and a necessary basis for any other profession, because members of all, particularly socially most important professions, first gain foundations, ethical virtues and work capacities in the lowest, basic steps of education. People who do not understand the essence and the secret of life believe that one can be a genuine doctor, statesman, priest, judge and soldier even without elementary and primary knowledge, that knowledge and spiritual vertical can be upgraded without firm intellectual basis and good foundation of culture. Such a growth and development simply contradicts the very nature of life.

Key words: *teacher, teacher's calling, student, education, nurture, teacher's profession, community, our time*

"Every man is capable of philosophical thinking, but only the chosen ones do actually think this way. Philosophers are not the elite in an economic, social or political sense, but they are in a spiritual one." (Đuro Šušnjić)

"Those neglecting philosophy and devoting themselves to general studies were like suitors who, though wanting Penelope, slept with her maids." (Gorgias the sophist)

Why are people educated and nurtured

"Although the roots of education are bitter, the fruits are sweet." (Isocrates)

"There are two human inventions which may be considered more difficult than any others – the art of government, and the art of education..." (Immanuel Kant)

"Education is the path" (Nietzsche)

On one occasion he (Aristotle) was asked how much educated men were superior to those uneducated; "DAs much," said he, "as the living are to the dead." (Diogenes Laertius)

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Every society, from the dawn of time till today, has one of the most crucial roles, to prepare the young members of the community for their future social life.¹ Many a philosopher, from the earliest of days, testify about the importance of learning, education and nurture. "Aristotle considers a man to be an animal, and if he fails... to gain "virtue" by studying, then "no animal is as unscrupulous, wild... gluttonous" as man."² Russel says that learning and science are a condition of every society's progress.³ Ancient Greeks⁴, who are a foundation of all things of value in our civilization⁵, write about education and nurture. "What value was attributed... to education,⁶ comes... from the fact that renegades among subjects, as it is said, were imposed with the harshest of punishments, the prohibition to subject their children to schooling."⁷ No wonder then that "This is what people do, who are most able... Their sons begin school at the earliest age, and are freed from it at the latest."⁸ Sophists are the first traveling teachers of Greece, and Protagoras (481-410 BC) is the founder and "the first and the greatest of sophists."⁹ He was very interested in nurture and teaching. He took a fancy to the calling¹⁰ of nurturing and educating people, and he took on the profession of a traveling teacher when he was thirty years old, and stayed in it until his death, or to say around four decades. Pericles knew him, welcomed him and respected him. Antiphon (sophist), like Protagoras, also engaged in education: "For when a matter is properly started, odds are that the ending will be proper. Harvest is to be expected according to the seed that has been planted in the soil. When proper education is sowed in a young soul, it lives and flourishes during the entire life, and it cannot be destroyed, neither by rain nor drought."¹¹ Sophists are the founders of educational science. "Philosophy, which was until then a matter of individuals, exited schools and entered squares, to become the property of all... public... teachers were the sophists, Hellenic humanists, encyclopaedists, bearers of the new ideal of education... and fathers of the new

¹ "All societies must be characterized by learning, or else they will become extinct." (Mark K. Smith).

² Zvonarević, Mladen: *Socijalna psihologija*, Školska knjiga, Zagreb, 1985, page 16.

³ "There is only one road to progress, in education... and that is: Science wielded by love. Without science love is powerless; without love, science is destructive. The power of moulding young minds which science is placing in our possession is a very terrible power, capable of deadly misuse; if it falls into the wrong hands, it may produce a world even more ruthless and cruel than the haphazard world of nature... The teaching must be inspired by love, and must aim at liberating love in the children. If not, it will become more efficiently harmful with every improvement in scientific technique." Russel, Bertrand: *On Education*, Routledge, London, 2003 page 153.

⁴ "So much depends of the development of Greek culture, that our entire Western world has taken its driving forces from it..." Nietzsche, Friedrich: *Knjiga o filozofu*, Grafos, Belgrade, 1984, page 93.

⁵ "...glorious teachers and educators, philosophers... with their theoretical and practical endeavors... built the foundations of the world we live in today, along with the foundations of nurture and education which... we naturally consider *our own*." Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, page 124.

⁶ "If cultural capital isn't... systematically transferred to young generations via nurture and education, then it deserves the name *dead capital*..." Šušnjić, Đuro: *Drama razumevanja*, Čigoja štampa, Belgrade, 2004, page 162.

⁷ Aelianus, taken from: Burhart, Jakov: *Povest grčke kulture I-IV* volume III, Izdavačka knjižnica Zorana Stojanovića – Dobra vest, Sremski Karlovci, Novi Sad, 1992. page 328.

⁸ Plato: *Laches, Protagoras, Meno, Euthydemus*, Harvard University Press, Cambridge, 1952, page 145.

⁹ Jarrett, James L: *The Educational Theories of the Sophists*, New York, Teachers College Press, Teachers College, Columbia University, 1969, page 22.

¹⁰ "A spiritual calling is so much more than just an occupation, vocation or profession." (Đuro Šušnjić).

¹¹ Đurić, Miloš: *Istorija helenske književnosti*, Zavod za udžbenike i nastavna sredstva, Belgrade, 1990, page 212.

enlightenment.”¹² They laid foundations of pedagogy: “...and intellectual education even today greatly follows the path they marked.”¹³ Plato (427-347. BC) wishes to reach a goal, to establish an organized and proper state, which is attainable if the ideal of future statesmen, which unite political power and philosophical wisdom, is achieved using proper education of the youth.¹⁴ “In the description of the philosopher who is to realize the perfect state¹⁵ as its ruler and inspire it as its teacher, it would appear that we have reached the end of the contribution of *The Republic*...namely, the transformation of the state into an educational institution for the development of the best in human personality which is, both individually and socially, the highest possible value.”¹⁶ Aristotle (384-322. BC) follows in Plato’s footsteps, when it comes to state’s role in education,¹⁷ because a state must tend to organization and implementation of nurture and education, and these are such important issues for the survival of the state, that they cannot be left to private individuals, not even a family.¹⁸ For Aristotle, a state determines both the goal of education and nurture, and the best methods of achieving the set goal. Aristotle considered three things to be necessary for education: natural qualifications, instruction, and practice.¹⁹ “In education, then, which presumes natural gifts on which to work, habit must come first, instruction second.”²⁰ Education must synthesize bodily, moral and intellectual elements. We must here remember the glorious Socrates (469-399 BC) who greatly respects the power of education, and to which he dedicates his life.²¹ Socrates is an archetypal educator more than any other man.²² Socrates’s mind is in the foundation of our world.²³ “He (Socrates) is the central point in the making of the Greek soul. He is the greatest teacher in European

¹² Đurić, Miloš: *Stoici i njihov istorijski značaj*, Naučna knjiga, Belgrade, 1955, page 5.

¹³ Jaeger, Werner: *Paideia: The ideals of Greek Culture*, Vol. 2, Basil Blackwell, Oxford, 1947, page 97.

¹⁴ “The greatest thinker of the old age placed politics in the epicenter of his philosophy, in the epicenter of politics he placed a state, and in the very heart of the state (as a life and death question) he finds a place for education” Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, page 264.

¹⁵ Epaminondas, glorious Theban statesman and brilliant general, nurtured in Pythagorean spirit, a man who could serve as an ideal of king-philosopher, because he was educated in philosophy, music and oratory.

¹⁶ Jaeger, Werner: *Paideia: The ideals of Greek Culture*, Vol. 2, Basil Blackwell, Oxford, 1947, page 320.

¹⁷ For him, education is a particularly important social activity, which contributes to ennobling man’s soul.

¹⁸ “System of nurture and education was largely based on the understanding that nurture and education, culture of learning... is exactly the *differentia specifica* which distinguishes Greeks (especially Athenians) from all other tribes and nations... Isocrates says that paideia, as a common characteristic of all Greeks is more important than common blood and descent...” Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, page 123.

¹⁹ Laertius, Diogenes: *The Lives and Opinions of Eminent Philosophers*, Henry G. Bohn, London, 1853, page 187.

²⁰ Browning, Oscar: *An Introduction to the History of Educational Theories*, Kegan Paul, Trench L& Co Ltd. London 1882, page 15.

²¹ Socrates thought that he did not meet any of the three conditions (that he created) required for a teacher, because he neither found suitable teachers for himself, nor could he present successful students as proof of his teaching skills, nor could he answer his own question. He convinces those who desire him to be their teacher that he himself is in need of one. Socrates was distinctive in all aspects. Distinctiveness is his other name.

²² Hummel, *Plato*, UNESCO, International Bureau of Education, Paris, 1994. Vol 24. page 5.

²³ “Socrates is alive even today, more than many of the living... Socrates is the first personality of the old age, and he knows it.” Šušnjić, Đuro: *Sokrat – Život za istinu*, Čigoja, Belgrade, 2003, pages 74. and 48.

history.²⁴ Socrates²⁵ was himself a school, and a moving university. "The respect for the power of education is also derived from the clear representation of all the damage and all the evil that can derive in the case that capabilities and gifts of an individual...are not developed in the right manner."²⁶ Faith in the power of knowledge, nurture and education²⁷ is one of many significances of Socrates's thought and his actions.²⁸ He lives the conviction that nurture and philosophical education can *transform people's lives*²⁹ for the better. The famous Aristotle also understands education as the mean and path, as a necessary condition of human, cultural and social development: "...Since the whole city-state has one single end, however, it is evident that education too must be one and the same for all, and that its supervision must be communal, not private..."³⁰ Plato also based his education on these ideas. He claims that education must be the first and the most important concern of the state, because the state and its survival depend on the success of modeling citizens who are needed by the state, using education. "Educational work encompassed all areas of human knowledge and skills, and all – both individuals and the entire nation – took part and competed in it to gain spiritual victories, and were thus able to create works which the world holds in admiration..."³¹ Plato's idea is that nurture and education ought to be controlled by the state, with it being mandatory and equal for all, with the educational opportunities and rights based exclusively on individual differences. Isocrates³² (436-388 BC) writes: "Athens has surpassed the rest of humanity in thought and in word so much, that its students became teachers of the world, and made the Greek name no longer stand for race but spirit, and that the term *Greeks* is used... for those sharing our culture (education)..."

Forms and sizes of human communities change historically, but the foundational role of society in the process of cultivation and socialization forever remains.³³ Wise Kant distinctly

²⁴ Jaeger, Werner: *Paidea: The ideals of Greek Culture*, Vol. 2, Basil Blackwell, Oxford, 1947, page 27.

²⁵ There are controversies about the significance of his personality: "For some, he is a mystically-enlightening spirit (M.Croiset), preacher of repentance (E.Homeffer) or a universally deep religious nature (I.Bruns), practical missionary and apostle of moral (H.Maier) social reformer (A. Doring)... a rationalist and a dialectician (E. Schwartz, K. Joel, J. Stenzel), founder of a new method and a new philosophical movement (E.Zeller)... an ingenious individual fighting the numb masses (R.Pohlmann)... Soon after his death, Socrates became a mythical figure and mystery." Đurić, Miloš: *Istorija helenske etike*, BIGZ, Belgrade, 1976, page 233.

²⁶ Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, page 168.

²⁷ "This way even the very gifted men, those who distinguish themselves with strong spirit and who are capable of finishing everything they do, become very capable and useful if they are educated and taught what they ought to do, then they perform many and very great goods. If they remain uncultured and uneducated, they become very bad and inflict the greatest of damages..." Xenophon, *Ksenofontovi izabrani spisi*, Naklada matice Hrvatske, Zagreb, 1980, page 96.

²⁸ "For Socrates, philosophy wasn't a content, but a living function, constant struggle... of the soul, seeking which never finishes being seeking..." Đurić, Miloš: *Istorija helenske etike*, BIGZ, Belgrade, 1976, page 241.

²⁹ Woodruff, Paul, *Socratic Education*, u Rorty, 2005. page 13. (Rorty, Amelie Oksenberg (ed), *Philosophers on Education, Historical Perspectives*; London/New York, Routledge.

³⁰ Aristotle: *Politics*, Hackett Publishing Company, Indianapolis, 1998, 1337a, 20, page 227.

³¹ Đurić, Miloš: *Istorija helenske etike*, Zavod za udžbenike i nastavna sredstva, Belgrade, 1987, page 175.

³² "... he is primarily... a teacher, a great teacher in a city which considered itself a city of teachers" (James L. Jarret).

³³ "Socialization signifies a process of unorganized and organized influence of society with the purpose of forming a personality which suits the needs of the given society... society... using different forms and levels of education and nurture develops in a man... human and individual capabilities... Cultivation represents a broader notion... than socialization..." Flere, Sergej; Marjanović, Miloš: *Uvod u sociologiju*, Naučna knjiga, Belgrade, 1990, page 15.

observes that the particularity of man lies in this, because: “Man is the only creature that needs to be educated.”³⁴ Education appears in all societies, and expresses some constant needs of human society reproduction.³⁵ Kant writes of the importance of nurture and education: “All the natural endowments³⁶ of mankind must be developed little by little out of man himself, through his own effort. One generation educates the next... It is discipline, which prevents man from being turned aside by his animal impulses³⁷ from humanity... Discipline is... negative... The positive part of education is instruction... Man needs nurture and culture. Culture includes discipline and *instruction*... Man can only become man by education... man is only educated... by men who have themselves been educated. Hence with some people it is want of discipline and instruction on their own part, which makes them in turn unfit educators of their pupils... it is sad to one who loves his fellow-men, to see how those in high rank generally care only for their own concerns... for with education is involved the great secret of the perfection of human nature... An idea is nothing else than the conception of a perfection... And the idea of an education which will develop all man’s natural gifts is certainly a true one.”³⁸ Besides Rousseau and Kant, Russel also dealt with the subject of education, in his essay “*On Education*”, where he writes: “Education consists in the cultivation of instincts³⁹, not in their suppression. Human instincts⁴⁰ are very vague, and can be satisfied in a great variety of ways... Thus the secret of instruction, in so far as it bears upon character, is to give a man such kinds of skill as shall lead to his employing his instincts usefully. The instinct of power... can find in later life a refined satisfaction by scientific discovery, or artistic creation, or the creation and education of splendid children...”⁴¹ All the mentioned philosophers addressed the issue of how to adjust human nature to the requirements of social life, in their own way. Radomir Lukić also points out: “Man does not behave as a natural, but rather as a cultural being, he does not live a natural, but a cultural life... we have the transference of culture with humans... which enables development and progress of that society... In principle, man is... capable of

³⁴ “Everything we do not have at our birth and which we need when we are grown is given us by education.” Jean-Jacques Rousseau: *Emile or on Education*, Basic Books, New York, 1979, page 38.

³⁵ “Process of nurturing is realized... first in family... and then in... social groups... In later phase school, peer groups, youth, political, military and other organization become important nurture agents.” *Sociološki leksikon*, Savremena administracija, Belgrade, 1982, page 728.

³⁶ “There is only one science to teach to children. It is that of man’s duties.” Jean-Jacques Rousseau: *Emile or on Education*, Basic Books, New York, 1979, page 51.

³⁷ “Only the one who could observe the entire world as an illusion, would be able to observe it unburdened with lusts and instincts: artist and philosopher. Instinct ends here.” Nietzsche, Friedrich: *Knjiga o filozofu*, Grafos, Belgrade, 1984, page 94.

³⁸ Kant, Immanuel: *On Education*, D.C. Heath and Co., Boston, 1900, pages 2-9.

³⁹ “During the process of nurture, individual changes... development of intellectual abilities, especially speech, overcoming child egoism and egocentrism, learning to behave in social processes and groups, adopting roles characteristic for adult member of social community, adopting culture (knowledge, skills, beliefs, rules, values), maturing... personalization and individualization...” *Sociološki leksikon*, Savremena administracija, Belgrade, 1982, page 729.

⁴⁰ “The raw material of instincts is ethically neutral, and can be shaped either to good or evil by the influence of the environment... A proper education would make it possible to live in accordance with instinct, but it would be a trained and cultivated instinct, not the crude, unformed impulse which is all that nature provides. The great cultivator of instinct is skill...” Russel, Bertrand: *On Education*, Routledge, London, 2003 page 90.

⁴¹ *Ibid.* page 85.

sustaining cultural continuity and accepting previous culture. This acceptance is performed by education in the broadest sense...⁴² Lukić claims that the immediate social life in which an individual lives, has more of an influence on education of a man, "than consciously directed special actions which educate him... education, and especially schooling. In the process of socialization, two basic elements ought to be distinguished. First is the element of *socialization in a narrow sense (socialization)* and the second is *teaching of culture (cultivation)*."⁴³ Both elements are inseparable, because they are "... parts of the same process, socialization... they transform a man from... biological into a social being."⁴⁴ Cultivation and socialization,⁴⁵ as the broadest of notions, contain narrower notions: nurture and education.⁴⁶ The notion of education refers to the transference of knowledge and skills which have a practical character, unlike, as some consider, value and normative elements of culture which would represent nurture in a broader sense. "Man's duty is to improve himself; to cultivate his mind"⁴⁷ ... Upon reflection we shall find this very difficult. Hence the greatest and most difficult problem to which man can devote himself is the problem of education... The mechanism of education must be changed into a science... Children ought to be educated, not for the present, but for a possibly improved condition of man in the future... Man... his dispositions must be so trained that he shall choose none but good ends-good ends being those which are necessarily approved by everyone, and which may at the same time be the aim of everyone."⁴⁸ Of course, there are other understandings: "Education is the transformation of human individuum in the direction of development of his psychophysical powers, and adopting empirical content in constant contact the natural, social and cultural reality... If education can be acquired in various accidental contacts with reality... in self-education⁴⁹... it is still expressed the strongest in a systematically

⁴² Lukić, Radomir: *Osnovi sociologije*, Naučna knjiga, Belgrade, 1970, pages 166-167.

⁴³ "Cultivation consists of adopting cultural formations of a given society. Culture bounds a man to other people, understanding them... Socialization in a broader sense, provides an individual a foundation of... his own *personality*..." Lukić, Radomir: *Osnovi sociologije*, Naučna knjiga, Belgrade, 1970, page 193.

⁴⁴ Ibid.

⁴⁵ "Without socialization, an individual would barely resemble a human being... It is said that emperor Akbar, who ruled in India from 1542. till 1602, ordered for a group of children to be raised without any lessons in language, to test the belief that they would eventually speak Hebrew, the language of God... They never spoke out, and communicated... with gestures... that socialization... is important not only to fit the new members in a society, but also a process in which... they become human beings." Haralambos, M; Heald, R: *Uvod u sociologiju*, Globus, Zagreb, 1989, page 19.

⁴⁶ "Education is a social process... of introducing young members of a social community in social processes... which are of significance for their future activity in a society – primarily in work process, for social communication, harmonization of their behavior with other members of society..." *Sociološki leksikon*, Savremena administracija, Belgrade, 1982, page 415.

⁴⁷ Of Alexander of Macedon: "He could lead many thousands of men... rule millions, but he could not control his own temper... to recognize his own faults... but allowed his judgment to be soaked and drowned in praise. He lived in a frenzy of excitement and glory, and so loved war that his mind never knew an hour of peace." Durant, Will: *The Life of Greece*, Simon and Schuster, New York, 1939, page 540.

⁴⁸ Kant, Immanuel: *On Education*, D.C. Heath and Co., Boston, 1900, pages 11-20.

⁴⁹ "Man is the only one capable of... working... on his own formation as an individual and a personality... man doesn't not individually create himself completely free and unrestrained..." Lukić, Radomir: *Osnovi sociologije*, Naučna knjiga, Belgrade, 1970, pages 190-191.

implemented school instruction, which combines the educational process with the sense of nurture. The ideal of education⁵⁰ is conditioned by the socio-historical development, scientific and cultural accomplishments, and the accomplishments of technical civilization and economy...⁵¹ Every society has the nurture and education which are considered to be the most adequate for the needs and the future of the community, and all great teachers educated in accordance with their own value, philosophical and political views. The finest example of *paideia*⁵² theories and practices of nurture and education, is found in Athens of the classical period, where: "...*paideia* encompassed, demanded and presupposed nurture and education throughout entire life, which qualitatively brings it close to the *modern* and, to us close, concept of lifetime... education..."⁵³ Nurture and education enable people to achieve all the things man has achieved so far in his development, in a short period of time, and what matters the most for the new generations, they do not start from the very beginning and do not walk the same path. This way, human society changes, perfects and advances most successfully.

Education has its long historical journey through time, in the European sense since ancient Greece⁵⁴ till today. When it comes to systematic education and learning⁵⁵, Plato's Academy⁵⁶ stands as an unparalleled ideal. Of course, we cannot forget the other giant and teacher of the world – Aristotle. In his school, the Lyceum, which he founded in Athens, he performed philosophical and scientific research and taught students. He spent twelve or thirteen years there, and wrote his most significant works. Lyceum

⁵⁰ As the ideal of nurture and education, we could use the Greek *paideia*: "Paideia (Greek) nurture of spirit and behavior. Notion that primarily signifies the process of education, and which includes the Greek ideal of development of the body and beauty of soul. It defines specific human mark, as well as the role of human personality in a social community."

⁵¹ *Filozofski rječnik*, edited by Filipović Vladimir, Nakladni zavod matice Hrvatske, Zagreb, 1984, page 232.

⁵² "Greeks called the supply of knowledge and culture to a child *paideia*... Paideia refers to learning from family and friends, from the agora, symposium and festivals, and from school teachers..." Hibler, Richard W: *Life and Learning in Ancient Athens*, University Press of America, Lanham/New York/London, 1988, pages 60-61.

⁵³ Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, pages 12-13.

⁵⁴ "No one in philosophy can reach the stellar peaks of the Wise, until he turns to the thoughts and ideas of the Old, not to... needlessly repeat them, but to find a fertile starting point for their spiritual flight and reaching... excellent knowledges in them." Kajtez, Ilija: *Čovek i tajna*, Dobrotoljublje, Belgrade, 2015, pages 280-281.

⁵⁵ "Judging by the level of intentionality of learning, we have willful (conscious) and unwilling (unconscious) learning... Willful learning is primarily tied to various forms of systematic and planned learning, like the one we find in schools... The totality of knowledge acquired by a man in his lifetime... is immense – from knowing his own name and surname, to mastering the most complicated theoretical notions and cognitions. This type of knowledge includes the knowledge of social norms... and an entire string of professional and other knowledges." Zvonarević, Mladen: *Socijalna psihologija*, Školska knjiga, Zagreb, 1985, page 81.

⁵⁶ Plato's Academy lasted for more than nine centuries (916 years). It was organized as a real university, with appropriate buildings, areas for teaching and discussion, but also with a hall for guests and travelers. It had its gymnasium, or a training ground for strengthening the body, and at the entrance there was a sign "Let no one ignorant of geometry enter." Women were able to attend the Academy. Students were humble and moderate in eating, drinking and behavior, and wore simple clothes. Students and teachers ate together. "Academy replaced his family, which he never started, and his practical-political work in Athens, which he had to abandon... Academy... organized in the model of Pythagorean brotherhood, with the aim of nurturing and educating a new generation, new aristocracy, not by birth, but by spirit." Đurić, Miloš: *Istorija helenske književnosti*, Zavod za udžbenike i nastavna sredstva, Belgrade, 1990, page 528.

gained a high reputation of an esteemed school in that period, perhaps the best school of the time. "His school was a specific compound of high-school instruction and scientifically-philosophical research,⁵⁷ and can thus be regarded as one of the models upon which all later university institutions were based."⁵⁸ It continued in a different way in the new age: "In... industrial societies the state ensures education as the right of every citizen.⁵⁹ For that purpose, formal institutions-schools are organized.⁶⁰ Professional staff works in them... teachers and lecturers. State schooling began... in Britain... in 1870... with which the state took responsibility for primary education... It wasn't until 1918. that second level education became obligatory... Everything is... followed by the constant expansion of higher schooling. Education is one of the highest growing industries in the last 100 years."⁶¹ Education, like all other areas of the society, is experiencing sudden change lately.⁶² Giddens states that the British Open University (1971.) was the first to use television in distance learning. This university's programs are broadcasted by the BBC, early in the morning and late at night. That was the beginning. Now we have distance learning via internet, which reached certain proportions,⁶³ and has its lacks and advantages.⁶⁴ Still, Giddens claims that: "Schools play a key role in socialization of children, provide equal opportunities for all, create capable work force, and informed and

⁵⁷ "Science and philosophy still haven't been separated to him, they... for a whole. For Aristotle, philosophy is a totality of knowledge, totality which includes science." Petronijević, Branislav: *Od Zenona do Bergsona*, Zavod za udžbenike i nastavna sredstva, Belgrade, 1998, page 83.

⁵⁸ Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, page 281.

⁵⁹ Hippias (sophists) advocates equality of women, because they are denied the right to have spiritual education, because Hippias desires equality and kinship to include all who bare human form.

⁶⁰ Schools history is long and: "Besides more or less informal or irregular educational endeavors and contents, which sophists and Socrates offered to many, there were institutions which could be considered schools, and which were mostly, or partially, intended for adult citizens, whether it is a school of rhetoric... of a writer, orator, educator and teacher Isocrates, or more famous philosophical schools... (meaning, of course, Plato's Academy, Aristotle's peripatetic Lyceum, Cynic school...)" Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, page 113.

⁶¹ Haralambos, M; Heald, R: *Uvod u sociologiju*, Globus, Zagreb, 1989, page 172.

⁶² "As in many other areas of modern society, economy and information technology primarily cause changes in education. Commercialization and marketing in education are a reflection of an increasingly powerful influence of globalization. Schools are in the process of "reengineering" "almost in the same way businesses are." Giddens, Anthony: *Sociologija*, Ekonomski Faculty of Economy, Belgrade, 2006, page 516.

⁶³ "This approach was, and is, being pioneered by the University of Phoenix in the United States. Founded in 1989... it cannot boast a grassy campus, a sprawling library, a football team or a student centre. The 68,000 students enrolled at the university meet and interact predominantly across the Internet – the University of Phoenix's 'online campus' – or at one of more than 50 'learning centres' located in large cities throughout North America... Students complete the required work according to their own schedules - they can access the 'electronic classroom' at any hour of day or night - and instructors mark assignments and return them to students with comments... The flexibility and convenience of Internet-based learning cannot be denied, but the approach is not without its critics. Many argue that there is no substitute for face-to-face learning in a truly interactive environment with other students." Giddens, Anthony: *Sociology*, 6th edition, Polity Press, Cambridge, 2009, pages 875-876.

⁶⁴ "...But in their traditional form – when they complete the set tasks on their own, and then send them to teachers for evaluation – distance learning demands high levels of responsibility and self-motivation in order to produce results. When faced with a problem, students don't have anyone to turn to for help. In such situations, large number of students ends up disappointed and quits school." Giddens, Anthony: *Sociologija*, Ekonomski Faculty of Economy, Belgrade, 2006, page 510.

active citizens.”⁶⁵ Today, “both from the standpoint of an individual and of a social community, the need has grown for education and learning to be as powerful means as possible, with which man is enabled to continuously respond to events and adjust to changes in the environment, these changes, obviously in the modern world, seriously affect all aspects of individual’s life, increasingly fast and more dramatic. From personal to professional subjects.”⁶⁶ The same author continues: “In the time in which knowledge and information are in the very center of every activity, in which an explosion of knowledge is taking place,⁶⁷ in which the industry of knowledge is rapidly developing, every society and every state must transform itself into a society of learning, if it wishes to survive.”⁶⁸

Sociologists on education and nurture

“As man reaches a higher step, he needs stronger restrictions to restrain his capriciousness.”

(Gustav Freytag)

“The greater the power, the more terrible its responsibility.” (Dostoyevsky)

“In a state in which majority of citizens loaf, no significant deeds can be born” (Machiavelli)

Education and nurture are an important subject of many social sciences. Sociology, as the most general science of society is very interested in studying nurture and education.⁶⁹ However, every movement in sociology sees education from its own angle, and attributes different importance to many functions of education in society. For functionalists, the main question is – what are the functions of education for society as a whole? This leads us to determining the contribution of education to sustaining “consensus of values and social solidarity.” Educations, functionalists think, ensures the connection between an individual and society. Functionalistic view boils down to a positive view, and a contribution to sustaining the social system. Emile Durkheim (1858-1917.) wrote that the main function of education is to transference of norms and values of a society.⁷⁰ He claims that: “society can only survive if a sufficient level of homogeneity exists among its members; education... strengthens this homogeneity, consolidates it in a child...

⁶⁵ Giddens, Anthony: *Sociologija*, Ekonomski Faculty of Economy, Belgrade, 2006, page 513.

⁶⁶ Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, page 305.

⁶⁷ “One of the main characteristics of the development of modern world is a sudden *cumulation of newer and newer scientific and technical discoveries*, and their application in social practice. However, whilst the scientifically-technological progress has... an extremely cumulative character... at the same time, in the area of social and moral life of society, we see nothing of a kind. Here, it seems, *man cannot cumulate gained knowledge*... discrepancy between technical and social education of humanity is threatening not only with war cataclysms... but devastation of natural environment... Rationalistic philosophy of the new age has created, among other things, a belief that *using proper education of people, all problems humanity faces can be solved*... Until now... the focus of educational process was on education... Nurturing component remained neglected...” Zvonarević, Mladen: *Socijalna psihologija*, Školska knjiga, Zagreb, 1985, page 319.

⁶⁸ Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, pages 319-320.

⁶⁹ *Sociology of nurture and education* is a sociological discipline which deals with: 1) examining a broader socio-historical and cultural conditionality of socialization, nurture and education process, and 2) examining the inner structure of the process of socialization, nurture and education, as social phenomenon.

⁷⁰ An important task of education for any society is to recast a mass of individuals into a social whole

important similarities which collective life demands."⁷¹ Without these "important similarities", cooperation, social solidarity and social life itself wouldn't be possible. This solidarity includes commitment to society, a sense of belonging, and the understanding that a social unit is more important than an individual⁷² because "society sees further and better than an individual⁷³." Talcott Parsons (1902-1979.) claims that after primary socialization⁷⁴ within the family, comes school as "the focal agent of socialization" and it represents a bridge between family and society. "... Parsons proves that school... society in a miniature... By reflecting the functioning of society as a whole, school prepares the young... for their adult roles... school nurtures young men using core values of society. Parsons... claims... principles which function in a broader society are reflected in school principles. Parsons considers that schools... distribute students' talents, skills and abilities to jobs for which they are most suitable, by evaluating them. School is... understood as the principal mechanism of distribution of roles. Like Durkheim, Parsons also almost completely neglects that the values transferred by the educational system could be the values of the ruling minority,⁷⁵ not society as a whole."⁷⁶ Some other authors, like Parsons, understand education as a way of distributing roles: "Kingsley Davis and Wilbert E. Moore... connect the school system with the system of social stratification more directly. They see stratification as a mechanism which places the most gifted and most capable members of society in... positions which are functionally most important for society... school system sieves, sorts and evaluates individuals based on... talent and abilities..."⁷⁷ There are many justifiable objections to such claims. Functionalists see functions of schooling in: transference of norms and values of society;⁷⁸ preparation of the young for the roles of adults, selection of young people based on talent and abilities, and insuring knowledge and skills for social work.

The standpoint of progressive liberal thinkers of the role education has in the modern democratic society is that it encourages personal development and self-fulfillment of each student. It encourages individuals to completely develop their intellectual, physical,

⁷¹ Taken from: Haralambos, Michael; Heald, Robin: *Uvod u sociologiju*, Globus, Zagreb, 1989. page. 173.

⁷² "Durkheim claims that: "a child, in order to become dedicated and connected to society, must feel something real, alive and powerful in it, something that dominates personality, and to which it owes the best part of itself." *Ibid*.

⁷³ Parsons thinks that school prepares a child for later social role, and that education is an expression of social system. Likewise, he claims that school is an important social institution for social promotion of children and altering their social position which individuals gained by birth. Parsons sees the social role of school very positive, and for him school means equality of chances and opportunity for emancipation of each individual.

⁷⁴ "Charles H. Cooley (1864-1929) in his work (*Social organization*) ... tends to determine the main types of primary groups...: "The most important spheres of this intimate connection and cooperation... are family, children's playground and the neighborhood or group of adults in a community. They are practically universal, and belong to all of the ages, and all levels of development; thus, they are the main foundation of what is universal in human nature and human ideals"...primary group is not just love and harmony..." Zvonarević, Mladen: *Socijalna psihologija*, Školska knjiga, Zagreb, 1985, pages 32-33.

⁷⁵ "Limited men claim the highest positions... how to stand such a sight!" (Confucius).

⁷⁶ Taken from: Haralambos, Michael; Heald, Robin: *Uvod u sociologiju*, Globus, Zagreb, 1989. page. 175.

⁷⁷ Haralambos, Michael; Heald, Robin: *Uvod u sociologiju*, Globus, Zagreb, 1989. page. 176.

⁷⁸ "Mass education, based on... taught in the schools, is the main means whereby a large-scale society can be organized and kept unified." Giddens, Anthony: *Sociology*, 6th edition, Polity Press, Cambridge, 2009, page 1035.

emotional and spiritual talents.⁷⁹ Educational *system* of ancient Athens⁸⁰ included mental, moral, aesthetic and physical education. It can be said that the liberals go so far in their optimism, that they achieve the Greek ideal of education in new circumstances: "Athens built a school system which corresponded with its ideals and needs, and that school system further improved Athenian social, state, cultural community, and elevated it to levels of overall development, which was unparalleled at the time."⁸¹ In Athens: "...special attention is paid to education... and ... construction of character and good, morally correct conduct is always in focus... Hibler⁸² notes that the term arete, as the highest perfection of Greek character includes: manliness... nobleness, courage, successfulness... Boy's successful development in physical sense, will also always be kept in mind, not only mental and moral."⁸³ Following this apologetic and optimistic view of education, some consider and believe that education can create an equal and fair society.⁸⁴ In 1960. USA President Lyndon B. Johnson said: "The answer to all our national problems comes down to one word – education."⁸⁵ However, we should keep in mind that education is a segment of society, not the other way around, even though it can have a very positive recurrent influence on overall relations in society itself, it cannot essentially, pivotally and entirely change them. Problems of a society, primarily, lie in society itself, of which education is an important segment. Marxist view of education differs from the functionalistic, because Marxism studies capitalism to destroy it, and functionalism to upgrade it evolutionally. French philosopher Louis Althusser (1918-1990.) offers an analysis of education from a Marxist standpoint. He considers that

⁷⁹ However, there are studies and opinions which are opposed to this optimistic image: "Samuel Bowles and Herbert Gintis if capitalism is to survive and succeed, it depends on... obedient and disciplined work force. They established that lower grades are connected with creativity, aggression and independence and... that school punishes such traits. They discovered a series of characteristics which... point out to "susceptibility and discipline" tied to high grades, and concluded that such traits are rewarded by the school. Those traits include persistence, consistency and accuracy... Bowls and... Gintis prove that "schools cherish types of personal development which are compatible with relations of domination and susceptibility..." Schools are organized on a hierarchical principle of authority and control.... Bowles and... Gintis conclude that "education reproduces inequality, justifying privilegedes..." Haralambos, Michael; Heald, Robin: *Uvod u sociologiju*, Globus, Zagreb, 1989. pages 181-183.

⁸⁰ "Athens is a stellar arch of all philosophical values. Athens is not a city – it is a stellar metaphor of a winged, wise and wondering man. It seems as if semi-Gods, not men, walked the streets of Athens. A though of immeasurable Universe constantly flowed in Athens..." Kajtez, Ilija: *Čovek i tajna*, Dobrotoljublje, Belgrade, 2015, pages 280-281.

⁸¹ Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, page 69.

⁸² Hibler, Richard W: *Life and Learning in Ancient Athens*, University Press of America, Lanham/New York/London, 1988, pages 63-64.

⁸³ Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, page 65.

⁸⁴ However, "Pierre Bourdieu claims that the main role of educational system is "social function of elimination." This refers to the elimination of members of the working class from higher levels of education. Students who come from a working class are aware what awaits them in life... that everything is against them. Their views on education are shaped by "objective circumstances" and those views will hold on "until realistic chances of success are slim." Those arguments encouraged Pierre Bourdieu to conclude that the main role of schooling in society is to contribute to social reproduction – reproduction of relations of power and privilege among social classes. Social inequality is reproduced in school system..." Haralambos, Michael; Heald, Robin: *Uvod u sociologiju*, Globus, Zagreb, 1989. pages 204. and 213.

⁸⁵ Haralambos, Michael; Heald, Robin: *Uvod u sociologiju*, Globus, Zagreb, 1989. page 178.

education in capitalism reflect the existing production relations and serves the interests of the ruling class.⁸⁶ He proves that reproduction of work force includes two processes: first, reproduction of skills needed for a successful work power, and second, reproduction of the ruling class ideology. Reproduction of work force requires not only reproduction of skill, but also the reproduction of its susceptibility to the ruling ideology, which is achieved through a series of "state's ideological apparatus" which include mass media, legislation, religion and schooling. "In a pre-capitalistic society, Althusser understood church as a dominant ideological state's apparatus. In a capitalistic society, it is mostly replaced by the educational system. School system⁸⁷ not only transfers the general ideology of the ruling class which approves of the capitalistic system and legitimizes it, it also reproduces the behavior required of main groups in work division."⁸⁸ Besides the apologetic, moderate and balanced intellections of the place, role and meaning of education in society, there are those which are radically negative. In such a way Ivan Illich (1926-2002.) in his work characteristically named *Deschooling society* (1971.) expresses a merciless critique of the educational system, which is, according to him, the core of the modern industrial society's problem.⁸⁹ "Schools are... the most important and the most significant phase in creation of an imbecile, conformist and easy to manipulate citizen. Individual is taught to conform to authorities⁹⁰ in schools, to accept alienation, to use services of institutions... and to forget how to think on his own. Nurtured in way so that those in power know what is best for him, an individual becomes dependent of directives of government, bureaucratic organization and expert bodies."⁹¹ This book is a radical critique of educational practices in modern societies.⁹² Illich advocated an education

⁸⁶ "The ruling system of nurture and education serves to strengthen and regenerate the ruling class. Social inequality... is repeated in the inequality of educational opportunities." Šušnjić, Đuro: *Drama razumevanja*, Čigoja štampa, Belgrade, 2004, page 166.

⁸⁷ "School plays an exceptionally important role in our civilization... school is the first organized social institution... School is an institution which focuses on providing the young generation with those knowledges, skill and habits which are... needed for child's inclusion in... social life... A child encounters *social discipline* and social authority for the first time in school... In modern civilization, school system is one of the main paths of *social mobility*..." Zvonarević, Mladen: *Socijalna psihologija*, Školska knjiga, Zagreb, 1985, page 89.

⁸⁸ Haralambos, Michael; Heald, Robin: *Uvod u sociologiju*, Globus, Zagreb, 1989. page. 180.

⁸⁹ Wilde also criticizes education, from a philosophical and aesthetical position: "...that we all try so hard to excessively educate ourselves. In the ruthless struggle for survival, we wish to possess something that lasts, and we fill our heads with nonsense and facts with silly hope of keeping our position." Wilde, Oscar: *Slika Dorijana Greja*, NID Company, "Novosti", a.d. Belgrade, 2011, page 17, or "The more ignorant a man is, the more content he becomes, and the world admires him. Why would then a man love real education? First, it costs a lot; secondly, everyone avoids him because of his education, and he also avoids everyone else..." Erasmus Desiderius, *The Praise of Folly*, page 49.

⁹⁰ "A classical education is almost entirely critical: a boy learns to avoid mistakes, and to despise those who commit them. This tends to produce a kind of cold correctness, in which originality is replaced by respect for authority." Russel, Bertrand: *On Education*, Routledge, London, 2003. page 94.

⁹¹ Haralambos, Michael; Heald, Robin: *Uvod u sociologiju*, Globus, Zagreb, 1989. page. 187.

⁹² "He (Illich) argued that schools have developed to cope with four basic tasks: the provision of custodial care, the distribution of people within occupational roles, the learning of dominant values and the acquisition of socially approved skills and knowledge. Schools... have become custodial organizations because attendance is compulsory and young people are therefore 'kept off the streets' between early childhood and their entry into work. Much is learned in school that has nothing to do with the formal content of lessons. Schools tend to inculcate... an uncritical acceptance of the existing social order – by the nature of the discipline and regimentation they involve.

The hidden curriculum teaches young people that their role in life is 'to know their place and to sit still in it' Giddens, Anthony: *Sociology*, 6th edition, Polity Press, Cambridge, 2009, page 837.

which would be guided by pupils and students themselves, and which would be supported with informal human relations.

Besides the mentioned approaches to the phenomenon of education and nurture, we also have the interactionist view⁹³, whose core of human and social approach is that a man constructs social reality. Human activity is not only and simply shaped by external social forces which affect the human. His behavior is nor a mere reaction to the general guidelines of culture or pressures of stratification system. From an interactionist point of view, a man becomes the author of personal behavior, instead passively reacting to social coercion. Speaking from the standpoint of an interactionist, success and failure of students in school⁹⁴ is a result of interaction situations and meaning which are created, developed and negotiated in school situations. They see school as a self-sufficient institution, in which all contradictions and problems of education and nurture can be solved. We think that this is a one-sided approach, to say at least, because it forgets that education, school, teachers and students are all parts of their social environment. British sociologist, Nell Keddie rejects the positivistic approach to education, and thinks that, in order to understand and interpret success (failure) in schooling, we must analyze processes of interaction in the classroom. Sociologists must investigate "modes in which students and teachers interpret situation in schooling, and what meanings they attribute to them."⁹⁵ However, it must be known that people are products of circumstances and nurture, but that they also change circumstances and that the educator himself must be educated⁹⁶ and that there is a dialectic relationship between society and man,⁹⁷ and that society creates man, but also man creates society.⁹⁸

⁹³ Radomir Lukić writes that interaction is – mutual action, interrelation of individuals or groups in a society, which, in some sociological theories, explains all social phenomenon. Such theories neglect the joint action of humans and influence of other factors (not just human behavior) on people, i.e. society.

⁹⁴ Dr. Fox's effect is defined as a phenomenon of the teacher's expressiveness, attractiveness and enthusiasm having a crucial influence on student's evaluation of the quality of teaching. Namely, an enthusiastic teacher, who induces affection and sympathy with his speech and behavior, can "elicit" good evaluations of his teaching from his students, even when his teachings have no valid content. Nevertheless, research which followed (Marsh and Ware, 1982.) showed that expressiveness, attractiveness and enthusiasm of a teacher not only contributes to a better evaluation of the teacher and his teachings, but also, under certain circumstances, significantly improve performance of students in their exams. According to: Marsh, H. W: *Experimental Manipulation of University Student Motivation and Their Effect on Examination Performance*, British Journal of educational Psychology (1984).

⁹⁵ Haralambos, Michael; Heald, Robin: *Uvod u sociologiju*, Globus, Zagreb, 1989. page. 206.

⁹⁶ "Childhood is unknown... The wisest men concentrate on what it is important for men to know without considering what children are in a condition to learn. They are always seeking the man in the child... Begin, then, by studying your pupils better. For most assuredly you do not know them at all." Jean-Jacques Rousseau: *Emile or on Education*, Basic Books, New York, 1979, pages 33-34.

⁹⁷ "...man is a being of need... dissatisfied being...mobile being, restless being, being in search. Because he is never content, because he is always driven to create new, more and better, for he never satisfies with the achieved... small. Progress is a typical human trade... The ultimate initiator of all social motion, therefore, is a man, not a man as a being equal to others, but a man as a particular being..." Lukić, Radomir: *Osnovi sociologije*, Naučna knjiga, Belgrade, 1970, pages 185-186.

⁹⁸ "...As society itself creates a man as a man, so does he creates society." Marx, Karl; Engels, Friedrich: *Rani radovi*, Naprijed, Zagreb 1989, page 279.

Philosophers and the teachers calling

"It is not good either to forget the questions that philosophy asks, or to persuade ourselves that we have found indubitable answers to them" (Bertrand Russel)

"Philosopher is... the supreme judge of a school... Humanity, on the other hand, develops only due to the respect of rare, great..." (Nietzsche)

"Whoever undertakes to set himself up as a judge of Truth and Knowledge is shipwrecked by the laughter of the gods." (Albert Einstein)

Philosophy is one of the most valuable gifts that humans gave themselves, besides faith, hope, moral, utopia, art, culture⁹⁹ and science.¹⁰⁰ Why is philosophy so important¹⁰¹ for the overall human kind: "In philosophy, answers are not as important as the questions! Who am I, what can I know, how should I live. Answers that philosophy provides to these eternal, "damned", border-line, or final question... cannot be bypassed even when their truth and sense is denied."¹⁰² Philosophy enables a person to deepen spirituality, critically perceive his own mind¹⁰³, and creatively enlighten himself¹⁰⁴ through philosophical speculations and the course of overall philosophical education, using which he reaches the original knowledge of the essence of life, or the first cause of the world, thus capacitating himself for any social, historical and individual knowledge. Admittedly, philosophers and the truth can be observed as Nietzsche did: "Plato, as a war prisoner, is displayed on the slave market – why on Earth would people need philosophers? It ought to be unriddled why they need the truth."¹⁰⁵ Nietzsche considers that: "Value of philosophy... does not lie in the sphere of cognition, but in the *sphere of life: will for existence uses philosophy* for the purpose of a higher form of existence."¹⁰⁶ Socrates was not in favor of school philosophy, but a philosophy which is lived, like Spinoza, Kierkegaard, Schopenhauer, Pythagoras¹⁰⁷,

⁹⁹ "Problem of culture was seldom accurately understood... Its goal aims above earthly happiness: creation of great deeds is its goal." Nietzsche, Friedrich: *Knjiga o filozofu*, Grafos, Belgrade, 1984, page 19.

¹⁰⁰ "It is not about negating science, but *overcoming* it... by its goals and methods, it completely depends on philosophical views... But, ruling philosophy also has to contemplate the problem to which the gay science can develop: it is up to philosophy to determine the value! ...Proof of barbaric results of science. They are easily lost in the service of "practical interests."" Nietzsche, Friedrich: *Knjiga o filozofu*, Grafos, Belgrade, 1984, page 11.

¹⁰¹ "In moments we feel the ground beneath our feet begins to crumble, and our hands are in vain reaching for the sky, we instinctively hang on to something we didn't know we had until then. Buried experiences and habits of our ancestors emerge in front of us, which we never suspected of living in side of us." Andrić, Ivo: *Omerpaša Latas*, Sarajevo, 1981, page 148.

¹⁰² Šušnjić, Đuro: *Drama razumevanja*, Čigolja štampa, Belgrade, 2004, page 203.

¹⁰³ "My general task: to demonstrate how life, philosophy and art can engage in a mutual spiritual... relationship, without philosophy becoming superficial or life of philosophers mendacious." Nietzsche, Friedrich: *Knjiga o filozofu*, Grafos, Belgrade, 1984, page 101.

¹⁰⁴ "... Knowing – means doing everything governed by your own reason, not depending on role model or constantly adducing your teacher... One who follows in the heels of another, finds nothing... Truth is accessible to all..." (Seneca).

¹⁰⁵ Nietzsche, Friedrich: *Knjiga o filozofu*, Grafos, Belgrade, 1984, page 95.

¹⁰⁶ *Ibid.* page 21.

¹⁰⁷ "The doctrines of Pythagoras were given forth as a kind of revealed truth...the followers of Pythagoras were content to accept the authority of the master, and if challenged to answer: "Autos epha", "The master said it", Clarke, M. L.: *Higer Education in the Ancient World*, Routledge & Kegan Paul, London 1971, page 58.

Nietzsche, and Heraclitus. What is the relation between philosophy (philosophers) and teachers calling, or what man can be the teacher of human kind? Planet Earth remembers many excellent and different teachers, founders, leaders and educators of the world. There are immortal sages, rulers and teachers of nations¹⁰⁸, states, armies, churches and philosophical schools. “For the Greeks, Homer¹⁰⁹ ... was important as an educator... as the basis and content of moral teaching,¹¹⁰ because he provides examples of noble ruling which are to be admired and respected.”¹¹¹ For Greeks, Homeric epics were what *The Bible* is for Christians. Teachers of the world are also giants of the world.¹¹² The founder of sophists, Protagoras, dedicates himself to education, nurture and capacitating young people to become successful and useful members of society.¹¹³ He realized how important education and nurture are for a man, and how powerful a mean nurture is, for a reasonable organization of human community. “... One who teaches people virtues and political wisdom is a *sophist*, as a “teacher of education and virtue”, in other words, a wise man as a mediator between life according to laws and instinctive life: one who learns from him, will go home a better man, after spending the first day with him, and tomorrow the same. And he will progress equally every day.”¹¹⁴ Why are philosophers¹¹⁵ the greatest teachers of the world?¹¹⁶ What is exceptional and eternal about philosophers, is the fact that they consider ontological issues, which are not tied to transience, what is now, here, or is modern, philosophers deal with what lies in the core of a man as a man in general, and for this reason they are unexcelled teachers of the world. Because philosophy is the most sublime of human sciences, and reaches the highest arches of meaning, and those who are founders of philosophical sciences and cognitions are the greatest teachers of the world: “...and the conquest of Greece (by Macedonians) was precisely what was needed in order

¹⁰⁸ “Yes, truly, it is a great thing for a Nation that it get an articulate voice; that it produce a man who will speak-forth melodiously what the heart of it means!” Carlyle, Thomas, *Heroes and Hero Worship*, Henry Altemus, Philadelphia, 1899, page 153.

¹⁰⁹ For Serbs, it is Saint Sava. Everything great, significant and important in our kind bears Sava’s name.

¹¹⁰ Socrates warns: “I am that gadfly which God has given the state and all day long and in all places am always fastening upon you, arousing and persuading and reproaching you. And as you will not easily find another like me, I would advise you to spare me.”

¹¹¹ Beck, Frederick A. G: *Greek Education 450–350 B. C*, Methuen & Co. Ltd, London, 1964, page 117.

¹¹² Confucius (551-479. BC) is an example – he is a sage, a philosopher, Chinese Socrates, a great teacher. “It is impossible to eclipse Confucius’s name. Compared to him, other sages are but hills and monticules which are easy to cross... No one can match the teacher...” Confucius, *Misli*, Zlatna knjiga, Leskovac, 2009, page 126.

¹¹³ “...such in nurture, bad ought to be changed to good. Doctor changes with medication, sophist with oration.” Plato, *Fileb I Teetet*, Naprijed, Zagreb, 1979, 116d and 176a.

¹¹⁴ Đurić, Miloš: *Istorija helenske književnosti*, Zavod za udžbenike i nastavna sredstva, Belgrade, 1990, page 184.

¹¹⁵ “...All philosophers... persistently initiate the “painful mystery of existence” and in repeating deep problems and providing excellent solutions, all of the inevitability, sublimity and justification of the value of philosophy is demonstrated.... Philosophers are those men who are always on the path of deep questions and fertile seeking...” Kajtez, Ilija: *Čovek i tajna*, Dobrotoljublje, Belgrade, 2015, page 281.

¹¹⁶ “What must a philosopher do? In the midst of ant-like crawling, he must emphasize the problem of existence /Dasein/, especially eternal problems... Philosopher ought to *cognize what make necessity*... Philosophy should reflect the *highest spiritual flow*, from one century to another: and thus the eternal fertility of all great things... For science, nothing is great or little – but for philosophy! This is the principle of evaluating the value of science.” Nietzsche, Friedrich: *Knjiga o filozofu*, Grafos, Belgrade, 1984, pages 11-13.

to make the Greeks set about their appointed task of educating the world, instead of wasting their powers in babblings and squabbling among themselves."¹¹⁷ Philosophy¹¹⁸ wonders about the meaning of human life and all the values that are to lead this life. Hasn't Boethius (480-525.) demonstrated this with his life, because the main problem, for him, was the meaning and value of human life. While he was awaiting the execution of his death penalty in a prison in Pavia, in 524, he wrote the piece *The Consolation of Philosophy*. Aren't all the great philosophers and other thinkers of the world (Socrates, Aquinas, Dostoyevsky, Schopenhauer, Tolstoy, Kierkegaard, Goethe, Heidegger)¹¹⁹ on the same path? Nietzsche says: "We are now given a higher form of life... philosophy," and writes: "Philosopher... fights for understanding the world with self-consciousness..."¹²⁰ "Philosopher cognizes by creating and creates by cognizing... Heraclitus will never grow old..."¹²¹ We use the thoughts of great Nietzsche once more, to see how important philosophy truly is.¹²² There are few giants of the world: "Great thinkers are lonely peaks,¹²³ and they are present in every time, not just in philosophy, but in religion, art and science. K. Jaspers in *Way to wisdom, introduction to philosophy* says: "... there are climaxes, Suns in swarm of stars"... all Greek philosophers were aristocrats of spirit..."¹²⁴ What makes a man a great teacher of the world? A teacher must always be a moral role model for his students¹²⁵, he must lead them¹²⁶ in good, and never leave them on their own in evil,¹²⁷ and

¹¹⁷ Davidson, Thomas: *The Education of the Greek People and its influence on civilization*, D. Appleton and Company, New York, 1894, page 144.

¹¹⁸ "A philosopher is inexperienced in all common things, and in thought and habits he completely differs from the people... He spends most of his life and youth reading books... in sleepless nights, worries and sweat..." Erasmus Desiderius: *Pohvala ludosti*, Plato, Belgrade, 2012, pages 28. and 42.

¹¹⁹ "Philosophy is no trick to catch the public; it is not devised for show. It is a matter, not of words, but of facts. It is not pursued in order that the day may yield some amusement before it is spent, or that our leisure may be relieved of a tedium that irks us. It moulds and constructs the soul; it orders our life, guides our conduct, shows us what we should do and what we should leave undone; it sits at the helm and directs our course as we waver amid uncertainties. Without it, no one can live fearlessly or in peace of mind. Countless things that happen every hour call for advice; and such advice is to be sought in philosophy." Seneca, *Moral letters to Lucilius*, Letter 16.

¹²⁰ Nietzsche, Friedrich: *Knjiga o filozofu*, Grafos, Belgrade, 1984, page 60.

¹²¹ *Ibid.* page 7.

¹²² "History of the world is the shortest once measured by significant philosophical discoveries... We observe buoyance and creative force with the Greeks, the kind which we see nowhere else... Man discovers very slowly how endlessly complex the world truly is... Man knows the world as much as he knows himself..." Nietzsche, Friedrich: *Knjiga o filozofu*, Grafos, Belgrade, 1984, page 36

¹²³ "Great passions are for the great of soul, and great events can be seen only by those who are on a level with them... High thoughts and high emotions are by their very existence isolated... The sea, as Euripides says in one of his plays about Iphigeneia, washes away the stains and wounds of the world." Oscar Wilde, *De profundis*, The modern library, New York.

¹²⁴ Šušnjić, Đuro: *Drama razumevanja*, Čigoja štampa, Belgrade, 2004, page 200.

¹²⁵ Wise Dostoyevsky claims: "Man lives of good example", *Tako je govorio Dostojevski*, edited by Ivanović, Slavko: Neven, Novi Sad, 2007, page 137, or "Improve yourself following the ideal of a noble man." (Confucius)

¹²⁶ "Social development largely depends on the fact that great and ingenious people are much needed to understand such development, for they are the source of inventions which spread, by imitation, in a geometrical progression." Zvonarević, Mladen: *Socijalna psihologija*, Školska knjiga, Zagreb, 1985, page 27.

¹²⁷ To do so, a teacher must meet five principles of moral leadership: "respecting others, serving others, fair conduct, displaying sincerity and building community." According to: Northouse, P.G: *Liderstvo, teorija i praksa*, IV edition, Data status, Belgrade, 2008, page 252.

in order to be a leader of men, one must respect and love others¹²⁸, he must be righteous¹²⁹ and he must care for building his community.¹³⁰ Teacher must reach the level of self-growth so he can unselfishly gift love, truthfulness and trust to his students¹³¹ and in the same time, not expect the same in return.¹³² A stoic and Christian ideal. Moral ideals of teachers have a great role in social life of men, and imitation is one of important mechanisms of interaction, about which Gabriel Tarde (1843-1904.) eloquently speaks. True philosophers and teachers, heads and leaders of a community serve other people, put wellbeing of others above their own, striving to contribute to common good.¹³³ Followers are ready to be faithful devotees¹³⁴ and make sacrifices for their teacher, because their teacher would do the same for them. Students and teachers make one inseparable and comprehensive structure of magnitude and glory.¹³⁵ Do we not find the essence of leadership in the *Holy Scripture*: “whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave.” (Matthew 20, 26-27). A teacher must live as a holy man¹³⁶ so he could be the educator of community. Pascal says: “... when all men live wrongly, we do not notice it, but as soon one becomes aware, and starts living a God pleasing life, it immediately becomes clear how wrongly others live. And others always persecute the one not living as they do.” All essential has

¹²⁸ “When wisdom has been profitless to me, philosophy barren, and the proverbs and phrases of those who have sought to give me consolation as dust and ashes in my mouth, the memory of that little, lovely, silent act of love has unsealed for me all the wells of pity... and brought me... into harmony with the wounded, broken, and great heart of the world.” Oscar Wilde, *De profundis*, The modern library, New York.

¹²⁹ Luciano de Crescenzo, writing of Socrates, states that one day, Critias, who became the leader of the Thirty tyrants, ordered Socrates and four other Athenians to bring democrat Leon from Salamis to Athens, so he could then sentence him to death. Instead obeying the order, Socrates returned home, as if nothing was said to him, even though he knew that failing to execute an order can cost him his life. Luckily for Socrates, Critias soon died. In *Apology*, Socrates himself explains this situation: “Then, however, I showed again, not in speech but in deed, that I do not even care about death in any way at all – if it is not too crude to say so — but that my whole care is to commit no unjust or impious deed.”

¹³⁰ “Only in a world of sincere men is unity possible; - and there, in the long run, it is as good as *certain*.” Carlyle, Thomas, *Heroes and Hero Worship*, Henry Altemus, Philadelphia, 1899, page 168.

¹³¹ “Socrates taught almost 50 or 55 years... And thanks to a close, intimate atmosphere in a small group of students, a tight bond was created between students and teacher, a bond which lasted for years after finishing school, because former students had a deep respect of Socrates...” Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, pages 214-215.

¹³² “I hold that love and knowledge are the two main requisites for right action... Love cannot exist as a duty: to tell a child that it ought to love its parents... Parents who wish to be loved must behave so as to elicit love..” Russel, Bertrand: *On Education*, Routledge, London, 2003 page 124.

¹³³ “Path of a teacher comes down to this: rigor on themselves, softness to others” Confucius, *Misli*, Zlatna knjiga, Leskovac, 2009, page 22.

¹³⁴ The influence of Socrates’s personality on young Plato was so immense, that the young student made a crucial life decision, and completely dedicated himself to philosophy.

¹³⁵ “The relation of Plato to Socrates and Aristotle to Plato, is the same as the relation of Alexander to Aristotle. These four great men represent a logical chain of development. Because, if Socrates... is the lush stem, Plato the lavish flower, and Aristotle the ripe fruit of Hellenic philosophy, then Alexander is the spreader and sower of that fruit across the entire ecumene.” Đurić, Miloš: *Istorija helenske etike*, BIGZ, Belgrade, 1976, page 374.

¹³⁶ “He (Christ) saw that love was the first secret of the world for which the wise men had been looking, and that it was only through love that one could approach either the heart of the leper or the feet of God... love is more beautiful than hate... pain (is) for the beautiful soul.” Oscar Wilde, *De profundis*, The modern library, New York.

already been said by men.¹³⁷ The path of philosophers ought to be followed, their thoughts, kindness and wisdom ought to be creatively adapted to present time.

A genuine teacher is, in the broadest sense, in an unrepeatable manner, the good and diligent man who accepts this most important human calling with unselfish joy and gives himself to others,¹³⁸ his students and followers.¹³⁹ Confucius, after he turned sixty, without seeing his science accepted, educated his students, who were given duties to transfer his teaching. Teacher teaches how to accept the secret of life with his own life.¹⁴⁰ There are excellent teachers who best teach young generations without many words¹⁴¹ and with the power of personal example, there are closed, thorough men who speak little, as if they are paying each spoken word with pure gold, and always act usefully and excellently,¹⁴² and there are those peculiar educators who speak harmoniously and live sublimely and morally.

To be a teacher of new generations means existing in life's mainstream and source. To teach others, always means to drink from the glass of life with each student.¹⁴³ To be a true teacher means giving a young being full attention, commitment and love¹⁴⁴ and be honest with life, yourself and others, because deceptions, deceits and lies don't work with young people.¹⁴⁵ Teacher shows he true face to the ones listening to him at all

¹³⁷ Meša Selimović writes: "It is my profound belief that human existential, essential characteristics do not change throughout centuries. Their love, hate, jealousy, envy, will for power remain the same... Only social relations change, but not so significantly and finally..."

¹³⁸ Socrates says, in his trial: "...My whole life I have neglected my interests, family and home. I have never strived for military ranks, nor civil medals. I was not involved in conspiracies nor other rebellions." "Thus Socrates spent his entire life in Athens having discussions." (Petronijević, B.)

¹³⁹ "Immanuel Kant... the first "professional" philosopher, because he sold knowledge of many philosophical disciplines and natural sciences: metaphysics, logic, ethics, pedagogy, anthropology, natural law, mathematics, physics, physical geography and mineralogy. What a synthetic mind... Kant's teaching calling begins in 1755. and lasts until his old age, 1796. (sometimes more than 16 classes a week). More than forty years! What inexhaustible energy, endless commitment to science and dedication to philosophy. Teacher of the world. There is much to be learned from philosophers." Kajtez, Ilija: *Mudrost i mač – filozofi o tajnama mira i rata*, MC Odbrana, Belgrade, 2012, page 371.

¹⁴⁰ "...example is all-powerful, and either strengthens or destroys good precepts" Kant, Immanuel: *On Education*, D.C. Heath and Co., Boston, 1900, page 45.

¹⁴¹ "The great silent men! Looking round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of Silence. The noble silent men... They are the salt of the Earth... Empire of Silence: higher than the stars; deeper than the Kingdoms of Death! It alone is great; all else is small." Carlyle, Thomas, *Heroes and Hero Worship*, Henry Altemus, Philadelphia, 1899, page 298.

¹⁴² Confucius says: "I would love so much not to speak... But if you didn't spoke, what would we, the humble students, be able to transfer? Teacher: Does the sky ever speaks... Why would the sky need to speak?"

¹⁴³ "Socrates was a rare man who thought his life and lived his thought... Socrates never gave lessons... but he spoke with others, different men, so they could both grow in spirit... Socrates became a trade mark of every intellectual thought, martyr of moral philosophy, and petrel of humanistic ethics. He was not made immortal by his life... but by his death. He laid down his life for truth..." Šušnjić, Đuro: *Drama razumevanja*, Čigoja štampa, Belgrade, 2004, page 206.

¹⁴⁴ Tolstoy says: "Christ... taught that out of all things we do in life, only one is the light and human happiness, and that is our love for each other. He taught that we can only achieve happiness by serving others, not ourselves." Tolstoy, *Put u život*, II, Zlatna knjiga, Leskovac, 2009, page 33. or „Love is...a gift from the Heavens, the finest thing that Heaven gave us..." (Russel, B.)

¹⁴⁵ "To produce the habit of truthfulness should be one of the major aims of moral education... Parents who teach that lying is a sin, and who nevertheless are known to lie by their children, naturally lose all moral authority... Invariable truthfulness to a child reaps its reward in increased trust. The child has a natural tendency to believe what you say..." Russel, Bertrand: *On Education*, Routledge, London, 2003, pages 104-106.

times.¹⁴⁶ To be a teacher to someone else is, in a pristine way, the same as answering the call to life itself. Teaching depends on many personal, family, group and social causes, consequences, and historical conditions.¹⁴⁷ A teacher is a responsible being who constantly walks amidst personal consciousness, social duty, human weaknesses and professional obligations. Sophists were the first private teachers, who supported themselves by teaching,¹⁴⁸ and their: “Methodical eloquence, which they were able to convey to others as teachers of oratory¹⁴⁹, brought them high fees...”¹⁵⁰ Socrates remained an educator and a teacher till his death. His student, Plato¹⁵¹ too, as well as Plato’s student, Aristotle, also Kant and Hegel later on. Do we require greater names of philosophers-teachers?

What is a teacher’s calling or teacher’s profession? To understand what profession is, we will use the conception of S. P. Huntington, from his piece *The Soldier and The State*. Characteristics which differentiate profession as a special type of occupation are *expertise, responsibility and corporateness*, considers Huntington.¹⁵² He claims that the essence of every profession lies in the differentiation of its subject of study, and acknowledging the limits of this subject within the overall framework of human activity and goal.¹⁵³ Men with specialized knowledge and skill in a significant area of human activity possess *expertise*.¹⁵⁴ Expertise is acquired through education, life and work experience.¹⁵⁵ Professional knowledge is intellectual in nature, and capable of

¹⁴⁶ “Everything can be said to a child... Children heal a man’s soul...” *Tako je govorio Dostojevski*, edited by Ivanović, Slavko: Neven, Novi Sad, 2007, page 28.

¹⁴⁷ “The meaning of life here on earth might be defined as consisting in this: To unfold your *self*, to work what thing you have the faculty for. It is a necessity for the human being, the first law of our existence.” Carlyle, Thomas, *Heroes and Hero Worship*, Henry Altemus, Philadelphia, 1899, page 299.

¹⁴⁸ It is said that sophists lived of their skills, and Socrates lived for his skill. What a difference!

¹⁴⁹ “Gorgias’s arrival to any city would be a real celebration, because he would achieve such success, that all citizens would start to “gorgiate”; People from all over would rush to hear the glorious orator, and many paid dearly, so that he would teach them the secret of his skill.” Đurić, Miloš: *Istorija helenske književnosti*, Zavod za udžbenike i nastavna sredstva, Belgrade, 1990, page 196.

¹⁵⁰ Burhart, Jakov: *Povest grčke kulture* I-IV volume III, Izdavačka knjižnica Zorana Stojanovića – Dobra vest, Sremski Karlovci, Novi Sad, 1992. page 267.

¹⁵¹ “Plato lived for about 80 years, and his last days of old age was spent in... research, writing and teaching at the Academy, so he became an example of a lifelong devotee... focused on seeking and knowing the mystery of the world. Until death hindered him, he continued his politically-pedagogical and philosophical work, studying like Solomon and teaching others like Socrates.” Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, page 239.

¹⁵² Huntington, S.R.: *Vojnik i država*, Centar za studije Jugoistočne Evrope, Belgrade, 2004, pages 9-22 and 60-87.

¹⁵³ The thing that makes a teacher’s calling permanent in humankind history, is the need for education of young generations for the most responsible obligations, roles and duties in the future of a community.

¹⁵⁴ Social duties of the most gifted men are the greatest. Such callings in humankind are: teacher, statesman, priest, doctor, soldier and judge. Teacher’s calling is the most multitudinous, most important and most significant for a community, and crucial for its survival, growth and development. Everywhere you look, you will see a man constantly teaching something to someone else. Teacher’s calling is an issue of the first-order importance, for any community.

¹⁵⁵ A teacher is first and foremost an eternal and devoted student: “To be aware of the voids which need to be fulfilled, day to day, and to be capable of preserving what has been learned, month to month, means to love learning...” (Confucius)

preservation in writing.¹⁵⁶ It has a history, and such knowledge is necessary for sublimity and reputation of every profession. Professional expertise also has a dimension in breadth which is lacking in the normal trade, it is a segment of the cultural tradition of society, because the professional man can successfully apply his skill only when he is aware of this broader tradition of which he is a part. Most significant professions are components of education in society. Professional education consists of two phases: first, which includes a broad and general culture, and second, which includes skills and knowledges of the profession itself. General education is governed by educational institutions of society.¹⁵⁷ Huntington thinks that *responsibility* distinguishes every profession from other occupations, a member of a profession works in a specific social environment, and provides services, such as health care, justice, security, education, in all important areas which are necessary for the functioning of society. Every profession's client is the society, individual or collective.¹⁵⁸ A member of a profession has a responsibility to always provide service to society. Unquestioningly. Social responsibility¹⁵⁹ distinguishes the professional man from other experts with only intellectual skills. But the professional man can no longer practice if he refuses to accept his social responsibility: a physician ceases to be a physician if he uses his skills for antisocial purposes. The third principle of profession is *corporateness*. The members of a profession share a sense of organic unity and consciousness of themselves as a group apart from laymen.¹⁶⁰ We have seen in Huntington's book *The Soldier and The State*, that every significant social profession (including teaching) has its distinctiveness. Of course, there is also a common thing for all professions.

¹⁵⁶ With respect to all the mentioned professions which are, in our opinion, the most important in human kind, no profession is so connected to books and written sources, as a teacher's calling is. Book is the cradle of modern teaching. Immortal Socrates knew that a book does not speak, but we also know that a book is not silent. A book speaks wisely. Socrates, like Pythagoras, Buddha, Muhammad and Jesus, left no written record.

¹⁵⁷ It seems that this part is the most important, because the teacher's profession is presupposition and a necessary basis for any other profession, because all members of other professions gain the foundation, basis, ethical virtues and work skills in primary, basic levels of education. Many people who do not understand the essence and the secret of life believe that one can be a genuine doctor, statesman, priest, judge and soldier even without elementary and primary knowledge, that knowledge and spiritual vertical can be upgraded without firm intellectual basis and good foundation of culture. Kant speaks of the aim of nurture and the method of achieving such a goal: "*The general cultivation of the mental faculties, as distinguished from the cultivation of particular mental faculties.* — This aims at skill and perfection, and has not for its object the imparting of any particular knowledge, but the general strengthening of the mental faculties." Kant, Immanuel: *On Education*, D.C. Heath and Co., Boston, 1900, page 39.

¹⁵⁸ We must here emphasize that this refers, in the broadest sense, primarily to teacher's profession. A responsible community must take care of each and every of these levels of generality of education and nurture, because the holy Nikolaj Velimirović wisely warns: "Learn what you wish, and know what you can, but you must not learn one thing: to use your knowledge for evil. How many times it has been said: it is better not to know, than to know and misuse."

¹⁵⁹ That is something every teacher must always keep in mind, that the betterment of a community depends on his work and dedication to his calling, and that he must never demand for his effort only to be monetarily rewarded, of course, not completely disregarding such a type of a reward. Socially important work, which all teachers of the world do, can never be measured solely by economic, statistical and material indicators, criterions and productivity, because of its gifts, ranges and values. Teacher's calling is the first concern of the state's leadership.

¹⁶⁰ It ought to be kept in mind that teachers do not have that kind of organic unity and coherence, like other, more hierarchically structured organizations and professional associations, have. Perhaps the reason for the lack of strong organic unity is the fact that the number of teachers, in the broadest sense, is very large; they are divided by levels of schooling. The lack of firm hierarchy of teachers can be an advantage, for their freedom of speech, action and expression, but also a weakness, in the sense of unity.

Teachers of today – perspectives and is there hope?

“Ability is the possession of a faculty which is capable of being adapted to various ends ...and that moral culture demands a great deal of insight on the part of parents and teachers.”
(Immanuel Kant)

“For a flock, surely, it is not good if its shepherd is a sheep” (Goethe)

“Righteous man is the least susceptible to spiritual unrest, and the unrighteous one is filled with it to the greatest extent.” (B. Bošnjak)

“Remarkable and noble men quickly adopt what destiny educates them, and adapt to it flexibly and gratefully...” (Schopenhauer)

A serious question must be asked – what kind of a world do we live in today? Ethical, Christian, world of love and forgiveness. “We already live in a world deprived even of the last bits of memory of genuine Christian values¹⁶¹ and norms – society which has been transformed into a museum of terror and horror.”¹⁶² Unfortunately, the world is heading towards a time of “black utopias”¹⁶³, “...in which values of truth and justice, freedom and mercy, equality and dignity, which we had fostered since the beginning of time, will mean nothing more than words emptied of value content...”¹⁶⁴ At every turn faith, ethics, philosophy, principles of Christianity are suppressed, and a merciless dominion of bare power is introduced.¹⁶⁵ Man is multiply alienated every step of the way, accumulation of material wealth is becoming the meaning of life, it is only important “to have” not “to be”, to use the words of Erich Fromm. Policy of will for absolute power has become the name for every evil, separation of ethics from politics is tragic and now politics acts as if there are no ethical principles. Power is the word before which the world kneels, and which renders an individual powerless, and politics omnipotent. To politics: “... succumb not only those who wish to create politics and struggle for power, but also those who are mere spectators and stand on the sidelines, those who turn their backs to politics...”¹⁶⁶, warns Kosik. Where do we stand on education in such a world? World is undergoing constant and rapid changes, because the waves of globalization¹⁶⁷ spread their ideas

¹⁶¹ “It is terrible to live in a time in which it is impossible to recognize true value, or a path to it. And the validity of a value is a condition of the existence of a community...” and “... Crisis of our time is not an economic nor a political one, it is a spiritual and moral one: links to our spiritual foundations and key values of life are broken!” Šušnjić, Đuro: *Drama razumevanja*, Čigoja štampa, Belgrade, 2004, pages 212. and 243.

¹⁶² Šušnjić, Đuro: *Orvelijana*, Čigoja, Belgrade, 1999, page 6.

¹⁶³ We think that the modern Man of technics, accumulation of material, and mostly needless treasure, has lost his eye for what is most important, and hardened his heart for what is most noble, and that those are largely the reasons why world communities have tremendous problems, and why Earth will become a decreasingly nice place for Man's life.

¹⁶⁴ Šušnjić, Đuro: *Orvelijana*, Čigoja, Belgrade, 1999, page 6.

¹⁶⁵ “Our Earth is like a child... without parents... most... want to take advantage of it. Members of the human race, which were entrusted with the task of lovingly running the world, ruthlessly pillage it, disregarding everything but their immediate needs, and not many of them think of their own children...” Young, W.P.: *Kaliba*, Laguna, Belgrade, 2010, page 133.

¹⁶⁶ Kosik, Karl: *Dijalektika krize*, Mladost, Belgrade, 1983, page 10.

¹⁶⁷ “This form of excessive parental and scholastic influence ought to be avoided carefully, since, in a rapidly changing world, it is exceedingly dangerous to retain the opinions of a bygone generation.” Russel, Bertrand: *On Education*, Routledge, London, 2003 page 127.

and values everywhere. Education is affected, perhaps even more than other areas, by globalization processes. However, "Despite the fact that education is viewed from the standpoint of a profession or occupation – that is to say as gaining skills relevant for a specific job – most people agree that the model of lifelong education will be necessary in future... As societies continue to change, the traditional beliefs and institutions that underpin it are also undergoing transformation. The idea of schooling, as a structured transmission of knowledge within formal institutions for a limited period. IS giving way to a broader notion of learning that takes place... The shift in emphasis towards lifelong learning can already be seen within schools themselves, where there is a growing number of opportunities for pupils to learn outside the confines of the classroom... Not only is it essential to a well-trained, motivated workforce, but learning should also be seen in relation to wider human values, Learning is both a means and an end to the development of a rounded and autonomous self-education in the service of self-development and self-understanding. There is nothing utopian in this idea; indeed, it reflects the humanistic ideals of education developed by educational philosophers."¹⁶⁸ In spite of all the changes area of education, the role of a teacher and an educator remains pivotal and irreplaceable. Russel claims, and rightly so, that there will be a great: "...need of knowledge and thinking when mastering a complex modern world..." and that "advancement of an individual and of a community must go hand in hand..." Once community demanded knowledge to be given without monetary compensation.¹⁶⁹ It is simply impossible today, but we must not go to the other extreme, for all gifts of education cannot be reduced to material, monetary terms. Man hasn't changed radically throughout history. "Epicurus was said... that he used also to keep a school with his father at very low terms."¹⁷⁰ Epicurus was poor. Teacher's calling, both in ancient times and today, is constant giving of self¹⁷¹ to others and sharing your finest gifts, but it ought to be known that only a man who possesses good can give good.¹⁷² A teacher, like any other man developing and facing serious life challenges, must creatively change.¹⁷³ Teachers of the world must ask themselves whether a young being, entrusted to them for education, can completely, unlimitedly and fearlessly¹⁷⁴ see a firm support in its

¹⁶⁸ Giddens, Anthony: *Sociology*, 6th edition, Polity Press, Cambridge, 2009, pages 878-879.

¹⁶⁹ "Hellenes... considered earning a disgrace, because it was the task of slaves... Only the work of doctors was respected. *It is particularly disgraceful to sell intellectual work...* Socrates called those who taught others for money sellers of their freedom." Đurić, Miloš: *Istorija helenske etike*, BIGZ, Belgrade, 1976, page 178.

¹⁷⁰ Laertius, Diogenes: *The Lives and Opinions of Eminent Philosophers*, Henry G. Bohn, London, 1853, page 425.

¹⁷¹ "There are callings so great that they cannot be undertaken for money without showing our unfitness for them; such callings are those of the soldier and the teacher... A tutor! What a noble soul! Indeed for the training of a man one must either be a father or more than man... The tutor must have been trained for his pupil... How can a child be well educated by one who has not been well educated himself!" Rousseau, Jean-Jacques: *Emile or on Education*, Basic Books, New York, 1979, pages 16-17.

¹⁷² "Is there single word which can govern behavior throughout life? ... Kindness... One should not treat others in ways that one would not like to be treated." (Confucius) and "The cheerful heart alone is capable of rejoicing in the good." (Kant)

¹⁷³ "Obstructions are never wanting: the very things that were once indispensable furtherances become obstructions; and need to be shaken-off, and left behind us, - a business often of enormous difficulty." Carlyle, Thomas, *Heroes and Hero Worship*, Henry Altemus, Philadelphia, 1899, page 158.

¹⁷⁴ "...the instruction must not be given the aspect of a compulsion to learn... Because...the free man ought not to learn any study slavishly... Therefore... don't use force in training the children in the studies, but rather

teacher.¹⁷⁵ Plato, as a supremely gifted educator, teacher and instructor, is also aware of the difficulties and obstacles that stand in the path to cognition: “In order to achieve true knowledge and learning... a great deal of work and effort is necessary, and student is in need of help, which can only be provided by those who themselves managed to force their way or elevate to knowledge. Such a help was provided by Socrates his entire life, to his followers and students... and Plato follows in his teacher’s footsteps, attempting, from the Academy to Sicily and back, to nurture and educate a breed of new thinkers and statesmen...”¹⁷⁶ Aristotle comes to learn from the glorious Plato.¹⁷⁷ Aristotle soon proved himself to be a remarkably capable student, and then a teacher of the Academy, where he will spend twenty fruitful years, until Plato’s death. However, it ought to be known that the process of education is a two-way process or social relationship, and that there is a relation of a teacher to his student, but also the other way around,¹⁷⁸ especially if the student is a future ruler, which was more often the case in the past than it is today.¹⁷⁹ The encounter of Aristotle and Alexander is legendary: “In many respects... *Aristotle’s encounter with the young Macedon prince was one of the biggest moments in human history.*”¹⁸⁰ A better teacher than Aristotle couldn’t be found in the entire Greek world of the time.¹⁸¹ Alexander respected Aristotle and saw him as a second father. Philip gave him a body, but his teacher gave him something more valuable and important – a soul.¹⁸² Parent¹⁸³ and teacher can never blame a child for failing in school, for who is a parent and a teacher, who ought to lead whom,¹⁸⁴ who is the caretaker of whom,¹⁸⁵ a spiritual

play. In that way you can also better discern what each is naturally directed toward.” Plato, *The Republic*, second edition, Basic Books, New York City, 1991, pages 215-216.

¹⁷⁵ “A noble man aids in fulfilling what is good in others, not bad.” (Confucius)

¹⁷⁶ Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, page 243.

¹⁷⁷ “... His personal relation with his teacher was completely filled with respect and intimate friendly love, and when he speaks (writes) of a man, *whom bad men have not even the right to praise...* than he obviously refers to Plato.” Copleston, Frederick: *Istorija filozofije, Tom I, Grčka i Rim*, BIGZ, Belgrade, 1988, page 305.

¹⁷⁸ Plato says that insatiability in freedom tears down a democratic state, in the name of freedom sons are not afraid of their fathers, and they do not respect them, in such a state teacher fears his students and flatters them, and the students do not respect the teacher that much.

¹⁷⁹ “I suggest, that just as great princes look suspiciously on men who are too clever, and hate them-as Julius Caesar suspected and hated Brutus and Cassius ...Nero was suspicious of Seneca, Dionysius of Plato-while on the other hand they take delight in duller and simpler souls” Erasmus Desiderius, *The Praise of Folly*, page 115, or “We must admit that Aristotle also had a different, more worthy student in Alexander, than Plato found in Dionysius.” Hegel, G.F.: *Istorija filozofije, I-III*, BIGZ, Belgrade, 1975, book II, page 246.

¹⁸⁰ Đurić, Miloš: *Istorija helenske etike*, Zavod za udžbenike i nastavna sredstva, Belgrade, 1987, page 373.

¹⁸¹ “...as the educator of the young Alexander of Macedon, the great philosopher left even the deepest and most lasting mark, on the level of civilization.” Bralić, Željko: *Antička kao društvo učenja*, Faculty of Security Studies, Belgrade, 2006, page 303.

¹⁸² Petronijević, Branislav: *Od Zenona do Bergsona*, Zavod za udžbenike i nastavna sredstva, Belgrade, 1998, page 80.

¹⁸³ “Let us suppose the first parents to have been fully developed, and see how they educate their children. These first parents set their children an example, which the children imitate and in this way develop some of their own natural gifts.” Kant, Immanuel: *On Education*, D.C. Heath and Co., Boston, 1900, page 14.

¹⁸⁴ “You don’t play with a child... to prove your superiority... It’s not about winning or losing. It’s about love and respect... to avoid will to power is to limit yourself – to serve.” Young, W. P.: *Koliba*, Laguna, Belgrade, 2010, page 99.

¹⁸⁵ “Psychologically, parents should be a background... Their pleasure should consist in his growth and progress... The parent must act with reference to the child, but the child must act with reference to himself and

leader and life role model? A child is the last to be on the side of misfortunes, crimes and evils of the world.¹⁸⁶ Modern people have become self-sufficient, and some teachers shift life, educational and social concerns to children. Do not leave your mission, to be a good and useful man in a community, to anyone behind you. Teacher's calling genuinely means and always implies that when all falter, for reasons known only to them: parents, society, state's institutions, child's environment and the entire world, teacher must remain the light of love.¹⁸⁷ Teacher's calling can save our planet.

People rightfully ask – why are values of a teacher not respected today? Because our time doesn't respect just about no one's values¹⁸⁸ and because it attempts to substitute real life with the illusion of life, knowledge with a copy of knowledge, fundamental work¹⁸⁹ with false success. Bad, careless and incompetent work of teachers¹⁹⁰ unmistakably leads the community to its downfall, social regression and harsh conflicts. If someone aims to inflict the most permanent evil to a community, nation and state, he just needs to supply them with bad, lazy and incompetent teachers. Children will be in the state of unfreedom and war against the world.

When there is no real teacher, schools are worthless, because there is no excellent educator to convey messages of life, precious spiritual and cultural gifts. If a teacher is a merchant of children souls,¹⁹¹ grades and a destructor of knowledge who never keeps his word,¹⁹² he cannot expect respect, attention and love from his students.¹⁹³ If teachers of today would just find the strength, they could make the world a better place.

the outer world. That is the essential difference." Russel, Bertrand: *On Education*, Routledge, London, 2003 pages 123-124.

¹⁸⁶ "If, from an early age, they had been led to feel the value of life by watching its development with affectionate proprietorship...they would not be so ready to destroy what others have similarly created or tended." Russel, Bertrand: *On Education*, Routledge, London, 2003, page 93.

¹⁸⁷ Mother Teresa lived a Christ-like Love, and warned about the main causes of modern world problems: "Love begins in our homes; love lives in homes... It seems as everyone is in such a terrible rush nowadays, anxious to achieve greater success, development, wealth... and children have so little of their parents' time. Parents don't have time for each other, and thus the violation of world peace begins in families."

¹⁸⁸ "Sickness of our time: process of disintegration of mutual meanings and the rejection of absolute values! When... universal meanings are rejected, and an absolute table of values is destroyed, then everyone turns to himself: thus the supremacy of group and personal over general and universal, different over identical, private over public – all characteristics of relativism and individualism of the postmodern era." Šušnjić, Đuro: *Drama razumevanja*, Čigoja štampa, Belgrade, 2004, page 234.

¹⁸⁹ "It is clear that the young should not be educated for the sake of amusement. For while they are learning they are not amusing themselves, since learning is a painful process." Aristotle, *Politics*, Hackett Publishing Company, Indianapolis/Cambridge, 1998, page 233.

¹⁹⁰ We know that not all things are in the hands of teachers and educators, but we claim that the key levers are: "What are the reasons for "bad schools" situated in poor areas? Students' personal and family troubles are discussed in class... Violent behavior is nothing unusual... that the real reform of education must be related to decreasing poverty... improving school facilities..." Giddens, Anthony: *Sociologija*, Ekonomski Faculty of Economy, Belgrade, 2006, page 517.

¹⁹¹ "...as every carrier wishes to have his admirer, so does the proudest of men, a philosopher, thinks that his actions and thinking are scrutinized by the eyes of the Universe, from all sides, through the spyglass." Nietzsche, Friedrich: *Knjiga o filozofu*, Grafos, Belgrade, 1984, page 74.

¹⁹² "First of all, be loyal and faithful to your word... One who does not know the value of words will never be able to know people." (Confucius) or "Is there anything as real as words are?" Wilde, Oscar: *Slika Dorijana Greja*, NID Company, "Novosti", a.d. Belgrade, 2011, page 25.

Teacher must never accept defeat. A true teacher is the one who never accepts the existing, and always fights to better each and every student, aiding him in realizing his hidden powers. If a school, family, village, city and state fail to do enough for the good of students and their education, how are we to expect the children to find their own way? Even this is sometimes possible, but the road is long and the journey is very uncertain. It is never easy for children¹⁹⁴ to be good, compassionate and diligent on their own, in a world which is increasingly harsher, closed and entangled in a knot of evil, in its false and sick glow, where many men, even nations, worship false Gods and fallen stars.¹⁹⁵ It is difficult for a child to be wiser than its parents and teachers.

What do children seek in a teacher? Only the things all men lack: love, knowledge, respect, appreciation, attention and hope. Sometimes it is necessary to reprimand a child,¹⁹⁶ but not even in such situations does a teacher use rough words, because they poison the heart and a child's soul, and are remembered for life. Teacher gets the children used to nice, noble and dignified words.

We must confess that some teachers demand even those virtues which they themselves lack, demand attention from the young which they themselves do not pay, and we know that the ones leading men must lead them in all that is most important for humankind.¹⁹⁷ There are teachers who demand those knowledges and skills, from their students,¹⁹⁸ with which they themselves are not familiar enough. Individual human imperfection is at play here. It is necessary for beauty to dwell in classrooms, regardless of how much reality of life lacks it, because art is the desired world condition, which is more than just a plain notion of the real world. Teachers of the world must never cede in what is crucial for the calling of a teacher, spreading the light of knowledge, love and respect, human optimism and firm hope.

Teacher's calling is the foundation of all social callings, because the teachers of the world are the first to educate¹⁹⁹ all men which will perform some of the most significant tasks in society. One who is first is crucially important in all aspects, and leaves the deepest and most fruitful mark, but on the other hand, his oversights and weaknesses are hardly compensated, and thus a community and responsible state's leadership must take care of the teacher's calling the most. Indeed, there is nothing more valuable,

¹⁹³ "There is no possible method of compelling a child to feel sympathy or affection; the only possible method is to observe the conditions under which these feelings arise spontaneously, and then endeavour to produce the conditions" Russel, Bertrand: *On Education*, Routledge, London, 2003 page 132.

¹⁹⁴ "It contained all honesty of youth, along with the passionate innocence of it. It can be felt that the world hasn't soiled it." Wilde, Oscar: *Slika Dorijana Greja*, NID Company, "Novosti", a.d. Belgrade, 2011, page 22.

¹⁹⁵ "The greatest loss that can befall humanity is the failure of the highest types of life..." (Nietzsche)

¹⁹⁶ "...punishment must be inflicted on children...that they may understand that its one aim is their improvement." (Kant)

¹⁹⁷ "To influence someone is to surrender your soul to him... The goal of life is self-development. To perfectly fulfill one's nature – that is the reason of our existence..." Wilde, Oscar: *Slika Dorijana Greja*, NID Company, "Novosti", a.d. Belgrade, 2011, page 23.

¹⁹⁸ Socrates always starts from himself, when it comes to education: "For what I say to you, about the necessity of education, concerns me as much as you," says Plato in *Alcibiades*.

¹⁹⁹ In Athens, a pedagogue was an example of proper behavior, it is important for moral nurture and life maturing.

honorable and sublime under the Sun than the teacher's calling, which is the highest calling and calling of all callings. Unfortunately, today's age is not prone to people who completely give themselves to their life's calling. Teacher unmistakably delivers his community's balance sheet through actions of his students. Therefore, it is community's primary task to find the best and most excellent people in it, who will be teachers, who will not ask too much and only for themselves, but unselfishly give, not take but gift.²⁰⁰

Blighters who think that only money is needed for school, along with skills of deceits, lies,²⁰¹ deceptions and half-truths, and all kinds of financial malversation, selling falsified diplomas, are perhaps unaware of the magnitude of the crime they are committing, and the inestimable damage they are inflicting to the community and their children. People who allow for the schools to be graduated without knowledge,²⁰² work, integrity and skills, just because someone paid for the diploma,²⁰³ are committing a crime, if we are to call that act by its true name, as glorious Confucius²⁰⁴ demanded. When school is not the name of knowledge, capability, loyalty,²⁰⁵ integrity and respect of social order, that it is a certain road to overall decadence. All the things an educator failed to do, as an important being of a community, will remain written.

Teachers must be a torch of light in the darkness of a century, they must devotedly perform all those tasks and missions which other people, superficial and hungry for glory, fail to perform. The calling of an educator, insufficiently respected and socially supported, represents a granite pillar of every organized state. Educators prepare the new time, relying on the values of the past. School must always nurture diligent, capable and honorable men. World rests on the backs of invisible righteous men, who unselfishly stand strong, firm and devoted to human calling. Teacher must change in order to constantly exist in the best and most noble way. "No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. Neither do people pour new wine into old wineskins... they pour new wine into new wineskins, and both are preserved." (Matthew 9, 16-17). Modern time shows many signs of being a soulless time of race, strife, competition and fundamental changes, which impose such demands and tight, narrow limits to individuals, that many people are incapable of enduring and withstanding such a burden. New demands of globalization

²⁰⁰ What Russel wrote, of the happiness of scientists, in his book *The Conquest of Happiness*, we would say of a teacher's happiness: "All the conditions of happiness are realised in the life of the man of science. He has an activity which utilises his abilities to the full, and he achieves results which appear important not only to himself but to the general public."

²⁰¹ "Falsehood has an infinity of combinations, but truth has only one mode of being." (Jean-Jacques Rousseau)

²⁰² Great knowledge is not neither inherently good nor evil, in the hands of an evil man, knowledge becomes poison, and in the head of a good man, knowledge becomes medicine. Excellent among us must be noble men.

²⁰³ "There aren't two things in the world which are less compatible than knowledge and profit, science and money. If money is needed for one to become more educated, if education is bought and sold for money, they both the one buying and the one selling are cheating. Christ expelled the traders from the temple. Likewise, traders ought to be expelled from the temple of science." Tolstoy, *Put u život*, II, Zlatna knjiga, Leskovac, 2009, page 41

²⁰⁴ "Let the ruler be the ruler, minister the minister, father the father, and son the son... In a country in which ruler is not the ruler... father is not he father... it ought not to be joyful, even if the barns are full." (Confucius)

²⁰⁵ "To strengthen your virtue means keeping your word, and be loyal, and stand by Justice as the end mean of your behavior." (Confucius)

are becoming too heavy of a burden for a man, stretched between increasing work demands, insane pace and ruthless game of life. No one has it easy today, and our rough world demands men who are spiritually firm, morally upright and persistent as granite. Such men must be teachers. Philosophers are the best example of teachers of the world.

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