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AN ALL-ROUND EDUCATIONAL PEDAGOGY IN THE LIGHT OF ARISTOTLE'S THEORY OF EDUCATION

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Abstract

All-round Educational Pedagogy is a method that takes human being holistically (physically, morally, intellectually, and spiritually) in its endeavor to nurture, accompany, lead, rear, bring up, guide, and help him or her. It considers this endeavor as a responsibility of the family, parents, community, educational ministries, friends, caretaker, servants, churches, government, elders, leaders, educators, non-teaching personnel, systems and society. It puts student and teacher on the same pedestal as fellow servants who search and discover in a way that they keep searching with love in solidarity. This system has not been put to practice in our modern educational systems and as a result the family, church institutions, society, government are suffering the cataclysm and conflagration of that especially in the developing countries. This article calls for an implementation of the All-round educational pedagogy in our modern educational systems for the production of skilled and honest human beings in society. The article synthesized Aristotle's theory of education and the modern educational pedagogy and gave us an All-round educational pedagogy, and it did that using Socrates' dialectical methodology.

Keywords: Education, Theology, Anthropology, Formation, pedagogy.

Introduction

Looking at the amount of money spent on education by parents, governments and foundations, it is surprising that most of the persons who go there to learn and most of the individuals who pay their fees never even ask, much less answer, these questions: Why do we build schools and spend money on them? What does the university serve? The most common answer one will hear is probably to prepare them for their career. A Bachelor of Arts degree with good scores will look good on your resume to potential employers. For that reason, may have gone to the extent of buying certificate, or paying bribe to the teachers to get high scores which will help them find their way to the office. This is the mis-educational system we got from the colonists. An All-round educational pedagogy sees education differently; it takes human being holistically (physically, morally, intellectually, and spiritually) in its endeavor to nurture, accompany, lead, rear, bring up, guide, and help him or her. This article, synthesizes Aristotle's theory of education and the modern educational systems to propose an All-round educational pedagogy for the production of a holistic (skilled and honest) human beings in a society.

The Concept of Education

The English term “education” etymologically comes from two Latin words “educare,” which means to train, to bring up, to rear, to nurture, or to mold the individual, and “educere,” which



means to lead or to bring up. The definition of education can be both broad and specific. In its broadest sense, education includes all of an individual's experiences that lead to the acquisition of information (knowledge), the enlightenment of the intellect, and the strengthening of the will; this is known as "*educere*" and it is done informally and is carried out through the family, peer groups, the media, the Church or Mosque, etc. However, in its narrowest sense, education refers only to the intentionally or deliberately designed and methodically implemented way and it is regarded as "formal education" this is carried out in various educational social agencies, including schools, and is referred to as "*educare*."¹

From the above analysis, one can affirm that education has various dimensions. Because of these dimensions, it has never been possible to provide a unitary definition of education. For instance, what education is to one person, is not the same to another person, and what it means to a group of thinkers is not the same to another group of thinkers, and that is why we have and shall continue to have so many definitions of the term. The B.B.C. English Dictionary defines it as 'the process through which a person is taught a better way of doing something or a better way of living.'² The Oxford Advanced Learner's Dictionary defines education as "systematic training and instruction through which knowledge, abilities, development of character and mental powers are developed"³. Fagothey avers that education has to do with any process of training an individual's physical, mental, and moral powers to render him or her able for the life's duty.⁴ One can define education as such an outstanding achievement that offers a remarkable virtue and helps individuals to go beyond the limitations of nature and transform themselves and society in which they exist into a better persons and better society. To educators, it suggests that education is a joyous activity directed by the love of what is intellectually and morally satisfying. Therefore, education is not an irksome preparation for a happy life, it is a happy life. It is a discipline, a process, a system or an enterprise, and a way of life.

Aristotle's Theory of Education

Why do we go to colleges or university? Three "whys" purposes, aims, or reasons are stated by the all-time great and renowned philosopher Aristotle quoted by Kreeft Peter for anyone to study and learn anything, whether in school or outside of it. There are three different "sciences" as a result. (Aristotle defined "science" as any orderly body of knowledge through causes and reasoning, which is far broader than our definition today⁵.) they are:

¹ Charity.C. Okeke *Philosophy of Education* (Nigeria: Ibadan press, 1989), 12.

² Slava D. Shvaiko, et al. BBC "English Dictionary," *Reviews, ELT Journal*, Vol. 48, Issue 1, January 1994, 95, <https://doi.org/10.1093/elt/48.1.95>. Retrieved October 21, 2024.

³Albert Sidney Hornby, "education," *Oxford Advanced Learner's Dictionary*, 7th ed. (New York: Oxford University Press, 2006), 182.

⁴ Austin Fagothey *Ethics in Theory and Practice Based on the Teachings of Aristotle and St. Thomas Aquinas* (Carolina: Mosby Company St. Louis, 1959), 410.

⁵ Kreeft Peter; *It's about Navigating Life: The Importance of Philosophy and Theology @* <http://WWW.cardinalnewmansociety.org/TheNewmanGuide/CollegeSearchAdvice/TheImportanceofPhilosophyTheology.Online>



First, Productive sciences, what we call today technology this has to do with the production of objects, to create, improve or fix material objects in the material world, and therefore to better our common home. For instance, farming, surgery, shipbuilding, carpentry, writing, and tailoring are just a few of the trades that have been added over time, along with electrical engineering, cybernetics, and aviation.

Second, Practical Sciences, this aims at helping us become more self-aware in some aspect of our lives by teaching us how to do or practice anything, including how to act. Ethics and politics were considered by Aristotle to be the two most significant of these fields. Aristotle understood politics as social ethics, the study of the good life for a community, rather than as the practical, bureaucratic activity of managing a state's economy as we do today. The "practical sciences" also include fields like military science, finance, sports, and rhetoric⁶.

Third, theoretical sciences. Theoretical sciences are more important than practical sciences because their goal and aim are closer to us, for the same reason that productive sciences are more important than practical sciences. Theoretical sciences refine our souls, thoughts, and very selves; practical sciences refine our deeds and lives; and productive sciences refine some external object that we use in the material world. They help us grow as people and improve our quality of life as members of society.⁷

Educating a person Aristotle believes is to cultivate and nurture his threefold root: Mind, heart and social unity. For the same reason that theoretical sciences which concern themselves with values such as intense study for the sake of study, critical spirit, knowledge, wisdom, humility, sincerity which intern flow from the intrinsic free impulse of the mind are more significant than practical sciences, which concern themselves with values such as creativity, responsibility, accountability, consistency, morality, resolve, affectivity, fidelity, integrity, truthfulness thus flow from the heart are more significant than productive sciences which concern themselves with values such as equality, fraternity, solidarity, justice, peace, dialogue and service to promote common good, thus flow from our social nature, this is because their purpose and objective are closer to us. Productive sciences construct and reconstruct external objects in the material world, practical sciences refine or polishes our own actions and lives, Theoretical sciences refine our very selves, our souls, and our brains thus leads us to our origin that is God. Thus, they help us grow as people holistically and that is the primary motivation for attending college or university: to become better, more, and to develop our bodies, minds/soul, rather than to acquire wealth or other bodily possessions or simply to live a better life and most importantly to be better human beings in society. The end of education is of life itself and should be the attainment of intellectual and moral virtue, which brings the greatest happiness to man. Aristotle also held that, the aim of education should be to make people virtuous.

Integrated Academic Formation and Education

⁶Peter; *It's about Navigating Life: The Importance of Philosophy and Theology*

⁷Peter; *It's about Navigating Life: The Importance of Philosophy and Theology*



We should not forget that Aristotle's educational praxis (practical philosophy of education) was deeply rooted in his belief that education serves as the foundation for cultivating virtue, rationality, and the development of a good and flourishing life-citizens. His ideas, we have outlined above in works like *Nicomachean Ethics*, and *Politics*, emphasize a balanced and holistic approach to education, addressing physical, intellectual, moral, and physical aspects. Aristotle's philosophy was teleological (goal-oriented). He argued that education should aim at helping individuals fulfill their ultimate purpose or *telos* to become virtuous and rational beings and ultimately attain happiness.⁸

Today more than ever, the term "education" has been used to combine such disparate realities as academic information-training and education in directly humanizing principles, the idea of education has become rather vague and generic in secondary schools. Correspondingly, there is assertion indistinctly of teaching centers and of educational centers; of teachers and educators; of academic training and of education. The term "teacher" lost its original meaning and became more intellectual, now referring to anyone who is skilled and adept at any skill as well as all that is taught in primary school. However, while discussing education in the home, nobody incorporates the academic component into the concept of education. Since the so-called educational systems we received from the colonialists have focused their best efforts on academic training, educational formation is really suffering as a result of this merger.

Diversification, which naturally does not mean opposition, is something we must retrieve while discussing Aristotle's theory of education and that was echoed by Augustine. According to Aristotle these dimensions are body and spirited,⁹ and for Augustine these are *outer man* and the *inner man*.¹⁰ These are two very different dimensions of order and dynamism that Aristotle and Augustine believe integrate the reality of every human being. According to them, the former includes everything we have in common with animals, such as a body that is endowed with sensations and instincts and an acquired memory that is a store of memories, lessons, and experiences, as well as the ability to associate and draw conclusions from them (lower Reason). Contrarily, the spirited and the rational (the *inner man* according to Augustine) is a conscience-witness who examines and assesses not just subtleties but also the mechanisms that release them; as such, it is intelligence (higher reason).¹¹ Able to read from within and understand the deep significance of things that go beyond their appearance. Finally, it is will: the ability to make decisions and choose the best course of action based on one's judgment. It is sensitivity, not just emotional feeling.

Aristotelian and Augustinian distinctions aim at one or the other dimension such as the "sensitive or (acquired) memory" and the "spirited memory," the "inner teacher and the outer teacher," the

⁸ Aristotle, *The Politics*, Bk. 1, Ch. 2. Trans. by H. Rackham Loeb Classical Library, ed by E. H. Warmington (Cambridge-Massachusetts: Harvard University Press, 1972), 212.

⁹ Mbukanna, O. Jude, *Moral Education in Aristotle*, (Ibadan: Polygraphics Venture Ltd, 2000), 8.

¹⁰ Eusebio B. Berdon, *Basic Elements of Augustinian Pedagogy*, (Rome: Pubblicazioni Agostiniane, 2006), 35.

¹¹ Berdon, *Basic Elements of Augustinian Pedagogy*, 35.



“lower reason and the higher reason.”. While both dimensions are necessary to humanize man, when they talk about education, they refer to the system as the development of this inner man, whom Augustine defines as the “someone” that I am: the who I am, rather than just the tools and training of the outer man, which he defines as the “something that I am,” the what I am.¹² Isocrates observes that, an educational program must be such that it can develop the totality of human personality in order to balance vocational, liberal as well as special and general aspects of education¹³.

We have another type of integrated educational system whereby education as to take into consideration man and his community. We must in a manner of acting decolonize our educational system and in return, revolutionize our curriculum. All we teach whether in the sciences or the humanities must be sanitized to respond to man and his immediate environment. According to Oriare Nyarwath knowledge is important for human survival and that for man to survive, and improve the quality of his life, he inevitably needs production of knowledge at any given time.¹⁴ This production of knowledge must be compatible with the needs of the people in a given area. This is restated again in the argument of Nyerere:

The educational systems in different kinds of societies in the world have been, and are, very different in organization and in content. They are different because the societies providing the education are different, and because education, whether it be formal or informal has a purpose.¹⁵

This is the kind of education system which was mainstreamed to give meaning and service to the colonizers only. It is not lost on one that there is no geographical boundary when it comes to knowledge but knowledge must also be localized so that it responds to reality of the particular environment. To realize that, competent individuals have to be teachers because one can't give what he/she does not have. For us to expect our society to flourish we must give our best in terms of human and material resources to the education. The higher education is the only thing going to liberate the developing countries and it is going to do that only if we are going to give it our best effort by teaching the right things and implement the right things.

Theological Anthropology of Education

Education needs to be mystiques. Spirituality is a powerful source of inspiration and ideals. Without these, it is reduced to a body devoid of a soul, a system of fictitious laws, duties, and pressures. And the sensitivity to the value, dignity, and purpose of a human person is such a mystique. Christian anthropology is unquestionably the foundation of Augustinian, Quintilian, and Comenius education. In light of this, Augustine believes that since God has given each human being his Trinitarian mould at birth, he possesses eternal values.¹⁶ A person's value and

¹² Berdon, *Basic Elements of Augustinian Pedagogy*, 35.

¹³ Poulakos & Depew, *Isocrates and Civic Education*, 217.

¹⁴ Oriare Nyarwath, “Knowledge Production in Africa,” In *The Role of Philosophy in the African Context*. Ed. Stephen Okello. (Rome: Urbaniana University Press, 2019), 242.

¹⁵ Julius K. Nyerere, *Ujamaa Essays on Socialism*, 45.

¹⁶ Vitorino Capanaga, *Obras de San Agustin* (Madri, BAC, 1946), 232.



dignity are found in what he has the capacity to be and is called to be, not in what he IS presently: unlike Augustine, Aristotle avers, a person enters this world as a “*existential vacuum*.”¹⁷ He comes in the form of a blank tablet. Following Plato, Augustine would interpret this statement as a half-truth: true when referring to the outer man, but untrue when referring to the inner man. The inner man enters the world as a “potential fullness,” a living, dynamic potential of energies and values that is ready to be dynamised, rather than as a vacuum. In contrast to acquired memory, Augustine refers to it as inner memory or spiritual memory.¹⁸ It contains the distinct sensations of good and bad, logical and illogical, truthful and false, the goodness of love and the evil of hatred.

In the Aristotelian Anthropology a human being is a creature whose origin and destiny is in the Unmoved-mover which was baptized by Thomas Aquinas and Augustine to be God. This was supported by Comenius thus, the goal of education is to enhance human intellect so that it can study nature and gain knowledge of God.¹⁹ Augustine believes that man comes-from-God-in-order-to-go-to-God, it is by this condition that turns man into a restless pilgrim on earth from his birth to his death. It is this kind of condition that makes him scream out: “*You have made us for yourself O Lord and our hearts are restless until it rests in you.*”²⁰

Just as the goal of any other culture or human accomplishment, Augustine believes that the ultimate goal of education is to lead us to God and, ultimately, to our salvation, He holds that all cultural activities, whether they are merely intellectual pursuits or educational initiatives, must be interconnected and always culminate in eternal and transcendent knowledge (wisdom), rather than being limited and finished within the domain of merely natural or immanent knowledge (science). The two objects of psychologically separate ontological knowledge that correspond to equally diverse realities are tangibles and intelligibles, which are known through two different faculties, according to Augustine’s epistemology. The *ratio inferior* (science) leads to knowledge of the former, while the *ratio superior* or *intellectus*/intelligence (wisdom) leads to knowledge of the latter.²¹ Thus, the goal of knowledge is temporal, changing, and palpable facts (science), while sapiential knowledge is the intellectual understanding of eternal, intelligible, and immutable realities. Because wisdom is the goal and end of science and because the oneness of knowledge that every human being strives for and is destined to be achieved can only be attained via the unification of both fields of knowledge, there should always be perfect harmony between them.²² Wisdom needs science for its own perfection, for a deeper depth of its vision, and for a clearer understanding of its place in the world, even though it is superior to science in terms of dignity and hierarchy.

¹⁷ William F. Lawhead, *The Voyage of Discovery, a Historical Introduction to Philosophy*, (United State of America: Wadsworth), 75.

¹⁸ Fernandez M. Pérez, *Las dos dimensiones del hombre agustiniano, Religion Cultura* (Madrid, ABC, 1958), 15.

¹⁹ Comenius, Jean Amos. *La grande didactique*.

²⁰ Pérez, *Las dos dimensiones del hombre agustiniano, Religion Cultura*, 15

²¹ Pérez, *Las dos dimensiones del hombre agustiniano, Religion Cultura*, 15

²² Pérez, *Las dos dimensiones del hombre agustiniano, Religion Cultura*, 15



Aristotle's Humanistic Pedagogy

One might certainly classify education as a fine art. It seeks to fulfill man's potential, which necessitates, above all, sensitivity, delicacy, balance, and elegance of spirit, qualities that arise only from a true calling (love). As it stated above, Aristotle believes that even though human beings are inclined to moral virtue, acquiring the virtue nonetheless requires both education and habitation. In the same way, even though human beings are inclined to live in political societies, such societies must still be established, built, and maintained by human industry. To be fully human is to live in a political society, Aristotle makes it clear by asserting that, one who is separated from society must be either above it (a ghost) or below it (a beast)²³. According to Aristotle, the primary goal of the early phase of moral education is to properly train the non-rational aspect of the soul by habit.²⁴ This is especially true during the pre-school years, when a child's capacity for reason is at its lowest. Instead, the moral educator's main responsibility likely the parents or guardians at this point will be to watch over the youngster and watch the child's exposure to certain things such as stories, music, and people.²⁵

Following Augustine, Berdon avers that the first and most important factor in determining a person's destiny is education. The fact that the human personality is formed throughout the first stage of life (childhood, adolescence, and youth) is something that is hard to undo, according to contemporary psychologists.²⁶ and the family stage, when the child is open and flexible, is the most important of all. One of top priorities of education is to counteract the detrimental effects of the environment, society, and family.

The Major Objectives of Education

Teaching history, geography, and mathematics as well as instilling values like honesty, integrity, love, unity, and religious faith are all parts of education which must be taken into consideration while teaching. The ultimate goal of education and teaching is the same: to humanize man.²⁷

Three "whys" purposes, aims, objectives or reasons are stated by the all-time great and renowned philosopher Aristotle for anyone to study and learn anything, whether in school or outside of it. There are three different "sciences" as a result.

Productive sciences, what we call today technology this has to do with the production of objects, to create, improve or fix material objects in the material world, and therefore to better our common home. For instance, farming, surgery, shipbuilding, carpentry, writing, and tailoring are

²³ Plato, *The Republic*; translated by desmond Less (London: The Penguin Books Ltd, 1987), 1253a27

²⁴ Aristotle. "Politics," In *the Complete Works of Aristotle: me Revised Odord Translation*, Trans. B. Jowett, ed. Jonathan Barnes. Vol. II (Princeton: Princeton University Press, 1984), 20.

²⁵ Aristotle, *The Politics*, 125.

²⁶ Berdon, *Basic Elements of Augustinian Pedagogy*, 35.

²⁷ Berdon, *Basic Elements of Augustinian Pedagogy*, 47.



just a few of the trades that have been added over time, along with electrical engineering, cybernetics, and aviation.²⁸

Practical Sciences, this aims at helping us become more self-aware in some aspect of our lives by teaching us how to do or practice anything, including how to act. Ethics and politics were considered by Aristotle to be the two most significant of these fields. Aristotle understood politics as social ethics, the study of the good life for a community, rather than as the practical, bureaucratic activity of managing a state's economy as we do today. The "practical sciences" also include fields like military science, finance, sports, and rhetoric²⁹.

Lastly, he brought up the topic of theoretical sciences. Theoretical sciences are more important than practical sciences because their goal and aim are closer to us, for the same reason that productive sciences are more important than practical sciences. Theoretical sciences refine our souls, thoughts, and very selves; practical sciences refine our deeds and lives; and productive sciences refine some external object that we use in the material world. They help us grow as people and improve our quality of life as members of society.³⁰

The All-Round Pedagogy

Concerning the originality of this method, it is believed that this article is not the first to have talked or invited it. In fact, it adapts, Christianizes and implements the pedagogical knowledge borrowed from Aristotle and his fellow Greek-Romans, specially the Greek "*paidea*" and, within it, the "*mayeutica*" of Socrates in more tangible terms.³¹ We must never lose sight of the fact that Aristotle never practiced nor attempted to create a pedagogy with the intention of conveying any class or category of knowledge if we are to have a better comprehension of an All-round pedagogy. His pedagogy was solely focused on forming good citizens. Therefore, it would be more appropriate to speak in terms of a *civic* or *citizenry pedagogy*.

It is believed that an All-round pedagogy principles are in direct relationship with the education or integral formation of a human being, not with instruction or the simple transmission of knowledge as such. This indicates that those ideas aim to provide "wisdom" (profound knowledge) more than science (pure immanent knowledge).³² In another words, the goal of All-round pedagogy is to impart knowledge/science and wisdom. This uniqueness gives it the fundamental characteristic of being a *sapiential*³³ pedagogy.³⁴ We shall give consideration to both Aristotle and Augustine in our effort to building this methodological thinking.

²⁸Peter; *It's about Navigating Life: The Importance of Philosophy and Theology*

²⁹Peter; *It's about Navigating Life: The Importance of Philosophy and Theology*

³⁰Peter; *It's about Navigating Life: The Importance of Philosophy and Theology*

³¹Berdon, *Basic Elements of Augustinian Pedagogy*, 53.

³²Berdon, *Basic Elements of Augustinian Pedagogy*, 53.

³³Sapiential denotes containing or conferring wisdom.

³⁴Berdon, *Basic Elements of Augustinian Pedagogy*, 53.



Thus, what we refer to here even though it is not stated directly in their own writings, Aristotelian or Augustinian pedagogy is an educational philosophy that inevitably derives from and is upheld by their integral anthropology, or the understanding that Augustine and Aristotle held of the human being in relation to himself, his fellow humans, the world, and God. It is evident from the outset that we must look for the answer to all of these in their holistic anthropology, which is, as we know, a conceptual synthesis or symbiosis of philosophy, psychology, and theology.³⁵ Educational theory, which in turn transmits the real practice of education, is conditioned by this anthropological conception.

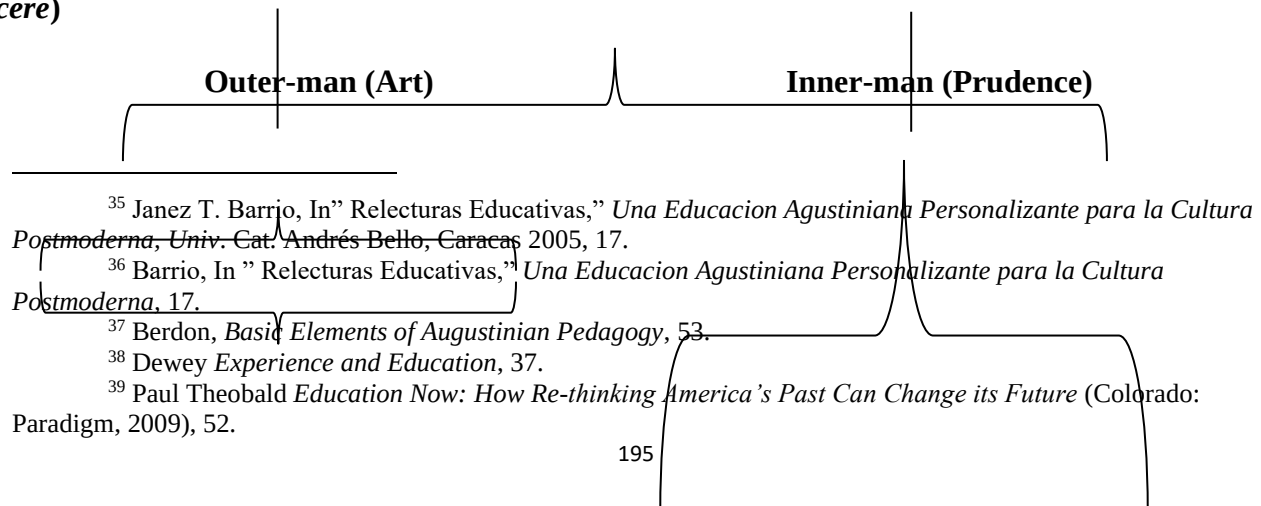
If things have their being in the Unmoved-mover, therefore, things exist and are both intelligible and true insofar as they correspond to this Unmoved-mover. According to Aristotle as well as Augustine, these universal truths are the objects/contents of knowledge and, as such, the subjects of science, education, and culture.³⁶ If the truths down below are potential or virtual and are releasing birthing screams, then knowing them requires finding them and illuminating them. As a result, the All-around pedagogy is a *maieutic* approach. Simply put, *mayéutica* is the act of giving birth. A student requires the stimulation and support of an educator to reveal the truth within him, just as a woman giving birth requires the help of a midwife. In short, following Socrates Augustine holds that; to educate (*e-ducere* means to draw out), to bring to light, to invite, arouse, stimulate, provoke, awaken, guide and help the truth within people and things is the responsibility of the educator.³⁷ Dewey following Aristotle and Augustine goes on to assert that education is a lifelong process and not a preparation for future living, in other words, a “learning by doing.”³⁸ Schools should create environments that support the ongoing growth of both students and teachers. Theobald avers that, “active learning or, learning by doing is not only more vivid, it also allows students to engage in the kind of collaboration and problem-solving they will encounter across classroom’s wall.”³⁹

Here is the classification of All-round pedagogy.

All-Round Pedagogy

Science-pure immanent knowledge (*educare*)
(*educere*)

Wisdom-profound Knowledge





Practical Sciences A, Productive Sciences, Intellectual Virtues

Physical

Moral Virtues, Theoretical Sciences Practical Sciences B

Metaphysical/Transcendental

Intellectual virtues: Virtues in the broadest sense are mental habits that make the intellect a more effective tool for knowledge. They may improve a man's knowledge of ethics, but they cannot render him a better living man. As a result, their impact on a man's moral existence is fairly inferior. While Science is the habitual knowledge of the specific sciences, the practice of drawing conclusions by demonstration from primary principles, Wisdom is the practice of understanding things from their most fundamental causes, arranging principles and conclusions into a large body of truth. While art is the practice of creating things, of producing something external; which encompasses the fine, liberal, and mechanical arts, prudence is the practice of knowing how to carry out tasks, how to manage activities that don't provide material goods, and how to lead a decent life.⁴⁰ Therefore, education must be complete; mathematics, biology, history, geography, economics, philosophy... and what makes them complete is humanity, consequently, both dimensions must be sanitized according to geographical context for the proper holisticalization of man and his society.

⁴⁰ Austin, *Ethics in Theory and Practice Based on the Teachings of Aristotle and St.*

Thomas Aquinas, 213-214.



Implementation of an All-Round Pedagogical System of Education

Aristotle believed that education should be regulated by law and should be an affair of the state and not in private hands.⁴¹ He went on to argue that the legislator should direct his attention above all, to the education of the youth. Education is said to be a powerful instrument of change and development in any society. Researches have it that whatever changes and development intended by any society should be taught in school. Education all over the world has been seen as a powerful instrument for an overall societal development. However, education as powerful as it is claimed to be, seems to be an instrument in the hands of government agents known as leaders or policy makers as it was rightly stated by Aristotle. Rousseau advocates for a learner to be removed from society until he/she is mature enough to distinguish between good and evil. When he/she is mature, the child should be taught what will be useful to him/her and in this way he can then live in the society without being corrupted. He also states that, the father is the best teacher of the child while the mother the best nurse.⁴² Unlike Aristotle and Rousseau, this thesis aspired by its pedagogical methodology that is an All-Round Pedagogy, asserts that the affair of guiding, helping, drawing up, nurturing, accompanying a child should not be left to any entity no matter how powerful that entity is, but rather, it should be a collective responsibility of a whole community.

Augustinian pedagogy has it that, education can no longer be an individual responsibility or duty, but a responsibility and duty based on the solidarity and consent of those most directly involved in the education of young people: family, parents, ministry of education, educators, students, non-teaching staff of the educational institutions, churches, caretakers, friends, servants/gardeners, government, elders, leaders and even community and society but their contributions are different.⁴³ The air that many young people breathe, whether in the environment or at home, is neither healthy nor truly conducive to fostering education. How can the education world offer high school learners something that so many of them have never learned neither from home nor from community? The child will grow only to be a confused educator like we have had today. Fagothey contends that, according to natural law, parents have the right to educate their children, making this a natural right. Since the parents are responsible for the child's existence, they are also responsible for providing for all the necessities for the child to be a better and productive human being.⁴⁴ It is not over to feed, cloth, and shelter the child, they must as well take care of the child's outer and inner dimensions through education. He further illustrates that, the state and the church as far as education is concern have secondary rights that do not in any way infringe upon the rights of the parents. Education falls under the purview of the methods that the state and the church have a right to use in order to achieve their goals. The education of her members must be

⁴¹ Aristotle, *The Politics*, 180.

⁴² Musa J., *Introduction to Philosophy of Education*, 58

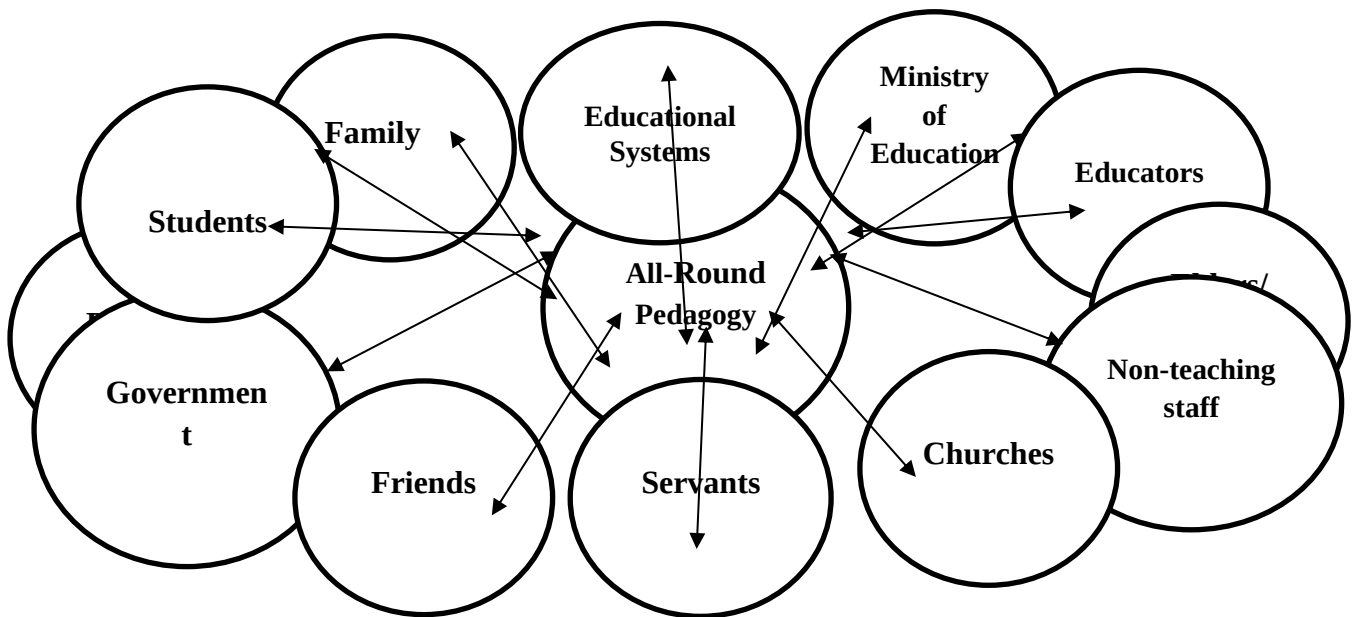
⁴³ Berdon OSA, *Basic Elements of Augustinian Pedagogy*, 184

⁴⁴ Austin, *Ethics in Theory and Practice Based on the Teachings of Aristotle and St. Thomas Aquinas*, 411.



topics that the church has something to comment about and the state of its citizens.⁴⁵ In short all-round pedagogy borrows and shares from and with every entity present that which is morally and intellectually satisfying.

Here is the diagram that demonstrate how All-round pedagogy works.



It is a web that binds all surrounding entities with the learner and the learner with the entities. Waghid argues that the African Philosophy of Education, with its emphasis on attaining reasonableness, would direct its attention toward a pedagogy of teaching and learning in which educators and students are viewed as knowledge seekers. This would involve a departure from the notion that required texts and course readings are to be regarded as canonical texts, for example.⁴⁶ Because they possess the power of reason, both teachers and students should be willing to interpret, analyze, and look beyond the texts that are being studied. According to Waghid, when educators and learners collaborate in the domain of reason they provide each other with a comprehensible explanation of the reasoning they have obtained, demonstrating their capacity and willingness to assess the justification for action they have gained. This allows them to ultimately account for their endorsements of their useful conclusions as well as those of others.⁴⁷ Waghid's idea of the teacher being a true seeker together with his/her students is echoed by St. Augustine, who insisted that teachers should not see themselves as the possessors of knowledge while the students as the receivers,

⁴⁵ Austin, *Ethics in Theory and Practice Based on the Teachings of Aristotle and St. Thomas Aquinas*, 412.

⁴⁶ Waghid, *African Philosophy of Education Reconsidered On Being Human*, 8.

⁴⁷ Waghid, *African Philosophy of Education Reconsidered On Being Human*, 8.



rather, they should see themselves as midwives of what has been planted in the hearts of individuals.⁴⁸

Conclusion

Education all over the world remains the best instrument for the achievement of a meaningful life. Although Aristotle's work has reached us in an incomplete form and many important texts are missing, his theory of education can be seen to occupy an important place in his philosophical thinking as a whole. If the goal of man is one of his essential concerns, it is only through education that man fulfils himself completely. Human beings possess specific natural aptitudes but it is only through education that they learn the business of being human and become truly human: Hence, this article argues that, for us to serve developing countries from any emergent cataclysm and conflagration, we have to return to Aristotle's theory of education if we truly want our institutions (government, educational centres, church, and family institutions) to flourish this has to be done via an All-Round Pedagogical System. The following as to be observed One, the modern system has to imbibe the value of self-reliance; today more than ever, many acquire certificates because, that is a demand for one to be employed which in many cases they cannot defend it. Second, the modern educational system needs to borrow from Aristotle theories by developing problem solving educational curriculum rather than depending on abstract model that becomes ineffective in the face of day to day real changes. Third, any system of education that we use today all over the developing countries introduced by our government, can only be successful if it has touch with the Aristotelian via an All-round pedagogy. Fourth, any borrowed knowledge has to be mainstreamed in the culture of the people so that it will be of meaning and of service to the people in a given society. Any people's education should start with the people themselves. Fifth, considering the level of corruption in the developing countries, there is need to imbibe the All-round pedagogy model that will produce both skilled and honest (holistic) human beings in society.

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⁴⁸ Conf., 4:16,55



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