

A pedagogy by Emile Durkheim:

A Preliminary resource for rethinking curriculum and assessment

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In the new education movement in Japanese Education history they unsuccessfully tried to perfect combustion after the world war II in Japan. Tanabe Juri in Tohoku University acted as a professor Educational sociology research Labo of Tohoku University (1953-1957). According to the records in 1980s, Yoshitomo Takeuchi (1919-1991) reflected his activity “If I met the publication earlier in those days, the new education movement successfully resulted in perfect combustion by referring to Pedagogy that absorbed a lot from Durkheim (1858-1917). Today since 2000s, Michael Young in London also absorbs Durkheim for future curriculum. In this occasion, Linda Allal in Geneva recommended for use to rethink assessment by translating the original French version into English. The author tries to leave a discussion about the Durkheim, Émile (1911) that proposed to consider pedagogy as a ‘practical theory’ situated in an intermediate zone between art and science.

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Pedagogy and Education = English Translation by Linda Allal

We often hear the two words “education” and “pedagogy” being confused. But these words should be carefully distinguished. “Education” is the action exerted on children by parents and masters. This action occurs at all times and in every context. There is not a period in social life or even a moment during the day when youth are not in contact with an elder, where they are not under some educational influence. Because this influence is not confined to short periods of time when parents or supervisors communicate consciously and through actual teaching, the results of their experiences are left to those who come after them. There is an unconscious education that never stops. In the examples we set, the words we speak, the acts we perform, we fashion the spirit of our children continuously. (See *Education*).

Education is entirely different from pedagogy. Pedagogy is not about action but about theory. These theories are the means for thinking about education, not for practicing it. Sometimes it is distinguished from practice to the point of opposing it. The pedagogy of Rabelais, of Rousseau or

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of Pestalozzi opposed the education of their times. Education is thus the material of pedagogy. In a certain sense it is about reflection on educational matters.

Pedagogy is intermittent while education is continuous. There are people who haven't been "taught", strictly speaking. Pedagogy has only appeared in relatively recently in history. In Greek history, we find pedagogy only after the time of Pericles, With Plato, Xenophon, Aristotle. It didn't appear until relatively recently in history. Pedagogy barely existed in Rome. In Christian societies, it was only in the 16th century that any important works were produced; and its growth slowed in the next century, only resuming full force in the eighteenth century. Man reflects only when it is necessary and the conditions of reflection are not always met everywhere.

Put this way, we only need to search for the people who have thought about pedagogy and its products. Should we see it as a proper scientific doctrine and should we say that pedagogy is a science - the science of education? Or would it be better to give it another name, and if so, what? The nature of pedagogical methods is understood very differently, depending on the answer to this question.

I

Educational matters, considered from a certain point of view, are the object of a discipline with all the characteristics of other scientific disciplines – this is what's easy to demonstrate.

In effect, in order to call an ensemble of studies a science, it needs to have the following characteristics:

1st, it must be based on facts gathered through observation. A science, in effect, is defined by its object; it thus supposes that that object exists, that it can designate rules of some kind, and identify its place in reality.

2nd these facts must, together, have sufficient homogeneity to be classified within the same category. If they were indistinguishable from others, they would not be a science but different sciences with different characteristics and objects of study. Newly emerging sciences fairly frequently encompass a number of different objects in a confused manner. This is the case, for example, with geography, anthropology, etc. But this never more than a transitory phase in the development of sciences.

3rd and finally, sciences study facts for the sake of understanding, and only for understanding, in a completely disinterested/neutral fashion. We use the somewhat general and vague word "to know" without specifying what so-called scientific knowledge includes. In effect, scholars are those who seek to discover laws in order to describe and to explain. Science is based solely on knowledge, whatever it is, and sought for its own sake. Without doubt, scholars know that

discoveries are likely to be applied. It might even be the case that they direct their research preferences toward certain areas because they are more profitable and allow urgent needs to be satisfied. But as much as they engage in scientific investigation, they are not interested in practical outcomes. They only say what is; they observe things, and leave it at that. They are not preoccupied with knowing if the truths they have discovered are agreeable or disconcerting, or if it would be better to do it otherwise. Their role is to describe reality, not to judge it.

Put this way, there's no reason that education should not be a subject for research which satisfies all the conditions above, and consequently which has all the characteristics of a science.

In effect, education practiced in a specific society at a specific time in its evolution, is an ensemble of practices, methods, customs which constitute the accepted facts with the same reality as other social facts. These are not, as we have long believed, more or less arbitrary and artificial combinations which owe their existence to the capricious influence of contingent desires. On the contrary, they are veritable social institutions. There is not a man who can create a different education system than what is already part of the society's structure, just as it is impossible for a living being to have other organs that function differently than those which are already part of its constitution. If, for all the reasons which were given in support of this conception (see *Education*), it is necessary to add new ideas to them; it is sufficient to be aware of the imperative force with which these practices impose themselves on us. It is vain to believe that we raise our children as we want. We are forced to follow the rules of the social milieu where we live. Opinions are imposed on us, and opinion is a moral force, the power of which is no less constraining than physical force. The uses to which it lends its authority are thereby removed to a large extent, by the actions of individuals. We can contravene it, but there moral forces against which we object and which act on us, and it is difficult, because of their superiority, we are still not defeated. This is also the way in which we can revolt against the material force on which we depend. We can tempt to live in another way than implied by the nature of our physical milieu; but, alas, death or sickness are the sanction of our revolt. In the same way we are plunged in an atmosphere of ideas and collective sentiments which we cannot modify at will; and surely ideas and feelings of this type are found in educational practice. There are therefore things distinct from us, even thou we resist, realities which themselves have a defined nature and which impose themselves on us. As a result, it is possible to observe them, to search to know them with the sole goal of understanding them. On the other hand, all educational practices, whatever they may be, whatever differences there may be among them, have one characteristic in common : they are the result of all the action exercised upon one generation to the next in view of adapting them to the social milieu of their time. They are there for all the diverse

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modalities of the fundamental relation. As a result, they are of the same genre, they come from the same logical category. They can therefore serve the object of one and the same science, that is, the science of education.

It is not impossible to indicate from now, with the sole aim of refining/clarifying some of the principal problems this science should address.

Educational practices are not isolated one from the other; but within a society they are part of a system which all parties concur, has the same end: it is the educational system appropriate to the country in its time. Each population has its own, as it has its moral, religious, economic and other systems. But, on the other hand, people of the same kind, which is to say people who are brought together by essential elements of their constitution, should create comparable educational systems. The similarities found in their general organization should necessarily follow on others and have the same importance. As a result, we can certainly, by identifying similarities and eliminating differences, set out the generic types of education that correspond to different societies. For example, under the rules of the tribe, the essential characteristic of education is that it is diffused; it is given to all the members of the clan no matter who they are. There are no determined masters, no special staff supervisors to teach the young ; it is all the elders, it is the ensemble of prior generations which play this role. At best, for some teachers these are fundamental, some of the older teachings are more specifically identified. In other more advanced societies, we no longer find this type of diffusion, or at least, less of it. Education is concentrated in the hands of specialists. In India and Egypt, the priests are charged with this function. Education is a function of priestly power. But this first differential characteristic leads to others. When the religious life, is at the origin, a special body is created, that is, a priestly caste is formed, which is strictly speculative and previously unknown within the religion and is development previously unknown. It is in these priestly milieux in which the the first rudimentary forms of science emerged: astronomy, mathematics, cosmology. It is a fact that Comte having much earlier observed/noticed and which was easily explained. It is only natural that an organization which, in effect, is concentrated a limited group that the speculative life stimulated sciences. After this, education was no longer limited, in principle, to shaping children's behavior. From that time, there were new matters to teach. The priest taught element of the emerging sciences. Only, this speculative knowledge was not taught for itself but for the way in which it supported religious beliefs; it had a sacred character, the sciences had all the appropriately religious elements because they were formed at the heart of religion itself and they were inseparable. In other countries, as in the Latin and Greek countries, education was still shared, in some proportion, between the State and the family. It was not the priestly caste but

the state which has come into the religious life. Owing to this, as there were no speculative needs, all was oriented toward action and practice, and when the need was felt, science was born. The philosophers, the scholars of Greece, were private and secular. Science quickly took an antireligious trend. As a result, from the point of view which interests us, instruction, as soon as it appeared, had a secular and private character. The “scribe” of Athens is a simple citizen, without official affiliation or religious character.

It is useless to multiply these examples, which only serve as illustration. These are sufficient to show how, in comparing societies of the same type, we might classify types of education, in the same way we classify kinds of families, states or religions. These classifications do not exhaust scientific problems which might be posed in the domain of education. They merely furnish the necessary elements for resolving other, more important issues. Once these genres are established, they need to be explained – in other words, to research on the conditions the characteristic properties on which each of them depend, and how they are related. We would establish, in this way, the laws which dominate the evolution of the education system. We could then see in how education developed, what has determined that development and what has happened. This is without doubt a theoretical question, but the solution would be fruitful and have many practical applications.

Thus we already have a vast field of studies open to scientific speculation. And yet there are other problems that could be addressed in the same spirit. Everything we have said refers to the past. Such research helps us to understand what our educational institutions consist of. But they may also be considered from another point of view. Once formed, the way they function, and we can study the manner in which they function. In other words, the outcomes and the different conditions that lead to variation in the results/outcomes. For this purpose, good scholarly statistics are needed. There is in each school a system of discipline with rewards and punishments. How interesting it would be to know, not only on the basis of anecdotal impressions, but through methodical observations, how this system functions in different schools in the same local areas, in different regions, at different points in the year, or different points in the day; what are the most common school crimes ; how the proportion varies across the country or across countries, how much depends on the age of the child or the status of his family, and so on! All the questions that arise in regard to adult crimes are no less useful to ask here. There is juvenile criminology, as, there is a criminology for adults. And discipline is not the only educational institution which could be studied by this method. There is no teaching method whose effects could not be measured in the same way, assuming, of course, that the instrument required for such a study, that is to say a good statistic, has been established.

II

So two groups of problems which are purely scientific may not be disputed. Some are related to the genesis of education, other to its operating systems. In all this research, it is just to describe things past or present, to investigate the causes, and to determine the effects. These constitute a science, or rather, what would be, the science of education.

But in the sketch we have just drawn, it is evident that pedagogical theories are speculation of an entirely different kind. Indeed, they do not have the same goal and do not employ the same methods. Their goal is not to describe or explain what is or what has been, but to determine what needs to be. They are not oriented toward the present nor the past, but toward the future. They do not propose to faithfully express current realities, but to issue precepts of conduct. They do not tell us, this is what exists and why, but what must be done. Similarly, educational theorists do not generally speak of traditional practices of past and present with an almost systematic disdain. Similarly, educational theorists do not generally speak of traditional practices of past and present with an almost systematic disdain. They point out imperfections. A fresco of all the great pedagogues, Rabelais, Montaigne, Rousseau, Pestalozzi, are of revolutionary spirits, insurgents against the customs of their contemporaries. They do not mention the systems past and present to convict them, to declare they have no foundation in nature. They are more or less completely clean slate and undertake instead to build something entirely new.

So if we want to understand, one must carefully distinguish between the two kinds of speculation. Pedagogy is something different than educational science. But then what is it? To make a reasoned choice, it is not enough to know what it is not we must indicate what it is. Would we say that it is an art? This appears to be the necessary conclusion, for usually we don't see an intermediary between the two extremes and we call any product based on reflection art and not science. But it stretching the sense of the word art to encourage a very different kind of result.

Indeed, the practical experience the teacher gains in contact with children and the exercise of his profession is also called art. But this experience is obviously something very different from pedagogical theories. A fact of common observation makes this difference very clear. One could be a perfect teacher and yet be quite unsuitable for pedagogical speculation. The skillful teacher knows what to do, can not always tell the reasons for the processes he or she employs; conversely the pedagogue may lack all practical skills. We wouldn't have asked either Rousseau or Montaigne to teach a class. We could say that even Pestalozzi, who was a teacher, was incomplete as an educator as proven by his repeated failures. The same confusion can be found

in other domains. We speak of the art of “savoir-faire” of the statesman, expert in the management of public affairs. But we also say that the writings of Plato, Aristotle, and Rousseau, are treaties on the art of politics ; and we certainly cannot see them as scientific works, as they are designed not to study reality, but to illustrate an ideal. Yet there is an abyss between the approaches of the mind implied in a book like the Social Contract and those implied in the administration of the state. Rousseau probably would have been as bad a minister as an educator. The best medical theoreticians are not necessarily the best clinicians.

So it is better not to use the same word to discuss two forms of activity that are so different. We must, we believe, reserve the name of art to all that is pure practice without theory. This is how everyone refers to when talking about the soldier's art, art of the lawyer, the art of instructor. An art is a system of ways of doing things that is adjusted for specialized purposes and is the product of traditional experience communicated through education or the personal experience of the individual... Doubtless it may be that art is informed by reflection, but reflection is not essential, since it can exist without it. But there is not a single art where all is the result of reflection.

Between art defined in this way and science so defined, there is a place for a attitude that is in between. Instead of acting on things or beings following determined modes, we reflect on the processes of action that should be employed with the view not of understanding or explaining but appreciating what they are worth, why they should be, if they are not useful, to modify them in some way, or even to totally replace them with completely new processes. These reflections take the form of theory; they are the combination of ideas, not the combination of acts, and in this way they approach science. But the ideas which are being combined are intended not to express the nature of things given, but to direct actions. They are not movements, but are very close to movements, as they have the function of setting out a direction. If these are not actions, they are at least programs for action, and thus they approach art. These are what medial, political strategic theories are. To express the mixed character of these sorts of speculation, we propose to call them practical theories. Pedagogy is practical theory in this genre. It doesn't make a scientific study of existing systems, but reflects on it with a view of providing ideas for activity of educators.

III

But pedagogy understood in this way is exposed to serious objection. No doubt, it is said, a practical theory is possible and legitimate when it can rely on an established science and it is undisputed. In this case, indeed, the theoretical concepts have practical consequences with scientific value on which conclusions may be based. Thus, applied chemistry is a practical theory

that is merely the implementation of the theories of pure chemistry. But a working theory is only as good as the science from which it borrows its basic concepts. On which sciences can pedagogy rely? It should first be the science of education. To know what education should be, one should first know its nature, the diverse conditions on which it depends, the laws by which it evolved in history. But science education is basically still a "project". Still remaining, on the one hand, other branches of sociology which might help pedagogy to fix the aims of education and the general orientation of its methods; on the other hand, the lessons of psychology might be very useful for determining pedagogical processes in detail. But sociology is still a new science, and only a few, if any, propositions have been established. Psychology, although established earlier than the social sciences, is the object of some controversy; there are no questions in psychology for which the most controversial theories have support. So what practical conclusions can be drawn from scientific data which are both uncertain and incomplete? What is the value of pedagogical speculation, when the bases of speculation are lacking in strength?

The fact that we raise these issues to deny any credit to pedagogy is incontestable. It is certain that the science of education is in and of itself, as is the case with sociology and psychology, still little advanced. So if we were able to wait, it would be prudent and methodical to wait until these sciences have made progress and can be used with more confidence. But that is precisely the patience we are not permitted. We are not free to defer problems; we are asked, or rather imposed upon by the issues and the need to live. The question is not complete. We have started the voyage and must follow through. On many points, our traditional system of education is no longer in harmony with our ideas and needs. We therefore have the following choices: either we try to maintain the same practices we have inherited from the past, even though they do not correspond to current demands, or undertake to restore the harmony disturbed in our search for necessary changes. Between these two choices, the first is impractical and cannot succeed. Nothing is so vain as an attempt to give artificial life and authority to institutions which are old and discredited. Failure is inevitable. You cannot suppress ideas that contradict these institutions; they can not silence the needs they raise. The forces against which we undertake to fight and can not have the upper hand.

There is nothing to do but to get to work courageously, to seek the necessary changes and implement them. But how to find them if not through reflection? Only the reflective consciousness can meet the deficiencies of tradition, when it must be done by default. But what is that teaching, if not the reflection applied to things as methodically as possible for education to regulate development? Without doubt, we don't have all the desirable elements to resolve the problems at hand; but this is not a reason to not search to resolve them since they have to be solved.

So we have nothing else to do but do best, to collect the most instructive facts and interpret

them with as method as we can in order to minimize the chances of error. This is the role of educator. Nothing is as vain and sterile as scientific puritanism, arguing under the pretext that science is not made, advising abstention and recommending men be indifferent witnesses, or at least resigned, to the march of events. Next to the fallacy of ignorance, there is the fallacy of science that is no less dangerous. No doubt, to act in these circumstances is risky. But action is never without risk; science, as advanced as it may be, cannot suppress these risks. All that we can ask ourselves is to put all that we have of science, as imperfect as it may be, and all that we have of conscience, to prevent the risks as far as we can. And this is precisely the role of pedagogy.

But pedagogy is not only useful in these critical times when there is an urgent need to create a school system in harmony with modern needs; now at least, it has become an auxiliary indispensable to education.

Indeed, if the art of the educator consists primarily of instincts and habits, it is nevertheless necessary to use our intelligence. From the time when people have reached a certain degree of civilization, debate could not take place without at least some reflection. In effect, once individuality became an essential element of intellectual culture and human morals, the educator has had to take into account the germ of individuality in each child. We need, by all possible means, to seek to encourage their development. The link common to all, in an invariable manner, is the same impersonal and uniform regulation; On the contrary, one should vary, diversify methods according to the temperaments and intelligence of each. But, in order to wisely accommodate the range of educational practices to meet the variety of individual needs, one needs to know their tendencies, the reasons for the different methods and processes, and their impacts under different circumstances. One must, in a word, submit them to pedagogical reflection. An empirical and mechanical education, cannot be compressive and graded. Moreover, as we advance in time, social evolution is becoming faster; one era does not resemble the one that preceded it; each era has its physiognomy. New needs and new ideas arise continuously. To meet the continuous changes that occur in opinions and well in morals, it is necessary that education itself changing, and therefore remain in a state of malleability that allows change. But, the only way to prevent it from falling under the yoke of custom and degenerating into mechanical automatism and immutable, it is to keep it perpetually in suspense through reflection. When the educator is aware of the methods he employs, their purposes and reasons for being, it is fit to judge them and, consequently, to be ready to change if he/ he happens to be convinced that the goal is to continue the same or more. Reflection is, par excellence, the opposing force of habit and routine is obstacle to necessary progress.

That is why, if it is true as we said at the beginning that pedagogy appears in history only

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intermittently, one must add that it has become more and more a function of social life. The Middle Ages did not need it. It was an era of conformism where everyone thought and felt in the same way, where everyone was cast in the same mold, where individual dissent was rare, and even prohibited. Education was therefore impersonal; the master in medieval schools addressed all the students collectively without any thought of adapting his work to the nature of each. At the same time, the immutability of fundamental beliefs prevented any rapid evolution of the education system. For these two reasons, there was less need to be guided by pedagogical thought. But, with the Renaissance, everything changed: the individual personalities emerged from the social mass where they were, up to that point, absorbed and confused; minds diversified; at the same time, historical development accelerated; a new civilization emerged. To meet all these changes, pedagogical reflection awakened and although it has not always been brilliant, it has never been completely extinguished.

IV

But if pedagogical reflection is to be as useful as we hope, it must be part of an appropriate culture. First, we have seen that pedagogy is not education and cannot take its place. Its role is not to substitute for practice, but to guide, clarify, to help, if necessary, to fill the gaps that and remedy identified deficiencies. The teacher does not need to build a teaching system from scratch, as if it has not existed before, but must, instead, apply it to his or her understanding of his/her time; it is under this condition that he/she will be able to use it wisely and to judge what he/she finds to be lacking.

1) But in order to understand, it is not enough to consider education as it is today, because this system is a product of history that history alone can explain. It is a social institution. But it is part of any country's history. French schools reflect the French spirit. So we can not understand what they are, the goals they pursue if we don't know anything about the national spirit, the diverse elements, which ones are the result of permanent and profound factors, and those, which on the contrary, are more or less the result of accidental and temporary factors: these are questions which can only be addressed through historical analysis. The place of primary school in our entire school organization and in the general life of the society is often discussed. But the problem is unsolvable if we don't know how the organization of schools came about, where distinctive characteristics came from, and what determined, in the past, the place that was accorded to elementary schools, the factors that have helped or hinder their development, etc.

Thus, the history of teaching, at least at the national level, is preliminary to a pedagogical culture. Naturally, if the primary pedagogy is the history of primary teaching, we are more likely

to want to understand it. But, for the reasons just mentioned, it cannot be completely detached from the larger school system of which it is a part.

2) But this school system is not only based on established practices, methods of time-honored heritage. We find there also, trends toward the future, aspirations toward new ideals, more or less clearly glimpsed. It is important to know these aspirations well in order to appreciate the place they should have in the reality of schools. But they come to be expressed in pedagogical doctrines; the history of these doctrines must complete that of teaching.

One might think, it is true, that to fulfill its useful purpose, this story does not need to go far in the past and may without inconvenience be very short. Isn't it enough to know the theories shared among contemporary minds? All others, those of earlier centuries, are now outdated and no longer seems to be that an interest to learning. But modernism cannot, we believe, undermine one of the main sources which must feed pedagogical thinking.

Indeed, the latest doctrines were not born yesterday; they follow those that preceded them and without which, therefore, they cannot be understood; and so, gradually, in order to understand the causes determining current pedagogy of any import, it is generally necessary to reach fairly far back. It is even this same condition that will have some assurance that the views inspiring most people are not brilliant improvisations, destined to sink quickly into obscurity. For example, in order to understand current trends in teaching, what might be called pedagogical realism, we must not confine our views to the ways in which things are expressed by any given modern thinker; one must go back to its origins – which is to say the middle of the 18th century in France, and toward the end of the 17th century in certain Protestant countries. Simply because it will be linked in this way to its early origins, the realistic pedagogy will have quite another aspect; we will take better account of the root impersonal causes acting among all peoples of Europe. And at the same time, we will be better placed to see the reasons, and as a consequence, to judge the true extent of this movement. On the other hand, this modern education has been formed in opposition to another trend, which is humanistic and bookish. We can therefore healthily appreciate the first when we also know the second; and we are then obliged to reach further back in history. This history of pedagogy, if it is to bear fruit, should not, however, be separated from the history of education. Although we have distinguished them in this discussion, they are in fact integral to each other. Because at every moment of time, the doctrines depend on the state of teaching, which they reflect as well as react against, and secondly, they are effective to the extent that they contribute to or determine them.

Pedagogical culture must therefore have a largely historical basis. This is the condition by which pedagogy can escape a common reproach which has seriously undermined its credibility.

Too many pedagogies, among the most famous, started to build their systems in isolation from everything that existed before. The treatment to which Ponocrates submits Gargantua before initiating new methods, is on this point, significant: he purges his brain “with the elebore of Anticyra so to make him forget “all that he had learned under his old tutors.” It was said, in allegorical form, that the new pedagogy had nothing in common with that which had preceded it. But it was, at the same time, outside of reality. The future cannot be evoked from nothing; we can only construct it with materials passed on from the past. An ideal that is built by taking the opposite of the existing state of affairs is not possible since it has no roots in reality. Moreover, it is clear that the past had its reasons for being; it could not have lasted if it hadn't responded to legitimate needs and cannot disappear completely overnight, so you cannot make a clean sweep without radically violating basic needs. That is how pedagogy has so often been a form of utopian literature. We feel sorry for the children who have been under the rigorous application of the methods of Rousseau or Pestalozzi. Without doubt, these utopias had a useful role to play in history. Their simplicity even allowed them to strike the minds and stimulate stronger action. But first, these benefits were not without drawbacks; in addition, for daily pedagogy, each teacher needs to clarify and guide their daily practice, and needs less passion and unilateral drive, and instead, more method and feeling of present reality and the multiple difficulties with which it is necessary to cope. It is this feeling that makes a well understood historical culture.

3) The history of education and pedagogy allows us to determine the lines that must be pursued at each moment. But, as to regards the necessary means to achieving these purposes, we must look to psychology.

Indeed, the pedagogical ideal of an era primarily expresses the state of society for that time. But for that ideal to become a reality, it must still comply with the consciousness of the child. But consciousness has its own laws which we need to know in order to change them, if, at least, we want to spare as far as possible, empirical trial and error that pedagogy is specifically intended to minimize. To encourage activity to develop in a certain direction, we still need to know the springs which move and their nature: for it is under this condition that it will be possible to knowingly apply appropriate action. Is it, for example, to awaken the love of country or sense of humanity? We know better how to turn the moral sensibilities of the students in either direction, as we have more complete and accurate notions of the tendencies, habits, desires, emotions, etc. and the various conditions on which they depend and the form they present in children. Next we see a trend in the production of pleasant or unpleasant experiences humans might create, or, rather, ... we will have to take very different approaches to regulating their functioning. However, it is to psychology and, more specifically, child psychology that it is to resolve these issues. If so

it has no jurisdiction to fix the end - since the end varies across social states - it no doubt has a useful role to play in building methods. Similarly, as no method can be applied equally to different children, psychology should help us recognize the diversity of minds and characters. We know that unfortunately we are still far from the time it will really be able to fulfill this desideratum.

There is a special form of psychology for the teacher which has special significance: it is collective psychology. A class, in fact, is a small society, and it cannot be led as if it were a mere agglomeration of individuals independent of one another. Children in class think, feel and act differently when they are alone. In a class, there are moments of contagion, collective demoralization, of mutual excitement, wholesome effervescence, and the teacher must know how to prevent one, and take advantage of the other. Assuredly, this science is still in its infancy. However, there are now a number of propositions that should not be ignored.

These are the main disciplines that can awaken and cultivate pedagogical thinking. Instead of trying to enact, in pedagogy, an abstract code of methodological rules— an enterprise which would involve varied and complex speculation, it is hardly feasible to do this in a satisfactory manner - it seems preferable to us to indicate how the teacher should be trained. A certain mindset in face of problems that will need to be addressed.

[EMILE DURKHEIM.]

Programs for teaching and pedagogy in basic education

(Order of 4 August 1905.)

First and second year

In the first and second year teaching, pedagogy is linked to psychology and morality; these three disciplines are combined, the program (the same for men's and women's teachers' colleges) are covered for two hours per week in each year. We set out in the article Psychology the section entitled "A Primer of Psychology" (first year), article *Morale* Section "A. Morality" (second year). We merely reproduce the section entitled "Applications for Education," but we must point out that the program provides detailed guidance on the subject of these applications, for the first year (psychology), and for the second year, merely the general indication, "B. Review of Psychology and Morality. Applications. "

A note is attached to the section of the program (first year) entitled "A Primer of Psychology" reading: "For more clarity, we thought it advisable distinguish between pedagogical applications and the explanatory concepts in terms of psychology, in the program, but in practice, these two elements must be combined.

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- "The Director may develop in parallel, in first and second year at a weekly one-hour program on psychology and morality."

Below the text of the program applying psychology and moral education which is the teaching of pedagogy in the first and second year, in teacher training colleges:

"FIRST YEAR. — APPLICATIONS (OF PSYCHOLOGY) TO EDUCATION. — The education of the senses in the family and at school

"The instinct of curiosity. This may, in part, be learned. Not to tire the child.

"Natural interests/tastes to strength attention.

"Pedagogical rules favoring the development of memory.

"The child's interest in stories, fairy tales and the supernatural.

"Childrens' games. How they contribute to the development of intelligence.

"How children learn to speak.

"First habits to help children develop.

"Various forms of self-esteem: what can be developed through education.

"How childrens' sense of sympathy emerges and is developed.

"The spirit of imitation: benefits and pitfalls.

"Fear: how to heal the child.

"Obedience is the morality of children.

"The sad child; the nervous child; the overly sensitive child.

" How to develop generosity among children.

"Phyiscal education: the need to understand the physical nature of the child's development

"Good and bad physical practices.

"Physical exercises: gymnastics, games, gardening.

"Handicrafts.

"A few pages of commentary on the most apparent features of child psychology, and the role of educators.

"SECOND YEAR. — REVIEW OF PSYCHOLOGIES AND MORALS. APPLICATIONS."

THIRD YEAR.

In the third year, as well, the pedagogical program is the same for men's and women's teachers' colleges. Except for a few slight differences in wording; we put brackets around words or passages which are specific to the programs for women teachers. .

In the men's teaching program, the program is divided in this way:

“Applied psychology and moral education/ethics. Pedagogical doctrine. (Two hours per week.)

— Pedagogical practice and school administration. Common law concepts and political economy.

(One hour per week.)”

In women's teaching college, the division is as follows:

“Applied psychology and moral education/ethics. (Two hours per week). –

Pedagogical practice and school administration (about twenty lessons) –

Pedagogical doctrines (about twenty lessons). – The concepts of common law and political economy, which, in women's teaching schools, is shared with pedagogy and school administration's weekly hours and not included in school curricula for women teachers.

The program is followed by educational directorates, and a statement concerning the professional education of student teachers, which we also reproduce here.

“APPLICATION OF PSYCHOLOGY AND OF MORAL EDUCATION. – The education of the mind: general education and vocational education. The characteristic features of a good mind.

“The method: research methods and teaching methods. Main applications.

“Of intellectual and moral intuition. That which may be developed through education.

“ Developing your own educational processes, understanding and retention.

“Questioning: how to conduct in lessons and reviews.

“The use of textbooks in primary schools. How students should use them.

“Written homework : their importance. Danger of overuse.

“The role of beauty in education.

“Moral education: what it is. Resources offered by the school for the education.

“Awakening and the development of consciousness in children.

“The meaning of truth. The need to train it. Why the child makes mistakes or lies.

“How to develop feelings of affection and kindness in children.

“Diversity of temperaments and characters. To what extent can education change or modify

A pedagogy by Emile Durkheim:

them.

“The lazy child. The angry child. The sneaky child. Research on the approaches that the teacher can use to improve these traits.

« The importance of habits in education

[“Influence of example, the work of masters, of colleagues.

“Emulation at school, its advantages, disadvantages.

“What qualities ensure the authority of a woman teacher’.]

“General principles on which discipline at school must rest. Are they erased through rules, the habits and character of the school.

“How to reconcile the need for discipline and obedience with the duty to develop the personality of the child.

“Critical review of rewards and punishments used in primary school

“Childrens’ literature. Selection of books for children aged nine to thirteen.

[“The special destiny of the woman; domestic and social roles.]

“PEDAGOGICAL DOCTRINE. - Readings of the best pages of modern pedagogy.

“Doctrines and means of action of principal teachers.

“Indication of subsequent readings as an example:

“LOCKE : Thoughts concerning education : physical toughening.

“ROUSSEAU : Emile, Vol II : Main passages on education of the senses, the use of books, educational memory.

“Herbert SPENCER : On Intellectual Education : Lessons.

“Mme NECKER : Progressive Education : Influence of education on will ; chapters on willpower ; chapters on imagination.

[“FENELON : Treatise on education of girls: girls’ faults.

“BLACKIE : Self Education: Moral Education, paragraph VI et VII, pages 75 to79]

“Jules FERRY : Letter to Instructors, 17 November 1883.

“LAVISSE : Discussion of a history lesson (*Educational Review* of August 15, 1884).

“ANTHOINE : Inspection Notes: On the question (*Educational Review* of May 15, 1884).

“Félix PECAUT: *Public Education and National Life*: The Use and Abuse of Pedagogy (pages 61 à 68) ; Primary school and political education.

“James SULLY: Studies on children: Fragments. (This latter work appears only in the school

curriculum of male teachers)

“PRACTICAL PEDAGOGY AND SCHOOL ADMINISTRATION. – *Installation of physical materials in schools.* – Premises, furniture and classroom equipment.

“The museum. The library. School records.

“The court, covered courtyard, private areas. The garden, the teacher’s accommodation.

“*Organization of teaching.* – Student ranking. Time use. Program. The teaching of reading, writing and arithmetic. – Education on housekeeping – Review of principal school processes.

“Discipline: Rules, rewards, punishments, school marks and the school record. Relationships with families.

“Additional school roles. - Conferences and courses for adults, classes for housewives, recreational sessions. Popular readings. Sponsorships and associations. Mutual partnerships.

“*Administration.* - Of the various authorities responsible for monitoring and management of public schools. Teachers’ rapport with them.

“Departmental regulations

“Reciprocal duties of directors and assistant directors. Duties of the teacher outside of school.

“Annotated readings on the principle articles of the Organic law of 30 October 1886 and the decree and order of January 1887. Definition of neutrality.” (These last four words are found only in the program for the college for male teachers.)

“PEDAGOGICAL DIRECTIONS. – *Pedagogical Applications (courses in psychology and morals).* – Two hours per week, including one reserved for a pedagogical conference on Thursday, devoted to pedagogical applications on psychology and morals, and reading the best pages of the principal pedagogues and exercises adapted for primary school. (*Alternatively,* college for women teachers: One hour per week will be used for pedagogical applications of psychology courses and morals.)

“The most difficult and delicate questions are reserved for the third year, concerning education of the mind, discipline [moral education. Men and women directors will choose among proposed subjects or find others that suit them; they will ensure that the main questions concerning physical education, intellectual and morals in the family and at school are explored.

A pedagogy by Emile Durkheim:

"Pedagogical Doctrines. [Annotated reading of a few pages on pedagogy.] – Some portion of classes [twenty classes] will be devoted to the reading of [a few] chosen pages on the principle pedagogues. Great importance is attached to this exercise in opening the minds of student teachers - masters]on the core issues of education, exposing them to the original methods, and teaching to discern the value of works which they will consult later. This exercise will link to comparative instruction, and it will not be without utility to sometimes examine some chosen pages of low-level manual on pedagogy.

"Presentations of morality. - A number of hours will be devoted to the presentation of moral lessons for use in primary schools so that men and women master students have practice in selecting the concepts that are appropriate for children of different ages, and expressing them with clarity and simplicity. These lessons will always be accompanied by examples and sometimes reading.

"Pedagogy and school administration. – One hour a week for five months, or twenty lessons during the year. It is recommended that women directors only teach administration and classroom teaching which is essential for a female teacher to know, and choose the school processes they will discuss wisely.

"Educational conference. - The educational conferences prescribed by Article 99 of the Decree of 18 January 1887 are to be held weekly on Thursdays. It is led by a third-year male or female student third grade in front of students, teachers, director in annexed schools and teaching colleges.

"It consists either of a lesson given to children who have been brought for that purpose, or of a discussion on a question of method or discipline, or the critique of a selection extract from a scholarly work, of written assignments, or finally, the critical analysis of a page on pedagogy.

"The subjects are taken from the third year program, which is thus relieved of a considerable number of issues, and indeed, in the conference as in the two-hour class is the same spirit, the same methods that are needed: one applies the concepts of applied psychology and morality; the students teachers teach and the faculty complete or correct. But the pedagogy conference pedagogy, inasmuch as it brings together all the school's teachers, has a particular aim: all the resources of the teacher's college are oriented toward primary school; everyone brings his knowledge and experience, and benefits from the knowledge and experience of others.

"INSTRUCTION FOR VOCATIONAL EDUCATION STUDENT-TEACHERS AND MASTER TEACHERS – Men and women student teachers in vocational education start, in a direct way, with the third year of teachers' college. This education has occurred indirectly in previous years, through the understanding, methods, pedagogical knowledge of teachers, and good habits of mind their students have managed to acquire. With the third year this education it becomes direct, in one of three ways:

"First, for selected lessons, prepared and demonstrated for primary school, under the direction of professors from the teachers' college;

"Second, for the purposes of a critical examination of teaching methods an exam must be carried out in pedagogical courses and conferences led by the director of the teachers' college;

"Third, through applied exercises, master student teachers (men and women) are gradually exposed to the challenges of teaching and education in the presence of children.

"I. — It is important to emphasize the novelty of this three level training. For the time, teacher educators are effectively involved in the professional education of student teachers. Without doubt, the old rules prescribed what teachers should do in their classrooms, transposed lessons for primary school and asked them to sometimes attend practice sessions in school; but we know these recommendations were ineffective, and we won't blame them on the master busy with developing long programs to lead their students to "brevet superieur". Today, times assigned to transpositions are at a time when there is no other concern but pedagogical.

"This new task will be, hopefully, particularly appreciated by professors, each has a skill he or she can use to directly benefit future instructors. He/she knows its deep interest and how to make it attractive and lively.

"It is also an advantage, in terms of pedagogical science, if not in terms of the practice itself, to make these adjustments in the absence of children: the professor can correct it on the spot during the lessons if needed to try again; he can discuss specific ideas, the processes employed, etc. at that time. These exercises are very important: one could say that by opening the minds of student teachers on progress to achieve in each level of education, they are the best preventative against routine to come. There is no need to emphasize the value they have for the professors themselves.

A pedagogy by Emile Durkheim:

"But, if the benefits expected of practice are to be real, it is necessary that professors know the children well, and for this, they need to keep or re-establish contact with them. They can do this through applied schools. Would it be too much to ask each professor to attend a student teacher's lesson once or twice a month, or, as happens in too few schools, to make, upon agreement with the director of the annex school, a revision at the end of each month? This question has the advantage of allowing the professor to be aware of teaching, to force him or herself to bring children within the reach, and finally, to be a real stimulus for the student-master and for the young students.

"II. - The illusiveness of critical teaching methods and means of discipline and education is not new. Previous programs attributed the direction of this work to the director of the teachers' college, but in the current distribution, they have an unusual importance: they coincide with the experiences that student teachers have in applied practice, whereas before these experiments were preceded by two years of study of methods and academic processes. The pedagogical conference, all too often removed, is restored, its purpose is better defined, it refers to a set of specific questions (lessons given to children, correction of homework, critique of a method, of a class manual, etc.) finally, required for managers [guidelines] of applied schools, it brings together all teaching personnel of the teachers' college, and becomes an exercise with intrinsic value, developing and maintaining the educational unity of the school.

"III. - The disadvantages of the old system which first sent second and third year students to schools of application have often been discussed. Concerned with their own studies, student teachers were only in half of their class, and their preparation time suffered from hastily copied notes without which they believed their education to be compromised. They spent a week at most of the annexed school, and when they left began to know their students better. Usually, they had to go back four times a year, but in many schools, this course did not exceed two weeks per year.

"Now, the third year students spend two months practice teaching over two periods of one month each. Relieved from all personal worries, focused on pedagogy throughout the year, they will not, in the second service, lose all the experience gained in the first, they will have time to get to know the children and try out the methods and practice of education.

"What matters most, in the exercises that student teachers will apply in practice teaching is that they initiated gradually to the difficulties of teaching and discipline. In the primary school

schedule, for example, they first learn a few of the easiest lessons in the area where they believe they have greatest aptitude; they prepare them slowly, and at first with the help of the director, then that leaves them little by little some initiative in the choice of assignments and exercises. The director pulls back sometimes to let them struggle with the difficulties of discipline. All this with judgment, tact and measure, so that the student teacher is not discouraged and does not lose his authority, but on the contrary, grows stronger and feels progress. Finally, there is an agreement between the directors and the professors on the essential points, the student teachers never receive contradictory teachings: it is easy between people of goodwill and who are broad-minded, and this is essential to the education of our young beginners.

"Another important point is that we help student teachers understand the extent to which discipline, which is a part of education, is essential for the formation of good habits! This along with school rules plans and rules which foresee collective acts is not all that education is. There must be room for the beneficial influence of the master or mistress], for free and spontaneous development of character. That the child is never a number or a cog, or perfected. That we appeal to student teachers to observe the diverse natures of children, to look "at what motivates him or her, his personal tastes, that we show them what elements can be drawn from play if we let young children have free range, all the while studying opportunities to give useful advice, to make a build a healthy relationship. Finally, the student teacher leaves the school annex imbued with respect for the child and his or her original development.

"Another important question which must be addressed with student teachers in practice schools: within ten months of the year, the time required must be found for the two-month internship? The most common regime for annexed schools consists of three primary classes: a preparatory course, elementary and mid-level [and two kindergarten classes: maternal and child section]. Most teacher colleges do not count more than twenty students per class, each student thus has a month and a half [two-and-a-half months for women]. In schools that have sixteen or fewer students - which are two-thirds of teacher preparatory schools, - each student will have two months [three months for women] or more. But wherever the applied schools do not offer enough student divisions to perform simultaneously, a third or a quarter of students-may practice simultaneously, this is how we would proceed: each student teacher [student -mistress] spends the first six weeks in the school schedule [for women student teachers, one month in primary school, two weeks in the children's section], then [she] fulfills an two week internship in a public school designated for that purpose.

A pedagogy by Emile Durkheim:

In all men's and women's teacher training colleges, student teachers will, by and under the direction of [a] directors [guidelines] or one of the teachers in three different school-types of the region, will visit: three different schools, a single class level, a coeducational school. If it is indeed important that students do their learning in one school and under the direction of the same masters or mistress in order to assess the difficulties so that their effort is not at first dispersed, it is they are required to be acquainted with the different levels, so that they are not too disoriented when they are appointed.

"Educational visits will have benefits for student teachers, as they discuss the methods and processes that they have seen used, and for their professors and directors, they can learn how to apply to these elsewhere or adapt the teachings of the normal school. If schools are well chosen, these inspections are done with a broad educational spirit, if the primary school and school inspectors collaborate, they can only be ultimately beneficial to all.

"As they leave teacher training, student teachers are not yet experienced - only time will allow us to say they are, if they continue to develop and perform their work intelligently - if he or she studies theory and practice in the main problems of education, he or she will have acquired a certain habit of self-expression, and will have learned, at least we hope, to learn a little about and to love children. "

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エミール・デュルケムによるペダゴジー論—

—カリキュラム・アセスメントの予備的資料—

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日本教育史における新教育運動では、第二次世界大戦後にカリキュラムの完璧な燃焼を試みることに失敗した。東北大学の教育社会学研究室(1953-1957)の教授を務めた田邊寿利(1894-1962)は、1920年代に、英語圏をはじめとする世界の何処よりも、エミール・デュルケム(1858-1917)の思想を、いち早く日本国内に紹介した。1980年代の記録によれば、竹内良知(1919-1991)は、第二次世界大戦後のカリキュラム実践にあたり、当時の出版物にもっと早く出会って居れば、またエミール・デュルケムから多くを吸収した教育学を参考にすればと、回顧していた。2000年代からは、ロンドンのマイケル・ヤングも、将来のカリキュラムのためにエミール・デュルケムを吸収している。こうした時機に時を同じくして、ジュネーブのリンダ・アラルは、フランス語による Durkheim (1911) の *pédagogie* を英語に翻訳して、エミール・デュルケムによるペダゴジー論からアセスメントを再考することを OECD に推奨した。アートとサイエンスの中間地帯に位置する「実践的理論」としての教育学(ペダゴジー)を考慮することを提案した。

キーワード: アセスメント, ペダゴジー, カリキュラム, 日本教育史