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The Aim of Education

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ABSTRACT

The Confucian aim of education is benevolence. The three ideals of liberty, equality and fraternity bears the fruit of all moralities. Aesthetic education, the unified creation between beauty and dignity, situates between the phenomenal world and the natural world and serves as the bridge. In Six arts, archery, charioteering, reading and mathematics are intellectual education. Rites is moral education, and music is aesthetic education. Here I intend to clarify the issue of moral education and the aim of education, and present the results to the educationists. I hope there will be a discussion on this topic.

Keywords: moral education, aesthetic education, intellectual education, wisdom education.

GENERAL TRENDS

There are two different types of education: education of politics and education that is beyond politics(Scribner 1977). During the era of Monarchy, educationists' criteria to educate are complied with the government's policy. During Republican time period, educationists create criteria depending on status of public, so that the education that is beyond politics is made possible.

Citizenship education is the type of education that is concerned in the paradigm of politics(Goren and Yemini 2017). It opposes to the social system of welfare. Its function is to equip students with historical knowledge of invasion and self-defense. Teaching military status and function as part of citizenship education is inevitable because military power guarantees a nation's sovereignty.

Some claim that to successfully compete in today's world is not only depending on its military power, but on its power of wealth. Furthermore, half nourishment of military power depends on the power of wealth. Therefore, there is another type of education included in the paradigm of politics. It is pragmatic education with a core aim of people's livelihood. What it promotes the most, as far as academic disciplines concerned, are forestry, culinary, fashion design, mining engineering, carpentry, and geotechnical engineering (Rapanta and Macagno 2019).

These two types of educational systems aim at the establishment of a strong military and a prosperous nation. Military power can be strong, yet it can change to fights for selfish interests – invasion. What shall we do? A nation can be prosperous, yet it may have degraded to the state where the learned bullies the unlearned and the strong bullies the weak, so that a large gap is created between the rich and the poor (Dweck 2009).

THE ANALYSIS OF MORAL EDUCATION

What shall we do? It is necessary to deliver moral education. What is moral education? Liberty, equality, and fraternity.

What is liberty? Confucius states: "the will of even a common man cannot be taken from him". Mencius claims: "to be above the power of riches and honours to make dissipated, of poverty and mean condition to make swerve from principle, and of power and force to make bend" (*Mencius*, *Teng Wen Gong* II: 7). In ancient time, it is called righteousness.

What is equality? Confucius holds: "not to do others as you would not wish done to yourself" (*The Analects*, *Yanyuan*: 2). Zigong says: "What I do not wish men to do to me, I also wish not to do to men"(*The Analects, Wei Ling Gong*: 24).*The Great learning* writes: "What he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right"(The Great Learning:12). In ancient time, it is called reciprocity. Liberty is an idea produced from a subjective point of view. Yet, when I desire liberty, I shall respect other's liberty. Thus, it connects to liberty's objective meaning. Equality is a concept generated from an objective perspective. Nevertheless, when I do not hold an unequal attitude toward others, I do now allow others treating me with an unequal manner. Thus, equality is also subjective. These two ideas oppose each other, while complete each other, pessimistically speaking. If we do not achieve positively moral progress, then our fellow brothers and sisters may search equality but fails, and pursue equal status without success because of their physical disabilities or compelled circumstances (Shand 1956).

Then what is fraternity? Mencius states: "the young and fatherless, or orphans, have none to whom they can tell their wants" (Mengzi, Liang Hui Wang II: 12). The neo-Confucian Zhang Zihou states: "You thought that if anyone in the kingdom were drowned, it was as if he drowned him. You thought that if anyone in the kingdom suffered hunger, it was as if he famished him. It was on this account that they were so earnest". Confucius reminds us: "Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself "（the Analects, Yong Ye: 30）. In ancient time, it is called benevolence. The three ideals of liberty, equality and fraternity bear the fruit of all moralities. They are the overall concerns of moral education.

Does education with a focus on morality its final aim? The answer is no. Moral education reminds in the paradigm of politics. The most advanced political system is more or less to do with the maximum happiness among the maximum number of people (Majority/general). Majority (general) is the accumulation of minority (individual). An individual's happiness is to have sufficient clothes to wear and enough food to eat; no striking disasters, nor harm to suffer: a worldly happiness. Confucius draws the blueprint for us:

When the Grand course was pursued, a public and common spirit ruled all under the sky; they chose men of talents, virtue, and ability; their words were sincere, and what they cultivated was harmony. Thus men did not love their parents only, nor treat as children only their own sons. A competent provision was secured for the aged till their death, employment for the able-bodies, and the means of growing up to the young. They showed kindness and compassion to widows, orphans, childless men, and those who were disabled by disease, so that they were all sufficiently maintained. Males had their proper work, and females had their homes. (They accumulated) articles (of value), disliking that they should be thrown away upon the ground, but not wishing t keep them for their own gratification. (They labored) with their strength, disliking that it should not be exerted, but not exerting it (only) with a view to their own advantage. In this way (selfish) schemings were repressed and found no development. Robbers, filchers, and rebellious traitors did not show themselves, and hence the outer doors remained pen, and were not shut. This was (the period of) what we call the Grand Union" (The Classic of Rites: Ceremoial Usages, 1).

To extend an individual's happiness to a general happiness is the final political concern. Educational affairs in relation to what is described above are written on the political agenda. It proposed by the legislatives, executed by ministry offices, and protected by jurisdiction.

Yet, human lives cannot merely have births and no deaths. The worldly happiness disappears with death. If human beings use happiness disappearing at death as their goals, what type of value their lives will hold? A nation cannot merely have existence and no extinction; The world can not only be built and have no destruction. People of the whole nation, people of the whole world, generation after generation, establish an aim based on the happiness that cannot last long. What kind of value these so-called citizens or human beings will hold? As far as an individual is concerned, what does it mean when the person is killed for just, to sacrifice life for righteousness, or to give up one's gain for the common good? As far as a society is concerned, what does it mean when it is claimed that liberty is more precious than life; to achieve the liberty of one race, a soldier will shed his last drop of blood, a nation will turn herself to a large grave(Churchill 2021). Furthermore, a person lacking the knowledge of using one's life to break off selfish interests must be the one without a spirit of risk-taking and a far-sighted blueprint. Can a person only paying attention to trivial things and seeking for quick success and instant gain be immune from remedies of ignoring principles, committing in crimes, and losing all the status and reputations? The common sense believes that a blind person cannot tell what an elephant is like. It is only those who think beyond worldly affairs can correctly deal with worldly affairs. If our human kinds only believe in worldly happiness as the sole aim, a concept that beyond worldly affairs cannot be possible. The aim does not stop at this stage(Smith 1970). Those who see worldly happiness as an aim are politicians, not educationists. The world is two-folded like a paper has two sides: one is its phenomenon, one is its nature. Affairs happening in the phenomenal world are politics; its aim is the creation of worldly happiness. Affairs in the natural world are religion. Its function is to be released from worldly happiness. The role of

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educationists is to situate themselves in the phenomenal world, and to achieve the natural world (McLaughlin et al. 2008). In other words, it is to use the natural world's ideals as the grand aim while applying happiness in the phenomenal world as vehicle to reach the natural world.

THE ANAYLYSIS OF INTELLECTUAL EDUCATION

Then the question arises: what is the difference between the phenomenal world and the natural world? The answer is: the first one is a relative, the second one is absolute. The first is contextualized with the law of cause and effect; and the second does is free from the concepts of time and space. The first one can be experienced; and the second one solely relies on intuition. Thus, the natural world cannot be explained. Yet, as a concept, there are no other ways but to name it as either Tao, or Taiji or God, or Dark Matter, or free will. Its name can be many; its meaning is one. Although schools of thoughts may vary, religious' ritual practices may differ, the highest ideal they can reach remains the same.

How come educationists do not bring in religion, instead, insist on using worldly happiness as its means? The answer is: there exists in this world a pessimistic religion or philosophy that rejects the phenomenal world with the excuse of promoting ideals in the natural world. Civilization derived from the phenomenal world represents the origin of all sins and should be rejected. I do not think this is the truth. Phenomenon and nature are the world with two sides, rather than two worlds opposing against each other. When our feelings derive from the phenomenal world, the so-called nature dwells in phenomenon, instead the fact that A's birth must be at the sacrifice of B's death. Those who believe in the obstacles existing in the phenomenal world represent two different consciousnesses: first, the difference between others and I. Second, the pursuit of happiness. Strong and weak are produced as the result of human kind's unequal power of self-defense. Rich and poor arise as the result of unequal strength of self-survival. The existence of strong and weak, rich and poor leads to the consciousness of difference between others and I. The weak and the poor, suffering from the insufficiency of happiness, begin to grow the thought of searching for it. The conception of you and I draws all sorts of boundaries in phenomenon and disobeys to naturalness. To search something means to not possess, a sense of non-possessing can be painful. Even when the possession is successful, it can serve as the cause of obsessive pursuit. Being circulated in phenomenon, one separates from naturalness. It is only when taking the appropriate amount of dosage for equilibrium, the physical enjoyment becomes natural; the seek within in the field of consciousness fades; and the conception of you and I will convert. Merging particular consciousness of the phenomenal world as one general idea makes one coinciding with the nature. Thus, we shall not doubt that the worldly happiness plays a role for the unhappy human kinds to reach to the natural world. Citizenship education and pragmatic education serve to make up the insufficiency of self-defensive power and self-survival strengths (Davies et al. 2005) . The aim of moral education is to help establish a relationship of defense and dependence between the two so that the search for material gain is ceased and the difference between you and I is forgotten. It is from this point, we can eventually promote education of naturalness (Joris et al. 2022).

THE ANAYLYSIS OF AESTHETIC EDUCATION

What is the method of promoting the idea of naturalness? From the pessimistic perspective, one shall not develop boredom toward the phenomenal world, nor giving up, nor closely attach

to it. From the optimistic perspective, one shall develop a sense of admiration and intimacy toward the natural world and gradually enter the gate for enlightenment. Take the example of common good such as freedom of thought and freedom of speech, we shall avoid to use one school of thought or one branch of religion to constrain our hearts. Instead, at all the times, to hold a universal view by which shapes or forms; beginning or ends do not exist. This kind of education, which I have no name to give, is called wisdom education.

Although it is called wisdom education, it cannot be easily defined. Also, its relationship with the phenomenal world cannot be retrieved from the discursiveness of boredom and simplicity. Then through which way, our goal can be achieved? The answer is aesthetic education. Aestehticity, the unified creation between beauty and dignity, situates between the phenomenal world and the natural world and serves as their bridge (Lopez and Juliana 2018). In the phenomenal world, each one possesses emotions such as love, hate, scare, fear, happiness, anger, sadness, and joy. They flow around with phenomena such as separation, reunion, birth, death, crisis, and luck. Art, when applying these phenomena as resources, make its audience develop nothing but a sense of aestheticity. For instance, picking up grains and baking bread are food business. Yet, when entering in poetry, it transforms itself as subjects of interests. Burning flame of volcano, and wild storm splitting sail ships are frightening scenes. Yet, when entering into a painting, it turns into a game of delights. Thus, to the phenomenal world, we shall not be bored nor giving up, nor closely attach to it. When human beings are able to separate all emotions of relativity from the phenomenal world, they develop a pure aestheticity. In other words, they become friends with the creations, and come in contact with the ideals of the natural world. Thus, educationists wishing to migrant from the phenomenal world to the ideals of natural world have no choice but to apply aesthetic education(Steinberg et al. 2020).

THE APPLICATION OF THE AIM OF EDUCATION

Let's draw evidence from China's traditional education(Chen et al. 2022). At the time of Emperor Yu, the princes are taught Nine Moralities including classics and music: they are moral and aesthetic education. Officers of Zhou dynasty teach civilians six moralities and six conducts: they are moral education. In Six arts, archery, charioteering, reading, and mathematics are intellectual education. Rites is moral education, and music is aesthetic education. From psychological perspective, citizenship education is concerned with willpower; pragmatic education belongs to intellectual education; moral education composes of both willpower and emotion; aesthetic education emphasizes on feelings; and the wisdom education unites the three to one. From the educational perspective, vocational(career) education is intellectual education; multiculturalism is moral education; citizenship education and arts education are aesthetic education; and wisdom education unites the three to one (Lilliedahl and Rapp 2019). From the perspective of educational methods, citizenship education and aesthetic education are idealism, intellectual education is materialism. Moral education is concerned about both.

Using a person's body as an example, physical education within intellectual education is the bone. Its function is to self-defend. Knowledge education within intellectual education is the stomach. Its function is to nurture; Citizenship education is the breathing system. Its function is to send the air to the whole body. Aesthetic education belongs to the nervous system. Its function is to transfer. Wisdom education, or the universal view is the function of psychology.

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It attaches to the nervous system yet has no trace to search. Yet, it reminds us that the three education has to be given the equal attention(Lopez and Juliana 2018).

When distributing the three education to all disciplines, the percentage each one accounts varies depending on the nature of disciplines. The structure of language arts includes grammar and vocabulary. Grammar belongs to knowledge. Vocabulary belongs to aestheticity (Shen et al. 2022). As far as its content is concerned, intellectual education takes ten percent, moral education occupies forty percent, and aesthetic education takes sixty percent.

Character education is part of moral education. Aesthetic education serves as its reference.

History and geography are intellectual education. Its content composes of all three education. Historic heroes, geographical arrangements and major battles are moral (citizenship) education. The description of artists and art history, as well as the illustrations of world scenery and their artistic production are aesthetic education. The record of past masters and the narration of customs are moral education (Lilledahl and Rapp 2019). From a particular historical time to produce a generalize idea that has no beginning nor ending; from the frontiers of geography to yield a limitless entity; the stories and performances of the passing soldiers, philosophers, and religionists can all be used to as a thread to connect aesthetic education(Collier et al. 2018).

Mathematics is intelligence and the resource for the concrete reality; yet numbers are pure abstract entity. Ancient Chinese classics *The book of change* uses number one as the origin of the world. It demonstrates one aspect of moral education. Yet the picture of *Yin* and *Yang* can be content for aesthetic education.

Physics and chemistry are intellectual knowledge. Atom and electron are small and unbreakable; energy, displayed in infinite contexts, its origin and nature cannot be summarized. What our eyes see and our ears can hear can provide resource for Aesthetic education.

Biology, from its pragmatic use, can be intellectual education. Yet, from the perspective of visionary organ, its greatly related to aestheticity. Studying its developing and revolutionary stages can nurture morality, experience the power of creativity, and direct to a sense of aestheticity.

Paintings are aesthetic education, and its contents involve all three education. For instance, still life is about intellectual education; historic drawing is about moral education. To observe a beautiful and dignified subject can lead to aesthetic education.

Singing is aesthetic education. Its contents also cover the three education.

Handcraft, intellectual education. It also motivates aestheticity. Play, aesthetic education; Regular physical activities are intellectual education (physical education); special activities such as Yoga includes both aesthetic and intellectual education(Steinberg et al. 2022).

CONCLUSION

In ancient China, there is an authorized educational aims: to be loyal to the emperor, to respect Confucius, to worship collectivity, to worship physical power, to worship practicality. To be loyal to the emperor differs with the republic system; to respect Confucius opposes to the idea of freedom of religion; to worship physical power and practicality is a form of intellectual education. To worship collectivity, in comparison with character education, though its meaning remains the same, its context can be either broad or narrow. It is only aesthetic education being paid less attention. Here I intend to clarify and present the results to the educationists. I hope there will be a discussion on this topic.

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