We are familiar with Aristotle the researcher, the founder of sciences, the logician and the philosopher, ‘the master of them that know’. But we know little of Aristotle the educator. Historians have not been greatly interested in what he has to say about education. The opinion expressed by H. I. Marrou in his *Histoire de l'éducation dans l'Antiquité* (History of Education in Antiquity) is indicative: ‘Aristotle’s work on education does not seem to me to be as original and creative as that of Plato or Isocrates.’

Yet Aristotle devoted as much time to teaching as to research. He is the prototype of the ‘professor’. His teachings, his lectures are the part of his work that has been handed down to us over 2,000 years. A pedagogical concern and an educational dimension are present throughout his writings. It is high time a study was made of Aristotle’s approach to education as revealed in his lectures. This would highlight his characteristic manner of posing a problem and then discussing it by approaching it from different angles, probing it. We can discern here the didactic method of the Socratic and Platonic dialogues. (Unfortunately the dialogues that Aristotle wrote to popularize the fruits of his research have all been lost.) Such a study would also point out the way in which he illustrated his lectures with examples, quotations, references and images. On several occasions he declared that ‘it is impossible to think without images’.1

Aristotle was an academic throughout his career. At the age of 18 he entered one of the most renowned centres of learning of his day, Plato’s Academy, where he became noted for the passion with which he devoted himself to his studies and particularly to reading, a trait which won him the nickname of ‘reader’. He then built up the first great library which served as a model for the libraries of Alexandria and Pergamon.2 He became a *privatdocent* in rhetoric and a rebellious one, openly and passionately criticizing the doctrines of Plato, his master and forerunner, who reportedly said of him: ‘Aristotle has kicked

* This document was one of the studies presented at the Round Table on the Occasion of the twenty-third centenary of Aristotle’s death held by Unesco in Paris on 1–3 June 1978. It was published in the work entitled *Aristote aujourd’hui*, Paris/Toulouse, Unesco/ERES, 1988. We wish to thank the author, Charles Hummel, and the editor of the publication, M. A. Sinaceur, for authorizing its reproduction here.
me just as a colt kicks its mother. After Plato's death Aristotle left Athens for Assus in Syria and three years later settled at Mytilene on the island of Lesbos. There he engaged in many types of research, particularly in biology. It is not known for certain whether he established schools or study circles at that period of his life but it is quite probable. In 342, at the age of 41, he was invited by Philip of Macedon to his court to become the tutor of the young Alexander.

Unfortunately we know practically nothing about the relations between Aristotle the educator and his pupil Alexander. Yet what an extraordinary conjunction it was! Jacob Burckhardt considered that it was through the education of Alexander that Aristotle exerted his greatest influence on history. A modern writer, Peter Bamm, has described the encounter in the following words:

Aristotle, that man who with his thoughts constructed a dwelling so vast that it accommodated Western science for 2,000 years, helped, through the ideas he inculcated in Alexander, to create the conditions necessary in order that the West itself might come into being. If it had not been for Alexander we should hardly know the name Aristotle. Without Aristotle, Alexander would never have become the Alexander we admire.

Again, we know practically nothing for certain about the education that Alexander received from Aristotle. It seems likely that Aristotle prepared for his pupil an annotated version of the Iliad which was to accompany the conqueror to the limits of the known world. Aristotle may conceivably have written for Alexander a book on monarchy and another on the colonies. None of these works has survived to our times and, surprisingly, there is no mention of Alexander in any of the works that have been preserved except, perhaps, for several very vague allusions when Aristotle speaks of the king who is a perfect man. It is quite likely that Aristotle introduced the young Alexander to the natural sciences. And it could well have been Aristotle who aroused in Alexander that sense of curiosity, that passion for discovery and new experience which took him as far as India and would most probably have led him to explore Africa had he not died prematurely. Was it the education he received from Aristotle that made Alexander as much an explorer as he was a conqueror?

In 334 Aristotle returned to Athens and established his own school, the Lyceum. This was a type of university where research was pursued as an extension of higher education. Courses for the enrolled students were held in the morning, while the school was probably open in the afternoon to a wider public and thus performed the function of an open university. It seems that Aristotle entrusted the running of the Lyceum to the various members of the teaching staff in turn, each assuming this responsibility for ten days at a time. Can this be said to foreshadow the democratization of education?

Scientific research, philosophical reflection and educational activity were intimately linked in Aristotle's life and work. It is therefore not surprising that Aristotle, whose passion for methodical analysis extended to whatever attracted his inquiring mind, also analysed the problems posed by education. He refers to the subject in practically all his writings. Unfortunately, the works in which he systematically developed his ideas on education have survived in only fragmentary form. Of his book On Education there remains only the merest fragment. The exposition of his education system to be found in the Politics terminates abruptly: a good half of it must have been lost. Using these few pieces of mosaic we shall try to sketch an outline of Aristotle's paideia.

THE GOAL OR PURPOSE OF EDUCATION

For Aristotle the goal of education is identical with the goal of man. Obviously all forms of education are explicitly or implicitly directed towards a human ideal. But Aristotle considers that education is essential for the complete self-realization of man. The supreme good to which all aspire is happiness. But for Aristotle the happy man is not a noble savage, or man in his natural state, but the educated man. The happy man, the good man, is a virtuous man, but virtue is acquired precisely through education. Ethics and education merge one into the other. Aristotle's ethical works are teaching manuals on the art of living.

In the first book of The Nichomachean Ethics, Aristotle asks in an unequivocal manner 'whether happiness is to be acquired by learning or by habituation or some other sort of training, or comes in virtue of some divine providence or again by chance.' The reply is equally clear: 'virtuous activities . . . are what constitute happiness.' There are two categories of virtue: intellectual and moral. 'Intelectual virtue in the main owes both its birth and its growth to teaching (for which reason it requires experience and time) while moral virtue comes about as a result of habit . . . None of the moral virtues arises in us by nature.' We shall return to the distinction made here between 'teaching' and 'the result of habit' when we come to discuss Aristotle's pedagogy. He concludes: 'It makes no small difference, then, whether we form habits of one kind or of another from our very youth; it makes a very great difference, or rather all the difference.' The point could not be more tersely made.

Towards the end of The Nichomachean Ethics, Aristotle returns to the question in almost identical terms: 'The man who is to be good must be well trained and habituated.'

In Book VII of the Politics, where Aristotle discusses the ideal state and, in particular, education in that state, he returns to the question, 'How does